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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

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# THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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# 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.

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VOL. XLVI No. 10

# THE THEOSOPHIST

## ON THE WATCH-TOWER

THE Annual Conventions are not yet quite all over. Since our last issue, Denmark has sent "our most heartfelt greetings and our deepest sympathy"; England cables greetings to the President, and "gratitude for her inspiring leadership"; Switzerland cables "loyal devotion"; Belgium, cabling, "tenders deepest filial affection"; Scotland cables "loving greetings"; the British Isles Federation cables "love and devoted loyalty". The Annual Convention in Australia, the cabled greeting from which was acknowledged in our May issue, passed the following resolutions:

Senator Reid moved and Mr. Mackay seconded:

That this Convention desires to place on record once again its gratitude to the President of the Theosophical Society, for the services which she is rendering to Humanity;

Senator Reid moved and Miss Radcliffe seconded:

That furthermore this Convention of Australian Theosophists sends her heartiest wishes for success in her chosen work for the building of a Commonwealth of Free Peoples under the British Crown, with India as a Dominion in that Commonwealth.

I am very grateful to all who send me kindly message, which fill the Headquarters atmosphere with rosy clouds,

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brighter than even those with which the Sun sends his good-night blessings, as he sinks below our western horizon, surrounded by his gorgeous escort of clouds, crimson, and rose, and golden and sea-green, and background of deep blue, one of the loveliest of Adyar's lovely pictures.

***

Our Fortieth National Society, the T.S. in Rumania, was chartered during the month, with Miss Fanny Seculici as its General Secretary for three years. She is well known as a writer of Rumanian historical romances and as a good speaker, and has, for some years, held open meetings in her drawing-room for Theosophical discussion. The Presidential Agent, Mr. E. F. D. Bertram, has joyfully laid down his office, since his work is crowned with success in the chartering of the Theosophical Society in Rumania, and he carries with him the grateful thanks of the new Section and of the P.T.S.

***

I have received the following, and am very glad that Mrs. Whyte, who was Secretary of the "Friends of India" for some years and proved a true friend to many a troubled lad, has revived the little Society, which became dormant when its formal duties passed into the hands of a kind of Students' Guardian. The letter runs:

FRIENDS OF INDIA

A Group for the study of Indian Questions—Political, Religious, Educational and Social—with the object of (1) Arousing the interest of the British people in India and her problems, and of (2) gaining support for India's demand to be placed "on an equality with the Self-Governing Dominions . . . as a Free Nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor".[1]

Members of the Group undertake to gain, and to spread as well and as quickly as they can—by means of lectures, distribution of literature, press letters, etc.—information as to the progress of the Constitutional Home Rule Movement in India, and particularly to follow and to support the lines along which Dr. Besant is working to raise India to Dominion status, and to link East and West.

[1] The Commonwealth of India Bill.

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Information as to the times and places of the fortnightly meetings may be obtained from either of the undersigned. Books may be borrowed, and the literature for distribution be obtained at the meetings, or by writing to the Honorary Secretary.

MRS. ETHEL M. WHYTE,
*Chairman.*

*13 Willifield Way, London, N.W. 11.*
April, 1925

MRS. HELEN NOYES-LEWIS,
*Honorary Secretary.*

There is much work that such a band can do, and it will work in close co-operation with our British Auxiliary of the Indian National Convention.

***

Adyar welcomed back with much delight, on June 22, the well-loved Vice-President of the T.S. He left us so suddenly on March 15, to accompany Messrs. Krishnamurti and Nityananda to Australia, that we seemed to miss him even more than usual. He has accomplished a large amount of work while he has been away, beginning it with presiding over the Australian Annual Convention at Sydney. He not only lectured in Perth, Sydney, Melbourne and Adelaide in Australia, but also made a short tour in New Zealand, bringing to all new inspiration and new life. He is so many-sided in his knowledge and his sympathy that his points of contact with others are very numerous. Our last *Weekly New India*, for instance, printed from Australian papers two summaries of lectures on "A World Conscience" and "What Theosophists Stand For," and the report of an interview, "Watch India," keenly interesting for its insight and understanding. Another striking lecture was entitled, "God—Our Brother Man".

***

A very favourite theme of his is the work of the Artist in Nation-Building. He remarked that "in India the pots and pans, even of the poor, had beautiful shapes," and told

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his audience, that "Australian civilisation would begin, when they had the beautiful Australian saucepan," and that "presently the child would crave beauty, and would not tolerate the things found in the ordinary Australian home . . . The day would come when children would insist that everything should be harmonious, that even the pots and pans in the kitchen should be beautiful." The lecture in Perth, on "Life an Adventure and a Problem," evidently captured the audience, including the reporter.

***

In this connexion it is interesting to learn the following other points that have arisen in Sydney of friendly relations between Theosophists and Artists, so that Australian Theosophists are quickly identifying themselves with Artists, especially with musicians, in order to promote a higher conception of life. Mr. C. Bolt, a member of Blavatsky Lodge, Sydney, and a violinist of the State Orchestra, has organised weekly mid-day concerts at Adyar Hall. These concerts are from 1.10 to 1.45 during the lunch hour, and are free. A collection is taken to found a musical scholarship at the State Conservatorium of Music. The artists, most of whom are not T.S. members, gladly give their services freely. Each week Adyar Hall is packed at the concerts. Blavatsky Lodge readily gives the use of its Hall without charge. During Mr. Jinarājadāsa's visit to Melbourne, he addressed the students of the Melba Conservatorium and the University Conservatorium, his subjects being "The Arts and the Artists," and "Artists as Builders of an Ideal Nation". After Mr. Jinarājadāsa's lecture in Melbourne on "Life—the Adventure among Masterpieces," a new composition by Mr. F. B. Hart, Director of the Melba Conservatorium, was performed. It was a chorale, a setting of S. Bernard's famous hymn "Salve Caput Cruentatum" ("O Sacred Head, surrounded by crown of piercing thorn"). The composition

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was for violin, piano, English horn, soprano solo and women's voices.

***

The Lady Emily Lutyens also gave several lectures in Sydney, Melbourne and Adelaide. She lectured also in Ceylon, and had a specially fine audience in the Law College, where she spoke on "How Youth Can Save the World". This lecture is reprinted in the July number of *The Young Citizen.*

***

It is pleasant to notice the change which has taken place in the Christian missionaries when, after living in India, they visit other lands. The good feeling now often shewn is largely due, I think, to the Y.M.C.A, a liberalising and humanitarian body. The following is from a New Zealand paper, the name of which has not accompanied the cutting. The speaker was the Rev. E. C. Dewick, on "The Problems facing Modern India". Mr. Dewick is having a holiday in New Zealand.

This vast part of the Empire, declared the speaker, was to-day passing through one of the most critical periods in its history. One of the greatest difficulties was that a rapidly increasing proportion of the community was becoming composed of students graduated from the Indian Universities. The Calcutta University alone sponsored no fewer than 26,000 students, more than were found in the whole of the British Isles. When one came to realise that thousands of graduates a year were being turned out, the problem was seen to be a ponderous one. The sudden absorption of new ideas, new thought, and western methods was inclined to turn the Indians' heads.

Patriotism was construed by Indians to mean hatred of all but India and Indians, said Mr. Dewick. This racial prejudice was largely due to British methods. The colour bar was evident everywhere, on the railways, in the hotels, and in fact the Native was always held as inferior to the European. The standard of education in the Indian Universities compared favourably with that of the English Universities, and he could say this as an examiner in both.

He had purposely outlined "the seamy side" of the question, said the speaker, but there was also another aspect. While the fact remained that England had bettered conditions, put down tribal wars, and covered the country with a network of railways, the Indian felt strongly that he was not master in his own house. Two great powers

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for good were the Student Christian movement, and the Y.M.C.A. These placed the Native on an equal and friendly footing, and gave him to understand that he was really a brother in the concourse of nations.

***

In Australia a similar admirable feeling is shown by the Rev. F. C. Philip, as is shown by the following report, taken from the *Melbourne Argus*. The discussion also was satisfactory:

"Are we going to sacrifice the Empire for the sake of a colour bar?" With this question the Rev. F. C. Philip, a missionary from India, focussed the attention of the Church Congress yesterday on the White Australia policy, when speaking on the subject of the "Church and the Colour Problem".

For most, he said, the policy was fixed. Ostrich-like, they buried their heads and would not see the difficulties. The policy might have been permissible as a temporary expedient, but as an ultimate solution it appeared impracticable. For the Indian the question was one of status more than anything else, a matter of personal and National honour. It was all part of the general problem that confronted him in India, an indication that, despite professions, the white race was determined to assert superiority and keep the coloured races in subjection, and it was just this attitude against which Asia was in revolt. It was not so much that they wanted to migrate. He did not find that tremendous urge of population bursting its dykes, which was painted by some writers. It was the fact that this racial discrimination came at a time when India had just received her new status that added exasperation to her anger at finding her Nationals treated on a lower footing than other British citizens. India did not want to emigrate her labouring population. Further, the relations of England and India, perhaps the most potent factor in the Eastern question, were vitally concerned. Australia should carry out what was at once a duty and a promise, and grant the Commonwealth franchise to the Indian subjects in our midst. (Applause.)

Personally, said the Rev. Philip, I would go further and do the "divine extra," and admit such Indian subjects as conformed to our standards, so touching the sentiment of India and bringing her to the side of Australia. The number that would come would not be excessive, the joint family system is too strong in India. The charm and refinement of an Indian better-class home would certainly not lower Australian standards of living, and, as for the racial purity question, the Indian had not the slightest desire to become a kind of cheap relation to a white man, and his caste system militated as much against racial impurity as did our own. Many considered the Eurasian legacy left by the British conquerors as the greatest blot on that occupation. Such marriages would be the exception and not the rule.

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Failing the right of entry, said the missionary, the Dutch certificate of admission system extended to four years, and, followed by a certificate of residence with civic rights, would seem preferable to our own as at present worked. The Northern Territory had not yet become a world question, as that of status had, and, in fact, complicated the moral problem. Plans to use the Indian as a means to an end—the white man's profit—only added insult to injury. The use of aboriginal labour would, however, commend itself to Europeans and Asiatics alike, and should have the support of the whole Church, thus helping to solve another colour problem and incidentally a prospective world problem. (Applause.)

In the discussion which followed Dr. Hornabrook appealed to the Commonwealth Government to redeem the promise which, he said, had been made by Mr. Hughes, and reaffirmed by Mr. Bruce in London, to grant civic rights to Indian Nationals in Australia.

Archbishop Lees said that, while he did not wish to comment on the exclusion policy, he did want to insist that the promise should be kept. "The policy may be arguable," he said, "but the failure to carry out a promise is indefensible along any line of argument." (Applause.)

***

Africa remains, the great blot on the British name, and in Kenya, especially, the Union Jack is being trailed in the mire by slavery being practised under its protection. It is satisfactory that indignation is rising in England against this shocking scandal, but the British Government will probably be too much afraid of the truculent whites in that Colony to refuse them the slaves they demand for the cultivation of their ill-gotten territory in the Highlands. The kind of treatment likely to be given to the unhappy Africans can readily be prophesied; not only will they be given scandalously low wages, but they are likely to be cruelly flogged. We have not forgotten the flogging of a native to death for riding a mare in foal, nor other stories of brutal cruelty.

***

The following report reached me only after the Annual T.S. Report was out. I print it here, that being all I can do to give it publicity among our members, and it will be

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repeated in *The Adyar Bulletin* for July, in "From the Editor":

HANKOW LODGE, CHINA

ANNUAL REPORT

There is very little to report from this centre for the year 1924. We have been unfortunate in losing our Lodge President, who passed over last September, and as he was our mainstay amongst the Russian members, we have been under great difficulty to carry on. We are hoping, of course, to be able to replace him, but pending that time, owing to the very slight knowledge of English of the other members, our work has been more or less at a standstill.

We are finding the Chinese here very difficult to interest, probably owing to the internal dissensions that have upset the country during the year. However, we are carrying on to the best of our ability, and hoping for the future. We join in sending our loving greetings to our President.

C. O. RILEY,
*Hon. Secretary*

***

Mrs. Gowland, the ever-active worker, now the General Secretary of the T.S. in Uruguay, sends me a little painting of the Flag of the Section, blue and white horizontal bands, with a yellow Sun in the upper left-hand corner; a shield, bearing the arms of Uruguay, hangs below the flag, on the flagstaff, and the harbour of Montevideo forms the background. Perhaps Mrs. Gowland will bring the flag with her, if she is able to come to Adyar.

***

An interesting Conference of representatives of the Churches of Christendom is to take place in Stockholm during the month of August, 1925. It is called "The Universal Christian Conference on Life and Work," and it meets on August 19th, opening with Divine Service in the Cathedral at 11 a.m. The following details give an outline of the preparation for it and its object.

There will be held in August, 1925, in Stockholm, a Conference representative of the Communions of the Church of Christ in view of

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the need of the world for that peace which comes from righteousness and truth. This is in accordance with resolutions determined upon at a gathering in Geneva in 1920, at which were present representatives of many denominations from many countries.

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed will undoubtedly help to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ, as revealed in the Gospels, towards those great social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to those problems with which every nation has been confronted.

By more than one of the great Church Conventions of recent date, notably by the Lambeth Conference of 1920, resolutions were passed, urging that steps immediately be taken, whether by co-operation or by concurrent action, so that the whole Church of Christ might be enabled with one voice to advocate the principles which must underlie the World Commonwealth of the future, and without which civilization can hardly hope to survive.

1. The Church's Obligation in view of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports, which have already been prepared and discussed, or which are being prepared in the different sections of the International Committee of Arrangements and by commissions appointed by those sections or by the Executive Committee, will be exchanged between the national committees in the different countries of Europe and between the four sectional committees in America, in the British Empire, in Europe, and in the Eastern Orthodox Church. In the early spring of 1925, the secretariat will make a redaction of all these reports on the main subjects of the Conference and send it to the members of the International Committee of Arrangements for further consideration.

The International Committee of Arrangements has decided to meet in Stockholm on August 9, 1925.

The reports will be ready for the International Committee on August 18.

The Conference will conclude in the Cathedral of Upsala on August 30.

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The movement is under the joint Presidency of

His Grace, the Most Rev. the Lord Archbishop of Canterbury.

His Holiness the Œcumenical Patriarch of Constantinople.

His Grace, the Most Rev. Nathan Söderblom, D.D., D.Litt., D.C.L., LL.D., D.Med., Archbishop of Upsala, also Chairman of the European Section of the International Committee.

The Rev. Arthur J. Brown, D.D., LL.D., also Chairman of the American Section of the International Committee.

Vice-Presidents are:

The General Secretary of the Federal Council of the Churches of Christ in America.

The Very Rev. J. A. Mc Clymont, D.D., C.B.E., Ex-Moderator of the General Assembly of the Church in Scotland.

The President of the Deutscher Evangelischer Kirchenausschuss (President of the Council of the Evangelic Church Federation in Germany).

His Grace, Germanos Strinopoulos, Metropolitan of Thyateira.

It is understood that the Ecumenical Patriarch of Constantinople, the Archbishop of Canterbury and the President of the Deutscher Evangelischer Kirchenausschuss have authority to appoint substitutes for particular meetings or duties. The Archbishop of Canterbury has appointed the Rt. Rev. the Lord Bishop of Oxford to be his representative on the Executive Commit ee.

The following are members appointed by the Holy Orthodox Church:

His Holiness, the Œcumenical Patriarch of Constantinople.

*Deputy*—His Grace the Metropolitan of Thyateira. Germanos, 1 Stanhope Gardens, Cromwell Road, London, S. W. 7, England, *Chairman of the Orthodox Section.*

His Beatitude, the Patriarch of Alexandria.
His Beatitude, the Patriarch of Antiochea.
His Beatitude, the Patriarch of Jerusalem.
His Beatitude, the Patriarch of Russia.
His Beatitude, the Patriarch of Serbia.

*Substitute*—The Rt. Rev. Bishop of Litza, Nikolaus Velimirovitz.

His Beatitude, the Archbishop of Cyprus.
His Grace, the Metropolitan of Athens.
His Grace, the Metropolitan of Sophia.
His Grace, the Metropolitan of Bukharest, Miran Christo.

*Substitute*—His Grace, the Metropolitan of Moldavia.

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The representatives of the Church organisations in the following countries are mostly Bishops: Austria, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Latvia, Norway, Poland, Rumania, Sweden and Switzerland. The Roman Catholic Church takes no part. I cordially hope that the blessing of the Lord Christ will rest on the meetings, and make them fruitful of good.

***

For the last twenty-five years, Mademoiselle Aimée Blech has conducted in Paris an elementary class in Theosophy every Tuesday. This year is the 25th season of this class, and every year, without a single exception, she has been the instructor. Probably such a record of a class, under one teacher, is unique. And the teacher suffers from perennial bad health, and works, despite it, with wonderful courage.

***

A letter comes from North Carolina that five people, three of whom are T.S. members, living on a tract of about one hundred acres in the mountains at a height of 2,500 feet, have started "the Blue Ridge Brotherhood," and hope to make it a spiritual centre, carrying on various lines of educational and industrial activities. Little seeds sometimes grow into large plants. Let us hope that this little Brotherhood has a future of usefulness.

***

Some earnest Theosophists in Rio de Janeiro have, since February, 1923, been giving fortnightly talks to prisoners on Theosophy and Morality. In a gaol with 240 prisoners, the attendance has sometimes been over 200. The Director and his Helper are very sympathetic. The members also visit a Camp, where about thirty "prisoners" are working on a road, and talk or read on Theosophical subjects. I put "prisoners" in inverted commas, because although under sentence, they are very little guarded; they live as though they were free, dine

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together, are allowed to have friends and relatives with them on Sundays, have prettily made bamboo shelters, and once a month they are allowed to have a dance. The idea of the Colony came from a Governor of the City, who wished to try an experiment in reforming prisoners. The Director puts a carriage at the disposal of the lady Theosophists, as the Colony is nearly three kilometres from the railway station. Unfortunately the government was unpopular with the people and the army, and there was an attempt at rebellion, so that the prisoners were more closely kept; but the members hope soon to recommence their good work, which turns many a bad citizen into a good one.

***

I leave Bombay in the P. and O. s.s. *Kaiser-i-Hind*, on July 4, with Lady Emily Luytens, and it is a horrid voyage that we shall have, for we shall have to face the monsoon weather, never a pleasant experience. The ship touches, as usual, at Aden, Suez and Port Said, and then lands such of her passengers who complete their journey *viâ* Marseilles, Paris, Boulogne, or Calais, Dover, or Folkestone, to London. My London address will be, as before, 10 Buckingham Street, *Westminster*, London, S. W. 1. Arrangements are being made for a course of either five or six lectures, in September and October, in Queen's Hall, and I have taken "World Problems" as a title. I have promised to go in August to Hamburg for the German Convention, and to Ommen for the Star Congress. Also to attend the Summer School of the Independent Labour Party, to give a talk on the Commonwealth of India Bill, and I hope to receive an invitation from the General Secretary of the Labour Party, the Rt. Hon. Arthur Henderson, P.C., M.P., to place the Bill before it. The T.S. in Wales has invited me to preside at its Annual Convention, and I have agreed to do so.

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## KRISHNAJI [1]

By F. G. PEARCE

THE mention of Krishnaji brings to my mind three pictures.

The first is that of a little South Indian boy, poorly dressed, very thin, with a far-away look in his eyes, standing on the veranda of Dr. Besant's room at Adyar, overlooking the broad river. The mark of suffering was on his face, for he had lived a hard life, and knew what it was to suffer even then, young as he was. That was Krishnaji, as he came to Mrs. Besant from the little village of Madanapalle.

The second picture I see is that of a boy of eighteen, slim, serious, shy, in a London drawing-room, at a reception of guests in a great house. He did not seem to be

[1] An appreciation read on the occasion of the celebration of Krishnaji's 30th birthday, May 25th, 1925, by the Indore T.S. Lodge, Youth Lodge and Star Group.



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self-conscious, only a little strange amidst such unaccustomed company. I did not have a chance to speak to him, but I watched him closely, wondering: "How will this sort of thing affect him? Will it turn his head? Will it disgust him? Will it make him a rebel or a fop? Will he survive it?"

For years there was silence; we heard little of him, save that he was being educated in seclusion in England or in America. How eagerly we awaited his return to us; with what hopes—and with what fears.

It may be presumption on my part, but I sometimes wonder did Mrs. Besant herself, that dear foster-mother of so many sons and daughters, have similar hopes and fears, or did she know all the time that all would be well? If she did not, if she was like ourselves (only in greater measure) one who cast her net at a venture, risking greatly, hoping greatly, how intense must have been her joy when her beloved ward showed himself worthy of all her hopes—and more.

I used to wonder—I confess it—"Will Krishnaji be a mere echo of Mrs. Besant or of Mr. Leadbeater? Is it possible he can have been brought up by such tremendous personalities, and not have his own individuality entirely submerged by them? Or, will he break away, will he revolt, will he be a rebel against them, as lesser ones have sometimes been?"

But Krishnaji was not one of the lesser ones. The miraculous was achieved in him. In finding himself, he found out the greatness of his teachers. He followed the Light, as he saw it, and in that Light he saw not only his own path, but that of others: the world's scoffing, the world's incredulity dimmed not *his* vision of the Self either in himself or in them.

Almost from the day of his coming back to us he showed himself a leader. Yet that leadership, stronger and more distinctive as it is becoming every day, never takes away from the lustre of his teacher's silvery crown. On the contrary, if

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it be possible to conceive of such a thing, Dr. Besant seems to grow younger and stronger when Krishnaji is there.

That is the third picture that I see. I see Krishnaji, with Dr. Besant seated on the platform beside him, speaking to the people, radiating blessing. His triumphs are hers. The brighter the sun shines, the more do the diamonds sparkle, and none are poorer, but all the world is the richer for it. Few joys can have compensated her more abundantly for a life of suffering on behalf of others, than the crown of all her joys—Krishnaji.

His message is as yet simple; distinctive, yet profound and far-reaching. It is twofold, and might be summed up thus, in so far as such teaching can be summed up in a few words. "The Self is perfect; the Self is in all; I am that Self." From this follows Krishnaji's tremendous power of searching, constructive criticism. "You, too, my brothers, are the Self. Realise your true nature; change yourselves; change the world around you, that you and the world may be a fuller manifestation of the perfection of the Self, ever striving as it is to achieve expression through you and through all things. You have the power; it lies within you; realise it; will; and you can achieve anything."

In the body he wears in this life, Krishnaji attains to thirty years to-day. But his lips utter the wisdom of the ages. May he be spared to us for many years, to bless and heal the Nations and the Peoples of the suffering world he loves. May he be spared to us. May he be spared to us.

F. G. Pearce

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# THE PRINCIPLES OF THE DYNAMIC THEORY OF ECONOMICS AND THE INTRODUCTION OF THE "ORGANISATION" FACTOR

By LEONARD C. SOPER, F.R. ECON. SOC.

## I

THE historical development of Economics has, as we know, consisted chiefly in a refinement of the study of the economic life regarded from the static viewpoint. This method of approach is a necessary preliminary in the application of the scientific method. We must learn to stand before we can walk.

The object of Economics is, broadly, the investigation of the production of Wealth by the co-operation of Land, Capital, Organisation and Labour, and is in the last analysis an attempt to define the conditions governing the value of Wealth and the agents of its production to the community, relatively to each other, as determined by Supply and Demand and expressed in Prices, irrespective of the organisation, extent, laws (of property), politics, etc., of that community.

From regarding the system of production as a static conception, there arose the natural necessity of determining which of the variables, prices, demand and supply, could be regarded as causes, and which as effects. Attempts in this

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direction gave birth to the well-known theories of marginal utility, marginal productivity, cost of production, etc. Such theories, however, although based on a detailed analysis of the system of production, were seen to be only first approximations to the realities of the economic life, and it was realised that a truer view was that which regarded this as a continuous and dynamic process. Attention was then directed to the dynamic viewpoint, first in an investigation of the economic system as continuous but stationary, and finally as both continuous and progressive. The result has been the elimination of many of the theories referred to above, and the substitution of a few fundamental principles, which, put as simply and briefly as possible, may be summed up as follows:

1. The economic life is a continuous and progressive process engaged in the production of wealth in the form of durable goods (durable goods used for the purposes of production) and consumable goods, for the purpose of:—

(*a*) Maintaining the fixed real capital of the community.

(*b*) Increasing this fixed real capital by a certain percentage in a given time, according to the rate of progress of the community.

(*c*) Increasing the amount of consumable goods by a certain percentage in a given time, that a continually increasing income may be available according to the rate of progress of the community.

2. The value of the agents of production and the production itself, relatively to each other, is dependent upon the principles of scarcity, and is expressed in their prices, as representing equilibrium between supply and demand.

The effects of this method of approach on the solution of the primary object of economics, the determination of price-fixing, is admirably summed up in the following words taken from the masterly presentation of Prof. Cassel of Stockholm,

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one of the first economists to work out in detail the results of the dynamic conception :

> In the actual economic life, all the unknown factors of the price-fixing process depend upon each other, and they are only determined, and then all determined together, by the great single process of fixing prices. The causal connection between the different variables is not a one-sided one, working in one definite direction, in which one link always follows upon another and is determined by it, but is in the nature of a closed chain of causes, in which each link depends upon all the others and which may be followed in any direction . . . Economic science has wasted a good deal of time in controversies as to whether one or other group of unknown elements in the price-fixing process was to be regarded as cause or effect.

## II

At the same time as the above change of method, and as a result of the growth of the modern industrial and commercial system, another essential in the system of wealth production has been brought into prominence, and has become of sufficient importance to be formally separated from " labour," with which it had formerly been classed ; namely " organisation," as expressed through the guiding and directing mind that controls the development of " land," the use of " capital " and the employment of " labour," known as the organiser or enterpriser. It may perhaps not be out of place here to comment on this factor from the socio-economic viewpoint.

Many false notions are current in these days of attempted reconstruction as to the nature, value and necessity of the services rendered to the economic life by capital, the capitalist and the enterpriser. Much of this nonsense is propagated under the banner of social and economic reform by sciolists who use these terms without definition, and who make no distinction between the owner of inherited wealth, the owner of wealth obtained through personal effort, and the user of wealth. (" Wealth " is here used in the economic sense of

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things which possess utility, are limited in quantity, and transferable from one person to another.)

It should be clearly realised that any one person may belong to more than one of these classes. The economic system is not composed of individuals belonging to rigid castes of capitalists, enterprisers and labourers, as many believe.

With the owner of inherited wealth which he allows others to use for a consideration (interest or rent) but who takes no active part in that use, we are not here concerned.

The owner of wealth accumulated through personal effort is one concerning whom much that is unjust and untrue has been written and spoken. It is almost invariably assumed by his enemies that his wealth results from the exercise of much cunning and "sharp practice," which has enabled him to rise out of the ranks. We often find however, that such calumnies are liberally watered with the juice of sour grapes by the "also rans" of the business game.

A personal acquaintance with the lives of great business men shews that, practically without exception, they have risen to their position through sheer force of character, grit, patience, initiative and courage, whatever other virtues they may lack. It is idle to point to favouritism, nepotism, etc., as the cause. In these days of the public limited company (the essence of our present economic development), such considerations have not the influence they possessed in the days of the family business, characteristic of the beginning of the industrial age. In industry and commerce it is possible to attain any position, to rise to any height. The life history of industrial magnates shews us that this is so, and if we are honest we have to admit that it was mainly through the possession of the above-named qualities that they succeeded. These qualities are essential to success and it can be confidently stated

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that, if we possess them *in sufficient degree*, a similar career is open to us.

These remarks apply *pro tanto* to the enterpriser. In this connection it is often alleged that the fact that the executives of great businesses receive enormous salaries, while many of their employees receive a bare subsistence wage, is conclusive evidence of the wrongness and rottenness of the economic system. This hasty and ill-considered judgment results from forgetting that such positions are open to all—there is "equality of opportunity" in the economic world, since success depends chiefly upon character. Also the direction of concerns rendering essential public services (and no concern that does not render public service can exist for long under competition), rests with these men. The energy expended in controlling, planning, and thinking by one of such, far exceeds that of any of their employees in a similar time.

It is fallacious to assume, as many do, that the labourer is the sole originator of wealth, and that the enterpriser is a mere money maker, living in parasitic ease on the product of his employees. We certainly always find them calm, self-reliant, confident. Are we right in assuming that therefore they are idlers? The machine that runs fastest appears stationary. Incidentally, many of these money makers have a love for their business, equal to that of creators in other spheres of life. The highly efficient mind, with its knowledge, judgment, concentration, initiative, enthusiasm and imagination, is essential to the economic life.

It is perhaps necessary to add that it is not desired to picture modern economic organisation as perfect. There are flaws in every human creation, black sheep in every fold. It is desired to emphasise that this organisation is a plastic instrument in the hands of all those who possess in sufficient degree the qualities needed for its domination, and the surest

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and swiftest means of making that domination easier to the individual do not so much lie in the direction of abolition of capital, interest, rent and personal enterprise, and similar shibboleths of reformers. Such views arise out of a profound ignorance of the fundamentals of life in the economic sphere. Rather will such means be found in a reconciliation of the greatest possible personal freedom and simultaneous service to the community, by ensuring that a proportionate part of the result of the former shall go to the latter. In the economic as in the intellectual and spiritual life we cannot destroy, we can only transmute.

Leonard C. Soper

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# A BRIEF SKETCH OF THE LIFE AND TEACHINGS OF PYTHAGORAS[1]

By M. FLORENCE TIDDEMAN

## FOREWORD

[The author has done valuable service in rendering this excellent little summary of the life and teachings of the Master Pythagoras accessible to the public.

There is only one panacea for human ills, only one basis on which a social system can rest secure—namely, human brotherhood. Not until people can learn definitely to feel goodwill towards one another and can make that brotherhood a matter of realised spiritual experience, can we hope to see order shaping itself out of the existing chaos.

The Master Pythagoras shows clearly that an ideal State can only be made up of ideal citizens. Because his first principles are at once true and clear, his philosophy is as vital for this generation as it was to his contemporaries and their immediate successors. That philosophy helped them to mould and polish the rude material of their natures; may it also help those who read this little sketch to "go and do likewise".—J. I. WEDGWOOD.]

THOMAS TAYLOR, the Platonist, tells us that the life of Pythagoras, written by Iamblichus, is "acknowledged by all critics to be authentic," and that "there is every reason to believe that the information is perfectly accurate and true". It is from the description by Iamblichus of the life and teachings of Pythagoras that the following brief sketch is taken.

[1] *Author's Note*: This sketch is published in the hope that it may prove useful to those who, wishing to get an insight into the wonderful life and teachings of the Great Master, yet have not the time necessary for the study of the much longer and more diffuse *Life of Pythagoras* by Iamblichus from which it is taken.

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To quote Thomas Taylor: "Since it is usual with all men of sound understanding to call on Divinity when entering on any philosophic discussion, it is certainly much more appropriate to do this in consideration of that philosophy which justly receives its denomination from the divine Pythagoras." Certain it is that his disciples held him in such reverence that they numbered him among the Gods, considering, as they did, that he was divine and had taken human form in order to benefit humanity. He remembered his own past lives, demonstrating by instances which proved him accurate that in one of them he was Euphorus, the son of Panthos, the conqueror of Patrocles. He also told many of those who gathered round him of the experiences which had been theirs in past lives.

To realise the stock from which Pythagoras sprang I am going to take you back to the time of Ancæus, who was one of the Argonauts. Many of us, as children, have read Charles Kingsley's wonderful book, *The Heroes.* We loved the heroes, dreamt them and lived ourselves into them, but, growing up, discarded them as not true, classing them among the so-called "Greek myths." Now, grown older still, we have entered into the knowledge which gives us back these joys of our childhood, and among these joys the Argonauts become once more living realities. And Ancæus was one of the Argonauts, and was called a "son of Jupiter, through a greatness of soul," as we are told, and he surpassed the rest of those with whom he lived in wisdom and renown.

Ancæus received this command from the Pythian Oracle: "I order you, Ancæus, to colonise the marine island Samos, and to call it Phyllas or Phylace." And Ancæus did so, taking with him some of the inhabitants of Athens, with others from Epidaurus and Chalcis. Now Mnesarchos and Pythaïs who were the parents of Pythagoras, were among the descendants of Ancæus. In consequence of this nobility of birth, a

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certain Samian poet says that Pythagoras was the son of Apollo. We shall see that other things also contributed to this assertion. The Pythian Oracle—the Pythian Apollo—predicted to Mnesarchos that he should have a son of great wisdom and beauty, one who should be of the greatest advantage to the human race, and Mnesarchos, from that time, changed his wife's name from Parthenis to Pythaïs, to link it up with the Oracle, and he called his son Pythagoras, which means "He who was foretold by the Pythian." Iamblichus tells us that "the soul of Pythagoras was sent to mankind from the empire of Apollo; this may be inferred both from his birth and from the all-varying wisdom of his soul." As someone comments in a recent Journal: "If Apollo be, as has been suggested, the symbolic representation of a certain spiritual influence, then the meaning of Iamblichus becomes quite clear."

The Pythian Oracle not only promised to this couple "a son who should be useful to all men and throughout all time," but also sent them to Sidon, in Phœnicia, so that all pre-natal influences should be undisturbed by those which obtained at that time in their own land. When Pythagoras was a year old, his mother took him to the Temple of Adonai, in the valley of Lebanon, to receive the blessing of the High Priest before the family returned to Samos. A familiar picture rises at once to our minds of another Child, Jesus, receiving the blessing of an old priest in the Temple at Jerusalem.

Mnesarchos, the father of Pythagoras, was a true artist. He was an engraver upon gems, and some of his beautiful work upon them is still to be seen in our museums. They are among some of our most highly prized specimens. He became a very wealthy man and one of the most honoured citizens of the Island of Samos. After his return there he built a Temple to Apollo. The ruler at this time was Polycrates, and though his court seems to have been one of licentiousness, he

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certainly was a great patron of Art and Poetry, and was, in many ways, the centre of Greek thought.

An unusual method was used by his father in educating Pythagoras, commencing with poetry and music. Not until he had perfected himself in these did he pass on to other studies. The chief of these was mathematics, and for this he showed a wonderful aptitude, very soon outstripping his masters. It is said of Pythagoras, as it was of Jesus and of the Buḍḍha—I use the words of Thomas Taylor—that "though he was still but a youth, he was reverenced and honoured by elderly men, converging on himself the attention of all who saw and heard him speak; hence it was reasonably asserted that he was the son of a God. In all his words and actions he showed an inimitable quiet and serenity, and dwelt at Samos like a beneficent dæmon. He was everywhere celebrated as the long-haired Samian."

The house of Mnesarchos was a centre for the gathering together of very brilliant men, two of whom, both poets, are known to us at the present day—Anacreon and Ibycus. Pythagoras seems to have been especially attached to his father's closest friend, Theodorus, a sculptor and engraver, who is renowned for having made for Polycrates his celebrated ring; and while Pythagoras watched, day by day, the wonderful modelling of the clay, he listened to beautiful teachings from Theodorus of the great All-Father, from whom these Gods, whose figures he was fashioning, came, and to whom They must one day return.

As he grew up and learnt more and more, Pythagoras realised that under such a government as that of Polycrates his studies would be interfered with, so he went away secretly one night with Hermodamas (grandson of the friend and preceptor of Homer) to Anaximander and to Thales of Miletus. The latter, Iamblichus says, "finding the wisdom and learning of Pythagoras, imparted to him such disciplines

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as he was able to. He taught him to be sparing of his time, and, in order to do so, he gave up wine and animal food, taking only such slender nourishment as was easy of digestion. In consequence, his sleep was short and his health perfect." After a time, Thales, finding that he could teach Pythagoras no more, urged him to progress further by going to Egypt. He went first to Sidon, learning from the Phœnician hierophants. He was initiated into all the Mysteries of Byblus and Tyre, and into the Phœnician Mysteries, which were derived from the sacred rites of Egypt. Soon after this, some Egyptian sailors landed most opportunely near the Temple of Mount Carmel, in which Pythagoras dwelt, and they gladly promised to take him to Egypt, intending to sell him for a large sum. When they first saw him, he came down the mountain leisurely, never looking back, taking no notice of precipices or stones, as if he moved above the ground. His only words were " Are you bound for Egypt ? " And when they answered " Yes," he climbed into the ship, seating himself where he could not incommode the sailors, and remaining silent during the whole voyage, taking no food for three days and two nights. The voyage was made, most unexpectedly, through a tranquil sea, and the sailors, feeling from all they saw and experienced that Pythagoras was more than mortal, gave up the idea of selling him. Indeed, upon arrival, they reverently helped him to land, and raising a temporary altar before him and heaping it up with much fruit, they presented to him an offering of the firstfruits of their freight.

Schuré tells us that one reason why Pythagoras wished to go to Egypt was that he had had a vision of himself as a babe in his mother's arms, as she stood before a majestic-looking, white-bearded Priest, who said to her : " O woman of Ionia, thy son shall be great in wisdom, but remember that though the Greeks still possess the *science of the Gods*, the *knowledge of God* can no longer be found elsewhere than in Egypt."

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Pythagoras was loved and admired by the priests and prophets of the Egyptian Temples. His initiation, under the Pontificate of Sonchis, lasted twenty-two years, he being the only foreigner whom the jealous Egyptian priests had ever allowed to share their esoteric knowledge. From the priests of Memphis Pythagoras learned that the science of numbers and the art of will-power are the two keys which open all the gates of the Universe. Just at the end of this twenty-two years of training, Cambyses, son of the conqueror of Babylon, descended upon and conquered Egypt, carrying off some of her priests into Babylon, and among them was Pythagoras.

It is always interesting to take a bird's-eye view of the past, for so is it possible to catch a glimpse of the wonderful Plan, in the working out of which such things as wars, revolutions, and cataclysms are made the means indirectly of carrying out the details which produce prodigious results for the whole world. In like manner was this war, which burst upon the valley of the Nile, the means by which Pythagoras, after gaining all the knowledge he could in Egypt, was carried into Babylon for further education and training.

Now Babylon in the past had been ruled by a succession of despots, who had brought into subjection Chaldea, Assyria, Persia, part of Tartary, Judæa, Syria and Asia Minor. Therefore, when Pythagoras arrived in this great city, which Aristotle compares to a country surrounded by walls, there were three different religions side by side in the High Priesthood of Babylon—the ancient Chaldean Priests, the survivors of the Persian Magi, and the élite of the Jewish Captivity. In consequence, Pythagoras was able to study the knowledge in possession of the Magi—the heirs of Zoroaster. After his Egyptian and Chaldean initiations, Pythagoras had mastered the eternal Principles of the Universe.

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He was kept in Babylon for twelve years, and when he returned to Samos, at the age of about fifty-six, it was after an absence of thirty-four years. He found his country in a very bad way—schools and temples closed, poets and savants departed, so, taking his mother, he settled in Krotona. This was one of the most flourishing cities of southern Italy, to be made famous by the fact that it offered a home to the great School of Philosophy which he built up there—the ancestor of all idealistic Schools.

Empedocles describes Pythagoras as "a man who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth, and who was in the most eminent degree the adjudicator of the works of the wise. For when he extended all the powers of his intellect, he easily beheld everything as far as ten or twenty ages of the human race." And in Thomas Taylor's translation of the *Mystical Hymns of Orpheus*, we find the following: "Iamblichus and Proclus both inform us that what Orpheus delivered mystically through arcane narrations, this Pythagoras learned when he celebrated orgies in the Thracian Libethra, being initiated by Aglaophamus in the mystic wisdom which Orpheus derived from his mother, Calliope, in the mountain Pangæus."

Pythagoras must have had a wonderful power of eloquence, for he called together the youths into the Temple of Apollo, and by the fire of his words he drew them from their life of debauchery. He endeared himself to them by telling them that the Divine Powers loved boys—that in times of great drought boys were sometimes sent by cities to implore rain from the Gods, because of the belief that the Divine Powers are especially attentive to children. He taught them never to revile anyone nor take vengeance on those who reviled—to listen well and so be able to speak well. The young, he said, must pay attention to their elders, as there was some good reason why they were placed in that position.

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He illustrated this by saying that Hercules undertook all his labours under the commands of one older than himself, and being victorious in his undertaking, he instituted the Olympic Games in honour of his father. Pythagoras especially taught that we should "avoid and amputate, by every possible means, by fire and sword, and all various contrivances, from the body disease, from the city sedition, from the soul ignorance, from the appetites luxury, from the house discord, and from all things immoderation." He exhorted the young to study, showing that "the body fails with age, but what we learn by study remains till death and persists after death; also, in study nothing is taken from another, as it is in the gaining of wealth, position, etc., but one receives teaching without diminishing the other's store, and gives it unsparingly. By education, men differ from animals—civilised men from barbarians—philosophers from the vulgar."

Pythagoras summoned the women to the Temple of Juno, telling them that "the genius of woman is most adapted to piety, therefore the Oracles in Dodona and Delphi are unfolded into light through a woman". He bade them use words of good omen all their lives, and bring, as offerings to the Gods, things that they had made with their own hands. He so fired them that they brought their golden robes and ornaments, as trophies to celebrate the defeat of vanity and luxury.

The Senate of Krotona (called the Council of the Thousand), realising the value of his teachings to all, invited Pythagoras to make them public. He explained to them his ideas of education, and he very soon exercised a real moral directorship in the city and over the neighbouring districts. When he had won over to his side the wealthiest of the citizens, he proposed that they should found an institute for himself and his disciples; that this brotherhood of lay initiates should live in common in a building constructed for the purpose, though without separating themselves from civil life,



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Young men should be admitted to the lessons of the masters and to the different grades of initiation, according to their intelligence or earnestness in study. Those who wished to enter the Order formally were to give up their fortune to a trustee, with permission to enter again into possession of it whenever they pleased. In the Institute there should be a section for women, with a parallel initiation, though different, and more adapted to the duties of their sex. This plan was enthusiastically adopted, and, by the Senate, a vast building of white marble was erected, with a Temple of the Muses, also of white marble, in the centre. The white dwelling of the Initiates—the Pythagoreans—with its porticoes, gardens and gymnasium, was situated on a hill. The Temple of the Muses, with its circular colonnade, towered above, while the white terrace of the outer gardens overlooked the town. At the entrance-gate, which stood open day and night, there was a statue of Hermes, and on the pedestal were these words: "Eskato Bebeloi," which being interpreted is: "No entrance for the profane." This commandment of the Mysteries was universally respected. The garments of all who joined this Institute were white, and of linen, not wool, as were also the coverings of the beds. Pythagoras used white as a symbol of unity, because the white light is composed of a blending of all the colours.

M. Florence Tiddeman

(*To be concluded*)

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## THE MASTERS

It is an inspiration, if we think
That there are men, further advanced than we
Who know the secrets of Eternity,
And standing poised, upon Heaven's very brink
Yet will not enter, till they help us on
The hard and narrow Path, that they have gone.

Wisdom and love, these were their guiding stars.
They live but to be channels of God's will.
Rejected, or received, they labour still
To pilot this sad world, through all its wars,
That the Great Plan may some day be fulfilled,
And life be, as our Heavenly Father willed.

With deep compassion, and a wistful love,
They look on every deed of sin and shame.
They know, they understand, they do not blame.
They are not angels from a world above,
But men, who through mistakes and mortal strife,
Attained at length to the Eternal Life.

F. H. Aldhouse

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# A POSSIBLE REMEDY FOR GOSSIP

By MARGARETE MIKLAU, M.A.

THE inclination to blame others, or to look for the faults in others, shows itself early in most children in the tendency to carry tales, "tattling," as the children call it. As the child grows older he scorns tattling, but does not hesitate to blame his companions for his own infringement of rules when taken to task for them. When he is still older he scorns both tattling and blaming others, but he does not hesitate to talk over with his friends what he considers the shortcomings of his companions.

The question presents itself, Is this a problem worthy of our attention? Is it truly a problem? Let us view it in the light of what Dewey has to say on the Problem.[1] In this article he states that:

> Every conscious situation involving reflection presents a distinction between certain given conditions and something to be done with them; the possibility of a change. This contrast and connection of the given and the possible confers a certain problematic, uncertain aspect, upon those situations that evoke thought. There is an element, which may be slight or which may be intense, of perplexity, of difficulty, of confusion. The need of clearing up confusion, of straightening out ambiguity, of overcoming an obstacle, of covering the gap between things as they are and as they may be when transformed, is, in germ, a problem.

There is an element of perplexity, of difficulty, of confusion in the matter under consideration, and also,

> the need of clearing up confusion, of straightening out the ambiguity, . . . of covering the gap between things as they are and as they may be, as well as the possibility of change.

[1] "Problem," in Monroe's *Cyclopedia of Education*.

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There are few children more annoying to the teacher, to other children, and often to their parents, than the child who goes to an older person with every trivial occurrence which seems to him to be a misdemeanour on the part of another child. He is shunned by other children, and soon presents a problem in school as well as at home, because no one will play with him. The child who habitually accuses another to excuse himself shares the fate of ostracism by his associates. As to gossip, perhaps more heartaches are caused among children by the discussion of their failures and small misdemeanours by other children than by anything else. It is not necessary to point out the crimes against society, in ruined reputations and lives, that can be justly laid at the door of adult gossip. We find, therefore, that there is perplexity in the mind of the conscientious parent and teacher, difficulty in knowing just how to cope with the pernicious habit, and confusion as to its cause. The need for clearing up the confusion, and of covering the gap between things as they are and as they may be, is pressing indeed in view of the annoyances the habit of looking for the faults in others occasions. There is also a possibility of change, because we know of cases in which the child who showed a tendency to carry tales, to blame others, or to gossip, was guided successfully in the breaking of the habit. In other words, children are educable. As Shaler says in the opening paragraph of his chapter on "The Growth of Sympathy":

> Our glance at the place of organic life in Nature has shown us that . . . we have entered on the field where individuals arise differing in character from all that has gone before, in that they are educable, and in their succession provide for a far-ranging development of many themes unknown in the lower realms of being.[1]

The problem of this paper is the inquiry as to how to cover the "gap between things as they are and as they may be," that is, an attempt to find the remedy for checking the

[1] *The Individual, a Study of Life and Death*, by Nathaniel Southgate Shaler.

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growth of the habit of looking for and discussing the shortcomings of others.

The next question which arises is, "Is this a moral problem?" In answering this question it would be well to inquire into the cause of the growth of the habit. Why does the child report another's misdemeanours to an older person? He does not do so with the idea of preventing a repetition of the offence, nor for the sake of making the one whom he reports better, but of making a companion seem less important in the eyes of a teacher or parent, and himself greater by contrast. Why does the older child blame another? He does not do so for the sake of promoting law and order, nor with the idea of having his companion's fault corrected, but in order to save himself punishment or to keep the good opinion of his teacher or parent. Why does the person gossip? He does not do so for the sake of making humanity better, but because it gives him a feeling of superiority over the person about whom he gossips, with the hope of establishing the idea of that superiority in the mind of his friend. Thus we see that the cause of the habit lies in the fact that his attention is fixed, not on the separate, or abstract self, it is true, but on a conjunct, or social self, which recognises only a limited number of units of society, namely, himself primarily, and those whose good opinion he wishes to obtain or to retain. The problem is, therefore, a social one.

As Palmer states in his introductory chapter,

> Yet while the separated self and the conjunct self lodge in the same being, the degree and kind of attention accorded to the latter marks the stage of moral maturity at which man or nation has arrived.[1]

The problem becomes, therefore, one of raising the child's moral standard by encouraging habits which develop a higher degree and kind of attention than that accorded the conjunct self by

[1] *Altruism, Its Nature and Verities*, by George Herbert Palmer.

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him at the present time. In this case, for the growing habit of blaming others must be substituted one which will accomplish the direction of his attention to the wrong that he is doing society by such accusation of another, and to the wrong that he is doing himself, and, therefore, society again, by fostering an unsocial habit in himself. In other words, he must take a step nearer to the ideal of the "new Social Individual," of which Hudson writes in *The Truths We Live By*:

> It is this idea of the human self as fundamentally social by nature . . . that will bring civilisation forward to its next stage. In the new Social Individual, fully conscious of his significance, the contradiction between the individual and society is solved, and each side of the contradiction is infinitely enriched. The "great" men and women are to be such Social Individuals . . . men and women committed heart and soul to the social task of democracy.

The question naturally arises, Is this a problem which should be dealt with at school or should it be left to the home to deal with? It should undoubtedly be dealt with when it manifests itself at home, but, unfortunately, it is often encouraged instead of discouraged by parents, who exemplify in themselves the habit allowed to become fixed. James in his interesting presentation of "Habit" in his *Psychology*, a chapter no less masterful as literature than as psychology, quotes Professor Bain's maxims concerning moral habit, one of which is:

> Never suffer an exception to occur till the new habit is securely rooted in your life,

and continues,

> Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right.

The habit is likely to manifest itself more often in school, where children are thrown together in greater numbers than at home, and should, therefore, be dealt with in school as well as at home.

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The next question which occurs to the mind is, What method should be employed in dealing with this habit? Should general talks be given on the subject? Should each particular case be dealt with as it comes up? While general talks have their value after sufficient experience has been acquired by the persons to whom the talks are given, the effect is not likely to be lasting if the talks are not supplemented by application to particular cases.

When the case presents itself, should the teacher moralise on it, or should the facts be allowed to speak for themselves? Moralising by the teacher is an ineffectual means, because it is not a thing which the child has worked out for himself. The facts as seen by the children concerned in the incident are far more effective in making the point vital, therefore, the facts as experienced by the children should be allowed to speak for themselves. As Dewey states in his chapter on "Experience and Reason":

> But memory preserves and accumulates these separate incidents. As they pile up, irregular variations get cancelled, common features are selected, reinforced and combined. Gradually a habit of action is built up, and corresponding to this habit there forms a certain generalized picture of an object or situation. . . . Along with the development of this common-sense knowledge, there grows up a certain regularity of conduct. . . . All this forms what we call experience. It results . . . in a certain general insight and a certain organized ability in action.[1]

How is it best to get these facts from the children concerned, from each taken aside, or from each in the presence of the other or others? There is less chance for the embellishment of the story to his own advantage if told in the presence of those who know the facts, although there are, of course, exceptional cases in which fear of a bigger child or the nature of the case would not permit of this. Besides, as we shall see later, it is best for each to get the viewpoint of the other so that he can reconstruct his own in the light of it.

[1] *Reconstruction in Philosophy.*

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Is it better to let each child tell all he knows about the incident, or to tell only his own part in the affair? If we ask the child to tell all he knows about the incident, he is likely to be tempted to exaggerate the misdemeanour of the other child, and to make his own as favourable as possible, and, since this is the very fault we are endeavouring to correct, we shall defeat our own purpose. Therefore, it is a better plan to ask each child to tell what part he had in the affair. To the average child, accustomed, as the majority are, to telling what the other child did, this comes a little hard at first, but he very soon learns to readjust his viewpoint, and to turn his attention to his own part in the occurrence. In order to bring out more points than are likely to be forthcoming if each child is left to tell his own part in the affair unaided, the teacher can, by means of questioning, elicit such information as the motives for the actions involved, and the possible consequences of such actions.

Merely to get the facts is not sufficient to turn the experience to account. It must be turned to account, not by the formation of a code whereby to measure all future actions, but by the obtainment from it of aims or methods for use in such cases. As Dewey says in the chapter above quoted,

> Aforetime man employed the results of his prior experience only to form customs that henceforth had to be blindly followed or blindly broken. Now, old experience is used to suggest aims and methods for developing a new and improved experience.

And further,

> We do not merely have to repeat the past, or wait for accidents to force change upon us. We *use* our past experiences to construct new and better ones in the future. The very fact of experience thus includes the process by which it directs itself in its own betterment.

The facts which have been collected, as described above, must be reflected on and judged in order to make them of value in subsequent experience. Who should pass judgment



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on them? The teacher or the children involved? It is preferable to put the problem to the children, letting each decide what he thinks of it, because, here again, the inner activity on the part of the child to reach a solution is of greater effect than would be the case if the solution were given him ready made. It is, of course, possible for the teacher to emphasize particular points with telling effect.

Should the child pass judgment on his own part in the affair, or on the other child's? Since it is our purpose to turn the attention of the child from criticism of others to criticism of self, it is best to let him judge his own part in the affair.

How can the offender obtain an idea of the other child's feelings at being reported, blamed, or gossiped about? Can this be accomplished best by having the other child describe his feelings, or by having the offender try to put himself in the other child's place? He has probably, by this time, gathered something of the other child's feelings and also of his opinion of him. By making an effort to put himself in imagination in the other child's place, which it is probably possible for him to do because of his own past experience in similar situations, he learns far more than he would by remaining a passive listener to the other child's story. He can thus be led to see what opinion others hold of the one who "tattles," blames and gossips about them, and will be loath to awaken the same feelings in his companions in the future. In other words, his attention has been directed to the wrong he is doing by such accusation, and by making himself an objectionable member of society.

The next step is that of leading the child to contrive a course of action for a similar case in the future. Since there are very few cases in which there is not fault on both sides, (not often is there any deliberately planned wrong-doing, but merely the result of thoughtlessness or ignorance) each child can profitably consider the question, How can I avoid the

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difficulty in the future? Then an appeal may be made to him to try this plan.

Finally, great care should be taken not to allow one relapse into the old habit to pass without further inquiry and contrivance. Praise for persisting in the newly contrived course of action is a means not used often enough for encouraging effort in an unaccustomed direction. Appreciation of effort to improve is pleasing alike to children and adults. Praise for avoiding the habit is as important as is investigation of a relapse. The question may be asked, "Was it better or not to follow the plan of action on which you decided," in order to encourage reflection after action?

Eventually, by persistence in such inquiry, contrivance, action, and subsequent reflection, the double-self awareness of obligation in the matter of blaming others is experienced with (1) its intense feeling of being compelled, and (2) the freedom of choice between the conflicting selves, namely, the self that enjoys blaming others and the self that scorns blaming others.[1]

In the consideration of the problem of checking the growth of the habit of blaming others, we have come to the conclusion that the most effective means of doing so is by presenting the problem to the child for solution. He can be led to inquire into the problem, contrive means of avoiding the difficulty in the future, and after action according to the course planned by him, to reflect on the results of such action. If the problem were solved by some wiser person, and the result presented to him, it would be of little value to him. Only when he has worked it out for himself in the light of his past experience is it of real value to him.

In this way, a higher degree and kind of attention accorded the conjunct self than he was capable of giving before will have been attained. However small a step he has made, it

[1] *The Good Man and the Good*, by Mary W. Calkins.

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*is* a step nevertheless in the attainment of that "beauty of soul" which The Man with the Duster in his chapter on "Manners" in *The Glass of Fashion* asserts is the source of true manners. He says:

> But manners, rightly regarded, are the *style of the soul*, and they can never be genuine, never be anything more than veneer or polish, unless they proceed as naturally as the exhalation of a rose from the inmost beauty of spirit, that is to say, from humility, tenderness, loving-kindness, and desire of excellence.

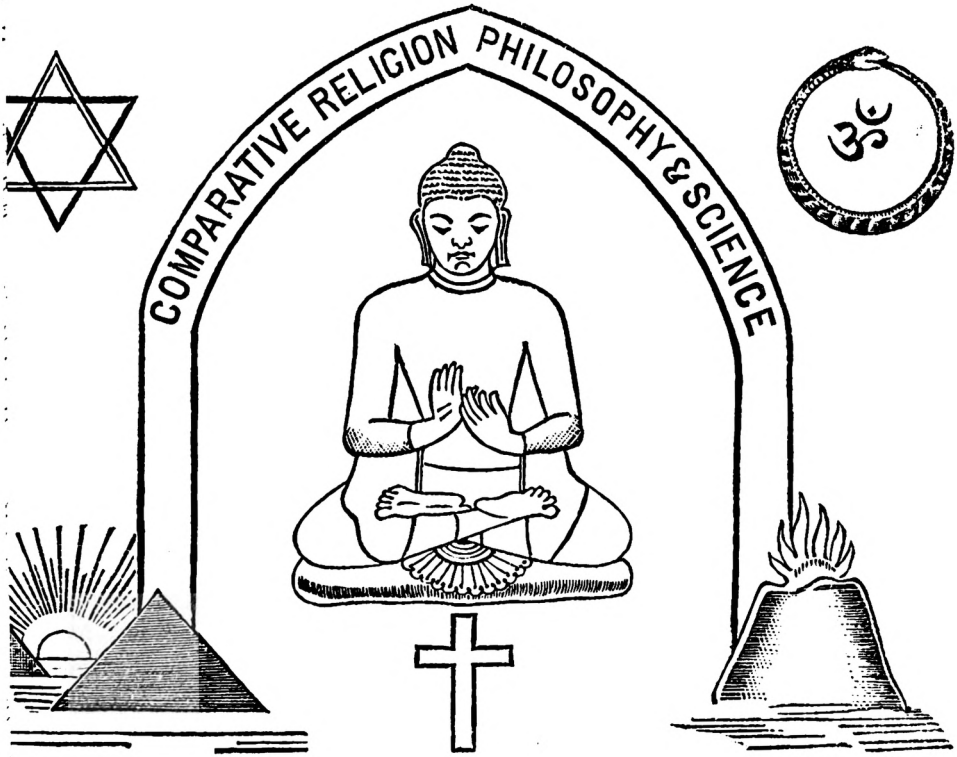
Even though the habit be not broken so quickly as the teacher or parent could wish, the child is growing, progressing. He is "good" in the sense of the word as used by Dewey in his chapter on "Reconstruction in Moral Conceptions," in which he writes:

> The good man is the man who, no matter how morally unworthy he *has* been, is moving to become better. . . . The process of growth, of improvement and progress, rather than the static outcome and result, becomes the significant thing. . . . Growth itself is the only moral "end".

The moral end—growth—has been furthered in the child, if the above treatment of the fault of blaming others is followed, because of the effort he has expended in his endeavour to contrive a means for overcoming an unsocial habit, and because of the consequent broadening of his horizon to include a higher degree and kind of attention accorded the conjunct self.

Margarete Miklau

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# THE MUSIC OF THE FUTURE

By GEORGE W. WEAVER

THE natural assumption, when one reads an article on the music of the future, is that the tendencies of modern composers will be used to foreshadow that which the future may develop; it is certainly not expected that the music of the past will be spoken of to any extent. That the music of past ages is drawn upon rather than modern compositions is justified, for in music, as in so many things, we are finding

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that we have but poorly profited by the wisdom of the ages, and the discoveries of many centuries.

So far as the modern school is concerned, the tendency of the futurist is to cover his ignorance of fundamentals by a lavish use of discords, lacking simple coherence even in harmonic structure. As to melody, the poverty of the Schönbergs, and others of the self-styled new school, in melodic gifts is only equalled by their ignorance of natural laws in the combination of sounds. We may safely, I think, dismiss the efforts of such a school as a mere outbreak, a sort of eczema on the face of civilisation. Nor need we be afraid that (as so often happened to others in the past) we shall be laughed at by later generations for our failure to recognise our great ones. Many innovators, up to and including Wagner, have been belittled and misunderstood by those of their own day, and, doubtless, many more will suffer the same fate. There are critics who do not forget this, and admit their fear of committing such a blunder to-day. They therefore, while unable to praise the awesome productions of the new school, are exceedingly timid of expressing doubt, lest later generations should prove them lacking in insight. Nevertheless, a few here and there have no such misgivings, and do not hesitate to speak out freely. Possibly we are much more ignorant, and so rush in blindly where angels fear to tread, but I think we may, for all that, take the risk and stand with the few who dare challenge a possibly great future school.

One of the greatest necessities in any art, but particularly in music, is that it should be understood by the hearts and emotions of the people. This does not mean an intellectual grasp, but it means that the appeal shall be felt by, or the expression of emotion touch, the deeper sympathies of the people who cannot express themselves. If music fails in this, it fails for all time, no matter what the intellectual opinion may be. As a case in point; it is quite generally considered

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that the greater works of Bach are for accomplished and intellectual musicians only, and possibly we might readily admit that only mature and cultivated minds can get the full beauties from the tremendous fugues and preludes. Yet a good many years ago I used to notice, when attending the public organ recitals given in the Town Hall of Birmingham, that a great proportion of the audience was composed of labourers of all kinds, including one regular attendant who invariably sat in the same seat, and was invariably begrimed with coal dust. At each recital a Bach masterpiece was given, with all the resources of a great organ, and rarely was there a number on the programme that seemed to appeal more to those working men. Again, in one of G. B. Shaw's really worth-while books, *The Perfect Wagnerite*, the great point that Shaw makes is that Wagner is not too great or too deep for "common people," and that it is the intellectuals who would attempt to find meanings in the music requiring psychological analysis to explain. Not that the meanings are not there and are not deep, but they are so deep that they may be felt and understood by those who feel but are dumb, and are not to be teased out of this feeling by the psychological dissector. Hence we may draw a deduction which I am disposed to call a law: Only that music is really great which touches the understanding of the unlearned. If we apply this test, we shall find that the works of Bach, Beethoven, Mendelssohn, and Wagner stand true, and that such of their writings as are now discarded have failed in that test. We shall find, moreover, that the great works which have stood such a test are the very works which best stand critical analysis, so that I may now state another law, a corollary to the first: The understanding of the public is finally the infallible judge. Note that the "understanding" is the word used, not the "opinions" of the public, for that is another matter entirely. The opinions

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of the people vary from day to day, and are based upon very limited knowledge of any set of facts; economic conditions, the state of bodily health, political creed, or the dogmas of a religious group, and such other influences as all tend to colour the opinions of the public. Whether opinions voiced under such circumstances have any real value, may be doubted. But the "understanding" of people is something above and beyond their superficial education or their political condition; it is something deeper than they themselves know; call it "soul" if the term suits you, but it is there, and evinces itself through the ages whether the people themselves will or no. And it is this deeper thing, the underlying consciousness which cannot be voiced, that sets the final seal upon the works of man as artist and creator.

Even in what we call Folk-Songs we find this to be true; a folk-song lives because it expresses something which has not been better expressed, or gives an outlet to emotions which have hitherto been penned up for lack of a vehicle. And just as soon as a better way of expressing it arises, or a more satisfying vehicle has been found or provided, the particular folk-song which had served to fill the want is no longer of service and is soon lost. The wealth of modern music capable of expressing almost all the emotions is now so great that, although people need singing as a direct and personal outlet, the folk-song seems to have fallen in permanent disuse; at any rate folk-songs are not being developed nowadays. Nor need we much regret this, for we are now less primitive, and require better vehicles than the simpler melodic form could supply. Nevertheless, the folk-song in its day could truly be called great, for it expressed the feelings and emotions of the public to the degree demanded in the past; even the greatest and most complex modern music must at least do that also, or it will fail. It is more than probable that the finer modern music not only expresses better the

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deepest feelings of our modern public than folk-songs could, but there is little doubt that it is a source of inspiration to many thousands; the folk-song could never reach such heights as that.

But I have, I think, made my point: that the inherent greatness of any composition is gauged by its ultimate power to reach the deepest understanding of the public. From this standpoint, then, is it not almost a foregone conclusion that the ultra-modern composer is already doomed to early oblivion? It is conclusively shown in all ages, and under all forms of civilisation that, no matter what other beauties of structure a piece of music may possess, it does not live unless there is a melodic foundation somewhere or somehow in evidence. In other words, the human soul, in the last analysis, demands continuity and sequence, which is musically found in melodic structure. The detached incoherence of modern compositions fails to meet this need, even if they had no other fault; hence the underlying sense of continuity, so essential—upon which we largely base our belief in some form of immortality or continuance beyond earth—will inevitably reject the spasmodic unconnected clashing of sounds now being foisted upon the public as the "music of the future".

There are, it is true, several modern composers who are keeping their heads—and their melodic sense—such as Elgar and Stanford in England, but they do not "profess" to be developing the music of the future; they are trying to draw still more richness from the same store drawn upon by the earlier masters, using the same medium they used—the tempered scale. Whether they can give us anything really "new" is open to question; the matter of harmonic progressions has scarcely moved since Beethoven's day, and in fact a modern great theorist has stated that even in the works of the most modern composers (excluding the "futurists," of course) there is not a chord to be found which is



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not also to be found, or at least foreshadowed, in the works of Bach and Handel. It is therefore very doubtful whether Elgar or others can discover any new combinations in a system already so thoroughly developed. Possibly it is the realisation of this fact that has caused the futurist to run amok in his attempt to find something new.

But if neither the moderns nor the futurists can give us anything new—anything that is real progress—where are we to look for the music of the future? For certainly it is not to be admitted that music has reached its climax in our day. One of the youngest of the arts, only two or three centuries old in its present form, and yet the most universal of all the arts—already exhausted in its possibilities? That is unthinkable.

If little that is new is to be obtained from our system of harmony, and if the vocal secrets of the past appear to be temporarily lost, whence shall we secure the music of the days to come, and what form will it take?

An attempt to answer that will necessitate a deeper delving into the past than before, and we may be compelled to conclusions not quite expected. In brief, the next step forward will depend quite largely upon the distance we go back, and upon what we bring back; not until we have gone back far enough shall we be able to see far ahead.

So far as records are available—and far beyond that if we may accept traditions and analogies—music, religion, and astronomy were but aspects of the same thing. The doctrine of the harmony of the spheres is not orginally Platonic or Pythagorean. There is evidence indeed to show that both Plato and Pythagoras spent many years in Egypt accumulating the wisdom of Asia and returning with it to Greece. It is certain that all the music known to the Greeks was derived from Egypt, and it is equally certain that the Greeks fell far short of the Egyptians in their knowledge of it. Further, it is known that even of the music brought from Egypt, the Greeks

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lost much and degraded or corrupted still more. It is not at all certain that the Egyptians themselves advanced music to any degree beyond the standard given them by the Chaldeans, which originated in Asiatic civilisations ages before even the Egyptians were a people at all. In fact, the evidence tends to show that, from the earliest known records of the Egyptians, the swing of the pendulum was downwards. Music stagnated under Egyptian laws, although the standard was kept high within the rules fixed by those laws. But there was a law forbidding the change of any music used in the temples or for religious purposes, and as any innovation in secular music would have inevitably influenced religious music in time, the law, in effect, governed all music. But that the standard was a high one, even though fixed and unprogressive, is clearly shown by the reference made by Plato in his Republic:

> The plan we have been laying down for the education of youth was known long ago to the Egyptians, that nothing but beautiful forms and fine music should be permitted to enter into the assemblies of young people. Having settled those forms, and what that music should be, they exhibited them in their temples.

He adds that no change had been made for ten thousand years. We need not take the number of years too seriously, but it is evident that little progress could be made under such conditions. Nevertheless, the hint as to conducting "the assemblies of young people," and maintaining an official standard in their temples, might well be considered by modern educators and churchmen. We should seek a long time in our "temples" nowadays to find any standard of either beauty or music exhibited. To the contrary, should any unfortunate idealist make the effort to uplift the musical or artistic standard in a church to-day, he would not even be tolerated.

But if the Egyptians stagnated for so many centuries, and the Greeks lost most of what the Egyptians could teach as well as degraded much of what they did learn, it is clear that there was a very definite retrogression. Following from the Greeks

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to the Romans, it is still more evident, for the Romans took but the most simple and primitive scales from the Greeks. Nor did they make any effort to develop these scales or add to their knowledge; they did not even seek further instruction, or attempt to keep up with any possible Greek progress. The crudest diatonic scale satisfied the Romans, who thus occasioned the loss to the world of what might have been saved from Egypt through the Greeks. Is it any wonder that the dawn of modern civilisation under Christianity was most gloomy, darkened as it was with clouds of the densest ignorance?

But to return: Plutarch states that:—

> Theologians of early times, the most ancient of philosophers, represented the Gods as holding musical instruments in their hands, not indeed because they supposed them to play the pipe or lyre, but because they judged no work more appropriate to a God than harmony and music.

The Egyptians divided the lunar month into weeks by dedicating the first hour of each of the seven days to the seven planetary deities, probably deriving this from Babylon. The seven planets and the seven days corresponded to the seven notes of their scale (beyond which number, by the way, we have not even yet progressed) and, accompanied by the pipe and the *kithara*, the priests sounded hymns to the Gods through the seven notes of the scale. They included twenty-eight notes in their compass, again reckoning astronomically, for they called the universe "Twenty-eight sounding," ascribing the sounds of the movements of the stars and planets to musical notes of that number. These twenty-eight notes were also connected with the days of the moon by the Greeks, who used—including their diatonic, chromatic and enharmonic scales—precisely the same number of notes. The fifteen notes of the Greek diatonic scale were the fifteen days of the moon's increase. It is not meant that either the Egyptians or the Greeks were confined to a total of twenty-eight notes in their music, for all their scales were transposable, and were

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transposed to suit voices or instruments; but twenty-eight notes comprised their defined or named notes, starting from any given pitch.

Again, the three-stringed lyre of Egypt is said to be the invention of the Egyptian Hermes (Thoth), and represents the three seasons of the year (the valley of the Nile had three seasons only, not four as we have). The Chaldeans had the same intervals of harmonic fourth and fifth (with the octave) as the Egyptians, and their scales were based upon astronomical observations, following the theory that the motion of the planets is regulated by musical intervals in order to make everlasting celestial harmony. The musical instruments of Egypt, Nineveh, and Babylon were identical, and Plutarch notes that the Chaldean division of the octave was the same as that used later by the Greeks. As the interval of the harmonic fourth was included in the Babylonian planetary system, it seems evident that the musical systems of Assyria, Egypt, and later Greece were identical. Then, once more, the instruments named in the Book of Daniel are derived from Egypt, even the very names being from roots which cannot be traced to Hebrew. There is indirect evidence in the Talmud that the hydraulic organ used by the Jews was not their invention, but it was described by the Greeks about three centuries B.C. and acknowledged by them as Egyptian. And as the Jews used instruments common to Babylon and Egypt it is fair to assume that their scale was the same, so that the system of the ancient civilisations was certainly as uniform and universal as ours of to-day.

Moreover, although it is commonly assumed that the ancients knew no harmony as we understand the term, the evidence does not admit such a narrowing of their resources as to suppose that monody, or even harmony in octaves, exhausted their knowledge. For, as long ago as the building of the second pyramid, which is supposed to have been about

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2,083 B.C. (but really is very much older than that), Egyptian bands existed which played in harmony. This is shown plainly on one of the early tombs, where three pipers, with a conductor beating time, have pipes of such different lengths that it would be mathematically impossible for them to be playing in unison. Besides, the usual Egyptian lute had a compass of over two octaves, quite sufficient for melody, and yet had two strings which were obviously for playing in parts. But indeed this is shown so often, and the instruments, including harps of forty strings, were so plainly incapable of playing in unison—as is shown by the length of pipes or strings—that it seems foolish to doubt their knowledge of harmony. The use of the long fingerboard to their stringed instruments taught the Assyrians and Babylonians the octave system ages before the Greeks were a nation, and the fact that the fingerboards were fretted, or marked into definite divisions, indicates that at least the fourth, fifth, and octave were used.

So far, then, it is clear that the ancients knew a great deal of the science of music, and there is surely no question as to its practical application in their lives, especially in their religious ceremonies. The Chaldeans held the doctrine of the harmony of the spheres, calculating the distances and rates of motion of the planets as a basis for their theories of harmony, for, as the Greek philosophers said, "the universe was framed and constituted by its Author on the principles of music."

George W. Weaver

*(To be concluded)*

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# THE CHINESE JEWS OF K'AI-FÊNG-FU

By A. HORNE

THE subject of our sketch is interesting from two points of view: the racial and the religious. We witness here a strange spectacle. We see, at about the time of the Babylonian captivity, a company of Jews making their way to China for the first time, followed later by fresh contingents, travelling, most probably, for trading purposes; settling here and there among the native population of China, establishing colonies, and apparently developing into thriving communities. Of these communities, the one at K'ai-Fêng-Fu is the only one that has passed on to our own day palpable evidence of its former existence.

What has happened to the others, you ask? They were simply swallowed up; merged, assimilated. From missionaries and travellers we know that communities once existed in many places besides K'ai-Fêng-Fu; Ningpo, Hangchow, Nanking, Chinkiang, Sianfu, and perhaps a few other towns. Descendants of Jewish colonists must still exist in those places, but no one in recent years has come in contact with them. As Jews they no longer exist. Their synagogues have been demolished; the communities broken up. By conversion, by intermarriage, through apathy, and by the sheer force of the Chinese civilisation around them, they have gradually surrendered their individuality; to-day that individuality exists no longer. As far as we know of these centres, Judaism has

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been wiped out, without leaving a trace ; as completely effaced, as we say in Jewish, as last year's snow.

The K'ai-Fêng-Fu colony has been only a little more fortunate. It kept in touch with the western world through missionaries and others, during the past three or four centuries; tablets and manuscripts exist giving its history, and families to the number of one hundred and fifty persons still live who claim descent from Jewish stock, albeit the word Jew has lost its meaning to them.

I visited K'ai-Fêng-Fu a few months ago. The two men, father and son, whom I managed to see during my short stay, showed not the slightest trace of their Jewish origin. The others, I was told, are just like these. Their dress, physiognomy, language, manner of living, and religious observances, are similar in every way to those of the natives around them. They have been completely absorbed. The name Chinese Jews hardly applies to them now. Jewish Chinamen would perhaps be more correct, and that only by courtesy of their ancestry, however unfaithful to it they have shown themselves to be.

And this is what interests us from the racial point of view: a people who, under stress of the most terrible persecution, have managed to preserve their faith, traditions, and strong individuality in Western lands, have here, among a peaceful and non-persecuting people, lost everything dear to their hearts. Strange irony of fate.

Theories are rife as to what forces must be credited with the process of assimilation that the Jewish colonies underwent. Whatever view is taken, that which accords to the Chinese race a virility seldom met with in races, must be given its due share. For the Jews are not alone in this respect: nation after nation has come here and been assimilated. The Mongols, the Manchus, many a conquering people have tried to sit astride this huge empire in grasping pride,

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only to take gradually to Chinese ways, and be in time conquered by the seductive, winning charm of Chinese civilisation.

It is this that we must ponder over. What is it in the Chinese race that, like an amœba reaching out for food, takes hold of a totally foreign people, draws it into its own body, and so completely assimilates it as to render it indistinguishable from its own substance? And what does this capacity for assimilation, especially when applied to such a proud and virile race as the Jewish, portend?

The foreigner coming to Chinese shores even in our own day feels this influence. The Chinaman is so rooted in his own individuality that it is extremely difficult—impossible sometimes—to uproot him. Industrially, he has been won over a good deal to foreign methods. But here it has been the money-making instinct that has been operative in him to create, so to speak, an extenuating circumstance. When this instinct is not appealed to, and often even when it is, he remains adamantine, resisting every effort to change his ways. It is a characteristic of his. He will do things in his own way; and if you show him a new process, a new method, he will superimpose upon it his own peculiar way of doing things, unconsciously making his own contribution thereto. And often such contributions are not to be despised. Foreigners here have a way of sneering at everything Chinese, but those who have been in the country for some time sneer less; long residence almost invariably teaches him to sneer no longer. He is won over. He loses his own strictly "foreign" point of view, and gradually begins to sympathise with that of the Chinese. He perhaps even comes to admire certain traits and habits, while he who has been brought up in this country from infancy, or has been born here, actually *thinks* in the Chinese way. It has been noticed and commented upon, over and over again. These Chinese-born foreigners develop, a "Chinese mind." It is this tendency most of all, perhaps,



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that has drained the vitality and annihilated the individuality of those Jewish colonists who have formed communities in China during the past two thousand years, as well as of those other peoples who have come to live, as conquerors or as guests, within the boundaries of her empire. It is this that justifies the belief in the remarkable virility of the Chinese race, and the thought that, when the political poles shift their position in the world, as they have been doing continually since history began, and when China comes again into the position of a strong and unified nation, she will resume her rôle as a contributor to world culture, and will take her place again among the civilised nations of the globe. The character of her contribution will depend of course upon her spiritual consciousness at that time, and it is with the view to influencing that consciousness that the few Theosophists in this country hope to direct their work. The thought that is uppermost in the writer's mind is that here we are dealing, not with a young nation in the lower grades of the school of life, but with a nation that has many centuries of culture behind it, a rich literature steeped in wisdom, and an aspect that is amenable to spiritual influence, provided that influence be of the right sort. The material is rich and full of promise, and deserves the serious attention of those who have a thought for the advancement of humanity as a whole.

But yet another consideration confronts us in the contemplation of the lot that has befallen the Chinese Jews; a consideration of such a totally different character that the writer stands open to criticism for bringing such widely divergent subjects under one heading; a consideration no longer ethnic but religious.

We have seen that one force that has brought about the absorption of the Jews has come from the outside. Has there been no influence acting from within, that has hastened the accomplishment of the result noted? Such an influence can

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indeed be discerned, albeit it is of a negative character and is noticed, not by its presence, but by its absence. Let us see just what it is.

There has been a cohesive force through the ages that has preserved the individuality of the Jewish people the world over, and has enabled the race to function as a spiritual organism, playing its apportioned rôle in the world. Theosophists well accustomed to the "heresy of separateness" will be surprised to hear me say that this cohesive force has been the tendency to separateness itself, the tendency to accentuate and *preserve* racial differences. Jews have resisted everywhere the opposite tendency, both from without and from within, to iron out some of these differences, especially along traditional lines, and have at all times fought bitterly and often fanatically against attempted inroads into their traditions. Especially has this been the case with those traditions nearest and dearest to their hearts, namely, traditions connected with their religious observances. Instinctively have they felt that the preservation of Jewish self-consciousness hangs on the preservation of their dissimilarity to other men. And everywhere have they fought for this preservation; everywhere have they pointed out the differences between their Law and the Law of the Gentiles, between their God and the God of the Gentiles. They have gloried in being the Chosen People, and have taken pride in standing out from the rest of humanity. The rigid observance of their complex ritual—the circumcision at birth, the confirmation at thirteen, the keeping of the Sabbath and the Holy Days, the selection and preparation of food—all these things that the Jews have done, with reverence and with the proud consciousness of their distinctive Jewishness, have kept them a racial and religious unit through the ages, despite the severest persecutions, despite the fact that, to preserve their rites and customs, they have had to submit to being chased from land to land,

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treated as little better than outcasts wherever they went, received with scant hospitality, tolerated at best with ill-concealed irritation at their presence.

Not so, however, in China.

A tablet, inscribed in 1489, tells of the coming of seventy tribal families in 1164 to the court of the Sung Emperor, and of the hospitality with which they were received. "You have come to our land," the Emperor said to them. "Reside in K'ai-Fêng-Fu, and follow the faith and customs of your fathers." A colony was accordingly established and a temple erected; for several centuries this far-away community practised the precepts laid down in the Law, and passed their faith and their traditions on to their children. The tablet mentioned, which was erected to commemorate the building of the first temple, tells, in Chinese, of the Jewish religion, its origin and descent, its main doctrines. In true Jewish spirit it points out its outstanding characteristics, the differences between it and the Chinese faith.

In a later tablet, however, that of 1663, we can already see in part what has been taking place. For this tablet does not lay so much stress on the differences between Judaism and the Chinese religion, but rather shows a tendency to gloss them over, pointing out on the other hand the similarities between the two faiths, and the fact that the Scriptures were no different in essence from the Chinese Classics. (I know what the reader will answer. The people, from long contact with a foreign race, had become more broad-minded and had come to see the beauties in the other religion, and, with the spirit of tolerance, had preferred to bind the races into greater communal fellowship by pointing out that the fundamentals of both religions were the same. I wish that had been so, for then the Jewish religion would have been passed on to this day, in a pure form, and appreciated by both Jews and Chinese. Whereas the opposite has taken place. Not only

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has the religion had no effect on the Chinese, but it has been lost to the Jews as well. A perusal of the tablets and inscriptions leads us to infer that it is not tolerance, but a gradual losing of Jewish self-consciousness that exhibits itself therein.)

Gradually, also, additions had come to be made in the ritual. Ancestor-worship to the patriarchs of the Bible was introduced. In short, the Chinese Jew took a backward step in respect to the preservation of his individuality and his ability to make a distinct and individual contribution to the cultural wealth of the world. Ritual, the observance of traditions, it seems to me, has kept the Jewish consciousness and its organism, its medium of expression, alive; lack of such observance in the case of the Chinese colonies led to the destruction of this individuality and the consequent loss to the world of a centre of Jewish expression. The final destruction of the temple, the break in the line of Rabbis, the cessation of traditional observances with the absence of anything else to take its place, all these finally led to the extinction of this Jewish spark and the eventual death of the communal organism. To-day, the Jewish Colony in K'ai-Fêng-Fu, as in the other former centres of Jewish life, exists no longer. The descendants of the colonists are indeed there, and know themselves to be such, but they are Chinese, indistinguishable from the native Chinese around them. In this, be it noted, the Chinese race has gained nothing; the Jewish race has undoubtedly lost. The world as a whole certainly stands a loser, as it always does when a civilisation, a nation, a race, or even a colony degenerates and passes away.

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There is something in this that deserves profound reflection on the part of some of us Theosophists. We sometimes have a tendency to belittle the worth and importance of ritual and tradition, and when we do recognise its value, give it a meaning which does not always express all the truth. To

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the Occultist, ritual is a form intended to bring about certain spiritual results, a channel for the downflow of spiritual force. Admitting this to be true, may there yet not be something else? May not the sacredness of ritual be a bond also, a force used by the Guardian of a race to keep that race together as an individual entity, that its functions may be carried out in accordance with the Great Plan; that it may make its own individual contribution to the well-being of the world? In the case of the Jews, who, for two thousand years have lived scattered about in the four corners of the earth, the prey to disintegrating influences of all kinds, ritual seems indeed to have played just this part. Jewish Theosophists, especially, should bear this in mind. Theosophy is liable to give them such an insight into the mysteries of their religion that the observance of their traditions would seem futile and unnecessary. Perhaps for them it is so. But for the race as a whole it appears to be still a great and powerful unifying force, and for the sake of the race it would seem that even a Theosophist should keep to his traditions as much as he can, for in this way does he contribute to the preservation of the organism of which he is a member, and which undoubtedly still has an important rôle to play in the cultural and spiritual world. To let go of one's heritage would be to contribute to the forces of destruction from within, and thus eventually rob the Helpers of humanity of a great and noble instrument for Their expression.

Note again what has happened to the Chinese Jews. When Dr. Martin visited the K'ai-Fêng-Fu colony some sixty years ago, he found that the process of assimilation, of spiritual death, had already set in. Intermarriage was to some extent being practised; circumcision was no longer rigidly adhered to. The Sabbath day was becoming obsolete; even the Holy Days existed only in the memory of the colonists, as having been observed by a former generation. Their last Rabbi had died some twenty years before, and since then there

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had been no one to expound to them the Law and to teach their children the rudiments of the faith. Their beautiful temple, the centre of the community, after having been several times destroyed by flood and other natural causes and as many times rebuilt, had at last fallen a prey to the apathy of the colony itself; its timbers and stones were sold bit by bit to relieve the dire need into which the colony had fallen. Manuscripts and scrolls of the Law were likewise disposed of, till now there is hardly anything left.

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Two solitary tablets remain to mark the vanished glory of a once flourishing and numerous community. *Sic transit gloria mundi.*

The Jewish Colony is no more.

A. Horne

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# THE PERIODIC LAW, OR THE LAW OF OCTAVES

By BERTRAM A. TOMES

THE Law of Octaves or the Periodic Law, which half a century ago, Mendeléeff and Newlands independently applied to the classification of the chemical elements, can be applied to everything in Nature, not to materiality alone. Borrowed from the structure of the musical scale of sound, realised in part in the scale of colour, mirrored in the myriad illustrations of periodicity which spring to mind, and now increasingly justified in the realm of Matter as realised by the chemist, this law claims for itself a universal application, and demands application to Life itself, in its universal manifestation. Mystical, inspired and occult writings recognise it. The Stanzas of Dzyan, the basis of Madame Blavatsky's *Secret Doctrine*, when speaking of our manifested Cosmos born of the Absolute, says: "Then come the sons, the seven fighters, the One, the Eighth left out, and his breath which is the Light-Maker. Then the Second Seven . . . The Rejected Son is One." The mystery of the eighth sphere is a well-known occult problem, while seven being the perfect number of Manifestation, the scale of Nature is considered to be the Image of the Divine in Its sacred octave.

It is not surprising that this law has universal application, for since Life manifests itself in and as every phenomenon of Nature under four guises—those of matter, form, energy, and intelligence—and is periodic, it is both logical and natural to

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expect that each of these guises of Life will have the periodic impress.[1]

Matter, energy, form and intelligence, then, both unitedly and in themselves, severally manifest the Eternal Life, that One origin, creator and destiny of our Cosmos and its contents. Of this Life we are intuitionally aware, to the grade of our powers of realising it. To have Life and have it more abundantly, as our Great Teacher put it, is surely to be awake and aware, to realise or be conscious more and more. When form is considered together with the degree of consciousness exhibited by the beings in existence, how the fact emerges that the form of anything is an index to its degree of intelligent awareness, and thus with each addendum of self-realised intelligence, there must be further modification of form or shape, designed to express that consciousness, and to obtain for it requisite experiences for still further unfoldment. Modification of form can only be effected however, to a limited extent, since among other things it is dependent on the qualities of the materials of our earth, and the energies these matters can exercise or by which they can be exercised. To continue to modify form, that it be perfect in its function to manifest perfect or Eternal Life, there must be a continued modification of matter and a transmutation of it into subtler essences to express that form, and to respond to those subtler energies required to effect its modelling. Have we evidence of such modification of matter? Science is demonstrating that we have.

Or, to put it another way, if, as Henry Drummond tells us in his *Natural Law in the Spiritual World*, to have Eternal

[1] These four aspects or guises under which Life manifests in each and every phenomenon of Nature need careful definition. Matter is the substantial essence, energy the modes of Motion of this matter, Form is the Shape or Bound of things, separating them from all other things, and which characterises them, while Intelligence includes the realised awareness or sentience and all potential and immanent consciousness. The scientist of to-day emphasises Matter and Energy, while the occultist and Mystic emphasise the Form and Intelligence aspects of phenomena.



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Life is to be able to make perfect correspondence with perfect environment, then all three, *viz.*, our ability, our correspondence, and our environment, must be periodically unfolding. Everywhere are to be found evidences of these facts.

Around us are myriads of vital forms. Each has consciousness or awareness to the degree of its form, appearance, and each form is expressed in its mould through the instrumentality of matter and energy to the complexity of synthetic building possible, as well as necessary, to its indwelling life. Consider carefully the energies, matters, forms, and states of consciousness of plants, animals and humans severally and comparatively, and this statement will be fully demonstrated. The interrelationship and interdependence of these four factors or aspects of manifesting Life will also be grasped, and that far better than any form of explanation, set forth here, can explain. The animal will be seen to have a more abundant life than the plant, and man than the animal, precisely because awareness waits on form, and it in turn depends on the character of energies and essences able to be used by the Potter in modelling his pot amid nature. Further the conviction arises that, Man being a being capable of civilisation, there is the possibility of still more abundant life for him when he evolves to superman, and that then his form will be modified to express that greater man, and higher energies and subtler matters will be required to model that form that it shall bring him that perfected realisation or enhanced degree of unfolded awareness. With this thought, turn to the substances we term animal, vegetable, mineral, and note their chemistry in connection with the Life realised in those kingdoms of Nature. Inorganic substances are on the whole simpler in composition than plant substances (starch, sugars, aromatics, etc.), and these are simpler than those of animal structures (the hæmoglobins, plasms, fibres, etc.), while with the withdrawal of the Life from its sheathing a

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what we are pleased to call death, the breaking down of these compounds into the simplest compounds of the storehouse of Nature occurs. This instability, and coming of decay, would appear to be due to the absence of the Building Intelligent Life which created the complexity for its own use. Energies too are modified from the magnetism of the dust to the passion of the animal, from the gravity of inorganic masses to the harmony and brotherly Love of our human communities. Life in the lowest forms appears as mere vitality, but as the scale of forms rises, Life appears as more than mere vitalism. There is emotion, thought, intelligence, etc., manifesting the indwelling Life more and more as it is.

This is not enough, it will be urged, to effect the means of realising that perfect or Eternal Life, for even with materials raised to their highest possible complexity and therefore suitability, there will still be the limit of the possibility of our present atoms and elements of matter, and such a limitation is inconceivable in an Eternal Verity. Does the environment, the basis of these material substances, the venue of these energies, the substantial means of all this Nature modelling, itself become more and more perfect? Let us consider the point. Putting the whole question in its simplest form, it resolves itself into an inquiry into whether there is a slow transmutation of the elements, for with more essential elements to mould substances, with which to mould form, there must be greater possibilities for awakened faculty to acquire a potential perfection. Or, in the light of the progress of chemical science, and the knowledge now possessed of the structure of the atom, it might be said that, given a transmutation of the elements of science into higher octaves of existence, that perfect environment will be possible, and an Eternal Life attainable.

It is of interest to follow the researches of chemistry with this idea in mind, and to note how they register the trend of

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material evolution, keeping time with Life requirements, waiting on the purpose of this eternal mind.

Until the discovery of radium and the postulating of the Law of Octaves, known as the Periodic Law, it seemed as though western Science had reached its material ultimate, the "uncuttable Daltonian atom," as Professor Bedson terms it, and some four score varieties of them—the chemical elements. But these two things, one a theory and the other an achieved fact, have brought a further hope to science, and stimulated a strenuous quest into the atom itself.

The Periodic Law, in the words of the recent presidential address of the Chemical Section of the British Association—"shows the principle of periodicity, *viz.*, the recurrence of similar properties at regular intervals with increase in the magnitude of atomic weights". This means that if the elements are arranged in the order of their relative weights, then properties which the first seven have recur in the next seven, so that the first and the eighth are, in many senses, of similar behaviour, while the fifteenth will again bear a likeness to both. This is of course only a rough statement of the law, for allowance has of course to be made for missing links in the table, in the form of undiscovered elements, and for other anomalies. Indeed the late Professor Ramsay says in his excellent little *Modern Chemistry*: "It will be noticed that the number of elements in the first two horizontal rows is not seven, but eight, and that consequently, every ninth element, and not every eighth, presents similarity with its predecessor in the vertical column." This was due to the discovery of Helium, Neon, Argon, etc., making apparently an additional column, and it is interesting to note that many new additions to the table are due to and have been anticipated by the statement and realisation of this law. Thus our elements are classified, and we class Lithium, Sodium, Potassium together, and Copper, Silver, Gold, and Chlorine, Bromine, Iodine, as kindred

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elements both in the table of weights and from their likeness in qualities. But let us return to the idea of "Octaves." Before substituting nine for eight as Professor Ramsay suggests, certain interesting facts should be noted about this newly introduced series, which call for inquiry as to whether the denser elements of the universe are not slowly but surely disintegrating and forming a new series of elements, so enabling matter to raise itself a tone in Nature, from say Key F to Key G. If so, then this new series may be in the nature of a "leading note" to a new Tonic of material existence, a "black note" amid the eight "white ones" on the piano scale-board of Nature.

The classic work of Madame Curie, Professor Ramsay and many other eminent scientists on Radium, the electronic theory of matter as propounded by Professors Rutherford and Soddy, as the result of the radio-activity of Radium, and much interesting work with X-ray investigation, as well as the paper of Professor Hopwood Deans' delivered to the Chemical Society, dealing with the *Quantum* theory, all point to the truth of this, and appear to strengthen this suggestion. It is difficult for the lay mind to follow this occult work of our scientists, and to plunge with them within the atom, and so appreciate the value of their great work; but perhaps a picture can be drawn, resembling the facts, and which will serve to bring the truth into a form to be understood by the mind not accustomed to chemical terms and modes of thought.

The universe in small is always a replica of the universe in large, and an atom of any element is much like a solar system in space. Our solar system has a central sun, giving energy and radiance to its planets with their moons, which revolve round it in orbital tracks. Not only are their moons revolving round the planets—dark bodies for the most part—but in our systems we sometimes have visitants from other systems, in the form of comets, meteorites, etc. Then, too,

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every star is a "sun," probably with its planets and "solar system," and the whole of "Space" is the ordered poise of correlated "Solar Systems." In the atom, likewise, there is the positive electron or Proton, and its planetary negative electrons moving in orbits around it, and there are, too, "cometary" emanations which fly off into other atom-systems, while "substance," like space, is the ordered poise of correlated "atom systems". Professor Soddy, asking us to visualise an atom, has suggested that we think of a balloon envelope and a handful of dust. Each grain of dust is an electron, and the object modelled by them in their orbital movements is the balloon envelope. How very tiny must an electron be, for even the balloon, or atom, is too small to be microscopic. This comparison also holds between the sizes of a whole solar system and the total masses of its sun and planets. Men—you and I—however, stand, in respect of time, differently with regard to our solar systems and the atoms of our substances. Man is, as it were, inside his solar system, and part of it. He can watch the planets making leisurely tracks in their orbits through space. But he is outside the atom and cannot see the electrons (even if he could overcome the difficulty of their minuteness—the Helium atom, we are told is ·00000001 cm. in diameter), for those electrons are moving very fast, nearly as fast as light (186,000 miles per sec.), or far too fast for the human eye to glimpse the moving mass, making thousands of its "years" of orbital revolutions every "man-second". He thus can only realise the effects of their motions, and these tracks they make, and which form the atoms of science he calls substance or matter because they are in them. So real materiality must be carried within the atom and element to the electrons. Perhaps if man could for a moment elevate himself to the Absolute, and see the past, present and future of our solar system from some point outside it in the "twinkling of an eye," "a thousand ages as one moment gone," *i.e.*,

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could transcend his terrestrial notion of time, he would see the traces of the movements of the planets, the globes being lost in their orbits' traces, since they would be seen in every point of their orbits at the same time. Also he would see a Cosmic Atom of Space, and lose count of sun and planets within the massed effect of their harmonious workings. Thus our materiality can be likened to the Space we look out upon, a conglomerate of stars and their systems, an equilibrium of solar systems, effecting the perfection of the Divine Being in Its present aspect. Helium has been shown by Professor Rutherford to have one positive central sun, and two negative electrons or planets, and by the *Quantum* theory, the number of planets or negative electrons in our atoms increase with the relative weights they possess. Thus Lithium has three, Argon eighteen, Potassium nineteen such planets, and so on.

Some of the atom-universes are breaking down, however, and this is especially noticeable in the case of the heavier and denser of our elements. In the case of Radium, for example, there are emanations of two kinds at least, called Alpha and Beta Rays, which are really electrons acting like comets swinging off into surrounding space away from their solar system, as comets do. Such wandering electrons are either entrapped by colliding with other systems or atoms, or, attracted to one another, set up new systems in space as new atoms. The impacts in the former case give rise to the heat always noticeable in the region of Radium, so that it is always apparently hotter than its surroundings. The latter, or formation of new elements, is especially interesting. Professor Ramsay actually succeeded in bringing together the emanations of Radium, and the result was that he produced Helium. It is also well established that Radium owes its terrestrial origin to the emanations of Uranium recombining under another and simpler form—Radium. For it is tolerably certain that the cometary rebels to planet-law

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among the electrons of the atom, do at length come into some new harmonious relationship, and set up "house-keeping" as new atoms. Two notable facts thus become apparent, *viz.*, Radium is slowly disintegrating, so slowly though, as not to be readily perceptible, too delicately to be weighed, so that it will take thousands of years to etherealise and destroy Radium; and from a relatively dense element emanations are constructing a relatively light substance—Helium. Since Radium revealed radioactivity, this process has been found to be common to all elements, and radioactivity has been found to be going on everywhere. So our elements are becoming lighter, and yet since they obey the law of the process, are still able to keep up a relative weight with one another, so that the atomic weights are constant. For, if everything is growing lighter together, we could not discern it by weighing things. Thus when Scott Eliott speaks in his *Atlantis* of the iron and other substances of that continent and day being denser and heavier than our iron and substances, he was telling us the truth, and science is confirming his statements wonderfully. And when it is noted, too, that denser elements are disintegrating from the bottom of the table of elements classified under the Periodic Law, and new elements are appearing in the higher octaves of the table, so placed that they can be the Tonic notes of a new Key in elements when the change of Key of Matter in Nature is completed, we begin to realise that a spiritual truth well known to the old alchemists is scientifically demonstrable in our days of chemical research. Evidence is slowly accumulating, and soon the scientist will verify and uphold the occult maxims of the old writings of seers and mystics, yet in such a way that we shall understand better what it is they tried to tell us in their words. It would seem, then, that as Life brings into actualisation and perfection that which is potential, possible and determined by Law within itself, its matter-energies, forms and intelligences

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will adapt themselves to its needs; and to-day our chemical brothers are viewing a fragment of an immense drama. They are watching the present attempts of materiality to evolve in order to keep time with and meet the needs of a progressing and unfolding Life-realisation.

Many interesting questions immediately come to mind. How far, for example, do the altruistic endeavours of man assist or hasten this transmutation of the elements? For there is a connection between them. The intelligence of man is proportional to the possibilities of his form, itself capable to the extent of its grades of matter which express and model it, and the energies which both model those materials under his struggles to civilise himself, and animate the moulded Nature. These, too, in turn react on him, raising him in experience, realisation, knowledge, wisdom. It would almost seem that the whole creation does indeed move toward that far off Divine Event, of which the poet speaks, and in which we are scripturally taught to believe, keeping time with the needs of man and other entities, which in totality comprise that Life. It suggests that man needs to be working in this his day of present incarnation and current possibilities, that he may gain those experiences which the present aspects of matter, energy, form and intellection can give him. If he keep abreast of his day and generation, he is master, alive in the light of eternal day; but if he fail to use his day of experience and lag behind, then he enters a night, and remains inert and dead because he has not learned to use those subtler stimuli which evolved means give him, and which alone are the fourfold aspects of an Eternal Life, bent on realising itself.

We are glad that our chemical friends do not accept our Occult truths, and are bent on independent research, untrammelled by considerations valid to the occultist. How glorious will be the verification of what will one day be a common truth to both scientist and occultist,



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because of that very independence they claim in their researches. Let us each pursue our several ways of quest of the Eternal Wisdom. We shall meet at last on the threshold of its Temple, and find agreement of opinion, even as now we find a fellowship in our living endeavours to find that portal. Many roads lead to the Portal of the Temple of Truth, all good, and wonderful is the hidden harmony of our verified experiences.

Bertram A. Tomes

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## THE SUPREME TEACHER OF MEN AND OF ANGELS

By ECLECTIC

WHEN we speak of a teacher, most of us, I think, mean one who has graduated from the earliest lessons, one who understands the whole path to be traversed by the pupils. Such a teacher, then, is not one who, without all this preparatory schooling, comes as an ungrown being of splendour, one who always was perfect. Such a being does not meet with the sanction of intelligence. Intelligence cannot conceive how a being can be full grown without a past to grow in; therefore this Teacher must be one who has entered

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into and experienced all that we have passed through in reaching to where we stand on the ladder of life, and to whom we can look with the utmost confidence to be our leader. The word 'Supreme' in our title, implies that He is the greatest teacher living whom we may approach, and hence one who knows most about the subjects of which He would teach us; also, it would imply that He is the teacher of the most sublime things, the things nearest to the heart of all of us. The title further implies that He is the Teacher also of angels, and the reason for including these beings will be explained as we proceed.

As far as we rightly can, and may, I think it would be of interest to consider some thoughts regarding the personality of such a Teacher, as to the body he might use, for example. Seeing that He would have charge of supreme knowledge, and, I presume, our humanity's most advanced pupils also, he would naturally require a body of the most exquisite delicacy, combined with a tempered strength. Notice the good qualities in the most perfect person we have met. The good qualities manifest in such a person would naturally approximate to the qualities manifest in the World-Teacher, only in the latter they would be more enhanced. As the Teacher would be the instructor also of the most advanced races, presumably He would take a body born in our Āryan Race, which is called the Fifth Root Race in the classification of races.

It may be stated here that the Christ is a title, a name for one at a certain stage of development, and strictly speaking does not refer to any particular Teacher who might hold that title.

A poet (Kavita Kamudi), thus describes one of these Teachers:

> Lofty of brow and wondrous beautiful. Moving in grace
> Mankind among. The supple shape that breathed
> His power divine; the lustrous eyes so kind and wise and deep
> Arrested all men's gaze—though few men's hearts and minds.

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They paused to watch His face,
Or walked along a pace
To contemplate His grace,
They saw a Thing unknown.

When such a One flashes upon the world, and we gradually realise that there is some one, loving and wise beyond our dreaming, in our midst, it is but our want of knowledge that would lead us to imagine that He always was this wonderful Personality. Here, without going into detail, I should like to state that evolution is the Divine method of progress for all beings, and that all beings have thus grown. Taking this as true, it must inevitably be that our Teacher too has risen from the ranks of our youngest physical and soul types, has passed through lives upon lives of effort, felt loves and hates, possessed virtues, ay, some of our vices too, been man and woman; child, youth, lover, mother, father, all, before He reached the full and fragrant blossoming of the soul, that gives Him the joy and the right to love and teach us, as we humble ones, if we are wise, crave to be taught.

A matter vital to the understanding of our subject is the information, given us by advanced members of the philosophic schools, that there is a Great Lodge on earth of Divine and Supermen, and that there always have been in it certain officials who administer the various departments of mankind's affairs. One of these positions is that of World-Teacher, and, as in other offices in more mundane affairs, that office is not perpetually filled by the same individual.

Another office in that Lodge is that of the Manu, He who attends to the physical and form side of human evolution. It is the Manu who segregates His chosen types at the time of the formation of a new race, and often gathers them into a special community, giving special laws and modes of life suited to the new type he is to establish, sometimes deciding upon marriages and the various social arrangements. We are told that Moses was the Manu at one period of history.

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Next above the World-Teacher in the Religious and educational department comes the office of the Buḍḍha—the position the World-Teacher fills before He finally leaves our humanity.

It is from these who have attained and the Lodge composed of Them and Their pupils that all the Religions and Philosophies and all the great ceremonials have come—for man is not left to a chance growth.

We may wisely note that the great Religious Founders never speak against other faiths—naturally, seeing They are the founders of those other faiths. We may bring to mind the reputed saying of "The Christ", "Other sheep have I which are not of this fold."

If we look back in mind to those outstanding figures in the religious history of humanity, we are forced to remember such Beings as Vyāsa, the child Kṛṣhṇa, and the Buḍḍha, in India; Thoth or Hermes in Egypt; the Greater Zoroaster in Persia, Orpheus in Greece, and the Christ in Palestine, Beings to whom millions have given allegiance and aspired to copy. Now, it appears that each of these has filled the office of World-Teacher in His time, and left an indelible mark upon the peoples of Their age. Some of them even to this day have followers numbered by millions. The leaders in "The Order of the Star in the East" tell us that the Office of World-Teacher is still held by the Teacher so revered by Christendom, and that He was, in a previous incarnation, the charming *child* Kṛṣhṇa, so beloved in India. Some say that He has never left our physical world, but has been working and watching and waiting, with Infinite love and patience, until the time comes when once again He can emerge and give fresh impetus to the higher side of our human life. Just because these Divine Ones are so wise and so utterly selfless, and have knowledge so vast, they can do what to us is utterly impossible and almost incredible. It is said, for example, that they may

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retain a body for centuries in the perfection of health. I think it a mistake to imagine that when the body of Jesus was killed, the body of the World-Teacher, the Christ, who used the body of Jesus for a period, was also killed. Such Supreme Occultists as the Christ may step into the body of a pupil and use that, if necessary for Their high purposes, keeping Their own physical body in its own place. Who is to say that the World-Teacher may not have a pupil in the Chinese, the Russian, the Indian, or any other nation—(seeing all are equally God's children)—and may so use them in the future? Who but He is to say that He may not at some time choose to reveal Himself or speak through a woman's form?

One might get a hint of the way in which these great officials sometimes act, by noticing the lives of Their pupils. The World-Teacher at one time saw that the Chinese people were in need of certain teaching, and He acted through two of His pupils in incarnation there. I refer to Confucius and Lao-tse—they acted for the Teacher in conveying to those people just the knowledge and inspiration that He saw they were most in need of at that period. In Greece, Plato and Pythagoras were His pupils, and were doing His will there.

Sometimes, quite unseen, a Master will assist an artist in his work; if his work and ideals be high enough to warrant such aid. We are informed that Richard Wagner was so assisted when writing his music drama, 'Parsifal'.

One reason which accounts for the coming of these Teachers is that there is a Plan for this world—and it might be mentioned that in that Plan every human soul that has been, is, or will be upon this earth is included—so great is the power and care of the Divine, that a ray, a line of contacting love runs from the heart of the Divine Itself to each of us—each is recorded, and each is watched through all the mysterious evolution of our souls, and that Mighty Heart will not let us go. If we are wise we shall try and make our wills

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fit That Supreme Will, and to do that we must try and find what that Will is, and my search convinces me that that Will and Plan may be found.

To return to this Plan again—there are arrangements made for races and sub-races of men to evolve upon this globe—also it is arranged that each sub-race shall have its Teacher to start it upon its long journey, to give it its spiritual and intellectual keynote as it were. The time has come for a new sub-race to appear. Still another reason for the need of the coming is the state of the human world at this time. Man, left for long without some Supreme Example, some strong stimulus, seems to slowly fall back to a rather normal and dead level of conduct, even if it recedes no farther back. The pull of the body and its desires, the insistent attraction of material ambitions, the perpetual stirring of the senses by our surroundings, all tend to keep man at this old level. Surely, in these difficult transitional times, we can see the pressing need of a tuning and harmonising Presence amongst the peoples of earth—some great Leader who can give us a taste of that love that unites and forgives, and sees the best in all, and longs to help high and low, rich and poor alike. *It is the stimulus and the Peace of a Master Heart, the presence of a super-love that is necessary*—for human effort alone has not, and is not doing what is needful.

As to the possible work that such a Teacher will do, or the principal effects that may accrue from His presence, I think it possible that a fundamental effect of His coming will be to so stir the heart side of humanity by His presence and example, that men will be able, under His inspiration, to feel and know that love for one another, and the welfare of all, is the only possible way for the future. The young, the progressive, the altruistic among us, will, under His inspiration, be consumed with a burning desire to pour out their richest gifts unstintingly upon all around—the gifts

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they have of love or knowledge, of joy or beauty, so that, as many as can and will may share in the joy that He will awaken in us, if we respond to His outpoured love and help. Maybe He will tell some of us things we have never heard before, and make our hearts feel things we have never felt—fair things quite new to us. I feel confident that there will be Ideals He will set us to try and reach—faculties to acquire—inner heights to scale, and, what is important—to be achieved by our own efforts, or He comes as Teacher and would have us grow, even as He has grown, so that we may be Gods in the making, and not children for ever singing in some glamorous cloud-land, for ever needing to be tended as children. At our stage we should be able to assist at some things. Just how wonderful are the thoughts and plans in the secret Heart of a Master, the following excerpts from a poem, by Kavita Kamudi,[1] will indicate. We will select that portion describing the patience and gentleness of the Master with the careless, self-seeking men and women He finds around Him.

And through a madding world
He passed as Light,
In darkest coldest lands, in jostling hustling crowds,
In rude and scrambling mobs, that e'en God's beasts to shame
Did put. Where men and maids in rushing crush
Fierce fought each first to be. Caring for others naught,
And scowling high disdain from hearts of pride and puffed-out
nothingness.

Yet shunned He naught and none. But moved as Living Light,
Light to the heaving world, Light to the poor and weak,
Light to the struggling strong, and firing force to those
Who to the Self were tuned—an added power
To dare—to tread—to pierce—aye, too, to stop
And stem and hold the evil waves, that
Rolling through human shapes the world around,
Do crush the slender clay, that godlings garb as men.

[1] THE THEOSOPHIST of December, 1921.



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Gift to the world was He,
Gift to all forms of life,
Lamp to the struggling Will,
Food to the weak and ill,
Star to the mind all-still;
Lover for pyre of pain,
Come to be torn and slain.
. . . . . .

So in the open palm of Men as sacrifice He lay—
Passive and e'er serene. Binding each foe to foe.
For 'mongst the living dead there's naught that healeth hate
'Twixt foe and foe, as common hatred in the heart of each
For them who're born of Sun; for them whose beams of Love
And warmth on weed and flower alike shine freely forth.

And men their worst essayed
To soil the Un-afraid.

But just as eagle's eye doth ever steadfast stay
And scorn the torturing hand of hunter's mean desire,
So stayed this Son of royal race and aim
Unmoved in all the pains that Evil could devise
His purpose pure to weaken, or His aim to bend.
For ne'er a cry He made. Nor faltered—to the end.

Strange and wonderful hints are found, in myth and song and story, of the power to unite and to bring Peace that these Great Ones have. It is said that the savage jungle beasts feel a bursting love (for they too love) when these Teachers are near them, and will come and lick the feet, and caress the hand that showers blessing upon them and their young. When the Lord Buḍḍha attained His victory, it is said that the whole earth was affected, and that a wave of Peace and Love ran through every form. May we all cultivate what talents we have, whether large or small, so that when He comes and inspires us again, we may have the means to carry His blessings to our fellow-man, and to bird and beast and flower too, for He loves and lives for all. I think He often speaks to man through the arts and sciences, our business and craft—and these can equally be used to convey His love. Therefore, let us unendingly cultivate our gifts, always sharing

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them as far as we can with others even now; for the life of the Spirit is to give. I say now, for there are opportunities now which only come in thousands of years. The world, of course, will not suddenly be changed by these new inspirations, we shall still have to work, to transmute life's ugly patches into a human garden, but Love will find a way. To those who are teachers or artists He will bring to vision many ideas that are at present below the surface, only requiring the stimulation of His Presence to awaken them.

In order that one may not lose the priceless advantage of knowing Him when He comes, it is good to study the ways of these Teachers in the past. We will note that Their ways of looking upon life are not limited by the moral codes or man-made laws of any period or place. The Christ's judgment upon the woman taken in adultery is a notable example. He knew all the causes. Note how all who condemned her crept away at the bar of His greater love and knowledge—not one was found worthy to pass judgment, for, according to one account, the Teacher, by His occult power, revealed to each reviler his own past in His writing on the ground, with the result that all departed *self*-condemned. The condemnation of Him for plucking corn on the Sabbath was another case. He pointed out that the Sabbath was made for man, not man for the Sabbath. Another case was that recorded and striking conduct of the Lord Buḍḍha: He was to pass through a certain town and the ruler of this domain wished to do honour to so great and blessed a One and had sent an invitation for Him to dine at his palace. One in the same town, a woman held in ill repute, knowing by hearsay of the Buḍḍha's great love and wisdom, wishing likewise to show her homage, also sent a similar invitation. The Buḍḍha accepted the invitation of the latter, partly in order to show His disciples that He stood aloof from none, and lived but to help and be friend of all.

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We cannot speak for One so far above us, but maybe one matter that will receive attention from the Teacher, will be the world's attitude to marriage. All know the need of a nobler and wiser way in such matters—so much unhappiness and so many unloving unions exist. As Richard Wagner, the Master musician has said, it is not marriage that sanctifies love, but love that sanctifies marriage, and if love be not there and cannot be awakened, a change is surely natural and needful—a change that should not, and cannot rightly, receive the condemnation of any. There are indications that new ways will open to us in this matter. Again, our treatment of the so-called illegitimate child is sometimes a dark blot upon our professed charity, for *if* it be a love child that is born, it comes nearer to the heart of the Divine Plan than a child born of a pure marriage of convenience, such as some marriages are today. Again: our killing and trapping of animals for sport or vanity is a matter almost certain to evoke His serious disapproval. That man can do these things involving so much suffering, is proof in itself how very backward we are in spiritual matters—it is very much worse than being hopelessly behind the times, and our law makers should absolutely prohibit such so-called sport.

Such attitudes reveal how unconventional a viewpoint of things the Teacher may take. If we can acquire a big, altruistic attitude towards our fellow-man, we are not likely to lose the benefits of the Teacher's coming. If we could but sense the depth of compassion and understanding of a Master of Masters, such as is the World-Teacher, if we could but for moments enter His consciousness, we should in those moments have naught but love or pity for absolutely all, without exception. Where the World-Teacher stands there is fear or hate of none and nothing, because of His utter love for all.

On these occult heights one simply cannot stand aside from any, as we half-made humans are so apt to do.

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It is said that the World-Teacher is also the Teacher of Angels. I think that an unbiassed enquiry into the evidence will convince us that there is a mighty order of beings evolving around us in subtler worlds, and it is the fairies and angels that the World-Teacher is said to be co-operating with, and teaching. By a faculty latent in all of us, the faculty of clairvoyance—the occultist is able to see these beings on other planes. Study the Scriptures, the folk-lore, the songs and myths of any nation, and you will find hint upon hint, and also definite statements about these intelligences, and humble as well as learned men, women, and children who will vouch for their existence—because they have seen them, seen them by the use of this sight not yet developed in the mass of mankind, but to be evolved in all of us as our lives go by, for the growth of man has no limit, and the heritage of one is the heritage of humanity.

It would seem, from statements made by those more advanced in knowledge than we are, that in the future, mankind and the angels are to be brought into closer touch, and are to co-operate more and more in the Plan of the Head of our system of worlds. Of what some of that work and Plan is we get hints at times. So vast is the knowledge and wisdom of "The World-Teacher" that He must have fields of activity quite unknown to us at present. Bishop Leadbeater thus describes one type of angel he has seen on Slieve-na-mon, a traditionally sacred mountain in Ireland. He says: "Round the summit, sacred to the great green angels who have watched there for more than two thousand years: guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in colour like the first new leaves of spring, soft, luminous, shimmering, indescribable, look forth over the world with wondrous eyes that shine like stars, full of the peace of those who live in the Eternal, waiting with the

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calm certainty of knowledge until the appointed time shall come. One realises very fully the power and importance of the hidden side of things when one beholds such a spectacle as that." I should think that once a musician heard those celestial singers, the music angels (the Gandharvas, as they are called in India), he would for evermore have a finer, fairer quality in his music, be he composer or performer—a magical touch that would add charm to all his work. These angels speak to one another by sound and music, and not by our spoken languages. Another order communicates and evolves by the use of colour, flashing their thoughts to their kind by a regular symphony of colour and colour forms, that make the higher worlds quite wonderful with their presence. Some descriptions also of the Fairies, those folk who are one day to enter the Angelic order of evolution, might not be amiss. We are told that this vast host of beings occupy somewhat the same position to the angels, as the animal kingdom does to mankind.

A Mr. Sergent, in *The Herald of the Star*, thus describes some nature-spirits and angels he has seen.

## TREE MANNIKINS

### In a Field, Lancashire

Numbers of little men can be seen to be working at the outside of the leaves and branches of a large beech tree. They occasionally leap to the ground and back again to the tree, as though they were fetching some substance and implanting it in the texture of the smaller branches and leaves. They are perhaps four to six inches high, though they vary, their forms being elastic. They look just like little men. They have a long pointed cap and a little coat with a long collar, so long it looks like a cape falling over their shoulders, and little knee breeches. Their faces are red, as if from exposure to weather, the eyes slanting, and non-human in expression. One tries to converse with me, he points to the tree with great pride, with his right hand, as if to say, "This is our work." He walks with short steps and sways as he walks, from side to side, almost with a swagger. He is very amusing to watch . . . He gesticulates in his efforts to communicate, and is evidently trying to tell me that the whole of

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the outside portions of the tree are under the influence and care of himself and his fellows. Occasionally one of these flashes out from the tree, hovers in mid air, then returns to the tree again. I rather think they absorb prāṇa, or other vital essence, and give it to the tree. The little one referred to before continues to repeat himself to the effect that the whole tree owes its beauty to the efforts of his tribe. The seasonal change of colour seems to be an important one; they are all intensely busy. The colour processes appear to engage most of their attention, though the method eludes me. If I question the little man he is unable to explain—first, because it is so obvious to him that he thinks there is nothing to explain; and, secondly, he does not have to think of what he is doing—it is all so instinctive. The discovery, I think, will have to be made from internal observation, rather then external. Much that they do on the ground appears to have no purpose at all, being merely imitative, they copy the movements of the humans without understanding their purpose. The leaves and the branches of the tree are their home, and upon them nearly the whole of their interest and energy is concentrated. They do not confine themselves altogether to one tree, as I see them "fly" to others adjacent.

### At Noteby, Lancashire

A small oblong wood of well-grown ash and elm, about half an acre in extent.

This wood was observed to differ from those hitherto studied by reason of the fact that it was inhabited by one nature spirit whose method of operations also differed from the usual. It is a deva[1] of considerable development, which performs its function upon the wood from a position in space some fifty to one hundred feet above the tree-tops.

The chief colourings are bright carmine and gold; the face is singularly beautiful, and the eyes brilliant and dark; the shape of the body below the shoulders is lost in a strong auric downward flow of power, which envelopes the wood, enclosing it and apparently insulating it. Within this there appears to be an upward flow from the wood to the centre of the deva's aura; psychically the whole appears solid, the space within the auric envelope being completely filled with fine, flowing forces.

The deva remains relatively motionless and, judging by the expression of its eyes, is extremely alert and observant. Occasionally it stimulates the flowing forces by movements of its arms, the whole presenting one of the most beautiful and extraordinary sights I have seen.

The aura proper of the deva spreads out in a wonderful ovoid of brilliant hues, those mentioned predominating, for some hundreds of

[1] Angel.

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feet above the ground. It radiates and scintillates like the Aurora Borealis, while the lower portion which enfolds the wood sweeps down in graceful curves, and is coloured carmine with fine sprays of golden sparks following the downward sweep.

## SYLPHS AND SALAMANDERS

### LANCASHIRE

*The Sylph.*—Female form clothed in a very loose garment, flowing behind it from head to foot and pressing tight against the body in front, as if standing facing the breeze. This is not a garment; the appearance is caused by extremely fine lines of force. There is a certain wildness of demeanour. The hair appears to stream behind —this again is due to lines of force. Forehead broad and expansive—eyes glowing like live coals—face rather square in shape. The colours of gold and vermilion appear to chase each other in waves through the aura. Sense of swift motion is conveyed, and of being in the upper air. I hear a fine thin sound, almost a shriek, like that of the Valkyries. This figure forms one of a group of such, whirling in a dance-like motion through the upper air. They have some connection with the weather; they would delight in the storm, lightning, etc. Others are coloured in brilliantly luminous fiery pale purple[1]—waving their long graceful arms as they whirl through the air. Colours are alive, like flame, and though one is predominant, many colours flow through and round them. They are intensely brilliant, more so than any fairy I have ever seen—colours are all fire. They are difficult to describe because of their rapid motion and subtlety of form. They belong to a much higher evolution than the fairy and their chief is a deva. They are astral.

Sometimes our first experience of this fairy life comes to us in our astral life when the body is asleep. One of my friends, who is a member of the Theosophical Society, has thus seen those well-known Fairy horsemen riding their charming, tiny white steeds, revealing the very joy and poetry of movement as they ride in two's or other formation, blowing their fairy horns, to the accompaniment of silvery-toned little bells.

Perhaps a little experience of my own may not be out of place. When out of the body in sleep one night, I was walking along a beautifully wooded seashore. The effect in the astral world of waves lapping the shore is something very

[1] These are probably Salamanders.

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different to what it is on earth—each falling wave was more like a caress or the kissing of happy children, and awakened a wondrous sweet music. I noticed then, as on other occasions, that that which corresponds to the air down here, on other planes seems a very different thing—it all seems to be so intensely alive, and sometimes of a vivid violet, or intense blue in colour—so alive is it that it is as though it were charged with a high voltage of electricity or magnetism. The deep blue of a peacock's feather gives one an idea of its intense brilliancy. On my astral walk I took a path that led into the wood, and I came upon a little dell quite magical in its charm. In the centre of a small, grassy space, I saw a little cot, and in it a little form with a most curious face and head dress; it was so quaint I had to smile—it looked more like one of those large yellow sunflowers than anything else I can think of, yet it was a fairy form and not a flower, if I saw aright. The more primitive fairy life loves to copy the human beings' ways. However, apart from the exceedingly ethereal and beautiful colours of the scene, what attracted my attention most was the counterpane the fairies had covered their bed with. It was something like an intricate and delicate Persian carpet in design—gold and bronze and orange-yellow in its colour scheme. I took an edge of it in my hand and it was so gossamer light that I could absolutely not feel it at all. So delighted was I with it that I begged the fairies to let me take it to show it to others, promising to return it—they would not do that, but when I told them how happy it would make certain friends if they could see it, I discovered a small piece of the same material in my hand. I thanked them and departed—departed to unconsciousness as far as any further memory of my treasure was concerned.

It is said that in all great ceremonial (Masonic and the Church Mass alike) means are devised to attract the presence of angels and nature-spirits, and it is partly the presence of



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these that makes the ceremonial so attractive and mean so much to those who know or who are sensitive. These know and feel that there are about them presences and forces of incalculable help. It would thus seem that the builders of these great ceremonial systems have had far-seeing reasons for their labours. Exactly all that a sharing of work with the angelic and fairy evolution will mean, it is not easy to discover —vast hosts of these intelligences guide and carry out the development of forms in the mineral, vegetable and animal kingdoms, and superintend or overshadow the Fine Arts. Co-operation in these large departments would certainly mean a great opportunity for us, and for them also, maybe.

Judging by the past, one of the most vital of all the activities of "The World-Teacher" is the establishing of an "Order" under His especial care—an Order composed of those who desire to tread "The Narrow Way" and to reach the goal of their evolution more quickly than the generality of mankind, so that they may be of greater service to all.

Such 'Orders' are in the world even in this day, and one pathway to them may be found within, or rather through the gateway of the Theosophical Society.

We are fortunate in these days in knowing something more of the ways of attainment, more of the inner mystery teaching revealed on "the house top," which is the place of privacy in some Eastern lands. There is an interesting hint in the New Testament of these inner schools and grades; it is written "we speak wisdom amongst those that are perfect," the word "perfect" being a title applied to students of a certain grade in these Inner schools. This privacy has nought but love behind it, for the practice of Occultism has dangers as well as glories, and the pupils must be carefully trained and prepared before certain knowledge and powers can be safely given to them. You see Occultism opens up the consciousness to other worlds and their denizens and forces. The inner

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schools are open to all who fulfil the conditions. The Teachers long to give Their knowledge (They remain on earth for that purpose, renouncing much in Their love for humanity), but They are bound by vows They cannot and will not break. We should remember that to be an Occultist of the right hand path is the greatest of all ambitions and is the most tremendous of all achievements. He who will live for his brother man as his chief ideal, and has the vision to sense the opportunity offered, may apply.

Edwin Arnold reveals certain of the facts as to conditions in an introduction to a poem of his, "With Sadi in the Garden"—in it the following occurs:

> To come with hearts to gentle thoughts inclined,
> Since this is only for the wise and kind;
> And, of itself, our Garden shuts its gate
> On him that's hard, cold, uncompassionate;
> But opens wide its alleys, green and still,
> To Sesame of Love and fair Good-will!

The advance wave of the future is composed of those self-sacrificing ones who choose the path of service rather than the path of purely personal advancement. Of course, we must not be blinded into thinking that the intenser spiritual life is strewn with flowers alone; it has its difficulties, for it means striving to attain a higher level in every respect, means leaving the well-worn track for the straight, steep way through life's thorny jungle. It means doing in a very few lives, what would sometimes take hundreds of lives by the normal path of evolution.

The old, established order of man's nature will sometimes cry out in desperation for its customary life, and until the man is somewhat established in his new way he may seem to but rarely get any benefit or inspiration from it—he will pass through a period of spiritual drought which will be a severe test of his strength—if he can hold on and continue, this will pass away and he will have the joy of reaching another stage

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of his unfoldment, have the great joy of an added strength and power of service.

To those earnest ones who desire to seek that " Narrow Way " I would recommend a study of Mr. Krishnamurti's book *At the Feet of the Master*, or Dr. Annie Besant's book *In the Outer Court*, for thus may we learn to reach Their feet and " the fulness of the stature " of the Christ; if we are wise enough to put their advice into practice. They have found, and as disciples of a Great One, they lovingly offer us the way to reach Them too.

All who tread the Ancient Path to enlightenment will one day awaken or be conscious in what we might call " A Spiritual Garden," awaken to a state so fair and sweet that the soul will be bathed in celestial music, in power, and in beauty, such as we cannot depict by any art down here, and can have but momentary tastes of at our present stage of growth. Such a great expansion of the love aspect will occur, that the heart will ray out its grace and beauty upon all around as though the heart were a Spiritual Sun, as in truth it is, when it reaches these occult stages referred to.

Before we can reach these desirable heights, there are a few things in our day that will most certainly have to be changed. One is a thing some of us find most difficult to attend to, and that is our own and not other peoples' business. Before we can hope to stand in the company of earth's Spiritual Ones we simply shall have to overcome our unloving gossip habit. A Master in Earth's governing lodge has placed gossip amongst the more serious sins of man and He states that we must start to absolutely overcome this tendency before the Teachers can hope to make much use of us for higher purposes.

And the goal, the object of all this thought and planning, and work—what is it? My discovery is that it is to make, first of all, this earth to " blossom as the rose," and that blossoming must first exist in our own hearts and minds. If this ideal be

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deeply rooted in us, there is no doubt that by labouring for it, it shall come to fruition, first in those who see and work for it—then in the rest of mankind, until a race of Divine men and women walk upon earth, and Joy and Beauty and Love and Truth reign.

It is a wonderful fact that once the soul sees an Ideal, it has no permanent peace or resting place until that Ideal is attained, and another fact is that the seeing of an Ideal is, in itself, the proof that it is attainable. It is in us, otherwise we could not respond to it. If we keep our natures open to higher influences, our souls, when the Teacher comes, will be like harps when a Master-hand wakes them from silence.

One matter to aim at, and to inform others about, is that we must endeavour to make everything about us as beautiful as we can, for it is through beautiful form, perfume, colour, sound and movement that the Divine manifests itself in its fulness. When there is a want of beauty in any of these things, there is a check to the flow and expression of the Divine Life, the life of the archetypal worlds. When we realise this, we will set about beautifying our homes, our cities and halls to the utmost of our capacity. And to be practical, we must cease to litter our parks and our streets with scraps of old papers—we must learn to burn—or bury these things which are often such an eyesore and hurt to our sense of Beauty.

Such are one or two ideas and suggestions of something each of us may straightway attempt to spread and bring to fruition, as a contribution to the preparation for "The World-Teacher's" coming, so that the Path may be made a little fairer for His Blessed feet to tread.

Any who would like to do something, all who approve of preparation in any way or would like the privilege of association with those who have this matter at heart, are cordially invited to join "The Order of the Star in the East," an international, undenominational Order that exists for this specific

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purpose. There are no fees, only a belief in the coming of such a Teacher and a desire to prepare for His coming is required.

I will conclude with some words of a messenger from Earth's Governing Lodge: "We who know something of the occult life, we who of our own knowledge bear witness that He lives upon our earth, are waiting for His coming; and already the steeps of the Himālayas are echoing to the footsteps that tread them to descend into the world of men. There He is standing, awaiting the striking of His hour; there He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and perchance will again reject Him; there He is waiting till the fulness of the time is ripe, till His messengers have proclaimed His advent, and to some extent have prepared the nations for His coming.

"Already the heart of the world is beating with hope; already the mind of the world is beginning to be alert; and before very many years have rolled over us and have become the past, in a future that is near, reckoned by our mortal years, there shall go up a cry from humanity to Him whose ears are never deaf, to Him whose heart is never closed against the world He loves. A cry shall go up: 'O Master of the Great White Lodge, Lord of the Religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings: speak the Word of Brotherhood, which shall make the warring classes and castes know themselves as one. Come in the might of Thy love; come in the splendour of Thy power; and save the world which is longing for Thy Presence, O Thou who art the Teacher alike of angels and of men."

Eclectic

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LABOR
MORS } OMNIA VINCIT
AMOR

WORK conquers all,—the weariness of time,
The longings for our loved ones far away,
The doubts and fears that lead our steps astray
And seek to hinder us when we would climb.
Work then while life shall last,
And when this life is past,
When death shall conquer work and time and thee,
Lay down thy work and rest,
Sleep in the kind earth's breast,
Till the day breaketh and the shadows flee.

Death conquers all,—the labour and the pains
And joys of toil, and gives the weary rest;
We sleep, no more by fear of ill opprest;
So labour ends, triumphant Death remains.
Come Death, when life is done,
Come when the fight is won,
And take us from the stir and noise and heat.
Conquer thou us, yet we
Thy conquerors shall be,
Victorious Love shall lay thee at our feet.

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Love conquers all. O'er work and death and time
Love reigns victorious; we with Love shall live,
And, life renewed, shall higher service give
In nobler songs, and worship more sublime.
Work then, while yet 'tis day,
Till Death thy hand shall stay,
Nor fear to see the coming of the night;
Then let Death close thine eyes,
Till Love shall bid thee rise,
And reign with him in everlasting light.

ETHELWYN M. AMERY

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# LIFE AND DEATH

## BIOLOGICALLY CONSIDERED

By PROF. SRISH CHANDRA SINHA, M.A.

(*Concluded from p. 376*)

THERE is an eternal circulation of matter from the mineral world to the vegetable, from the vegetable to the animal world and back again. The plant gathers the inorganic materials from its environment, and builds them up into complex organic substance. The animal eats the plant and appropriates the pre-formed organic matter for its sustenance and ejects the waste products into the surrounding medium, and finally when the animal dies, its whole body is decomposed and returned into the inorganic world. Thus there is a constant circulation of matter, a continual formation of organic from inorganic matters, and as constant a return of the matter of living bodies to the inorganic world. Similarly there is a perpetual circulation of energy. Plants obtain their substance from the mineral world and their energy from the Sun. The energy of the solar rays is absorbed by the chlorophyll of the leaves, and stored up in the complex organic bodies synthesised by the plants. All these complex bodies are stores of potential energy. The animals feed on the plants and thus receive their supply of energy from the vegetable world. The potential energy already stored in the food is transformed into the actual energy of



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vital activity, and is restored by the organism to the external world in the form of heat and mechanical motion. Thus there is a perennial current of energy.

A living organism is composed of exactly the same elements as those which constitute the mineral world. The matter of a living body is subject to the same physical and chemical forces which affect the rest of nature. Inorganic matter is changed into organic matter in its passage through a living plant. All plants, broadly speaking, are endowed with the power of converting lifeless, into living matter. Plants take as food simple inorganic substances, carbonic acid, ammonia and water, along with small quantities of certain mineral salts, and manufacture them into much more complex organic matter—the proteinaceous substance, the raw material of protoplasm which constitutes the physical basis of life. No known animal, on the other hand, is capable of converting inorganic substances into organic matter. All animals require for their nourishment previously formed organic material, for the supply of which they are dependent, mediately or immediately, on the plants. Animals, in fact, obtain from plants, as food, complex organic matter which they ultimately reduce to very much simpler inorganic bodies. In short, a plant body may be regarded as a laboratory in which such simple inorganic substances as carbonic acid, ammonia, water and certain mineral salts are synthesised, by the agency of green colouring matter, chlorophyll, under the stimulus of the radiant energy of the sun, into organic compounds, carbo-hydrates and proteinaceous matter. These organic bodies, charged with the latent energy, constitute the food of the animals. The animal uses up the energetic materials already stored up in the tissues of the plant, either directly by feeding on plants if it is a herbivore, or indirectly through the flesh of herbivorous animals, if it is a carnivore. Plants are the great manufacturers in nature,

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animals are the great consumers. Indeed, animal life would be impossible if plant life did not precede it. The remarkable synthetic process of building up organic matter from inorganic substances in the vegetable kingdom requires as its first condition the radiant energy of the solar rays. The energy radiated by the sun is accumulated and locked up in the plant tissues. Later on, animals feed on the plants and utilise this energy. The plant is the accumulator and storer of energy, the animal, the expender of energy. Ultimately the energy thus derived from the sun, directly by the plant and indirectly by the animal, passes into space. Thus the whole of the energy which animates the organic world comes from the sun. The sun is also the prime agent in the production of nearly all the power manifested on the surface of the globe. To the sun we owe the warmth of our hearts, the movement of the steam-engines, the energy locked up in wood and coal. The sunlight causes the winds which agitate the sea, it produces the evaporation that results in rain and in the formation of rivers and brooks. The whole marvellous panorama of life that spreads over the surface of the earth is nothing but transformed sunlight. In fact, the sun is the symbol of life. The ancients with wonderful prevision long ago associated life with fire.

The characteristic feature of a living being is its form, with which are associated all the attributes of life which exist so long as the body is living, but it ultimately perishes with the death of the organism. The transitory nature of form is in sharp contrast to the permanence of the matter and energy, which are in perpetual flux in the living body.

Living beings are made up either of a single cell or of myriads of cells, each of which is a life-centre. Not only are the organisms built up of cells, but each and every organism, be it the bacterium or Man, starts its existence from a cell. The Cell is the primary basis of all vital phenomena in all

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cases, whether the living organism exists as a free individual in the unicellular condition, as a colony, or as a republic of cells in higher plants or animals. The cell is regarded as the Unit of Life, as it is the smallest known particle of living matter which is capable of manifesting all the attributes of life. The cell consists of a ground substance which is known as Protoplasm, the foundation of all life :

> All things the world which fill
> Of but one Stuff are spun.

This stuff which forms the physical basis of life is Protoplasm, which is "universally known and yet essentially unknown." It is this protoplasm, which by successive modifications, slow in their operations, gives rise to a bewildering variety of living things. In a cell, the protoplasm contains in its substance a highly differentiated body known as the nucleus—the quintessence of cell-life. It is by the joint and harmonious action of the protoplasm and nucleus that the functional activity of a cell is maintained. The life of an organism is the life of the individual cells of which it is composed. During the whole life of a living being, there is unceasing change. Life is the seat of the constant transformations of matter, energy and form. It is an individualised phase in the perennial circulation of matter and energy.

Life is often compared to the flame of a candle. This comparison was perhaps made 2,400 years ago by Heraclitus of Ephesus. We know that :

> Flame consists of incandescent matter, raised to a high temperature by the process of combustion or chemical union with the oxygen of the atmosphere, and that the flame can exist only so long as the combustion goes on, and a sufficiently high temperature is thereby maintained to render the burning matter luminous, or in other words, to produce those vibrations of the invisible and intangible ether which we recognise as Light.[1]

[1] Dendy : *Outlines of Evolutionary Biology.*

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Flame is thus the outcome of the action and reaction between the burning material of the candle and the surrounding atmosphere. Like the flame, life is nothing but the manifestation of the constant interaction going on between the organism and its environment. In this interaction as manifested in life, the combustion plays an important part as in the case of the flame, but the whole process is much more complex than the processes involved in the production of a flame.

The modern machine-theory of life compares the organism to a locomotive. All living organisms are continually adjusting themselves to changes in the environment; and life consists in the manifestation of all such activities. An organism is capable of maintaining itself in a state of equilibrium with its environment, and also it is endowed with the power of reproducing its kind by a process of self-multiplication. In an artificial, man-made machine, there is no automatic adjustment, and it can hardly withstand the destructive action of the physical and chemical agencies. True it is that the machinery of the living organism cannot withstand and override indefinitely the destructive action of the environment, and is liable to be totally thrown out of gear and utterly annihilated after a longer or shorter period; but the destructive action is kept in check by the automatic processes of repair and renewal. The capability of reconstruction in a living body depends on a special inherent quality of the organism, whereas there is no such inherent or individual property in an artificial machine, by virtue of which it can repair any ordinary injury it might sustain, or resist the destructive forces of the environment. If any repair is to be done, it is done by some power entirely from without. Before inevitable death ensues, an organism usually produces offspring to take its place in the race of life, and to ensure the perpetuation of the species, but an artificial machine can never

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multiply as the organisms do, unless through the inventive genius of some scientist. As suggested by Samuel Butler, when the construction of the machine is so perfected as to be able to reproduce its kind, we shall be in a position to see many tiny steam-engines playing about the door of the engine shed.

Thus

> The living organism differs from any machine in its greater efficiency, and . . . in being a self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing engine. And this also must be remembered in comparing a living creature with a machine, that the latter is no ordinary sample of the inorganic world. It is an elaborated tool, an extended hand, and has inside of it a human thought. It is because of these qualities that highly complex machines come to be so like organisms. But no machine profits by experience, nor trades with time as organisms do.

A living organism is an historical being. It is the child of the past and the parent of the future. It has its own past and the past of its race. It has a tradition of the ages. "It has gathered into itself the sunshine and haar, the wind and the rain of millenia." In the organism, as Bergson says, "the past is prolonged into the present."

During all the transformations, during all the incessant vicissitudes which together constitute vitality, a living being exhibits a certain co-ordination, a certain harmony, an orderly sequence and methodical arrangement of the physical and chemical phenomena with which life is associated. This co-ordination, this harmony is Life. When this harmony is disturbed, disease follows, and Death ensues when this harmony is totally upset and destroyed. Everything is doomed to destruction. Death is the inevitable doom of all individual forms of matter. Normal death takes place in all organisms when the limit of the hereditary span of existence is reached. The limit of the term of life varies enormously in different classes of organisms. Some may live for a few hours, some for a few days, some for several months or years. Some animals live for a hundred years; some

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plants live for a thousand years. Sooner or later every plant and every animal must reach the end of its tether, and then it must die and decay.

Birth, growth, development, decline and death—these are the chief manifestations of Life. The living body is continually undergoing two opposite sets of changes, building up or renewal, and breaking down or decay. So long as it is living, an organism is capable of repairing the parts which are worn out. Regeneration is a universal vital function. In the constant decay and reconstruction of protoplasm lies the activity of life. Many used-up cells may be removed or replaced by new cells of the same kind. Side by side with waste, repair goes on. At different periods of existence the relation between waste and repair is of course different. In early life there is growth, because the addition and renewal are greater than the loss sustained by the system; in adolescence there is development, because the parts regenerated are much better and more perfect than they were before. So in the prime of life, addition or renewal preponderates. In the decline of life, the vitality is at a low ebb, and the regeneration becomes less and less perfect. Waste or loss, as a consequence, predominates, and instead of development there is degeneration. In the decline of life, parts are worn out beyond the possibility of repair, and that which is lost or rendered useless is not recuperated, or very imperfectly replaced. If waste goes on beyond a certain point, death results, and in death the departing elements are never replaced.

Death is the natural termination of the course of life. It is the attainment of the goal towards which life is evidently constantly tending. Each vital act brings us nearer to death. Death is the realisation of an object which was in view from the very beginning of this wonderful drama of life. The stream of life is really flowing in one direction only. Its current knows no reversal.

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We, and all the higher beings, are formed of congeries of cells. Old cells or groups of cells die and are replaced by regenerated new cells. Partial death is a constant accompaniment of life. In our own human organism, as in that of all the higher animals, innumerable cells die every day, nay every hour—*e.g.*, those of the hairs and nails. The death of such cells, of course, does not affect the life of the organism. But there are some cells whose death results in the total death of the whole individual, for example, nerve-cells governing the actions of heart and lungs. But many cells of the body may retain their vitality long after life is pronounced extinct. Kalabko has succeeded in keeping alive the muscle cells of a man's heart for 18 hours after the death of the individual. Jolly has shown that white corpuscles of frogs' blood, under suitable conditions, may remain alive for a year. It is now even possible, as has been demonstrated by Carrell, to replace an organ of a living animal by a similar organ taken from a dead animal of the same species.

Normal death is a death of senile decay. The organisms, when the limit of the hereditary span of life is reached, meet with natural death, and find the termination of life in old age or senility, when their organs wear out beyond the possibility of repair and their functions dwindle. According to the opinion of Max Kassowitz,

> The senility of individuals consists in the inevitable increase in the decay of protoplasm and of the metaplastic parts of the body which this produces.

In old age, the organs wear out, and the overworked organs refuse slowly to function, the muscles cease from activity, the elasticity and endurance of the movements gradually decrease, in short, the system loses that fulness of vitality, that plasticity, that protoplasmic activity which characterise the life of an organism in the bloom of youth. All these changes are wrought in the system in the decline of

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life, by the gradual dwindling of the chemical energy of the protoplasm, in which dissimilation gains constantly on assimilation. Ultimately these processes of senile decay lead to the inevitable end—the normal or physiological death.

Most organisms meet their death long before the normal term of life is reached, through illness, accidents, attacks of foes and parasites, and unfavourable conditions of life. Such pathological or accidental death brings about changes in the tissues and cells which, at first, cause partial death of some parts of the body, and then the general death of the whole organism.

Life and death are thus irrevocably linked together. Death is the natural and inevitable termination of life. It is the fulfilment of a purpose towards which all the complex vital activities tend. It is the destination towards which life's journey is directed.

Srish Chandra Sinha

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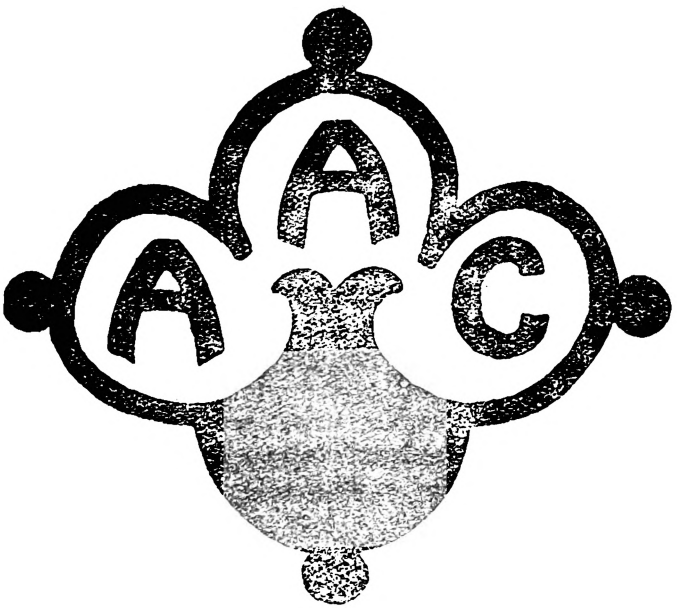
## THE DUST STORM

WHISKERED with flame and plumed with curling smoke,
Most arrogantly sped the lordly train
Through Nature's secret precincts of the plain;
The spirits of the earth in anger woke,
From every forest bower they whirled and broke,
A ghostly multitude that rode amain,
Yet straight and swift and proudly sped the train
And swept to left and right the dusty folk.

Upon a thousand stormy wings they flew,
And threw their yellow mists before man's eyes,
And blotted from his view the earth and skies;
The feverish tribe from earth's fair bosom grew,
As dusty passions in the soul arise
When rides the Spirit through them lordlywise.

D. M. CODD

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# DANCED POETRY: CLOTILDE AND ALEXANDRE SAKHAROFF

By I. DE MANZIARLY

ART is one of the symptoms of a given epoch.

Through art the subconscious, the subliminal, finds its expression. If there is a transcendence which *can* be defined as supreme Beauty, Good and Truth, the roads to it appear as Art, Religion and Science. The Art, Religion and Science of a Nation indicate its cultural level, one being as important as the two others.

Very few minds are capable of a synthetic representation and therefore our ideas about the state of the world are defective. It is not enough just to know these three fields, one must recognise their most characteristic and representative expressions in order to be able to form a right judgment. New

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expressions are those which possess the most far-reaching effects, being revelations of new possibilities, new realms. Often eccentricities, which are only the last exaggerated consequences of old demonstrations and, as such, deprived of truth, are taken for new discoveries and hide the new conquest. Is there not more new art in the sovereign painting of a Roerich, for example, than in some crazy Cubist productions? Proust probably discovered a more novel path than the Dadaists or Surrealists. And does not Schönberg possess more original possibilities than Eric Satie? But the public is not able generally to establish such differences and does not at once assign the right place to the creators.

In a time of transition and preparation of the future, as is our time, it is difficult to possess a right evaluation, the old measures being no longer good. How can one ask the public to show enough intuition, to possess already a new measure, for example, for such artists as the Sakharoffs?

Much has been said about Dance in our days strongly influenced by Terpsichore. One knows about its antiquity, its religious aspect in Egypt, India, Persia; among savage tribes; or in the Christian worlds, where it slowly evolved into "Mysteries" and sacred drama. Gradually Dance became secularised and the romantic ballet appeared in Italy; but after a comparatively short success in Europe a certain deterioration, degradation, took place, until lately when the modern revival in Russia proved to what height the artistic standard of the ballet can reach. At the same time we witness a renaissance of individual classical Dance, for example, Isadora Duncan and Ruth St. Denis. In all these achievements much talent is to be found, but the whole significance of Dance is not yet revealed. It has not yet gained its rightful place among the other arts as an equally sacred representation of the higher Inner World. There is a certain depreciation attached to it, the degraded forms of it hiding its true

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CLOTILDE SAKHAROFF

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meaning. The special condition of this art, its close association with the human body, may be one of the reasons for this state of things.

For a long period, under the influence of materialistic thought, everything related to the body seemed to be opposed to Spirit and to be relegated to the exclusive display of sensuousness. The appearance of Dalcroze's Eurythmic was already a correction of this erring conception; a new freedom, a new ideal, was revealed to the world. Eurythmic may create a new school, a new tradition, unfettered by the old prejudice; but we still possess very few highly cultured dancers, capable of proving that the aim of Dance is not only to be an expression of emotions but a transfiguration of the body. Dance is truly the most human art; but man must not be regarded as a higher animal, but as a God in the making, for it to find perfect expression.

The dancer possesses as his medium, as his instrument, his own body; he lives the duality of creator and creation; he is complete in himself and even music is accessory to him. Without denying the link between music and dance, dance is not *dependent* on the former.

Alexandre Sakharoff began to dance his own inner silent music—as did others—and only because that was too lofty, too pure, for the public, who could not catch the meaning of it, he added outward explicative instrumental music. But, even now, both Clotilde and Alexandre Sakharoff seem much more to determine the music than to follow it. We have to reverse the ordinary position in order to understand the secret of their art. For them the difficulty is to find appropriate music for their inner Eurythmie. Above all, their creations are revelations of their inner poetical world. To express means to possess, and it is precisely what the Sakharoffs possess which is so precious. Their spiritual life is a reflection of the world of Beauty, and they express it in its whole

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purity. There is no literary mixture to be found, no eccentricities, no acrobatism, and none of the so-called originality which is so often nothing more than ugliness and poverty of imagination. By them no declaration or manifesto is given out. Simplicity, which means perfection, and synthesis, the synthesis of highest technique and deepest inspiration, are the features of their art.

Technique has to be acquired in order to be master of all difficulties. Inertia is transformed into motion; dullness into a conscious alertness of every part of the body; weight and gravity are counterbalanced by muscular strength acting as a spring. But at the same time all the opposites have to be retained, for all contrasts have to be used—weight and lightness, slowness and alacrity, repose and movement. Was it not Alexandre Sakharoff who revealed to the impatient West the beauty of slow steps and gesture? It is of a higher order to grasp this beauty as seen in its supreme expression in the Japanese NO dances. Absolute rest does not exist; there is only a movement so slow that to our short-living consciousness it appears as inaction. Through the Sakharoffs one becomes aware of the relativity of acceleration, and one wishes to see them as well in a dance of immobility—a stone changing in shape through æons, or in a representation of the unstable curling of incense smoke, immaterial and evanescent —for one is sure their revelations of both would be beautiful.

The mystery of time, space and rhythm is ever present; in Dance the dancer solves it by his sacred function. The Sakharoffs are aware of the sacredness of Dance, and not the slightest detail is overlooked by them or left to chance. They create their costumes and every tint, colour, material, line and fold has to serve the one purpose. Each posture, gesture, movement, is intensified by them. Sound, movement, colour, line, rhythm, all serve the Spirit, becoming the expression of it. And still there is no trace of superficial symbolism or artificial

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ALEXANDRE SAKHAROFF

(*Quattro-cento Dance*)

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values. There is free creation and an immense richness of imagination. A proof of it lies in the changes made in the costumes of the different dances. Some time ago Clotilde Sakharoff danced her sacred dance in which her slightly bent body looks like an ivory Madonna clad in the traditional blue dress—blue and silver, like an evening star in a summer sky. But later she wore shaded pink and a blue veil; another nuance was made visible and she appeared as the virgin of the dawn. The same dances evolve continually new features, through such slight alterations, which underline a new conception of the same idea. And these details, these nuances, are so perfect that they do not distract from the cardinal thing—the representation of the Inner World of Beauty.

When one looks at the Sakharoffs one knows that there exists somewhere a world of perfect Beauty, one almost forgets our own state of chaos, where fragments of beauty are lost in heaps of ugly rubbish. The Sakharoffs' art reasserts the reign of Beauty; shows the perfect man, and makes us believe in him.

The Sakharoffs have discovered their own measure, their own rhythm, as all really creative artists do; and so they create freely, without imitation or fear. Once the inner rhythm, the inner measure, the inner starting-point is discovered, the specific style appears. We may call the Sakharoffs' style poetical, because in their art everything appears in its poetic, transfigured aspect.

They are essentially poets.

Their poetry is deep and big.

Alexandre Sakharoff is able to dance an Epoch, a Country, a Spiritual State. When he appears in the hieratic stiff brocade of his *quattrocento* dance, his gliding steps, the attitudes of his body evoke not only the Italian Primitives but also Dante and Petrarch. We take part in their poetical world and understand something more of it. In the

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"Serenade," his slim silhouette in dusky velvet does not dance a given Spanish dance, but expresses Spain, its hot nights when the lover appears as a shadow ready to vanish, and all its wealth of passion, danger, death and love. The sumptuous feathers and silks of the "Grand Siècle," sweeping, curling, following every undulation of the capricious steps and bows, depict the refinement and complexity of that century.

Everything acquires poetry through them, even the slightly grotesque "Danse Nègre," which, danced by any other than Clotilde Sakharoff would appear as a witty caricature; in her expression there is just enough humour to make it pathetic. Not to speak of Debussy's "Petit Berger" or "Ronde Printannière," which are the very essence of poetry, without the slightest sentimentality or banality.

If only the public possessed more knowledge, if only it were better prepared to appreciate, to gain a new insight into things. Because truly the Sakharoffs are initiators and reveal the soul of things.

Novalis says in his *Fragments*; "There is a special sense for poetry and a poetical state which is in us. Poetry is absolutely personal and therefore indescribable. The one who does not know, who does not feel directly what poetry is—to him no idea of it can be given. Poetry is only poetry."

To come across dancers who possess this poetry, who are highly evolved and near to the Spirit, who create synthetically and express their inspiration by the nobility of their souls, their trained, cultivated minds and skilful bodies, is a very rare privilege. How fail to recognize in them messengers, bearers of glad news—the triumph of Spirit in perfect beauty; and how not apply to them Isaiah's words; "How beautiful upon the mountains are the feet of him that bringeth good tidings." . . .

I. de Manziarly

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# "WHERE THE BLESSED FEET HAVE TROD"

## HOW EVERY COUNTRY-SIDE AND CITY MAY PREPARE

By MARY E. ROCKE

Unpleasant magnetism will last for a hundred thousand years, while good magnetism where good things have been done lasts practically for ever.—C. W. L.

IF it be not irreverent so to do, let us imagine the Lord as looking down over this His world, whose weary ways He soon shall tread again, looking to see how best to lay His plans and fire the planet, north, south, east and west, with His great Flame of Love divine; looking also to see what preparation man had made, if perchance those puny efforts might possibly be utilised. And suppose that, as He gazed, He should see that on every spot where dwelt His children of the Star tracts of land were ready for His use, gardens kept sacred for the treading of His Holy Feet, might it not be that then He would decide to use them when on earth, and later leave them charged with His almighty magnetism, so that for so long as the world should last His power and love in all these places should abide and radiate far and near? Would it perhaps please Him to think that thus, all round the globe, could be flashed and kept alive for evermore the Fire which He then would light, that from point to point, from place to place, with a rushlight here, and a blaze of fire there, His Flame should encircle the earth, leaving never a darkened tract? If so, then were it truly worth the doing.

"Gardens of the Star," "Shrines of the Star," or "Star Lands" they might be named, these Footprints of the Lord, as later on they would become. Wireless stations betwixt earth and heaven for receiving and then broadcasting again spiritual force and blessing. The peace of the eternal would radiate therefrom, the life everlasting pour its strength and health on all who wandered there, while the beauty of holiness would refresh the weary and tune them anew to harmony with the music of the spheres. Without printed page or word or deed the miracle would be wrought. The passer-by pauses to rest in the Garden, is bathed in its life and light and glory, and departs a stronger, gentler man.



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In the main street of a beautiful suburb of London where trams pass to and fro, may be found opening on to the King's highway a tiny place bearing as title "The House of Rest". Just a simple little summer-house adapted from an outhouse, perhaps some eight by eight feet only, with passage from the street another six. On the wall opposite the always open door and visible from the street hangs a large Cross, with flowers set beneath, and nothing else in all the room but one or two prie-Dieu in front and a chair or so behind. And that is all. At the door we read:

CHILDREN UNACCOMPANIED BY ADULTS ARE NOT INVITED

In this way silence is maintained, in which the healing, helpful influences may play their part. Its lady-guardian, who owns the little place and lives near-by, keeps the room beautiful with flowers, tending it once daily, while at other times no one is in charge. This goes to prove how small an area may serve at need.

Some of our smaller Star Lands, while awaiting their later destiny, might thus be made into veritable Gardens of Rest with, at their heart, a House of Quiet, and at their entrance a greeting, thus:

ENTER, FRIEND, THIS IS YOUR HOUSE

Kindness to creature-life, to bird and plant, might well be shown in these sanctuaries. Far-reaching propaganda could be achieved by following the excellent example set by Chester Cathedral, of hanging on the wall a shelf of books, with card attached, which reads:

**Anyone who cares to borrow a book is invited to take it away, but is asked to return it when read, for the sake of others.**

Three purposes would be served by the acquisition of Star Lands throughout the world, the most important being probably that last named.

*Before He Comes:* To serve to impress upon the public the reality of the near approach of the Lord. A notice on the sites would accomplish widespread propaganda in the same way as has been done through the interest created in the Amphitheatre, which is visited and talked of by thousands who would never attend lectures nor read our literature.

*When He is here:* To provide tracts of land all over the world waiting and ready to be used exactly as the Head of the Order may desire. This would facilitate the founding of any new order, religion, community, educational or other project which might be required.

*After He departs:* To remain as sacred shrines down the dim ages to come, as light-houses ever shedding forth His light, and preserving that marvellous magnetism for all time.

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Every place should have at least its plot, its garden or its field, or better still its hill-side, plateau or estate, presented or bequeathed, as the case might be, and legally transferred to the Order, or to the Amphitheatre Trust, so that when that city came to be visited by the Supreme Teacher, He would find one spot dedicated absolutely to His own use. It might be that He would speak to the people from there, or even perform some wonderful deed, or perchance call forth a fountain of healing waters, so that down the ages for hundreds of years that spot would be holy land and the resort of pilgrims from distant parts. Even a few feet of land would serve as a wayside shrine, to frame perhaps a picture, a symbol, a statue, or words of living power. Sites remarkable for the natural beauty of their surroundings so as to attract the devas, and preferably bordering Government reserves, or open ground not likely to be built upon, are of course advisable, and they should be as large in area as possible. Water cuts off magnetism, and therefore, if available, is a protection near a city. Land convenient to the town would be best, but where unavailable, that more distant would suffice, since during the hundreds or thousands of years to come in which that plot would be used, the city would naturally tend to come nearer, or facilities of travel become greater; also in cases where the land was used as a training centre, school or community, remoteness would be a distinct asset.

There cannot be too many of such sacred shrines. Whatever the size, shape and even situation, all will suit for varying purposes. If several in one city, so much the better for that place, since these gifts will be as fountains of living water for evermore. In Holland a munificent gift of a castle with extensive land (5,000 acres) has been presented to the Head, with the result that this is now the Headquarters for the European Section of the Order. A tremendous privilege for Holland, greater than any setting up of thrones or dynasties or earthly honour. An unsurpassably great gift on the part of the donor to his country and his Queen, because one which will attract thereto the influence and even the actual presence of the Lord. Kings and warriors, philosophers and philanthropists may do much for their country's honour, but the simple gift direct for the Lord outweighs them all. But so few, so very few see this. It needs the heart of a little child, or the devotion of selflessness, or the simplicity of a God's fool so to act. And yet in another sense there can be no giving to the Lord, since all is His, and when we bring Him of His own, it is as though children should give of their toys to the father who provided them.

Think for a moment what it would mean to be the privileged donor of a plot of land which shall embody and transmit the Lord's almighty influence, His magnetism, down the ages for all time. It means not only to serve the Lord directly and to make His work easier, but also to serve the world through countless generations by preserving for it radiating centres of His power.

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There would be no need necessarily to build upon these sites, since if nothing had been prepared when the Lord came, and such were required, a marquee could be hired and utilised, the essential point being that the possession of such lands would assist the Head of the Order to put into force forthwith any scheme desired. It is easy to conceive that many experiments will have to be made, and many new forms originated, and to possess the ground whereon these might spring up would seem to be an important part of the preparation of any great city which may hope to attract the attention of the Supreme Teacher. True it is that in our cities our other movements will be placed at the disposal of the Great One, as far as may be by their terms of occupancy and the work already going on there, but what the Star Order should aim at is to acquire ground, the freehold and possession of which has been previously transferred by deed to the Trust as in the case of the Amphitheatre, thereon to do exactly what He may desire.

Our other movements have to fulfil their special functions, and are therefore not as free as is the Star Order, which exists for no other purpose than as an implement to His Hand.

To carry out this scheme would mean that, glancing over the globe, a ring or many clusters of these Star lands would be seen, places not already full of their own work and therefore not to be disturbed, but fallow, waiting to be diverted to any use whatsoever which may be desired by the Head. Also it is conceivable that Star members might be ignorant enough to object to that which the Head might inaugurate; hence the necessity of placing in his sole possession land not subject to the whims of others. Did not the Great Teacher say to His disciples when last on earth: "What I do ye know not now, but ye shall know hereafter?" The disciples of those days were constantly failing to understand; will those of this time do better?

In these days of democracy, when the ancient homes of aristocracy are being perforce forsaken, there is a magnificent opportunity for their owners to lay up treasure in heaven by devoting these places all over the country to such great use.

In a country such as California, or even Australia, where the climate is suitable, a sloping hill-side, or bowl or cup-shaped depression in the hills, of comparatively worthless land, could be shaped by a few labourers into an open-air amphitheatre of grass or earthen seats at very little cost. This is the simplest form of amphitheatre, and was adopted by the Greeks to serve, until the community was in a position to substitute stone or marble seats. In California this example has been copied with advantage; rough wooden seats of the very simplest construction have been fixed on the sloping hill-side at the Bowl at Los Angeles, while the stage is merely a rude wooden platform. All who have experienced open-air meetings in such places will agree that the disabilities imposed by climatic changes are quite outweighed by the great pleasure of being in the

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open air. From a health point of view there is everything to say for meeting thus, and as the new sub-race will presently be developed largely in America and Australia, it is not hard to imagine that a more natural manner of life will ensue, and that we shall in the future fix our services to coincide with the sunrise, as already they do in California at Easter, instead of crowding our audience into artificially lighted places at night. Simplicity of life, of dress, and of bearing go with the open air, and we may well believe that the new sub-race may seek some amelioration of the complexities of modern civilisation.

The following passage from a book published the other day (of which unfortunately we know neither name nor author) is typical of this widespread demand. The speaker, standing on a mountain top, remarks:

> The peace that passeth understanding! Up here, one can almost believe in some sort of mystical union with the soul of Nature. There must be, behind all this, something that passes understanding. There is something so *enclosed* about the whole atmosphere of our churches. I don't mean only the four walls, and the poor distorted saints. It's the feeling one gets of a live, winged thing cramped up in an iron-bound box, till its wings are crippled and its life nearly extinct. Christ went up into a mountain to pray. We . . . who call ourselves Christians . . . go into a stuffy draughty church. It is the Hindū who follows His example, who seems to understand.

With reference to the perpetuation of these sites, it is interesting to read in the *Lives of Alcyone* of a life of pilgrimage to shrines in India, 20,574 B.C., extending over half a century of time, and to note for what immense periods these places had remained consecrated. We are told:

> The sites of many of these shrines appear to have been consecrated by the Mahaguru (Lord Buddha) some 20,000 or 30,000 years before, who established some of them by quite physical plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyana.

India, that place of spirituality, is dotted throughout its vast extent by shrines which have been used for religious purposes for thousands of years. Any country whose destiny is to become a great spiritual land might well wish that it also could establish such centres of influence. And it would seem that, with the near approach of the World-Teacher, a unique opportunity for attaining this ideal is placed before the world. It would be a comparatively simple matter to obtain gifts of land in every town and city where we have Star members, and if these were given to the Head of the Order to do with exactly as he liked, as has been done in the case of the Castle and estate at Ommen, as well as with the humbler Amphitheatre, these might be kept consecrated to the Lord and to His work.

In the meantime, a dedication ceremony could be held on each plot as it is acquired, and magnetised spiculæ of the different Rays be buried there. This would attract the co-operation of the Angelic evolution, and thus begin to prepare the place for the tremendous

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magnetisation which the Lord would bring. If Star members everywhere were to adopt this idea and put it into force, might it not be an economical way of utilising more fully the surpassing spiritual power which will bathe the whole world when the Lord is here? Would it not be somewhat equivalent to the adoption of reservoirs or catchment areas for the collection of rain, instead of letting it be mostly lost? It has been thought probable that advantage will this time be taken of the easy facilities of travel, for the Great Teacher to visit all the chief countries of the globe, and if this be the case, why should not each country prepare its cities, towns and even villages in this way with their catchment areas, for the Force which will renew the whole world?

We have only to read the words of Bishop Leadbeater as to the lasting power of good magnetism to feel that we would gladly make any sacrifice if thereby we could bequeath to the world for evermore a spot for this priceless power.

A further quotation from the *Lives of Alcyone* gives a wonderful picture of a scene in the Lord Buddha's life, and shows us what might happen yet again, making us realise that to own a plot or hillside on which fell such holy magnetism and so preserve it as a shrine throughout the ages, would be the highest service we could render, not only to humanity, but also to the other evolutions which share this crowded globe.

The following quotation refers to the year 588 B.C. in India:

> Alcyone on the first opportunity took Mizar to hear a sermon of the Lord Buddha. The scene was one never to be forgotten. Perhaps two thousand people were gathered there among the trees, most sitting on the ground, some leaning against the trunks, men and women together, and little children sitting with them or running about between the outlying groups of people. The Lord sat on a slightly raised platform—a grassy bank in the midst of the garden, surrounded by a band of His monks in their yellow robes, and with His glorious musical voice made all that crowd hear without effort, and held them entranced day after day as they came to listen to Him. Of Him it was indeed emphatically true, as was once said of another prophet, that "never man spake like this man". The influence of His magnetism upon the people was incalculable, His aura filled the whole garden, so that all the vast crowd was directly under its influence, actually within Him, so to speak. The splendour of the aura attracted vast hosts of the higher devas of all kinds, and they also helped to influence the audience, so that we cannot wonder when we read in the sacred books that often, at the close of a single sermon, hundreds or even thousands attained the Arhat level.

SO MAY IT BE

Mary E. Rocke

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# INTERNATIONAL JUSTICE AND PEACE

By CIRO F. MENDEZ

ALL nations are searching for a way leading to world peace. The point in evolution reached by humanity demands that the just ambitions of the peoples of the world shall be satisfied. The question that is asked on all sides is: "How can this end be attained?" This is the problem that has been presented by the greatest war in recorded history.

To arrive at a solution of this problem, the writer proposes: that all nations, marching in the vanguard of civilisation, form an International Convention by general agreement; that membership in this Convention shall be open *only* to those men and women who merit the gratitude of their fellow-men, because of actual accomplishment in any field of human endeavour; and that these delegates, of every nationality, race, caste or colour, be automatically admitted into full citizenship in each and every nation entering the Convention.

No group of human beings thus selected would be more worthy of respect, and because it would contain the most conspicuous elements of human intelligence and wisdom, such a group would be eminently fit to constitute an arbitrating body. Whatever conflict or controversy, of a national or international character, arose, the International Convention would render its decisions with justice. A Grand International Jury could be formed from the membership of the International Convention, whose decisions would be binding on all nations entering into this covenant.

The following considerations as to the probabilities of the success of this project, and its advantages, suggest themselves:

*First.*—The member nations, having a world-vision, and a high standard of membership, would not withdraw from the unity of the International Convention to a position of isolation without serious consideration. Being solemnly pledged to respect, and abide by, the decisions of the Grand International Jury, such judgments would not encounter difficulties of acceptance, because any rejection would lead to a general election in the nation concerned, and be more likely to result in the overthrow of the government, than withdrawal from the

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Convention. There would also be the pressure of other nations upon any member who might oppose the judgment of the Grand International Jury.

In case of a civil war that might overthrow a government legally constituted and recognised by the International Convention, as by a *coup d'état*, it would be foredoomed to failure, because its leaders could not acquire foreign funds, nor the weapons of war. An illegal government (government by force) would never be recognised by other nations, and would therefore be ephemeral.

*Second.*—All nations, even the smallest, could co-operate with some elements of this select body, sending delegates from the fields of Art, Science, Philosophy and Philanthropy, as well as from those of Invention and Discovery. The group so formed would contain within itself the seed of progress, and its determinations and decisions would always be guided by the purest spirit of altruism.

*Third.*—On the other hand, weak and less advanced nations would have the support of the group of international citizens, and consequently would not be obliged to live under the humiliating supervision of stronger nations, nor be subject to pressure from them. Since the international citizens would be full citizens of the weak nations, such nations would receive help from its own citizens, who would also be the most honoured citizens of each and every country. Their support, therefore, would not offend the dignity of any nation.

*Fourth.*—As a natural consequence, no nation would have to maintain an armed force in order to be respected. The products of peaceful endeavour would not be consumed by a standing army in time of peace, and the economic wealth of nations would increase, and tend to wipe out suffering and want. The energies now absorbed by the military could be dedicated to more useful ends, while an ample ærial, marine and land police would be sufficient to enforce the law.

*Fifth.*—The highest honour that could be conferred upon a human being would be membership in the Grand International Jury, because selection would be made from the best elements in literature, philanthropy, science, art, philosophy and all lines of progress. This incentive would stimulate infinite effort for the welfare of the peoples of the world, for their progress and betterment.

There may be those who will consider the foregoing to be only an idealistic dream. This is not the case, but even if it were so, it would not be a lost effort, for both philosophy and history teach us that no effort tending towards humanity is fruitless.

The questions arising from the great war are not limited to a certain group of nations. In proof of this stands the fact that, in a relatively short space of time, every country and every soul in the whole world has been affected by the sufferings that have spread

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throughout the globe. The idea of preventing a repetition of the catastrophe has become fixed in the minds of all thoughtful people, and in the general conscience of mankind. This idea, the daughter of experience, sustained by reason, is the most certain indication that the ground is prepared to receive the seed from which the tree of world-peace shall shoot forth.

The inevitable law of evolution has the power to change all things, taking from each its quota of good. The consequences flowing from the great war will be utilised in the transformation of nations, changing the governmental form of some, converting oppression into liberty in others. The conception of human rights and the relations between men and nations will be deeply modified. The oppressed and those steeped in the past will awaken to a future atmosphere of liberty. All these things together will prepare the human consciousness to embrace and to sustain the idea of international confraternity, which is the only real basis for the much desired peace of the world.

In conclusion, and in support of our thesis, attention might be called to the fact that, for a long time past, this great and far-reaching problem has been foreseen by sociologists and statesmen. But, as their point of view was not based on altruism, success has not been achieved. Alliances between nations which sought only an increase of material strength resulted only in projects for the common disarmament of the Powers. The Hague at no time was free from the influence of the great Powers.

Now is the opportune moment to crystallise those efforts in a widespread movement for the betterment of social conditions. Believers in various faiths, thinkers, legislators, sociologists, members of masonic and other fraternities, all have these ideals. But all their efforts were not sufficient to avoid the war, because they lacked Unity. We should bend all our energies to the accomplishment of the end herein set forth, giving justice where justice is due, and setting an example of the inviolability of right before the entire world.

Now that the manifold sufferings of humanity are so evident, it would be feasible to put in practice the ideas herein proposed. Reason and justice demand that we substitute the power of reason and justice for the power of rifle and cannon now in the hands of the military.

The method to be adopted for the formation of the Grand International Jury would, of course, be the subject of a special study. But since the Jury would be composed of those favoured by the high distinction of being considered the preferred sons of all the peoples of the earth, we offer the following suggestions:

All national, and publicly recognised, bodies of learning, art, etc., might bring to the attention of their respective Federal Governments their contemplated candidates, with the credentials of each setting



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forth their merits. These, when accepted by the nation concerned, would form the first International Convention. The Federal Congress of each country should appoint a committee, charged with the duty of studying the candidates, examining their credentials, and rendering its report.

If the national representatives of one country consider one of their countrymen sufficiently able to occupy a place in the Grand International Jury, corresponding credentials should be extended accrediting him as a member of this supreme body.

Once this Grand International Jury is installed, the members that shall constitute it in future will be appointed in the same manner as given above, with the only difference that the credentials extended by the national legislatures must be approved by the International Convention.

Ciro F. Mendez

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# SOME THOUGHTS ON THEOSOPHY

## By A NON-THEOSOPHIST

I AM not an expert, much less an initiate into the mysteries of Theosophy. I speak with no authority. I have not the slightest desire to dogmatise; still less to condemn that which, most probably, I understand but imperfectly. I am attracted to the subject for several reasons. To mention one or two only, the first is because the motto of the Theosophical Society commands my unqualified respect and admiration—"There is no Religion higher than Truth". Any body of opinion ranging itself under that banner deserves, at the least, to be met in a like candid spirit, and if it be found to be honest, it still stands entitled to admiration, even though mistaken. I, for myself, can conceive of no higher aim in the vague regions of transcendental speculation, than the Service of Truth. Next, because Theosophy is widely misunderstood and often grotesquely misrepresented. Nine out of ten people believe that Madame Blavatsky invented Theosophy; and that its credit must stand or fall by the verdict given by the votaries of the Theosophical Confederacy. Theosophy in popular terms has come to be synonymous with imposture. The careers of those who prominently stood forth to be the teachers and popularisers of this form of ancient wisdom, are submitted to the most searching and the most hostile criticism.

It is no part of my duty to defend the Theosophical leaders or extenuate their methods. Let me not be understood to acquiesce in the judgment which is sweepingly passed upon the whole body of Theosophists. It is impossible to ignore the extraordinary gifts possessed by that most extraordinary woman, Madame Blavatsky. Every candid person who has studied her life and writings must allow the phenomenal plenitude of her spiritual and intellectual endowments. Her achievements, considering the conditions under which they were produced, are staggering. That any woman should have been able to write a book like *The Secret Doctrine*, as Madame Blavatsky wrote it, almost alone, borne down by physical infirmity, without access to Libraries, is in itself an astonishing fact.

Let me analyse what Theosophy is and what it is not. In the first place Theosophy is no charlatanry, but it is Divine Wisdom. There are no shibboleths here; you are not told that you must believe

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this or that article of faith or die everlastingly. Theosophy offers you, with sweet and engaging reasonableness, leaving you free to accept or reject, what it alleges to be its priceless gifts of illuminating wisdom. Theosophy broadly interpreted, in the light of the cosmic scheme with its processes, is a religion. But it is not a religion which means ceremonials, priesthood and sacred things. On the other hand, it is a body of doctrine which aims at teaching man what is his place in nature, what are his duties and responsibilities, and how to reconcile the apparent contradictions of nature. Theosophy is not a society for promoting parlour juggling. Although Theosophy explains the phenomena of spiritualism simply and rationally, the validity of the main tenets of Theosophy cannot be made to depend upon these manifestations. Theosophy is not a creed. Theosophy is not bigoted, but is universally tolerant, by embracing all religions, looking with a loving eye on what is good and with a pitying eye on what is bad, in their total presentment. Theosophy, unlike most religions, is not founded upon the base passions of hope and fear. Theosophy appeals to reason and the ethical sense of man. In short, Theosophy is rational, philosophic, tolerant, comprehensive and satisfying. It is very encouraging to find that a Theosophist is equally at home in all congregations of good men, in church, cathedral, mosque, meeting-house, in the company of doubting Thomases and ardent believers, in the bustle of great cities. To be a Theosophist, it is not necessary ever to have heard the word Theosophy. Whether it is true or not I do not pretend to say, but looking at it from the outside, quite dispassionately, I will say that a study of Theosophy calms the reason, encourages every sane hope, and banishes every senseless fear.

A Non-Theosophist

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## THE THEOSOPHICAL FIELD

DR. MARY ROCKE is to be congratulated on her development of another brilliant idea in Australia, in connection with the work of the Order of the Star in the East. Members of the order have been invited to give land, large or small plots, in town or country, to the Head of the Order, some to become Gardens of the Star, or Playgrounds for children, others only big enough to be wayside shrines. In each alike, permission has been obtained to bury a talisman of magnetised stones, specially prepared for the purpose, so that a centre of magnetism may be formed, which the Devas may be trusted to develope into a real well of life, refreshing all who come within its influence. In her own words, it is "a fascinating way in which to help the world, that of lighting lamps all over its surface, which shall never again become dimmed, but persist as shrines for evermore."

The idea was suggested, it seems, by certain passages in C. W. Leadbeater's books, telling of the magnetisation of certain centres in the long distant past, by Apollonius of Tyāna and others, with a view to their use in the present and future. Also the wonderful success of the Sydney Amphitheatre, in evoking inquiry and stimulating interest in the objects of the Order, encouraged the thought that such silent witnesses should be multiplied, to "silently illuminate His Way."

So lands are being consecrated all over Australia, and probably the movement will soon be copied elsewhere. Some donors have taken advantage of the visit of Mr. J. Krishnamurti to get him to perform the ceremony—dedication, burying the talisman, as at Perth on March 24th. They are to have a beautiful Garden of the Star, on the Swan River, as a pleasure resort for holiday makers; Brisbane also plans a Garden, while Melbourne thinks of an Avenue, and Adelaide a Playground. Another Star Land is in the Blue Mountains, with a magnificent view, and Tasmania offers a piece of land on Rosny Point.

Australia's record is eleven Star Lands in three months, which speaks well for the enthusiasm both of organisers and organised. Probably other lands will soon catch fire, and compete in talisman

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laying. Certainly, considering how much we know theoretically of the value of occult ceremonial, rightly performed, we Theosophists are strangely slow to make practical use of the knowledge. Something still clings to us of the materialism of last century. But the experience of Australia goes to prove that the unsophisticated multitude is rather more ready to receive our message than we to give it, and it is time that we made definite use of every device of which our science teaches for aiding the forces of good against evil, for breaking up the many centres of evil magnetism and even black magic, which abound in the sin-laden cities of the Old World. We have to learn how intelligently to co-operate with the Devas, in the task of purification and reconstruction of the world.

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## THEOSOPHY IN CHINA

Things move so slowly in this land of ours that not so much has been achieved in the way of active propaganda among the Chinese as the time taken would lead one to expect. What prompts me to make this report is the fact that we have now taken a decidedly upward turn, and some tangible results can now safely be looked forward to within the next few months.

Among the things that have already been accomplished, the publication of *Elementary Lessons on Karma*, by Dr. A. Besant, and a second edition of *Information for Enquirers*, might be mentioned. *Dr. Wu's Dialogues on Theosophy* is now in the press and will be ready for distribution in a very few weeks. *An Outline of Theosophy*, also by the late Dr. Wu Ting Fang, our pioneer Chinese Theosophist, is likewise undergoing a second edition, and, when completed, the two books by Dr. Wu and the book on *Karma* (translated at his request, and dedicated to his memory) will be bound under one cover, together with "Information for Enquirers" at the back, and will be issued under the title, *Dr. Wu's Works on Theosophy*. This work will probably be used for distribution at the forthcoming commemoration of Dr. Wu's death, to take place at Canton. Thus will his memory be perpetuated, and a work carried out that was ever dear to his heart.

The second editions mentioned above have become necessary, not only because the original copies were running short, but also because a new and better translation of the word Theosophy had since been found. Here we touch on a phase of the work that is not without its humorous side.

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The original translation of "Theosophy" in Chinese formed a string of several characters, which, though it was the best combination that could for a long time be found, having approximately the same connotation as the word 'Theosophy,' yet had nothing to do with either *Theos*, or *Sophia*, and was not perfectly satisfactory as a translation. In fact, many objected that the characters gave a totally wrong impression, in addition to which the combination was too cumbersome to use. For a good many months, therefore, our Chinese members have been casting about for a more suitable rendering. No one who has not had a similar experience can have an idea of the difficulty involved in rendering such an apparently simple phrase as 'Divine Wisdom' into straightforward and at the same time scholarly Chinese, accurately and without undue circumlocution. To some, the characters heretofore used seemed to suggest elements of philosophy which did not appear to harmonise with those embraced in Theosophic literature, while to others the idea presented was so wide of the mark as to make one wonder that a few innocent-looking characters could be subject to such varied interpretations. I myself could never make head or tail of the difficulty, because the characters were rendered back into English in such diverse ways by different people, that the subject seemed hopeless of clearing up. One friend of mine, having a poor command of English (on top of the faulty rendering mentioned above) asked me one day how my "Devil Society" was getting along! This incident more than anything else made me realise that the Chinese translation was not a very happy one.

An organisation I came in contact with in Hankow seemed to possess the very name we wanted, for there, a Russian-speaking Chinese gentleman told me that the name, translated by me here into English, would be "Divine Wisdom Society". Just what we were looking for. I returned to Shanghai very much elated at the discovery, but here, on presenting the Chinese characters to a friend, I received a rude shock upon learning that, while the meaning given me by my Hankow friend could perhaps be squeezed out of those characters, the more correct rendering would be "Buddhist Wisdom Society". To a Buddhist, no doubt, the ideas "Buddhahood" and "Divinity" are closely related, and the error in translation can be easily accounted for.

Yet it was a phrase that we could not use. We sat for some time cudgelling our brains for a more satisfactory combination.

"Look here," I finally said to my friend, trying to take the Theosophical bull by the horns. "I don't see why we can't

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make a literal translation. The word for 'heavenly,' is *Tien*, is it not?"

"That's right," my friend gravely admitted.

"And the word for 'wisdom' is—"

He supplied the needed word; I don't remember exactly what it was. Let us say, *Tao*.

"Then," I said, triumphantly, "the 'Divine Wisdom' would be *Tien Tao*, would it not?"

He was about to assent, when a thought struck him. "Many years ago," he explained, "there was a revolutionary movement that called itself by that name. It won't do." So there we are. The most direct and correct translation is closed to us because a rebel leader believed himself inspired by the 'Divine Wisdom'.

Finally, the combination at present in use was decided upon, the literal translation of which is: 'Prove Truth Society'. And thus, while 'Theosophy' is rendered in our Chinese literature simply as 'Prove Truth,' what the characters seem to connote to the Chinese mind is "That which proves, or demonstrates, Truth." With this rendering all appear to be satisfied, the new name having the added advantage of employing fewer characters than the old one.

The same trouble noted above we had to face when we came to translate the society's motto: 'There is no religion higher than Truth.' Such a straightforward sentence, it might be thought, should easily find an exact counterpart in such a philosophical language as the Chinese; but not so, it seems. A literal translation that was attempted was found to be unscholarly; a scholarly translation was on the other hand found to be inaccurate, and in this way many days were spent, many people consulted and reconsulted, many renderings offered and rejected, before a satisfactory combination was arrived at.

From what has already been said, it can easily be imagined that the translation of Theosophical literature into Chinese is no easy matter, which is one of the reasons that we have accomplished so little, comparatively speaking. The language used in translations must be at once so scholarly and precise, and so many terms must be translated with which the average reader—and the average translator, for that matter—is not familiar, that the work becomes a highly laborious one, requiring much painstaking care, and constant supervision on the part of the only Chinese friend we have who has a

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sufficient acquaintance with Theosophic literature to undertake the work of overseeing the translations made. Thus, the little book, *At the Feet of the Master*, which has been in preparation a long time, is not yet ready for publication because the translator, Mr. Park, is not quite satisfied that it is as it should be.

In the way of newspaper publicity, on the other hand, we have been rather fortunate. In Hongkong, *Information for Enquirers* has been reprinted in one of the native newspapers, in serial form, thus entering the homes of many thousands of people; arrangements are being made to reprint *Elementary Lessons in Karma*. In Shanghai also, one of the papers has signified its willingness to reprint our literature in condensed form, and another, the second largest paper in China, we believe will also follow suit. The same plan we hope to pursue in other towns where we have Theosophical workers.

In addition to the books already enumerated, two books of Dr. Besant's are now being translated: *The Riddle of Life*, and *Theosophy*, a splendid introductory volume. By the time this has been done, our funds will have been well-nigh exhausted, if indeed they are not exhausted before then, but we have no doubt that our friends all over the world will rally again when the call is made. Needless to say, any small donations sent us will be gratefully received, and if Sections, Lodges, and individuals able to afford it, could institute a little "Chinese Propaganda" fund of their own, with regular even though small contributions, such a sacrifce would bear great fruit here. Contributing members would receive regularly the "Far Eastern T.S. Notes" and thus be kept in touch with the work here.

A. HORNE

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# CORRESPONDENCE

## THE EARLY TEACHINGS OF THE MASTERS

### "NULLIUS ADDICTUS JURARE IN VERBA MAGISTRI"

I SHOULD be sorry if my adoption of the above familiar quotation were understood to indicate the smallest approach to a spirit of revolt against the Teachers who have now for half a century led the students of Theosophy on a path of increasing understanding and compelling inspiration; for the Latin poet does but summarise the precept insisted on by the Lord Buddha, that the disciple must accept nothing unless approved by his own reason and conscience, however exalted the authority from which it proceeds. Moreover, I desire to begin by expressing a sentiment in which I can cordially agree with Mr. L. A. Compton-Rickett, in his article in the February number of THE THEOSOPHIST, because my present purpose is, with the permission of the Editor, to comment briefly upon the spirit of an essay which seems to me somewhat hasty in its criticism and too alarmist in its tendency, and which may possibly convert into panic the very natural perplexity that must have been felt by many learners on first reading some of these early teachings. Without authority or knowledge adequate to the solving of disputed questions, I may yet hope that many years of reflection, protracted to the extremity of old age, may have enabled me to offer here and there a suggestive hint, that may be helpful in allaying perplexity and indicating some line of reconciliation.

I must begin with the amazing and well nigh incredible blunder made by Mr. Compton-Rickett, when he reads a simple passage in plain English as meaning that 'morality and universal charity' have got to be destroyed, in the name of truth together with the altars of the 'false gods'. The passage runs thus: "humanity destroys in the name of truth, morality and universal charity, the altars of their false gods." Is the necessity of a comma after the word destroys really so imperative that without it we must lump morality and universal charity, not with truth, but with the altars of the false gods? Enough said about this absurd sample of hasty criticism; let us pass to something that looks like reasoned argument.

Mr. Compton-Rickett undoubtedly does well in calling attention to an apparent failure in the generally received doctrine "as above so below" and *vice versa*, in which a fatal hiatus exists if the infinite force

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or mind has no volition by which it can influence or modify the workings of the great cosmic mechanism, which is thus given over to the guidance of blind unconscious law; whereas in man, the supposed microcosm, the involuntary or reflex operations, though normally independent of the will, are yet demonstrably very modifiable by mental influences. To admit this gap in the analogy, the critic says, is to drop "overboard one of the most important teachings of esoteric philosophy". The objection is so cogent that the Master admits the "philosophical necessity" of supposing both these powers, (voluntary and involuntary) to inhere in the Infinite Mind or *force*, as he prefers to call it; and he adds that the hypothesis of voluntary agency in the infinite force, though always remaining undemonstrable, is "deduced from the Kabbalistic theory (correct in every other relation) of the Macrocosm being a prototype of the microcosm". In this tangle of inconsistent views I venture with diffidence to offer a suggestion which to my own mind brings some relief to the difficulty. We are told that in the long ascent from molecule to man the blind *nisus*, or effort to grow, became gradually a conscious effort, and that later the progressive development of the organism has largely consisted in the gradual substitution of reflex for voluntary action, a process which if continued long enough may lead—not to the extinction of all mental function and activity but—to the entire cessation of interference of will with the organic function, the cerebellum being left in full charge of its own department. I hardly venture to suggest the possibility of an analogous transfer of functions, (from *cerebrum* to *cerebellum*) taking place in the macrocosm, which would seem to imply the continuing evolution of the Universal Mind. Yet why should a student of Occultism shrink from this if, turning his eyes from the molecule at the bottom to the Monad at the top of the human ladder, he considers the work carried on by this spark of the divine flame, this infinitesimal point and centre of living force? For if the Monad can be credited with any aim its work must consist in helping to raise "the manhood into God," as the creed says.

Now this work is evidently carried on by the gradual training, life after life, of the lower bodies and sheaths to act automatically, and to render unnecessary the strenuous efforts of the voluntary activities in resisting and curbing the lower propensities. As this work proceeds, the temptations that draw us from our path no longer exist, and harmony is established. The spiritual man is automatically and therefore necessarily righteous, and this necessity is the only real guarantee of the freedom of the Will. I cannot help feeling that a little thought along such lines as I have suggested might save us from the perplexed, and even resentful, attitude in which Mr. Compton-Rickett receives these fragmentary utterances, as if the Teachers who were then building up the Theosophical Society were at the same time writing letters likely to throw the whole structure into confusion. Perhaps the interpreter may be at fault, and I think Mr. Compton-Rickett will find that Mr. Hume, and not Mr. Sinnett was the "dear brother" to whom the Master addressed the remark—"either we know something or we do not know anything," and

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Mr. Hume's argumentative disposition is responsible for much that Mr. Compton-Rickett deems "forensic and partisan" in the letters. I have now said all that I feel able to say with profit and helpfulness, and several minor points in Mr. Compton-Rickett's article must be left to the calm consideration of its readers.

In conclusion let us welcome, with as much earnestness as we are capable of, the faith and hope of a coming teaching which will harmonise the seemingly conflicting gleams of light which stream from the temple of Truth, but are diffracted and distorted by the faults and flaws of our personalities.

J. GILES, M.R.C.S. & L.S.A.

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DEAR SIR,

The undersigned Lodge, as a body of students dedicated to the study of Theosophy, wishes to register a brief protest against the spirit and substance of the article by Mr. L. A. Compton-Rickett entitled *Impressions of the Early Teachings of the Masters*, which appeared in the February issue. Without wishing in any way to attack the *bona fides* of its author, it seems to us that as a critic of the fundamental principles of Theosophy he has proved himself utterly incompetent.

The writer's attitude attempts to be that of an impartial critic, but the first duty of such is to possess an accurate knowledge of the subject with which he wishes to deal. This Mr. Compton-Rickett has woefully failed to do. To take only one example of a definite misstatement of fact, on page 631 we find: "Such a being (the Heavenly Father of the Christians) is replaced by Blind Force". Since when have students of Theosophy admitted such an impossibility as Blind Force?

Having ascertained the facts, a critic is then entitled to draw 'legitimate inferences' therefrom, and by the fairness and soundness of such inferences shall he himself as a critic be judged. In the opinion of this Lodge the writer has equally failed upon this score. To take only one example among many, on page 636 he quotes from Master K. H. as follows:

> **Remember, the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods.**

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From this Mr. Compton-Rickett draws the 'legitimate' (?) inference that "we conquer Blind Force by destroying morality and universal charity". Comment is, we think, unnecessary. Criticism is at any time a task not lightly to be undertaken, but especially must this be so when the subject of criticism is no less than the fundamental principles of that which Theosophists presumably believe to be the Divine Wisdom itself.

As Mr. Compton-Rickett rightly points out, some faculty higher than the intellect must be brought to bear on the study of such a subject, and that faculty is the intuition. One sign of its absence is the capacity for destructive criticism, and of its presence the unwillingness to criticise at all anything which the critic is not satisfied he thoroughly understands.

Any man is free to believe or disbelieve anything that he likes, but a self-appointed critic should at least be consistent in his beliefs. Now the *Secret Doctrine* is generally regarded as the fullest and most reliable presentation of Theosophy known to the Western World. The material for that book, as its authoress therein states, was given to her by certain of the Masters of Wisdom, and the subject of Mr. Compton-Rickett's criticism purports to be composed of letters from those same Masters. If the critic in question denies their validity let him say so; if not, he is challenging the knowledge, competence and common veracity of the Masters Themselves. If he wishes to do so, well and good, but let him do so in unequivocal, as apart from vague and ambiguous, language.

If what the Masters say is true, any beliefs, either previously or subsequently entertained, that are clearly incompatible with Their Teaching, must be—untrue. If not, then Theosophy is—untrue. He cannot have it both ways. This being essentially a problem which each student must solve for himself, the first step towards making a decision is to study carefully, with an unprejudiced mind, what it is those Masters teach. Then, and then only, if at all, have we any right to criticise.

In short, let criticism be confined to those who are satisfied that they fully understand.

(Signed) L. PEPE,
CHAS. A. BARCLAY,
*Secretary,*
*Lucifer Lodge, London.*

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## MARGARET DUDLEY COMMEMORATION FUND

IN response to a number of requests from friends who are anxious to pay some tribute to the memory of the late Mrs. Margaret Dudley, a "Margaret Dudley Commemoration Fund" has been opened, which will be devoted to furthering the work of the Braille Department of The Braille and Servers of the Blind League (registered under the Blind Persons Act, 1920), of which department Mrs. Dudley was Hon. Secretary, and to which she gave so unstintingly of her loving labour. For the benefit of those readers who did not know her, we should explain that hers was a life of consecrated and selfless service, first in the nursing profession, and later, in years of unbroken help to those who were blind, in transcribing books into Braille, editing *The Lightbringer* (a Theosophical magazine in Braille, of which she was the founder), and patiently training many pupils to do similar work. Margaret Dudley endeared herself to many, who loved her and spoke of her as "Mother Dudley," and many blind people literally called her "blessed". It is felt that no memorial could be more fitting than the extension of this work for the blind which was her special care.

All those who would like to contribute are asked to send in their contributions, marked "Margaret Dudley Commemoration Fund," to the Hon. Treasurer, The Braille and "Servers of the Blind" League, 3 Upper Woburn Place, London, W. C. 1.

## FILM OF THE 50TH ANNIVERSARY OF THE T.S.

Would it not be possible to make arrangements so that a really good film could be taken of the festivals at Adyar, at the 50 years' Jubilee of our Society this year?

I am sure such a film would be of an immense interest and inspiration for those thousands of members all over the world, who long to be present at Adyar on that occasion, but who can only be there in thought. With every year in the future the value of the film would grow, and it would certainly prove a delight to future members of the T.S., gathered at the 100 years' Jubilee of the Society, to have that film rolled before them.

I also think that the cinemas would take such a film, or perhaps part of it, among their "pictures of the day," and the name and existence of our Society would thus be put before hundreds of thousands all over the world.

Could not T.S. members from all sections, especially those who cannot be present at Adyar themselves, collect the means to cover the expenses for such a film?

SWEDISH MEMBER

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I SEE in THE THEOSOPHIST an article by Dr. Weller Van Hook on the need of us fighting in defence. I am sorry you have published that article. Much of the good you have done will be undone by it. I only regard karma as a half-truth, since we also reap what *others* sow, and so our sins are often counteracted. But if on *your* head come all the evils produced from that article—I pity you!

There is *no need* to fight our enemies. Feed them is the better way. "Love your enemies, and do them good." You teach that, yet print that misleading article!

I have sent your Recording Secretary a copy of my new book—*A New World by a New Vision*. May I ask you to read pages 121-123 in that book?

Perhaps you would like to publish this letter, and some of the stories in the book I give from *real* life (not theory, like Dr. Van Hook's article), in your paper.

With best wishes,

G. T. SADLER, M.A. (OXON).

NOTE BY EDITOR.—You do not seem to realise that my policy is to print articles of varied opinions. For instance, your own letter, calling karma a half-truth, would not appear, if I carried out your principle of "sorry you have published that article".

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## BOOKS RECEIVED

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

*Diet and Good Health*, by Dugald Semple. (Price 1s. 6d.); *The Healthy Life Cook Book*, by Florence Daniel. (Price 2s. and 1s.); *Food Remedies*, by F. Daniel. (Daniel & Co., London.) (Price 2s. and 1s.): *Indian Art at the British Empire Exhibition 1924*, by Lionel Heath: (The Indian Society, 3 Victoria Street, London, S. W.); *The Complete Works of Swami Abhedananda*, Part 1, Rs. 3; *Women of India*, by Swāmi Vivekānanda (Pamphlet) (Srī Rāmakṛshṇa Math, Madras): *Yoga A Study of the Mystical Philosophy of the Brahmins and Buddhists* by J. F. C. Fuller. (Price 6s.) (William Rider & Sons Ltd., London E. C. H.); *The Activities of Uranus and Neptune*, by Helen H. Robins. (Price 1s. 6d.) (Theosophical Publishing House Ltd., London, W.C.): *Our Many Lives Here and Elsewhere*, by J. H. M. (Price 6d.); *Power and Purpose*, by Ernest Hunt. (Price 2s. 6d.) (William Rider, London)

## PAMPHLETS RECEIVED

*Reincarnation*, from Karma and Reincarnation Legion, Chicago U.S.A.

## OUR EXCHANGES

We acknowledge with many thanks the following:

*The Message of Theosophy* (May), *Papyrus* (April), *The Messenger* (April and May), *The Indian Review* (May), *Theosophy in Australia* (May), *Bulletin Théosophique* (May), *The Theosophical Review* (May), *O Theosophista* (January-March), *The Canadian Theosophist* (April), *Light* (May).

We have also received with many thanks:

*Pewarta Theosofie* (April), *Koinonia* (March), *Teosofisk Tidskrift* (April), *Teosofi* (Huhtikun), *Rincarnazione* (January, February, March), *The Vedic Magazine* (May), *Revista Teosofica* (April), *Natura* (May), *Isis Revista Teosofica Partuguesa* (November), *The Nation* (May), *The Young Theosophist* (April), *Theosophia* (May), *News and Notes of the Theosophical Society in the British Isles* (May), *De Teosofische Beweging* (May), *Bulletin Ufficial* (April), *Revue Theosophique* (April), *The Cherag, Far Eastern T.S. Notes* (March-April), *Theosophia* (May)

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# REVIEWS

*The Eternal Pilgrim and the Voice Divine, and Some Hints on the Higher Life*, by Jehangir Sorabji. With a Foreword by Dr. Annie Besant, President, Theosophical Society. (Bombay, Blavatsky Lodge, T.S. Book-Depot. Price Rs. 10.)

This attractive volume of over 1,000 pages, which is really a collection of the writings, lectures and discourses of the late Jehangir Sorabji, one-time General Secretary, Indian Section of the Theosophical Society, is published as a Memorial Volume by the author's son, I. J. S. Taraporevala and by V. K. Vesavevala.

The first part of the book consists of lectures, delivered on different occasions, and of writings and essays on Theosophical and kindred subjects, contributed by the author at different times and published in various magazines, between A.D. 1898 and 1909.

The first essay deals with a "Voice Divine" which spoke to the "Pilgrim," from the Holy of Holies of his own heart, from the Hidden God in the depths of his own being. In 'The Value of Theosophy at the Hour of Death,' we read:

> There is no better way of disarming death of its terrors than the daily practice of separating in thought that which is born and that which is unborn, our mortal and our immortal self . . . So long as we continue our unceasing round of meaningless pleasures and pains, we can never come to know the God dwelling within us; our vision is blurred, and engrossed in the ever-changing scenes of the *samsāra*, we become oblivious of the Divine Life, which teaches pre-eminently the highest ethical truth—to lose the lower self, to find the Higher; to melt the earth in a crucible of Heaven, to produce the gold of immortality—

The articles on 'The Message of the Gīṭā' are of special significance to a man who wants to "prepare himself for the Kingdom of Heaven". All the essays provide instructive as well as interesting reading.

The second part of the volume embodies the weekly discourses, delivered by the author to the Blavatsky Lodge, Bombay, between November, 1913 and May, 1916. These discourses—each complete in



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itself and containing many reflections pregnant with meaning—are a mine of 'Gems of Spirituality':

"The first thing to be done by the student who wishes to advance in spirituality, is to obtain purity of heart. This is the *sine qua non* as it were for a student of Occultism." "Meditation is like running in evolution. It is the continued separation of that which is mortal from the Immortal." "That which is without and that which is within must come into juxtaposition before you can realise God." "Unless you discipline the mind, you cannot go to God." "Always inwards, heartwards, Godwards. It is only in the silence of your heart that you have to find out God." "The Inner Life has a centripetal force by which we are carried to the Infinity. The outer life has a centrifugal force which drags us away from God." "Happiness can only be experienced by him who is above the pairs of opposites." "Renunciation is the highest move in spiritual life." "The more you give up, the easier becomes the Path." "Tyrannised by the senses you have become a cripple. Take the crutches of Wisdom, and you will cross over the mountain of selfishness." "The object of human life is to find out the Infinite Life, which is Infinite Love and Infinite Wisdom." "The two wings of man by which he can fly to Divinity are Simplicity and Purity. Simplicity is oneness, or the identification of our life with our Ideal. Purity is Love of God." "Everyone should have a devotional thought and a thoughtful devotion." "The real *Kaaba* is in your heart, where you have to go on a pilgrimage every day early in the morning in meditation." "To unite the great knots of Spirituality, to go nearer to God, cut off the knots of the world."

It is a difficult undertaking to lay bare the essentials of the "Higher Life," and keeping up the attraction, week by week, for over two years, make that subject clear to a lay mind. But with knowledge wedded to devotion, a spiritual insight into his subject and an intensity of earnestness which carries conviction, the "Seeker" shows how vital a matter the Higher Life is for all thinking people, and gives many useful hints, illustrated by numerous quotations, to master the secret of spiritual alchemy. This book will help the younger "Seekers" in the Life Spiritual, and in it the Mystic and the Occultist alike will find much of value and interest.

P. P.

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*Mendelism*, by Reginald Crundall Punnett, F.R.S. (Macmillan & Co., London. Price 8s. 6d.)

A textbook, so to speak, for the study of heredity. It is a most clear exposition of the complicated laws which regulate hereditary types. The author, in seventeen short, well-balanced chapters, takes us from the beginning of this science—discovered by an Austrian monk, Gregor Mendel, in the middle of the nineteenth century—to its early development, and brings us to its latest and most illuminating experiments. Cross breeding sweet-peas, rabbits, sheep, fowls and butterflies, all showed practically the same results, *i.e.*, that the

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proportion in which the characteristics of the male and female antecedents enter into the physio-biological make-up of the plant or the animal, although varying with generations, shows a definite law of recurrence, which removes completely all element of chance from scientific breeding.

Students of evolution will find in this book infinitely valuable information. It is a truly scientific piece of work which non-scientists, also, can and will both understand and enjoy.

M.

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*Vedic Hymns*, by Edward J. Thomas. Wisdom of the East Series. (John Murray. Price 3s. 6d.)

This little book presents a selection from the *Ṛgveda* in translation. The selection appears to afford a fairly adequate indication of the contents of that inspired book, and the translation is competently done, though, of course, the power of the *mantras* is incommunicable except in the original, and the majesty of the Vedic diction must always elude the translation. The notes bring out clearly the fact that the names of many of the "gods," and the ideas behind them, are the common possessions of the various branches of the Indo-European race, and that some of them are pre-Āryan or non-Āryan in origin. In view of the fact, however, that so much has recently appeared in print on the Ḍravidian origin of Indian culture, some indications might, we think, have been given of the Ḍravidian or pre-Ḍravidian elements in the hymns. The "natural phenomena" theory of the source of the religious ideas of the Ṛgveda is fairly set forth in these notes, with due reference to the inadequacy of that theory to explain all cases. The philosophic import lying behind such "deities" as Vishṇu, Sāvitrī, Aḍiti, Prajāpaṭi, Bṛhaspaṭi, etc., is indicated *en passant* in the notes, while the cosmology and the metaphysics of such hymns as the *Purusha Sukṭa* (LVIII) and the *Nāsadāsit Sūṭra* (LXI) stands out clearly in the translation itself. But, we hope that the vision of the seer and the inspired utterance of the Prophet, which are of the essence of the Ṛgveda will be brought home to the readers of this little book even as the beauty of the poetry; for those make the value of the Ṛgveda to Hinḍūs, as "revelation," in those lies its "Wisdom".

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*Poems by Indian Women*, Ed. by Margaret Macnicol. (Association Press, Calcutta.)

Indian women, as is well known, have been making distinctive contributions to the "Heritage of India" in the fields of Religion, Philosophy, Science, Art, Government and so on, throughout the whole course of Indian history. This small book seeks to bring before us selections from their work in the realm of poesy, representing all ages and all provinces. The work has been done with fair success, and reveals commendable enthusiasm and no small amount of labour on the part of the editor and the translators. In an anthology made by one person there are bound to be notable omissions and unexpected inclusions from the point of view of another, and this anthology has had special difficulties of its own, as pointed out by the editor in the general introduction. But it seems to us that a wider selection could have been made for the section representing Modern India, as Bengal and Maharāshtra at least have in recent times produced poetesses of no mean achievement.

The main drawback of the volume consists of course in its resort to translation, and is therefore unavoidable in a book of this kind. Translations, especially of poetry, must be always unsatisfactory, and some of the translations in the volume before us seem to us to have done less than justice to the originals. We have sought in vain to find even a distant echo of Jana Bai's rapture of self-surrender as bodied forth in her homely words and phrases, or of Mira Bai's fervour of Love as expressed in her musical Hindi or Braj, while the whole point of the Urdu poems is lost by the clever pun and the polished wit having been inadequately translated.

The selections open naturally with a song of a Vedic poetess. The poem has the authentic Ṛgvedic note of a deep feeling for nature and the sense of mystic communion with it which revels in the beauties of earth and sky, seeing not only the things but the Life of things, and also discovers the Wills—and even the Will—behind natural phenomena. But that vision of the Seer and the Prophet which gives the essential character to the greater Hymns is noticeably absent from it.

When we turn to the poems of the Buddhist "Theri" we find a note which has struck the editor as "a strangely modern note—somewhat akin to the spirit of the present day feminist". The present day feminist enjoys an emancipation of the mind which leads her to hanker after the removal of other fetters. The "theri" achieved an

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emancipation of the whole individuality under the tremendous inspiration of the personal touch with the Lord Buḍḍha, and they became the All-Worthy (Arhaṭ) by the "casting off of fetters," material and immaterial. That the "theri" can still give a thought to the comparatively lighter social and domestic fetters shows that she was "a spirit but a woman too".

Of the poems representing the next epoch, the key-note is Devotion under various forms. It shows a metaphysical tinge in the abstract imagery of Mukta Bai; though even she displays her "Mother nature" in such a poem as "Non-Duality"[1]

> Sleep calm and safe, my child, where, far beyond
> All talk of form or formlessness,
> Thy cradle has been swung within
> The very lotus of the heart itself,
> Mukṭa at hand calls to thee lovingly.

It assumes an ethical tone in the songs of Lal Ded and others, while it palpitates with an intense emotion in Mira Bai as in "Self-surrender"[2]

> Kanh have I bought; the price he asked I paid:
> Some cry, "Too great," while others jeer, "'Twas small":
> I paid in full, weighed to the utmost grain,
> My love, my life, my self, my soul, my all.

To call all such poems "erotic" is to miss the real significance of many of them. They must be studied in the light of the tradition they represent and the personality of the author. They will then be seen to be absolutely free from passion and carnal only in their language.

Modern India is represented by poems mainly Bengāli, which include some very notable work, especially "The Ocean,"[3] and "Husband and Wife"[4] though this latter as here translated, hardly represents the beauty of the original Marāthi.

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[1] P. 48.
[2] P. 59.
[3] P. 81.
[4] P. 95.

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*The Child and His Problems*, by Dr. Alice M. Hutchison. With a Foreword by H. Crichton Miller, M.A., M.D. (Williams & Norgate. Price 5s. net.)

Dr. Hutchison writes as a physician and a mother. In this book of 168 pages she discusses many of the important and elusive problems of childhood, including the utility of punishment and discipline, the "difficult," the "nervous" and the "only" child, in simple and non-technical language. A long and successful experience as physician and investigating worker in a London children's clinic is drawn upon for examples of classes and types of what may be called the extra-normal children. The book is obviously the result of a very sympathetic and intuitive as well as a thorough and careful scientific observation; it is the outcome of knowledge gleaned as a psycho-therapist and a lover of children. There are many practical hints and suggestions as to meeting and overcoming difficulties, and sensible and sound advice will be found on nearly every page. And Dr. Hutchison writes with an enviable attractiveness and clearness.

The following few sentences, taken here and there, will enable the reader to apprise and place this work:

Love is as necessary for the unfolding of his (child's) character as sunshine for the blossoming of a flower.

The juvenile delinquent is the product of failure to understand and direct certain instincts, followed by an attempt to set matters right by ostracism and punishment.

Repeated punishment is as common as weeds, and . . . in the end it strangles the child's developing instincts and turns him out into the world a poor, stunted creature.

If we follow the plan of allotting to the child the dual role of Judge and Jury, while we act as Counsel for the Crown, we shall find that he will carry out his own sentence. . . .

The "difficult" child is the product of his environment.

It is strange how prone we are to criticise a child to his face with an absence of all reserve . . . We likewise forget that through such criticism we may cause him to pass through life handicapped by a sense of inferiority.

The effect of discord, either seen as wrangling or as a mere undercurrent, cannot be overstressed. Yet it is hard to persuade parents that intangible causes act as powerfully as an electric current on a needle.

The instilling of fear is only too often instilled as an incentive of good behaviour, but it advertises to the world that those who resort to it are quite unfit to be entrusted with the training and upbringing of children.

One is tempted to go on quoting. But it is neither fair to the book nor the author. A hearty welcome may be given such books as this in the name of the future little ones, who in their day will build nobly where we fumble or destroy.

A. J. W.

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*Emblematic Freemasonry* and the Evolution of its Deeper Issues, by Arthur Edward Waite. (William Rider & Son Ltd., London.)

Under the above title Arthur E. Waite has added another valuable book to his several publications on Freemasonry. As stated in the Preface it is intended "to present the chief aspects which have been assumed by Emblematic Freemasonry, its connections and developments in the course of their progress through the past two centuries". A stupendous mass of documentary evidence is collected to outline the evolution of Craft Masonry as well as of the Higher Degrees since the foundation of the Grand Lodge in London in 1917, and to trace the connection with Operative Masonry. The book is largely composed of lectures delivered by the Author from time to time at Masters' Lodges, Lodges of Research, Preceptories of Knights Templar and so forth, which, together with new material, are now made accessible to a wider public, but are of special interest to members of the Masonic Fraternity, to whom the result of patient and painstaking research is presented in orderly sequence within the space of 300 pages. Among the twelve Chapters is one on the Alleged Masonic Peril, dealing at some length with the attacks levelled at Masonry in a series of Articles published in 1920 in *The Morning Post*. The Author's connection with various Masonic Orders, as well as his intimate knowledge of the subject and his enthusiasm for the craft, qualify him for dealing with these attacks and with the manifold aspects of Masonry, and members of the Order will get much enlightenment from a careful study of his views and conclusions. The book should have a place in every Masonic Library.

A. S.

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*The Tamil Alphabet. Its Mystic Aspect*, by P. V. M. Naicker, B.E.M., C.I. (Modern Printing Works, Madras.)

This little book is one of those which are sign-posts on the Path of Knowledge. To those who are bound by the letter and are not seeking the spirit behind all Things its theories will be merely fantastical and far-fetched: but to those who do not find the origin of a language, which is a medium of culture and the channel for the expression of the deepest spiritual truths, only in the imitation by the primitive humans of the animal world-sounds and a meaningless symbolism, but rather seek it in an impulse as natural to man as the song of birds is to the bird kingdom, this little book will be welcome.

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It is in Indian philosophy that this truth of the divine origin of language is still preserved in a way that will even satisfy the reason. It is the Science of Sound which shapes Form, and the essay on the Tamil Alphabet gives us the key to how this was carried out in the Tamil language.

The West has been made acquainted with this occult aspect of language through the Jewish Kabbalah which gives mystical meaning to the letters of the alphabet, and hence to names, and tells of a secret mystical language. But the fragments that are published do not appeal to the reason and are in danger of satisfying the credulous only. In the mystical meaning given to the Tamil alphabet however, we find a thoroughly logical and rational statement which has none of the somewhat fantastical cloak of the Western Mystical Alphabet. Here we see how naturally the forms have grown from sounds—sounds which are in the deeps of human nature but are not imitations of animal sounds, and an alphabet which was not a collection of meaningless symbols, but a series of forms, as naturally the result of sound as those forms which are produced in the laboratory by vibration. The parallelism between the shapes of the organs of the human body and the human embryo, and the alphabet is very significant.

Moreover in this book we get the mystical key to æsthetic appreciation of beauty in language. R. L. Stevenson, one of our best English stylists, wrote of the value of consonant and vowel sound in prose and poetry, and of how part of the author's meaning was conveyed through the peculiar mixture of consonant and vowel sounds. Every poet and student of poetry knows the alliterative value of the letter sounds. The West only knows that this is so, but the East knows why it is so, and our book gives us a glimpse of the "why" of all alphabets, grammars and Beauty of Sound. One is inclined to wish that all the world knew the Tamil Alphabet so that all might learn how to seek the truth behind every alphabet and written language.

B.

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# SUPPLEMENT TO
# THE THEOSOPHIST

## THE THEOSOPHICAL SOCIETY

### FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1925, are acknowledged with thanks:

#### ANNUAL DUES AND ADMISSION FEES

| | Rs. | A. | P. |
|---|---|---|---|
| Wayfarer's Lodge, T.S., Winnipeg, Canada, 9 members, per 1925, £2-5-0 ... ... ... ... | 29 | 10 | 5 |
| Swiss Theosophical International Federation, Union Lodge, T.S., 1 new member, per 1925, 6s. ... | 4 | 0 | 0 |
| T.S. in England, 434 members, per April, 1925, £24-14-2 ... | 327 | 1 | 7 |
| Swedish Section, T.S., 710 members, per 1924 ... | 394 | 7 | 0 |
| Dutch Section, T.S., 2,647 „ „ 1st May, 1924—1st May, 1925, £78-4-8... ... ... ... | 1,033 | 14 | 11 |
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| Location | Name of Lodge | Date of Issue of Charter |
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| Bucarest, Roumania (Headquarters)... ... ... | Cercetarea Lodge, T.S. | 20-5-1925 |
| Tientsin, China (Headquarters) | Tientsin Lodge, T.S. ... | 1-6-1925 |

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"I am issuing this speech separately because I believe that many will be glad to have such a record of a year's work of a Society which is steadily becoming a greater influence for good all over the civilised world, and is more and more recognised as a Servant of Humanity, wherever service is needed." ANNIE BESANT, P.T.S.

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