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# THE THEOSOPHIST

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Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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# THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

## FREEDOM OF THOUGHT

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

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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.

VOL. XLVI NO. 2

# THE THEOSOPHIST

## ON THE WATCH-TOWER

MY first word here must be of grateful thanks to the T.S. Sections and Lodges, to other organisations, and to individual well-wishers too numerous to name, who wrote or cabled kind greetings from many lands for my seventy-eighth birthday. I will try to deserve them in the coming years, be they few or many. Messages were received from :

*Sections of the T.S.*: America, Argentine, Australia, Brazil, Burma, Denmark, Dutch East Indies, England, France, Holland, India, Mexico, New Zealand, Norway, Scotland, Sweden, Wales ;

*Lodges*: Kerala T.S. Federation, Alwar, Alleppey, Ahmedabad, Ahmednagar, Baroda, Belgaum, Bhavnagar, Bangalore (City and Cantonment), Broach, Benares (Nichiketas), Bezwada, Badagara, Bradford, Cuddapah, Cawnpore (Chohan and Maitreya Lodges), Cochin (Ramananda), Cuttack, Conjeevaram, Cuddalore, Dodballapur, Amsterdam, Chatswood, Freemantle, Ghazipur, Gibraltar, Gopichettipalayam, Hubli, Gaya, Gwalior, Hongkong, The Hague, Indore, Kumbhakonam, Karachi, Jaffna, London (Fellowship), Liverpool, Kolhapore, Mhow, Mangalore, Mandalay (Lotus), Moradabad, Nagpur, Negapatam (Sundara), New York (Realisation), New York (Mayflower), Malmoe, Larkhana Youth Lodge, Narmada, Navsari, Mysore, Nandod, Madura, Madanapalle, Omaha, Perth, Rajmundry, Poona, Sivaganga, Sydney (Blavatsky), Surat, Shanghai, Trichy, Trivandrum, Ujjain, Ootacamund, Tanjore, Stockholm (Dharma), Surat Youth Lodge, Kallakuruchi, Rangoon (Olcott, Bodhi) ; Bengal Theosophists ; Theosophists of China ; Besant (Batavia).

*Other Organisations*: The London Order of the Star, *The Herald of the Star* Office, The Jaffna Star Group, The Cuddalore Star Group,

The Southampton Star Centre, *The Brothers of the Star* Office, Australia, The Indian Star Office, Ahmednagar Star Group, Order of the Star Groups at Trivandrum, Dodballapur, Karachi, Kolhapore, Madanapalle, Badagara; Burmese Star Groups; Brothers of Service, Adyar; The Brahmavidyâshrama, Adyar, the Hindû University, Benares, Kolhapore Vidyapeet, Madanapalle College and High School, Guindy National and Theosophical High School and College, Benares Theosophical Boys' High School and Old Boys, Mylapore Girls' School, Student Groups in Java, Sydney and London; Co-Masonic Lodges, Bombay (2), Benares, Cymer; Convention Clubs at Gaya, Ahmedabad, Madanapalle, Ahmednagar, Karachi, Poona; National Home Rule League branches at Karachi, Madanapalle, Poona, Ahmednagar and Badagara; Madras Scouts, Scouts of Telugu Districts, Madanapalle, Ahmednagar High School Scout Troops, Krishnaji Scouts (Madras), Benares Scouts, Karachi Scouts, Poona Scouts, Madanapalle Scouts, Kolhapore Scouts; Women's Indian Association Branches at Surat, Ahmednagar, Trivandrum, Kolhapore, Madanapalle; Youth Lodges, Burma, Trivandrum, Dodballapur, Gaya Young Theosophists, Baroda Citizens, T.S. Co-operative Employees' Society, Adyar, *New India* Office;

Broach Public Meeting convened by District Congress Committee, T.S. Lodge, Khilafat Committee, Convention Club, Youth League, Order of the Star in the East and citizens holding different political views.

*Individuals*: Among the many cables and telegrams from individuals were messages from: Bishop Leadbeater, Mr. and Mrs. Jinarâjadâsa, Dr. and Mrs. Arundale, B. Leo, Edward Carpenter, Krishnamurti and others, George and Bessie Lansbury;

*Celebrations* at a number of places not mentioned above.

* * *

The most useful thing in the rush of kind and generous feeling from all parties in India, evoked by the celebration of my Jubilee in public life, is the fact that it has largely smoothed away the difficulties of the union of political parties by causing a friendly feeling in a non-political sphere. And it must not be forgotten that the Jubilee celebrations brought also sheaves of telegrams and letters, as partly shown in the memorial booklet published, from Gandhiji, Moulanas Muhammad Ali and Shaukat Ali, Pandit Motilal Nehru and many others, full of most generous kindness.

* * *

Another fine and loyal worker has passed away from us, Colonel William Bernard Lauder, who worked himself nearly

to death during the War, and never recovered from the strain. He died for his country as truly and more painfully as any of his brother officers who fell on the field of battle. He passed away in Netley Hospital. He was one of our most steadfast members, never touched in any way by the occasional storms which distressed the weaker brethren. Co-Masonry has lost in England one of its oldest members, for he and Miss Arundale, who also left us this year, and Mrs. Jacob Bright, who passed away some years ago, were three of those who went with me to Paris where six of us were initiated into Masonry. Of the three who have passed on since into the Grand Lodge above, Miss Arundale was a senior Mason, the rest of us being only neophytes.

***

Colonel Lauder leaves a wife, a son and two daughters, and his loss to them is very great, for he was deeply loved and honoured in his home. His son has just passed out of Sandhurst, and is entering the Indian army. Wherever he may be posted, he should find friends among our Brotherhood for his father's sake.

***

At the request of members of the T.S. in Yugo-Slavia, I have appointed as Presidential Agent there Miss Jeli Vavra, Zagreb, Yugo-Slavia. Miss Vavra seems to be much respected and trusted by our Yugo-Slav brethren, and I hope that the little spark there kindled may draw the attention of the Masters, and burn up into a brilliant flame. Cordial good wishes go to her in her uphill and difficult task.

***

I must thank our American brethren most warmly for the help they are giving so generously and constantly to the work which centres at Adyar. The U. S. Adyar Committee at Los Angeles carries on steadily, through Dr. Stone, the work for which it constituted itself, and during last year it sent

over $1,830. They have just sent to Mr. Schwarz another Rs. 2,437-8-0 and to myself Rs. 369-4-0. The latter goes to my travelling fund, which is sadly depleted. But this is not all they have done for us. During my birthday celebrations, I opened a new hall, built in our airy Indian way, for Guindy School from Californian friends.

***

It makes me very happy to see, and I am sure that all will rejoice with me, that Adyar is spreading round it a most beneficial influence. A Village Improvement Society was started last May, and a little Club Room was opened in Urur. The Pañchama Village just outside our border has been for some years provided with water from a reservoir built for it, and daily filled by an electric pump that serves the Vasanta Press; before that the village women had to walk nearly a mile to a public tap; such a walk under the boiling sun was a heavy price to pay for cleanliness, and cleanliness naturally suffered. I chuckled the other day on reading a statement in an English paper, in which it was asserted that the Pañchamas dreaded the coming of Home Rule, as Mrs. Besant and her followers would not let them have water from village wells, and they would have to walk miles to fetch it under the blazing sun.

***

The difficulty about the village wells is ignored, probably unknown, to English critics. One of the results of our unbrotherly treatment of our Pañchamas has been that they do not respect themselves and many of them are very dirty. (This is rapidly changing now in the towns, under kindlier feeling.) If there is only one well in a village and uncleaned pots are lowered into the water, the water becomes soiled and may start an epidemic. The old rule was that a Brāhmaṇa had charge of the well, and he alone drew the water in his own vessel, and poured it into any vessel brought to him. That the fear of dirtying the village water supply is the real

cause of the objection is shown by the fact that no objection is raised to Pañchamas drawing water from a tap into their own vessels. Mr. Hankin, a Government Inspector, praised the old village custom of water being drawn by a Brāhmaṇa appointed for the purpose, as a protection against epidemics.

***

The Indian Scouts help bravely in the good work, and just before I left for England, I was asked to visit the village beyond Damodar Gardens, which had been made bright and clean by the Scouts, the Temple white-washed, the road cleared of prickly pear, and a pretty shed put up for a girls' evening school and village meetings. Returning here I find further improvements going on in Urur, and a Craft Shed set up as an annexe to the Montessori School in the compound, started and guided by Miss Barrie. While in Simla I had a letter from Mme. de Manziarly—who is now living in Adyar, in which she wrote:

I read in *New India* about your talk with Mr. Gandhi concerning spinning and would like you to know what is going on in that respect in Adyar. In May (when you were absent in London) I learned to spin. I was the first to do it on the compound, because so intensely interested in village welfare, home industries and dreaming of active help to the villages round Adyar through spinning, weaving, dyeing with vegetable dyes, embroidery and other rural industries. Later, others learned to spin, and now in our new vocational shed belonging to Miss Barrie's Montessori school, Mrs. Peramma gives lessons to 11 village women, besides several ladies and children of the compound. The charkas are made by the carpenter belonging to the vocational shed. I am now learning to weave, and we have already two looms in the shed, and soon I will start the dyeing. It may be of use to you to know and to be able to tell about our endeavour.

There must be not so many European women spinning in India, and it is perhaps interesting that a Theosophist does it, and not out of a political conviction, but only from the wish to help—which coincides with politics. We even could send yarn through you to Mr. Gandhi for the Congress, if you wished us to do so instead of weaving it into khaddar ourselves. Now at least a dozen people are spinning regularly.

To the spinning and weaving we will add other things—beauty, which will enrich soul and spirit and give creative joy, and in this way not only the economic life of this poor people will be improved,

in which all the speakers were Elders except the chairman, they were very good. The last day was given to a Scout Camp, and was, I hear, very enjoyable. May these boys and girls, these lads and lasses, grow up into noble citizens of a Free India, and of a great Indo-British Commonwealth, the glory of the world.

***

I must really print the following, which I borrow from *Activity*, the monthly folder of T.S. work in Bombay.

"What's the matter with you?" I asked of a member, sitting, in a sullen mood in the Lodge. "Are you thinking of some Theosophical problem?" Rousing himself with an effort he answered: "I don't understand much Theosophy, although I am a member for twenty years; consequently I have no problems to solve." "But you are looking positively ill; ask your wife to take you home"; looking round I resumed: "Is she not here? Is she at least a member?" This question had a startling effect, for he at once stood up and with great animation said: "My wife, a member, what an idea! Sir, what does *she* understand?" "But, for the matter of that, what do you? and yet you have been hanging on for twenty years. Go home and try to teach your wife Theosophy. If nothing comes out of it, it will at least enable you to understand far more Theosophy in twenty days than you have been able to imbibe during twenty years. But probably your wife will astonish you by grasping your thought before you have fully uttered it. The rigid yet willing life of service of Hindū wives renders their minds peculiarly receptive, while their husbands are cherishing their pet illusion about them."

There is one peculiarity about women which makes them admirable members of the Theosophical Society. They are so much more practical than men. I am inclined to think that woman's education having been mostly confined, until lately, in nearly all countries to domestic concerns, she has been accustomed, when she has learned a thing, to put it into practice. So when she learns the great laws of Nature in Theosophical study, she promptly applies them to her own life and conduct. She is building up character, while the man is engaged in hairsplitting problems and futile questionings, with the result that her spiritual perspective ability becomes stronger and keener, and she understands a truth while he is arguing about it.

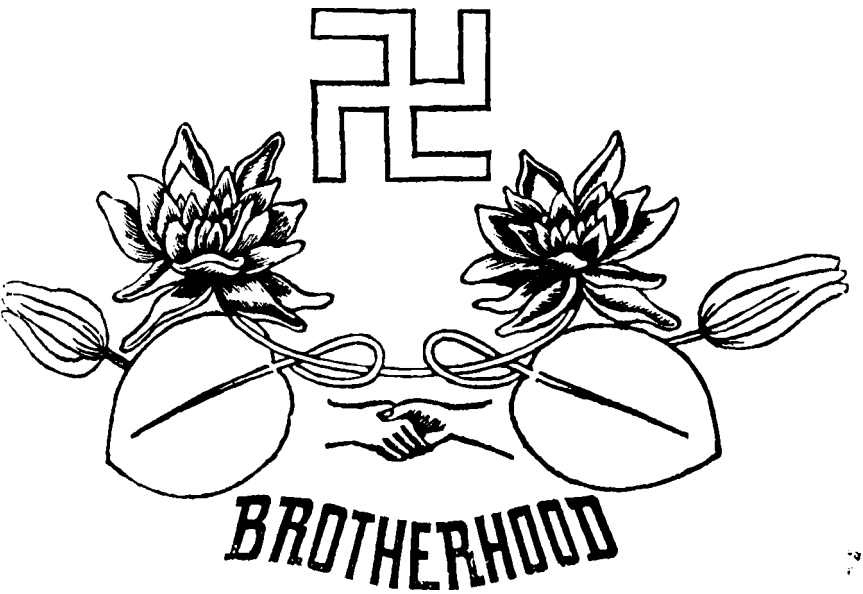
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By some accident I overlooked a valuable notice which appeared in *Nature*, of our faithful and devoted worker, Count Arnaud de Gramont. He passed out of this world nearly a year ago, to the great loss of the Theosophical Society in France, but I like, having just come across it, to lay this tribute, as a flower, on his shrine, as that of one who never allowed his scientific knowledge to blur his intuition, and kept in his heart a devotion to the Masters which never failed to glow. Says *Nature*:

By the death of Arnaud de Gramont on October 31 last, at the age of sixty-two years, spectroscopy has suffered a loss which it can ill afford. The chief feature of M. de Gramont's work was the investigation of the best means of producing spectra of various types and of the characteristics of the spectra yielded by substances under different modes of excitation. In this somewhat restricted but extremely important department of spectroscopy, he probably achieved more than any other single worker. His earliest efforts were devoted to synthetic chemistry and pyroelectricity, but he soon turned his attention to the subject with which his name is always associated. Spark spectra were the subject of most of his researches, and he early succeeded in devising a method of producing the spark spectrum of a liquid, uncontaminated by the lines of the metallic electrodes employed. Following the work of Schuster and Hemsalech on the effect of self-induction on the spectrum of an electric spark, de Gramont pursued the subject still further, particularly with regard to the spectra of compounds—the so-called "dissociation spectra". He gave great attention to the spectroscopic examination of minerals, embodying the results of his investigations in a very valuable book on the subject.

One of the most useful of the experimental processes which we owe to him is a convenient method of obtaining the spectra of refractory materials, such as silicates. The substance is mixed with sodium carbonate, placed on platinum foil heated by a Mekker burner, and sparked. Perhaps his best-known work is the investigation of the *raies ultimes* of the elements; *i.e.*, the spectrum lines which are most persistent when an element is gradually reduced in quantity. The presence of the *raies ultimes* is the readiest criterion of the presence of an impurity in a substance.

The spectroscope at the present time is developing more rapidly on the theoretical than on the practical side, because the theoretical workers are more numerous. The loss of M. de Gramont is, therefore, particularly to be deplored. He leaves in the minds and hearts of those who knew him a memory cherished no less because of his noble character and kindly disposition than because of his scientific eminence.




# INFANT PRODIGIES

By L. E. TRISTRAM

ONE of the most remarkable signs of the New Age that is now being born is the enormous number of extraordinary infant prodigies that there are in America. In fact nearly all these prodigies are found in Southern California, but there are a few in other States also.

These prodigies have attracted a great amount of attention both from scientists and from those interested in children. In Los Angeles, California, they hold "Wonder-Child" competitions, at which numbers of prodigies are exhibited, and the one judged the most wonderful is given a prize. There are competitions for girls as well as boys, and in fact the girls are no whit behind the boys in their accomplishments.

These "Wonder-Child" competitions are not allowed to be entered by children who earn money in any way. This would seem to be rather a pity, because in America, that apparently mercenary country, an infant prodigy will probably be snapped up for the cinema, or else he will be formed into a company and taken round on exhibition. Thus a large number of the most brilliant children are excluded from these "Wonder-Child" competitions. But it is very questionable whether these competitions are at all wise.

Probably the most widely-known prodigy is Jackie Coogan, of cinema fame, who is supposed to have an income of about £100,000 a year. I do not know his exact age, but believe it is about 12, but he has been working in the cinema industry for several years. But there are many infants whose attainments are probably of a much more lasting nature than those of Coogan, who will perhaps suffer the fate of many infant theatrical stars and sink into obscurity in manhood. This fate cannot be predicted of the vast majority of the prodigies.

One very interesting and important detail about these children is that they are all very human children, not in the least lop-sided, but taking quite as much interest in their games, in their dolls, in sports as any ordinary children. In fact, as the examples will show, they generally excel other children not only in their mental abilities but also in their physical strength. This perhaps has a very important bearing upon the characteristics of the coming sixth race.

First of all we will take the case of Lloyd Bistany, a three year old infant in Los Angeles, who can already speak three languages perfectly, the three being English, French and Arabic. This is a much more striking case than even that of the Standard Oil representative at Hong-Kong, who has a little daughter 6 years old who acts as his business interpreter in Chinese. Her name is Mary Pethick, and she is a very efficient business interpreter, but she says "I won't talk

Chinese, only when it's to help Daddy. Because I am a real American, and Americans don't talk that way."

The following cutting is from the "New York Evening Post":

Out of the turmoil of the most jazz-crazed spot on earth is emerging a child who shows evidence of being a musical prodigy. Already, at the age of eight, he has composed several works that have attracted the attention of such musicians as Dirk Foch, conductor of the City Symphony Orchestra, and Theodore Spiering, the violin virtuoso.

This precocious lad, with the typical features of an American boy, is the son of two widely-known musicians, Nicoline Zedeler, for years a soloist with Sousa on his world tours and now an artist teacher, and Emil Mix, the manager of the American National Orchestra.

His unusual ability came to light yesterday at a recital in the residence of Mr. and Mrs. I. Engel of 235 West 110th Street, when he played one of his original compositions.

"Teddy" Mix, as he likes to be called, is not only a gifted composer of music, but also a poet and a writer of short stories which have been published. Besides these artistic accomplishments he plays a fine game at second base and claims a high unofficial batting average in the Central Park West Boys' League.

He began to compose for the piano about six months ago. His works are distinguished by a melodic quality and appreciation of harmony that older musicians pronounce remarkable, particularly in his "Angels' Song," "The Roman March" and "Going to Church," the latter a descriptive piece which he played yesterday.

"Going to Church" is his most ambitious *opus*, consisting of twenty-eight measures which are described as "simple classical harmony, unusually dignified". Its opening bars reproduce chimes, followed by descriptive passages of worshippers going to church, a chant of Gregorian style, and variations on the two opening themes. High merit is attributed to the middle section of the piece in which choral chants are heard, a pedal point running through from beginning to end with which the upper voices harmonise.

Mr. Spiering has written variations on the "Angels' Song," and Mr. Foch has made improvisations on it which he has played privately.

The boy's personality is an interesting anachronism, as is his leaning for baseball bats and ambition to write gorgeous symphonies. He is a well built lad with an engaging smile, unusually low set ears, typical of great musicians, a high, broad forehead and grayish-blue eyes that seem always to be looking off into space. He reads widely and is considered a prodigy at mathematics, though his skill with figures does not compare with his musical ability.

He is quiet and retiring and prefers not to be questioned, but when he speaks it is precise English, well sprinkled with words of three and four syllables. He says his ambition is to write symphonies —great ones—but he prefers to let the discussion rest there until he has done so.

A great many of the infants seem to turn their talents to music. One of the most remarkable is Laurene Louise Lindgren, who lives in Seattle, and is three years old.

In the Washington State Music Memory Competition, got up by the State Music Clubs, she scored 100%! She can play many difficult pieces on the piano, singing the songs as she plays them. She can operate a type-writer with remarkable speed by the touch method, and she will read books intended for fourth grade readers in the public schools. But she will turn from demonstrating any or all of these accomplishments and immediately forget them for the pleasure of playing with dolls, or children of her own age.

"She isn't a prodigy," her father declares. "I believe that at least one out of every ten children could be as intelligent. It depends upon the influences surrounding them before and after birth." The child's mother is a talented violinist, and both parents have aided in the musical education of their daughter.

George Malcolm, a boy aged six at Clapham, Los Angeles, is the organist at the convent school. Besides being a very accomplished player he has already composed many pieces which critics say show signs of great genius.

And there is Joyce Langer, aged five, who has won an important piano competition in New York, East Side, without ever having had a music lesson!

Child prodigies cause no excitement around the Fremont school in McAllister Street, San Francisco, says the San Francisco "Star," because there are now so many of them that they are no longer looked upon as extraordinary! The means of bringing prodigies to light is the school orchestra, in

which the most scintillating of the young stars is Israel Rosenbaum, aged 9. He has only been studying for about two years, yet he has already played professionally several times and a career equal to that of Mischa Elman is predicted for him. He has one of the first requisites of a successful violinist, that is to say a most luxuriant crop of hair. It is red-gold, long and curly, and frames a delicate and sensitive face. Despite his artistic temperament Israel is unusually popular with his schoolfellows, and loves out-door sports. In conjunction with the girl pianist of the school, aged 14, he has written a complicated symphony, arranging it for the orchestra.

Annabel Morrow, of Enid, Oklahoma, is a most extraordinary infant. She is three years old, she began to read books eighteen months ago, and is now supposed to know all about physiology, history and geography; she counts in Latin, and is a budding musician. She reads books usually read by the fourth standard in schools, and moreover she can repeat by heart everything she reads.

There is one boy, Maurice Murphy, at the Los Angeles High School, who is only eight years old. Mental tests of Maurice, recently completed at the University of California by the psychologists, showed that Maurice had a mental age of about twenty years. Which means that this little boy has already got mental ability which is only reached by a small proportion of mankind. He played music for a long time by "ear" without any instruction, and he can now play difficult selections from classical compositions and operas with the greatest of ease and with remarkable technique. He is greatly interested in Astronomy, and his thoughts are already turning to subjects not usually considered by the average college student.

But most remarkable of all, says the "Los Angeles Examiner," is that this boy is a "real all he-boy". In play

he shows just the same superiority as in work. He can outrun, outfight, outswim, outdive, any of the boys of the neighbourhood in which he lives. His abilities have not overcome his natural attractiveness as a boy, and he is easily the most popular boy in his school, of which he is the youngest member.

Maurice's ability to play is more surprising when it is considered that until he was five years old he was a weakly, sickly child. But early in his life he showed his great mental activity and later he applied the vigorous reasoning of his mind to the task of building up his body. He is one of the best swimmers in the Hollywood Y.M.C.A. and an expert at diving.

Among other remarkable young people is Nathalie Crane a descendant of John and Priscilla Alden, who is not quite eleven, but whose first volume of poems is now being published. And there is Eugene Kohner, of Minneapolis, aged three, who is writing shorthand and knows the principal geographical features of the Western hemisphere. He also swims and skates like a grown up.

The winner of the "Wonder-Child" competition held in Los Angeles in December, 1923, was Albert J. Hoyt, aged seven. This remarkable youngster is a prodigy if there ever was one. He has written a book of animal stories which he has illustrated himself. He has written various other tales and a number of poems. He is a most proficient scholar, being versed in History, Geography, Mathematics, Science, Astronomy and Literature. If you ever meet this marvellous child, just try to trip him up on the location of any spot on the globe! You will have a hard time doing it. Albert can draw from memory the flags of all nations. He can work out intricate mathematical problems not only in the ordinary Arabic numerals but also in the Roman. The night sky is as familiar to him as his own garden, and he can go wandering with his telescope

among the constellations without the slightest difficulty. He can also swim, play base-ball and run with the best.

But perhaps the most remarkable infant prodigies are the child preachers and evangelists who are now making a tremendous impression in the Western States.

The following is a quotation from the San Jose "Mercury":

Shouldn't a child evangelist who has held audiences in big cities spellbound be slender, pale, and rather dreamy? With that mistaken preconception, those who meet Uldine Maybelle Utley, 11 years old, who is conducting a three-day children's and evangelistic meeting at the Baptist church, will have the delightful experience of falling surprised captive to the charm of a thoroughly lovable, robust, rosy-cheeked and far from dreamy-eyed small girl. There are really two Uldines—the child of the pulpit and the honest-to-goodness youngster who can't get her arithmetic lessons and likes to play with dolls.

She has golden hair worn cut and straight, lovely eyes of gray flecked with golden brown, rimmed with very long, black lashes, and a smile. She is a "personality-plus" young person with a sweet, cultured manner and a voice that is rich and low, all combining to give her that which is known in the theatrical world as stage presence, and to others as magnetism.

No attempt is made in her manner of dress for effect. She wears a simple blue dress suitable for any 11-year-old girl, with white collar and cuffs, and white shoes and stockings, with a simple dark blue cape for a wrap.

Although it is claimed by both Uldine and her parents, who, with a baby sister, are in San Jose with her, that she has had no training in public speaking nor for her work and that university psychologists declare her to be a perfectly normal 11-year-old child, one cannot fail to be impressed by her intelligence, a remarkable gift for speaking, and her facility of finding and quoting passages in the Bible.

She has been preaching since September in various parts of the State, having just come from Oakland, where she has conducted a series of meetings at the Civic auditorium. Her desire to follow this unusual career began some time after she heard Aimee Semple McPherson speak in Fresno, where she has lived for the past several years. At that time she experienced what she terms her conversion.

Prior to this eventful occurrence, which took place two years ago, Uldine had always had an ambition to become an actress, and her mother, hoping to dissuade her, but diplomatically refraining from definitely forbidding it, allowed her to join a dramatic club. Then, just after she had been offered a leading part in a play to be given by

the club, she heard Mrs. McPherson and her ambitions changed completely.

Whether one be a hardened sinner or a devout church-goer, it is a joyful experience to see and hear her.

She evidently finds no reason for making religion a gloomy affair but instead puts into prayer and preachment the same keen zest that she undoubtedly puts into skating.

San Jose will learn to love Uldine's vibrant, sweet personality and her adorable manner of saying "God bless you," during her stay here. The youngsters hero-worshipped—or heroine-worshipped—her at once yesterday when she conducted the children's meeting in the afternoon.

She will conduct similar meetings to-day and to-morrow with evangelistic services for grown-ups in the evening, speaking to the children to-day on "The Duties of Children," and in the evening on "Five Important Words of Our Lord Jesus".

But by far the most remarkable case is that of Newton Hastings, aged seven, who is only just beginning to read and write, and who yet tours his State of Delaware imploring the ungodly to mend their ways. The account is taken from the "New York Evening Post." . . .

Newton Hastings, seven years old, preaches sermons that make the folks down here sit up and take notice. From his home in Salisbury he tours the State, and whenever a sign is posted to the effect that the boy will preach the church is sure to be packed.

Crowds wait outside for the honour of shaking the boy evangelist's hand. The little fellow is in the second grade of school and is just beginning to read and write, so does not prepare his sermons.

"The things I say just come to me," he explains when people ask him how he knows what to say.

In his sermons, the boy implores the ungodly to mend their ways. His own father is among the converts he has made. Until recently his father scoffed a little at things religious, but when he saw the spiritual powers of his son he enrolled himself in a church and is a devout worker. He is a blacksmith employed by the railroad company in Salisbury.

Before preaching a sermon, the boy always raises his eyes to heaven and sings a solo. His soft, soprano voice thrills his hearers. After this he announces the text of his sermon and plunges into practical theology in such a way that his hearers are astounded. After the sermon he says a single prayer, then retires to the entrance of the church to greet the members.

His mother, Mrs. Paul Hastings, goes with him on his trips, and she is seldom at home, for the boy is in great demand.

Once outside the church, the little lad, "The smallest knight of the Gospel," is much the same as other seven-year-olds. He plays all the games and joins in all the amusements of the other youngsters of his age, but onlookers notice that he never forgets the Golden Rule, and is gentle and fair in all his dealings. Even when he frolics his companions look to him to settle all disputes.

The attention he has attracted has not made him conceited in any way. He is as unassuming and quiet now as the day he discovered his wonderful talent for preaching.

These are only a few examples of the great number of prodigies now in the United States, the majority being in California.

But not only is the United States most prolific in prodigies, but when any are born in other countries they seem to emigrate to the United States as soon as possible. Thus the States not only has a great number of prodigies itself, but attracts the prodigies from other lands also. For instance there is the case of Shura Cherkassky, a little boy aged twelve, who was born in Russia. He began to play the piano at the age of two, he wrote an opera at eight, and at nine conducted a symphony orchestra. At such an early age he is a master of music, and holds his hearers spellbound by his wonderful ability. He arrived in Baltimore as an emigrant from Russia about a year ago. Musical critics and the authorities of the Peabody Conservatory were amazed at the variety of compositions the boy could play and at his artistic ability. To give him a beginning, and to enable him to continue study, a concert was arranged. This and the succeeding three concerts were huge successes. Every seat in Baltimore's largest music hall was sold shortly after the tickets were placed on sale and people stood in a queue from five o'clock on to gain admission.

He has more recently appeared before renowned critics in New York, where his work and artistry were acclaimed with high praise.

It is to be hoped that these children will preserve their talents when they grow up. There was one very sad case in America of a boy who showed the greatest promise in youth, and who was a mere nonentity in his manhood. His name was Boris Sidis, one of the most famous prodigies. He was born of intelligent and gifted parents and was forced "under glass" from infancy. He learned to read in nine months, he spoke and read three languages at six, he applied for admission to Harvard University at ten, and was admitted at eleven by a scandalised faculty because they could not keep him out by any intellectual tests in reason, and their venerable regulations prescribed no age-limit downwards. This, we believe, has since been remedied.

He fairly romped through his courses, lectured on abstruse subjects to an audience of professors in his senior year, graduated with honours at fifteen, and was appointed to a chair in a distinguished school of social science at sixteen. At the age of twenty-six he is now pounding an adding machine as a clerk in a business office for the wage of five pounds a week. His frankly expressed preference is for a steady job without too much mental effort. He seems to have run through his entire intellectual life. This is probably because his brain was over stimulated when he was a small boy. But this danger is now being avoided with prodigies at the present day, everybody being very careful not to force them but to let them develop naturally.

The question arises as to why all these prodigies should be appearing in America. What are the conditions that enable them to appear? We must remember that as we become more civilised, and surround our children with the proper influences and have a wise system of education, that it will be much easier for people to manifest their faculties than it has hitherto been. Also a better class of egos will be attracted. Are these children immediate incarnations, perhaps of people killed in

the war? This would seem the most obvious explanation, but against it there is the argument that there is no case reported in which the child is said to remember a past incarnation. If any child did remember it, it would be a thing that would attract the American public's imagination, and we should certainly hear of it.

In *Man: Whence, How and Whither*, Dr. Besant and Bishop Leadbeater refer to a class of moon-men who have not yet come into incarnation on the earth. They are a class of very brilliant egos, geniuses of highly developed intellectual power, but who have not yet turned their faces towards the Path.

> As the World-Empire rises to its zenith during the coming centuries this group composed of the men of the mightiest genius will be sent to take incarnation in it, to lift it to its highest pinnacle of literary and scientific glory, till it overtops the vanished empires of the Arabians, the Persians, the Romans, those of the second, third and fourth sub-races of the Āryan stock.

Cannot these prodigies be the first of these brilliant men?

Another possible explanation occurs in Mr. Sinnett's *Collected Fruits of Occult Teaching* where he says that there are a large number of egos waiting to incarnate on earth who dropped out of the Venus chain at its day of judgment, the turning point of that chain. They were sent to the earth for their future evolution, and although some of them managed to incarnate among the Greeks, the majority were too far developed artistically to find suitable incarnations. But as the world improves more and more of them will incarnate, and perhaps it is this group of people that accounts for the unusual artistic ability shown by many of the prodigies.

There is one important fact to be noticed about the prodigies, which is that they seem to be all of the new race-type, the type of the sixth sub-race, that has been so well described by A. G. Pape. They are extremely intuitional, and have domed foreheads, with round skulls. A few years ago the Bureau of

American Anthropology conducted extensive investigations among school children in the United States, and issued a report by Frank Boas comparing the structure of the school children with the structure of the people in the countries from which their parents emigrated to America. Frank Boas reached the conclusion that all the children in America were being moulded by the surroundings into a new type, which he called the American type. This is the type, or the beginnings of it, of the new sixth sub-race. Mr. Jinarājadāsa has often referred to this report. Unfortunately there has been a sequel, which is that the whole affair has been discredited. It was found that Boas did not take into account the fact that a person's skull changes in shape as he grows up and as he is educated. He had compared the skulls of children in the United States with the skulls of adults in foreign countries, so that his conclusions have no value whatever. So we may say that the new race has not yet been scientifically proved to exist. But it is well-known among Anthropologists that it is very hard to distinguish allied races merely by mathematical measurements. Every race or people has an indefinable appearance or atmosphere which cannot be expressed scientifically, but which yet distinguishes it from any other race. And following this criterion, which the majority of anthropologists would accept as conclusive, there is most certainly a new race in America. All anthropologists would agree here, but they would say that it had not as yet become sufficiently differentiated for its peculiarities to become the subject of definite scientific classification. You all know how easy it is at a glance to tell a Frenchman from an Italian, or both from a German or Austrian. It is easier to tell a person's nationality in this way than to tell it from measurements and scientific classifications. This is the way by which we tell that there is a new race in America, merely by the fact that Americans seem different from other people.

The Americans themselves are taking a great interest in the occult theories about the new race, and publish things in their papers which could not find a place in an English journal; thus "The Los Angeles Sunday Times" has a long article on the New Race, from which the following is an extract:

> The American Bureau of Ethnology describes the members of the new race as having certain definite physical and mental characteristics, being scaled to slightly smaller measurements than the present standards. Their foreheads are lower; they possess deep, mystic eyes, a spiritual aesthetic expression, a reflective cast of countenance, and in some instances their skins are slightly darker. The chief attribute of these children may be expressed in the word—poise. Nothing disturbs or frightens them. They exhibit at all times a superb self-control. The principle faculty distinguishing them from other children is their highly intuitional faculty, their power of grasping any thought presented to them in its fullest and deepest significance.
>
> These children are the forerunners of the new race, which will pass through many cycles of development before achieving the height of its possibilities.

L. E. Tristram

# HOW MUCH OWEST THOU?

By EMU ALPHA

## I. TO THE MASTERS

SHAKESPEARE, in his play of King Richard II, represents the imprisoned king as trying to compare his prison cell to the world. His chief difficulty was the lack of inhabitants, but he got over that by peopling it with his thoughts. The comparison made here is a far easier one, to compare the Theosophical Society to the world of Hinḍūism.

The distinctive characteristic of Hinḍūism is the way in which it gives instructions for the conduct of life in every possible emergency from its beginning to its end, and the special point taken for comparison here is the five daily sacrifices.

Now the lesson which these are meant to teach is that we are indebted in some way to everything in the universe. That our very existence is a debt, and that we increase that debt with every moment of it.

Not only are we taught that we owe this debt, but we are taught that we ought to pay it, "Verily he is a thief who enjoyeth what is given without returning aught".

"As above, so below," and we as members of the Theosophical Society, are indebted to it and to all that it means, and it behoves us, as honest and upright men and women, to recognise our indebtedness and to discharge as much of it as we may.

The five daily sacrifices, translated into English words, are: To the great powers of nature, to the great teachers of humanity, to the ancestors of our race, to our fellow men, and to animals. In trying to find parallels for them within the Society, we must reduce our range both ways, going neither so high nor so low, but as the race is reflected in the individual, as the macrocosm is reflected in the microcosm, so we can find within the Society parallels for all these different ranks, and can study our indebtedness to them, and find out how best we can pay what we owe, and so earn the right to call ourselves honest men.

First, then, the Devas, and it seems fitting to compare them to the great Masters of the Wisdom, of whom the Society teaches us, those flowers of our humanity who having trodden the path of woe to its ending are using their liberty to watch over and teach their younger brethren. It is to Them that the Society owes its existence, and so whatever we owe to the Society we owe to Them. It was They who inspired the Founders, and directed them in the early stages of the work, and They have promised to stand by it in all difficulties, so long as three of its members remain faithful to it. The Society has no dogmas, and belief in the Masters is not necessary for a member of the Society. Its ideal is Brotherhood, that is the only article of faith to which we are asked to subscribe, and in a time of great stress, it might happen that the three who remained faithful to that ideal might be three to whom the Masters meant nothing, people like Charles Bradlaugh, for instance, to whom the God whom he had not seen was practically non-existent, but who was willing to lay down his life for the brother whom he had seen. And to such three the Masters would be faithful, and their Society would weather the storm. Let us not then, in our zeal for the Masters, use arguments and methods that they would not own, lest we keep out

of their Society those whom They would choose as its mainstay.

Still, to the majority of us, the Masters, if not actually a reality, are at any rate a working hypothesis, so well worked, that we often forget that we still lack actual proof, or what is better, conscious knowledge, of Their existence, and it is well to remind ourselves that, just as in our capacity as men we owe a great debt to the Devas, so in our capacity as members of the Theosophical Society we owe a debt to Them which we should do well to think of discharging as best we may.

## II. To the Ṛṣhis

The debt to the Ṛṣhis is the second, and these can be paralleled within the Society, by our Leaders, who have spent much of their time and strength in teaching us the Divine Wisdom, in classes, in lectures, in books. First and foremost of these of course, stands our great Founder H. P. Blavatsky, to whose greatness our debt is incalculable. Without the Secret Doctrine what should we know of the Ancient Wisdom? Does someone say, if she had not written that, the Masters would have found some other way of teaching us? Perhaps, but also perhaps not. For even the Masters are limited by our limitations, and it is not easy for them, when they wish to influence mankind, to find a human personality at once sensitive enough to be impressed, and strong enough to stand the scoffing and abuse that is the lot of one who dares to say that he knows a little more than his fellows. But, however that may be, it was H.P.B. who was chosen to be the channel of the teaching, and we cannot be too mindful of the debt we owe to her. At present the Society seems inclined to divide itself into two parts, those who neglect her altogether, in favour of newer and simpler writers, and those who think that all newer books should be discarded in favour of hers. Both extremes

of course are wrong. There is no need to neglect hers, because we read the newer books, and, if there are any who find her too difficult, let them try this plan. Whenever you read a book of Dr. Besant's, have *The Secret Doctrine* beside you and look up all her references to it. You will understand both more clearly, and you will also be able to judge of the unwisdom of those who say that the teachings of the two are incompatible.

After H.P.B. come others, Dr. Besant, Mr. Sinnett, Mr. Leadbeater, complete the list to suit your own tastes, remembering that no one person can meet all needs, and then pay your own debt of study and meditation where you find it is most due. New writers are springing up in England and America whose claims will have to be reckoned with in the near future; for just as we will not allow the more conservative amongst us to say that all inspiration ceased with Madame Blavatsky, so we must not expect the younger among us to believe that it will cease with . . . say Mr. Arundale. The force of the Masters is as a river, which at first makes its way with difficulty along an untried path, but when once the channel is found and the greater obstructions cleared away, goes on in widening and deepening flow, using different channels at different times as the surrounding circumstances change. Let us see to it that we do not so alter the conditions as to make the continued flow impossible.

The next is the debt to our ancestors, those who formed the rank and file of the Society in its early days, the pioneers who blazed the trail for us to follow.

## III. To Ancestors

It will very soon be fifty years since the starting of the Theosophical Society in America, by those two faithful servants of the Masters of the Wisdom, H. P. Blavatsky, and

H. S. Olcott. In those early days it required great courage to stand as they did, and declare to an unbelieving world the truths of the inner planes; the existence of higher forces than those of which Science, then at its most dogmatic stage of positive materialism, had any experience; and the reality of that Great Brotherhood, which the Western religions were utterly ignorant of, and the Eastern ones were fast forgetting.

We are told in the history of the Hebrews, that while David, who was afterwards to be that nation's greatest king, was in arms against the existing ruler, an outcast, a rebel, and an exile, he took up his abode in a cave with a few of his comrades, and, when it became known that he was there, there came to him "every one that was in distress, and every one that was bitter of soul". No one who was in the king's favour, no one with whom the world went well, no one whose life was easy, but every one who was in trouble or difficulty, every one who had a grievance, every one for whom the established order of things was wearisome, or irksome or galling—these came to the cave of Adullam, and found, in spite of, or perhaps because of, the physical discomforts, that their personal troubles sank into the background, and life became worth living in the service of him who was to be their king. Later on when the victorious David was ruling in his kingdom, the happy and the comfortable, the rich and the fortunate, and all those who were at ease and content were his subjects and enjoyed the benefits of his rule.

The Theosophical Society in its early years was a veritable Cave of Adullam. So unpopular was it with all kinds of established custom, whether in the domain of politics, sociology or religion, that the orthodox and comfortable, and those for whom public opinion had any value whatever, would have nothing to do with it. But it had a message of comfort for the troubled and the sorrowful, a message of hope for the despairing, it brought vistas of new experience for the satiated.

and treasures of new knowledge for those whom the old paths had failed to satisfy. By degrees, Theosophy became recognised and in some circles even fashionable, and though it has had, and no doubt will continue to have its ups and downs of popularity, still to belong to it does not now brand one as a crank or worse, and many who would have been unable to reach its treasures of knowledge, comfort and wisdom in the past, can now enjoy them all, without fear of being thought anything worse than a little unorthodox. To these, our ancestors in the Theosophical Society, we owe a mighty debt, a debt first of gratitude and remembrance, and that we pay in part on White Lotus Day each year, when we meet in remembrance—first of our great Founder H.P.B., then of her faithful and loyal colleague, H.S.O., and then of all the members, who having laid down the bodies in which they served so well, are getting ready for fresh service, when the Lords of Karma shall call them to work again . . .

"Till the Master of all good Workmen
Shall set us to work anew."

In the life of the true Hiṇḍū, a part of the debt to the ancestors is paid in the bringing up of children, and in this particular, it seems to me, we Theosophists are sadly lacking. How many of the older members have children in the Society? How many of the younger ones have children growing up, who will enter the Society by and by? How many who are teachers are trying to sow the seeds of Theosophy in the minds of their pupils? And how many, parents, teachers, or whatever we may be, are living Theosophy so that the young will realise that it is a power in our lives, and a power for good?

It has been said that Theosophy is too difficult for the child; well perhaps it is, if by Theosophy is meant long words, and abstruse theories of rounds and races. But when

you teach religion to your children do you teach them the high philosophy which you yourself find hard to understand, and harder to follow? Is it not rather the "faith which is the life" which you teach them, and that in simple words and stories that they can understand? If Theosophy is your life, and not merely an intellectual exercise, if it is a reality and not merely a passing interest, you will not be able to help teaching it, and the measure of your success or failure in doing so is the measure of your own vital assimilation of it.

Teachers, teaching in public schools, are not allowed to teach religion. But a teacher who does not teach religion is not worthy of the name. True, they cannot teach the outward forms of religion, they cannot inculcate the doctrines of any particular creed or sect, but they can live their religion, and the child will realise it; they can so fill themselves with the Divine Wisdom that it will radiate through all their teaching, and without using the formulas of any religion they can teach the Truth which is common to all. And while all teachers should do this, surely the Theosophist should find it easier than others, unless his Theosophy is of the head only and has failed to reach his heart.

Thou must be true thyself
If thou the truth would'st teach;
Thy heart must overflow, if thou
Another's heart would'st reach;
It is the overflow of heart
That gives the lips full speech.

Emu Alpha

*(To be continued)*

## SEA-THOUGHTS

PAST the great breakers—past their noisy stress,
Out where the great sea's bosom gently swells,
Lying at peace as though in living arms,
Feeling the rise and fall of living breasts;
Above me nought but heaven's wide spreading arch
And all the limitless expanse of space;
Below the water's vast profundity,
The unknown mystery of the unknown depths.

The world is far away—no sight nor sound
Reaches me here—no human voice is heard;
Only the murmuring voices of the deep
Calling me softly to a sweet repose.

Must I return? Must I go back once more,
Back to the fevers and the aches of earth,
Back through the breakers to the nightmare land
Of ugly dreams and bitter pains of life?

* * *

But even here I cannot be at peace;
Another sound compels reluctant ears—
The sound of weeping voices from afar,
The bitter weeping of the sons of God.
Marooned upon the islands of blind life,
In death they live, cut off from all true light,
Forgetful of their parentage divine.
Suffering, tormented, broken with despair,
Or cursing in the bitterness of pain
The god or gods, creator of their hell.

Oh blind! oh suffering! piteous in your pain!
Why are my ears so tuned to hear your cry?
Can such as I some little light reveal?
Can such as I heal some poor hearts that bleed,
And comfort some who cry in agony?

Two voices call me—one to peace and ease,
To quiet sinking to delicious rest.
Another voice, that will not be denied,
Pleads with the passion of untold distress,
Calling to toil, strivings, weariness,
Despair and pain and blackest nights of grief.
I have no choice; I must obey that call;
Once heard no man can silence or shut out
The wailing chorus of tormented souls.
I bring my little light; my feeble aid
I lend to Those whose few strong hands[1] hold back
The powers of darkness from complete success.
I choose the "Path of Woe" which leads at last
To that great partnership of joy untold
With all the Kings and Conquerors of life,
The Rulers and the Saviours of the World!

Thus did I muse, afloat upon the deep,
Upheld within the water's soft embrace,
Gazing aloft into the vaults of space.

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[1] "Give your aid to the few strong hands that hold back the powers of dark from obtaining complete victory. Then do you enter into a partnership of joy." *Light on the Path.*

# THE SPIRIT OF CHINA

By A. HORNE

I have just returned from a two-months' trip around China, taking in mainly, towns inhabited more or less by foreigners and influenced to a certain extent by foreign habits of life and thought, but touching also at several interior towns that have had little intercourse with the foreigner, beyond the Customs officials, missionaries, and the occasional visits of a commercial traveller. Everywhere I went I was anxious to gauge the spirituality of the people; I tried to observe signs of culture or a love of culture, of idealism and of ultra-material aspirations. Without pretending to have made a very thorough search, I must say I was in the main disappointed, having seen in the life of the masses nothing beyond the most prosaic and materialistic attitude towards religion and life in general.

It is a thought that saddens, for the history of China is certainly steeped in culture; one has but to visit historic sites, temples, and shrines, to be reminded of the intellectual and spiritual glory that once was hers. But more and more does the realisation grow on one that the old culture is dying out; it is losing its hold. The temples are deserted, overgrown with wild vegetation, and unkempt, going to rack and ruin in places, little effort being made to keep the grounds and buildings in repair. In a beautiful and majestic Confucian temple in the ancient capital of Nanking I saw walks and stone steps walled up, because it was easier to do that than make a few repairs. The industrial development of the country no doubt

tends to keep people from frequent attendance at the temples. political unrest and lack of centralised control no doubt hampe the efficient upkeep of historic and religious sites. Still the fact remains that, were the religious consciousness of the peopl alive and active, it would find manifestation to a greater exten than is apparent to-day.

The people and the children of the people receive little o no religious instruction, and as a result they have the mos materialistic and idolatrous notions of their faith. They know no difference between Taoism and Buḍḍhism, and, at festivals or burials, have priests of both religions to officiate; not indeed out of religious tolerance, for that were an ideal thing, but, I believe, out of sheer ignorance, the priests themselves being but little more learned than the people. Spiritual values have lost their significance, and the meanings of things have become perverted, even within the scope of a few centuries. An immense stone turtle, bearing on its back a massive tablet, is still seen standing in Nanking as a witness to this sad fact. Five centuries ago, the story goes, the reigning Emperor sent his ambassadors on a mission to India, but on the way back a terrible storm came up, so that all were fearful of their lives. But Kwan Yin, Goddess of Mercy, rose from the sea and stilled the waves, whereupon the mission returned safely to China. In his gratitude for this safe deliverance, the Emperor built a temple dedicated to the Goddess, the female aspect of the Buḍḍhist Avalokiṭeshvara, and had the turtle erected and the tablet inscribed, giving the story, and exhorting the people to lead pure and virtuous lives; a lasting monument to the thoughtfulness of a grateful monarch, and to a time in China's history, moreover, when spiritual ideas were not always measured with the yard-stick of personal gain.

And now?

Now at this Buḍḍhist shrine officiates a Taoist priest, and women who are anxious for the welfare of their sons com

here to burn incense and make their offerings, hanging around their children's necks an amulet in the form of a coin which they have previously rubbed on the neck of the turtle—about as complete a perversion of sacred ideas as one could imagine possible.

At Tsinanfu, in the Temple of the Thousand Buḍḍhas, I witnessed a ceremony. A lame old man had come to worship, and, as he knelt and bowed before the shrine, he looked the picture of untutored but constant faith. A priest stood over him and recited the prayers, in a matter of fact sort of way, as if prayer were indeed nothing but a trade to him. The worship over, the pilgrim prepared to go, but was caught back by the gesture of the priest and an acolyte standing by. Understanding the gesture, the old man dropped his tithe into the receptacle, and hobbled away. Prayer—worship—religion—what do these people know of the sacred meaning of these things! I climbed down the hill and made my way to the city.

The cultural and spiritual inheritance of the Chinese is a grand and noble one. We all know of Lao-tze, of Confucius, of Mencius, but very few of us know of the great men China has had besides these; men of character, of vision, with power in their hands to raise the fate of a nation; lovers of peace and learning, great artists, great scholars, great poets, great thinkers and devotees, men who set the example of Beauty in life and thought to the millions who looked up to them. A remembrance of these men exists even in this day in the legends of the story-teller, passed around from mouth to mouth among the people—like the legend, to mention only one, of the Emperor Wu Ti, who, being a great devotee, would come to a certain hill in the city and change his imperial robes for those of a monk, when he would repeat the *sūtras* to the assembled populace. At one time, the story goes, heaven was so pleased at his act, that it sent him a shower of flowers, which turned to stone on reaching the

ground; and to this day people point to the holy spot—Yu Hwa Tai, the Hill of Raining Flowers.

Poesy among the people is inborn. The stories that have come down to us from China's glorious days tell us forcibly of the power of imagery that is inherent in the nation. Chin Shi Hwang Ti, a northern emperor reigning several centuries before Christ, led a triumphal procession of horsemen, bannermen, and imperial treasure, through the length of the land, and finally came to a halt, hundreds of miles from his northern plains, on the banks of the Yangtze. As he looked across the broad expanse of yellow water, over to the city of Nanking, on the other side, he saw the undulating form of a range of mountains, which to his imagination, presented the shape of a huge Dragon: its head a hill on the west, two paws taking the shape of hills north and south; the city itself sat on its neck. A thin mist, the breath of the Dragon, overhung its peak. He clearly saw that if the city were to become his, there was only one thing to be done. Building numerous rafts, his whole army was ferried across, and, summoning the people of the countryside, he made them dig a large canal through the city, thus severing the head from the body of the Dragon. And Nanking became his. Through all these centuries the story has been handed down from generation to generation, showing how poetic ideas catch the imagination of the people.

And Love? Love in China finds its highest expression in filial piety, a fact that has become proverbial even in Western lands. China has been called a land of ancestor-worshippers. Literally, it may be true, but the phrase savours too much of idolatry; it suggests too much a kowtowing to the shades of the departed for the mere sake of material benefits. If I judge the temper of the nation right, the term does not do adequate justice to the spirit in which ancestor-worship is carried on. Rather does it seem to me to be more in the nature of a form

of respect paid to those whose souls still live; in another sense it is perpetuating the memory of those who are physically no longer visible. It is a manifestation of filial piety, rather than a religious ceremonial in the exact sense of the term—a form of self-expression for a nation whose ideas of individuality, solidarity, are centred in the family unit. Many are the stories one hears of the shape that filial piety sometimes takes, and the sacrifices that faithful sons and daughters make for their beloved parents. The founding of the ancient capital of Nanking—about three thousand years ago—has to do with one such story, for it was when the two elder sons of an emperor of the Chou Dynasty found that it was the youngest son who was a favourite with the father, rather than bring perplexity to their parent in the choice of an heir, they went into voluntary exile, travelled south till they came to the banks of the Yangtze, and founded the city. Another story centres around a relic in Peking, the Bell-Tower. A famous bellsmith was ordered by the Emperor to make a bell of unusually far carrying power, and though the smith made several attempts, each resulted in failure. Becoming impatient at last, the Emperor gave the smith but one more chance of success, under penalty of death. The poor man became much troubled and consulted a soothsayer for a possible solution, only to be told that the blood of a virgin was required before success could be made certain. His youngest daughter, hearing of this, threw herself into the seething cauldron where the metals were being fused, crying, "For thy sake, O my father!" Nothing of her was left but her tiny shoe, caught in the hands of a serving-woman who tried to stop her. But the bell was finally cast, and was found to have a tone that could carry to even three times the required range. Yet between the strokes of the bell a low, moaning sound could be distinctly heard, and to this day mothers whisper to their little children, when they hear it: "Hush, there goes the Dutiful Daughter calling for her shoe."

A historical narrative? Perhaps not; but it goes to show what ideals the young ones imbibe in their childhood.

What is there to take the place of the old China that is dying away? Young China is arising, some say. But the Youth of the country are a materialistic lot, prone to copy Western "civilisation" where material benefits are concerned, but not at all ready to benefit by the spiritual lessons that Europe and America have learnt, some of them at terrible cost. The old order of things is rapidly changing; and, with it, conventions, traditions, restrictions—all those things that generations have built up to restrain the individual for the sake of the common good—these things are going too, some of them far too quickly. And so a gap is left, filled in by nothing of a constructive nature. As a result we have freedom, emancipation; but it is the freedom of the man who escapes from a shelter to roam at large in a blinding storm; it is the emancipation of a bondsman whose subsequent restlessness leads to his own undoing; a cure, to use a homely phrase, that is worse than the disease.

Tagore has just passed through here. I saw him first in Nanking, when he was just commencing his tour around the country, and where, at the South-eastern University, he received a mad, enthusiastic reception. It was bewildering, that ovation, and, I think, deceptive, as he must have later learnt. The conduct of the reception, as seen from the outside, leaves no room for doubt as to the spirit that prompted it. Young and old crowded into the auditorium where the grand old man was to drop his precious words. Those who might have profited from the contact were, some of them, forced out of hearing range by the presence of youngsters and ignorant people to whom the presence of the man could have made not a particle of difference. But from their point of view it did not matter. They came to see, not to hear; to indulge their curiosity, not to receive a message. Tagore

travelled around China, spoke at the leading universities, and had his words broadcasted by the newspapers of the land. I saw him in Shanghai, before he set sail for his native land. "Young China does not want me," he said in a gentle, musical, albeit sad, voice. "They want progress, material advancement. Spirituality, idealism, does not appeal." Even a Tagore could not, at one sweep, move the hearts of a nation.

Signs of intellectual progress, on the other hand, are in great evidence. Education is coming to the multitudes, and the higher education is coming to the women, where before it was confined to the men. The system of a thousand characters—a thousand of the most often used characters forming the basis of this "intensive education"—is being fostered, thus bringing literacy within the reach of the millions. Papers and magazines, circulated freely among the people, discuss topics that a few years ago would have had no meaning except for a comparative few. World events are being studied; the progress of science and invention, of education, of social betterment, is being followed. The people are waking up again; though, with the first clearing of their sight, they are paying more attention to the things that are nearest their immediate welfare. These things cannot take the place of China's old culture, and it is a great and everlasting pity that those who are greatly instrumental in giving the Chinese the advantages of the foreign system of education —namely, the Christian missionaries—have for a long time been guilty of the sin of weaning young China away from their old traditions. Instead of holding up to them the best examples in their own history, the noblest ideals of their own civilisation, they have been giving them something that is altogether strange to their psychology, alien and even hostile to their temperament. Now they are beginning to realise their mistake. The word "Chinese Christian" is somewhat of an anomaly; if he is a good Christian he is often Chinese in name

and outward appearance only—his heart no longer true to his native heritage, his soul no longer responsive to native ideals and aspirations. The missionaries have no doubt a fit answer to make to this. "That which is of man and the devil is being given up for that which is of God. It is as it should be. Christ did not come for one race alone; He came for the whole world."

Perhaps, but it does not follow that if Christ had happened to have been born in China instead of Palestine, Christianity would have taken precisely the form that it did. It is more probable that He would have said, as before: "I am not come to destroy, but to fulfil," and would have taken the best that there was in Chinese culture and would have fused it with His blood into a Chinese Christianity, founded on the Classics, as to-day we have a Jewish Christianity, founded on the Old Testament.

Ardent Christians and Jews alike may laugh at the above, but it is worth thinking over.

Because the modern church will insist that everything in Chinese culture, even the best and most uplifting, is of man and the devil, and will not allow a higher source of inspiration to the most exalted thinkers among them, the influence of Christianity in China must be limited. Already a reaction against proselytism is being sensed among the thinking classes, which, with the spread of printed matter all over the land, is being taken up by the less educated. And it is taking precisely the form indicated above: no question as to dogma, or the reasonableness of the faith that is being preached, as far as I can find; merely an emphasis on the deleterious effect this faith is having on the social unit. It is being especially noticed with regard to the students educated abroad, and who return after a few years, complete strangers to their own people. The danger to the spiritual unity of China is being realised.

Any organisation that would attempt to influence China to better ways of living would do well to ponder over the above facts, lest, in their zeal, they fall into the same pit as the Christian missions have dug for themselves. It is because I believe the Theosophical Society has a great opportunity in this land that I venture to offer a few suggestions on this topic. The modern Theosophical movement has one natural advantage over any of the organised religious denominations in existence to-day, and that is, that, having no dogma to shove down other people's throats, and, moreover, believing the various religions to be off-shoots of the one Wisdom-Religion, and their founders to be inspired men, it can in all sincerity take the prevailing religion of a country and help purify it and spread its influence.

Native societies for spiritual uplift are already in existence here, and are extending their activities. An organisation I heard of in Soochow, called the "doing-good society," to give a literal translation, has 3,000 members in that city. Another organisation in Hankow has many thousands of members, holds monthly propaganda meetings, and, I am told, has many associated organisations doing the same work under different names in different cities of China; a Buḍḍhist organisation whose name is "Divine Knowledge Society" as my Hankow friend translated it to me, though a Shanghai friend gave the characters a slightly different rendering.

*There* is work enough for any Theosophist to do. To combine the activities of these separated organisations and to give them new life, new fire, new inspiration, perhaps a new direction along the general road of Buḍḍhist faith; to tell the people of Esoteric Buḍḍhism and of its adepts, to take them out of their gropings in religious darkness—where such darkness exists—and to reveal to them the light of day. Such a Theosophical missionary would in time perhaps found a school for monks, where they would be instructed in the

higher reaches of their philosophy; he would perhaps help organise schools in or near monasteries and temples, where the young would be taught the rudiments of their own faith, its ethics and ideals. He would help spread throughout the land an *understanding* of Buddhism, to replace the blind, superstitious beliefs that largely prevail.

But the Theosophical Society as an organisation would all the while, to my thinking, be in the background. It would indeed inspire the action of whoever would undertake this tremendous task, but would not itself take the lead in reforms or any outward activities. The plan I am outlining would be a Buddhist revival pure and simple, and its leader would be a Buddhist Theosophist, if the plan would have any success. It must have no tinge of anything foreign, lest its intentions be mistaken and its purpose confounded with that of the Christian missions. The Chinese I think would be suspicious of anything that would come from the outside; it must be a movement welling up from within. Teachers have at different times in China's history come from India, and have been welcomed and honoured. Let another come; but let him be inspired by esoteric knowledge, and have in mind the restoration, so much as is in his power, of China's ancient culture. Such a plan would strike a new note in missionary endeavour: a mission to convert a people to its own faith.

As the work progressed in different parts of the country it would perhaps become rooted in local lodges started in various towns; Buddhist-Theosophical Lodges which would study and spread the teachings of Esoteric Buddhism. These lodges would in time become local centres of activity, and would sponsor the work outlined above, after it had got some headway.

But the local lodges would be merely the means of getting together men and women to whom the above plan would appeal, and these would in turn, as individuals, give their

services to their community. The larger work would be in the community itself, by individuals, under the name of Buddhism; the special Theosophical centres would only gradually spring up as men were found capable of responding to the wider outlook of the society as a whole.

There are two reasons for my emphasis on the necessity of the Society keeping in the background of such a movement. One is that it would be looked upon as a foreign organisation, as mentioned above. Another reason is that, if it carried out consistently the plan above outlined, it would in time be in danger of being mistaken for a purely Buddhist organisation, devoted to the spread of Buddhism, and its larger work in other fields would be hampered. The field for such work has, to a certain extent, been already prepared. Several Theosophical Lodges exist here; individual Theosophists are to be found in some towns where no lodges exist. All these would be prepared to give some assistance in the movement proposed.

In Canton, and the South generally, the field is especially ripe. That city, the home of Dr. Wu Ting Fang—our pioneer Theosophist, at different times Premier and Minister to Washington, a devout Buddhist and a man of learning—that city is erecting a memorial to this man, the Mayor of Canton himself acting as Chairman of the Committee. A library is to be put up in his name, as well as an iron monument, with which work the lodges here naturally are associating themselves, taking the opportunity to print and circulate "The Dialogues of Dr. Wu". Now, a Buddhist movement in the South, in the name of Dr. Wu and in perpetuation of his memory, would have sympathetic, and, perhaps—who can tell—enthusiastic support. Ever since his death, two years ago, much mention has been made of him, and there is no doubt that he is very much in the thoughts of the people. Thus in many ways is the time ripe for such an undertaking as is broadly outlined above.

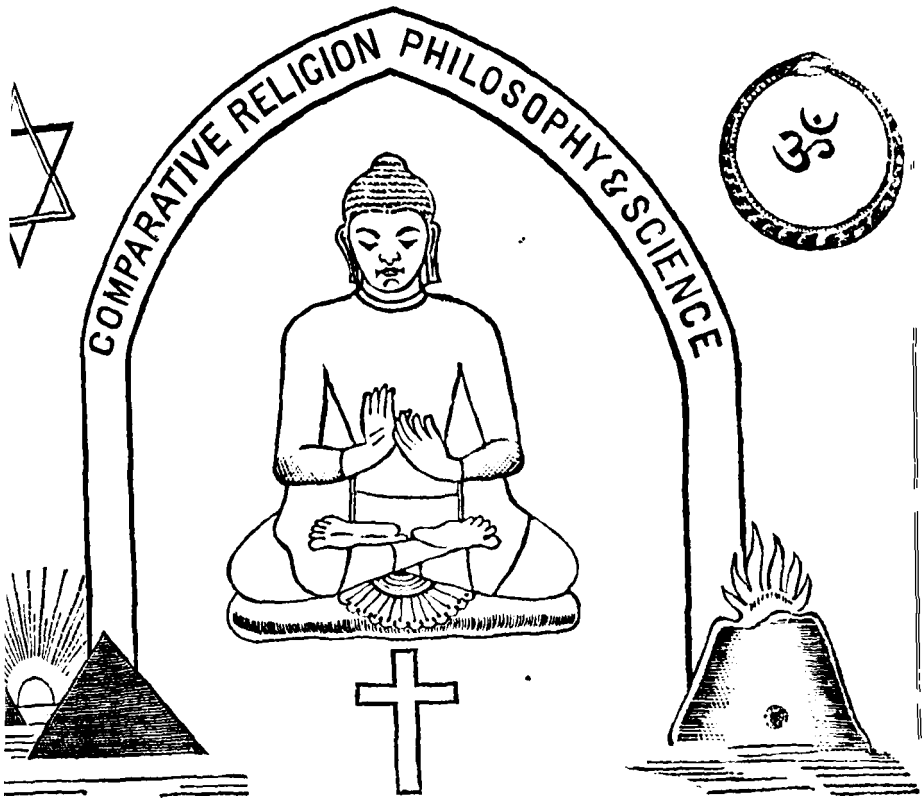
And what of the man who would undertake this work? To him it must be a life-task, an unreserved, unstinting giving of himself; he must have no other obligations. Funds must be provided him for sustenance and travel, till such a time as locally raised contributions would make outside support unnecessary. A thorough familiarity with the Chinese language would first have to be obtained; like the Christian missionaries, he would have to spend a couple of years in a language school doing nothing but learning the language. Thorough preparation, an imbibing of Chinese culture, would mark the beginning of this non-proselytizing mission.

The method outlined is perhaps but one of many that might do good work; the actual plan in operation would follow practical exigencies, and would perhaps have to deviate here and there from the sketch given. A parallel revival of Taoism might also perhaps be undertaken, weaning the people away from superstition, and gradually bringing back to them a knowledge of the esoteric wisdom, the great Tao. I but mention Buḍḍhism because such a revival would seem more easily carried out because of the great number of Buḍḍhist-Theosophists who would be available for the task.

Should the burden seem too weighty for a man or community to carry, in the way of sacrifice on the one hand and financial support on the other, then let it be well realised that China is to all appearances in process of dissolution, a weakened and weakening remnant of a once mighty empire and that no foreign pills and palliatives will restore it to its ancient health. Its own divine spark must be vitalised, its grip on itself restored, an ideal held up before its turbid gaze a strong arm proffered while it sits up and takes nourishment.

If not—a lingering disease, cancer, foreign amputations a gasp, glazed eyes, and—the end.

A. Horn




# SYMBOLISM

By An Indian Student

*(Continued from p. 47)*

It is said that there are certain words which are the prototypes of all languages. The word *chakra* is one of them. If we take the English word "sacerdotal" we come across not only the *sacr* or *chakra*, but catch hold of the word "dot" also. We know that sacerdotal literally means belonging

to the priests, but taken as a prototype it means sacr-dot or the chakra-dot or the *encircled* dot, point, centre or germ. This process of circle-making in the Great Void is traceable in each and every holy scripture of the world, and there are very many words unsuspected as such nowadays, which have their origin in *circle*. One such word is *Paradise*, the region of supreme loveliness. Not existing in Samskṛṭ, it is an Āryan word meaning the process of circle-making. Says the Avestā:

> Let the worshipper of Ahurâ-Mazdâ raise about the space in Pairadæza

—make an inclosing circle.

The process of encirclement takes a long time for the Great Power, the Ādi-Buḍḍha, within the egg, who by his thought alone causes this egg to divide itself in fullness of time. These two divisions are called *Brahmā Vāch* (Speech or the negative aspect) and *Brahmā Virāj* (Male—creative or the positive aspect).

In the course of our examination we have tried to catch a glimpse of the happenings just as they occurred in pre-solar and pre-planetary periods. We have seen how in the vast and immeasurable Space innumerable germs ever roam about maintaining a sort of perpetual motion spoken of as the Great Breath. We have seen the stabilisation and controlment of one of these germs or *Anūs*, by the Thought Divine spoken of variously as *Ādi-Buḍḍha, Avalokiteshwar, Pymander*, etc. We have seen how this Germ as the Unrevealed Abstract Deity took upon itself limitation of manifestation by encircling itself. We have then watched the process of egg-formation and its subsequent division into two, which revealed the biune aspect of Nature, the eternal dual polarity. Up till now it is all along a talk in the language of the circle and its potentialities of encirclement. We have also seen that there are certain imperishable sounds come down to us from this

period of encirclement (or chakra-ment) which convey to us not only the *meanings* of the *chakra*, but also all that it conveys in its seven aspects, the gnostic hebdomad.

Let us proceed, "In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the Infinitudes alone," says the *Book of Sarparājni*. Before the Universe and our globe became egg-shaped, a long trail of cosmic dust moved and writhed like a serpent in Space. The Spirit of God moving on Chaos was symbolised as a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolises not only eternity and infinitude, but also the globular shape of all bodies formed within the Universe from that fiery mist.

The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and has always stood for the psychical Regeneration and Immortality. Hence, Hermes calling the serpent the most spiritual of all beings; Moses initiated into the Wisdom of Hermes, following suit in *Genesis*; the Gnostic Serpent with the seven vowels over its head, being the emblem of the Seven Hierarchies of the Septenary or Planetary Creators. Hence, also the Hindū serpent *Shesha* or *Ananta*, the Infinite, a name of Vishnu, and his first *Vāhana* or Vehicle, on the Primordial Waters. Like the Logoi and the Hierarchies of Powers, however, these serpents have to be distinguished one from the other. *Shesha* or *Ananta*, the "Couch of Vishnu," is an allegorical abstraction, symbolising infinite Time in Space (the *Zeroané-Akerné* of Avestā), which contains the Germ and throws off periodically the efflorescence of this Germ, the Manifested Universe; whereas, the Gnostic Ophis contains the same triple symbolism in its seven vowels as the one, three, and seven syllabled Oeaohoo of the archaic doctrine; *i.e.*, the First Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the Rays of the latter on the material plane.

The first radiation from the *Mūlaprakṛti* or the Undifferentiated Cosmic Substance is called the "Sea of Fire" or the "Fiery Serpent" or the hissing *Nāga*, the Primordial Electric Entity, the *Fohat* or the *Apām Napat* meaning the "Son of the Waters," the Fiery Waters of Space," the *Ākāsha*, the Mother-Father of the Primitive Seven and of Sound or Logos.

The Sanskrit Alphabet consists of the following sounds:—

14 Vowels—10 Simple: अ (a), आ (ā), इ (i), ई (ī), उ (u), ऊ (ū), ऋ (r), ॠ (r̄), ऌ (l), ॡ (l̄). 4 Diphthongs: ए (ē), ऐ (āi), ओ (ō), औ (āu).

33 Consonants:

Gutturals क (k) ख (kh) ग (g) घ (gh) ङ (ñ).
Palatals च (ch) छ (chh) ज (j) झ (jh) ञ (ñ).
Linguals ट (ṭ) ठ (ṭh) ड (ḍ) ढ (ḍh) ण (ṇ).
Dentals त (t) थ (th) द (d) ध (dh) न (n).
Labials प (p) फ (ph) ब (b) भ (bh) म (m)
Semi-vowels य (y) र (r) ल (l) व (v.)
Sibilants श (ś) ष (sh) स (s).
Soft aspirate ह (h).

3 Unoriginal sounds, *viz.*
(1) Visarga (ḥ), (2) Anusvāra (m), (3) Anunāsika

50 Sounds in all

## SANSKRIT OR DEVANÂGARI ALPHABET.
### Showing the numericai values of the letters.

| | | | |
|---|---|---|---|
| क k = 1 | ट ṭ = 1 | प p = 1 | य y = 1 |
| ख kh = 2 | ठ ṭh = 2 | फ ph = 2 | र r = 2 |
| ग g = 3 | ड ḍ = 3 | ब b = 3 | ल l = 3 |
| घ gh = 4 | ढ ḍh = 4 | भ bh = 4 | व v = 4 |
| ङ ñ = 5 | ण ṇ = 5 | म m = 5 | श ś = 5 |
| च ch = 6 | त t = 6 | | ष sh = 6 |
| छ chh = 7 | थ th = 7 | | स s = 7 |
| ज j = 8 | द d = 8 | | ह h = 8 |
| झ jh = 9 | ध dh = 9 | | |
| ञ ñ = 0 | न n = 0 | | |

When these letters are joined together in a word the resulting number arrived at, not by adding the number represented by the individual letters, but putting the number represented by the first letter in the units place, that represented by the second in the tens place, that by the third in the hundreds place, Thus तर tara = 26, त t being 6 and र 2. जय = 22, जय = 18, &c.

It is said, that there exists a universal *agent unique* of all forms and of life, that is called *Od*, *Ob*, and *Aour*, active and passive, positive and negative, the first light in creation which the ancients represented by a serpent, because of the fact that "Fohat hisses as he glides hither and thither" in zigzags. The universal value of the serpent, the letter Teth in Hebrew, is nine, for it is the ninth letter of the alphabet, and the ninth door of the fifty portals or doorways (*dvārā*) that lead to the concealed mysteries of being. *Ākāsha* is the essence which composes all things and the spirit that determines their form. The attribute of *Ākāsha* is sound. It is, therefore, very significant to note that the Samskṛṭ alphabet consists of 50 sounds, *viz.*, (*a*) 14 vowels, (*b*) 33 Consonants, and (*c*) 3 Unoriginal sounds. They are 50 portals through which *Ākāsha* manifests itself, not only as sounds, but also as sound-forms (*chiṭras.*) Here therefore, is the origin of alphabets, both as spoken sounds and as written script (Lipi). All things seem to come from *Ākāsha*, the Holy of Holies, and to it all will return. It is upon it that the images of all things are indelibly impressed. It is the store house of the germs, or of the remains of all visible forms, and even ideas (*Chiṭ.*) *Vācha* or speech and *Lipi* or script (visible forms) are both derived from *Ākāsha*. *Vāch* manifests itself through the directive potency of the *Vāchishvara*, and Lipi through the Lipikas. *Ākāsha*, referred to above as the Mother-Father of the Primitive Seven, is the matrix in which all forms are self-created under the directing power (*Dzyu*) of the collective Wisdom of the *Dhyāni-Buḍḍhās*. The *Vāchishvara* of the Brāhmans is synonymous with the Buḍḍhist word Kwan-yin and Chiṭkala of the Hinḍūs, meaning the divine voice of Self or the Spirit-voice in man. The *Chiṭkalas* are the guardian spirits of the human race,

> those who dwell in the neighbourhood of the immortals, and thence watch over human affairs.

*Chiṭ* is divine Intellect and *Kalā* is the formative art. These are the Thought and the Thought-forms. Sound and Sound-forms.

The Lipikas literally meaning the Scribes are the recorders or annalists, who impress on the invisible tablets of the Astral Light, "the great picture-gallery of eternity," a faithful record of every act, and even thought, of man; of all that was, is, or even will be, in the phenomenal Universe. This divine and unseen canvas is the *Book of Life*. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven Planetary Spirits, or the Spirits of the Stars; and thus it is they who are the direct amanuenses of the Eternal Ideation.

Thus Eternal Ideation, or "Divine Thought" as Plato calls it, working in *Ākāsha* results in sound, sound being the chief attribute of *Ākāsha*. But where there is sound, there is simultaneously its sound-form, with the result that the Divine-Ideation Sound builds up forms (*Rūpas*) both conscious and unconscious. Dealing as we presently shall with letters and their origin, we would keep ourselves in touch with them alone rather than side-track into the various intricacies of thought-forms and *Rūpas* which are many and wide.

The question at this stage naturally arises; What could be the first sound within the boundaries of the Cosmos? It is said that Īshvara or Brahmā is the Verbum or Logos and hence it is known as Sabda Brahman. What is this Verbum or the Word? What does it really represent? The first sound that manifested itself is called *Praṇava* which is a name for the sound *Aum*; it means etymologically that which renovates, makes new, rejuvenates everything including the mind's outlook. The *Aum* which is imperishable, is the supreme Brahman, and the declarer thereof is the Praṇava. Now, according to the Archaic Doctrine, the names answering to Parabrahman, to Brahmā, and Manu, the first *thinking* Man, are composed

of one-vowelled, three-vowelled, and seven-vowelled sounds. Vowel in Samskṛt is *Svara* or self-activity, from *Sva* meaning self, and *ra* meaning movement. *Svara* also means Light. Now,

from one Light, Seven Lights were formed and from each of the Seven, seven times Seven.

So that altogether forty-nine lights were formed out of the original seven lights or svaras which expressed in sound is *Oaaohoo*. The literal signification of this word among Eastern Occultists of the North is, a circular wind or whirl-wind. It is a term which denotes ceaseless and eternal Cosmic Motion, or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It appears, therefore, that the 50 original sounds of the 50 original letters (*Mūlāksharās*) of the *Ḍeva-nāgari* (Samskṛt) alphabet have their origin in *Ākāsha*. They are therefore called *imperishable*. *Ākāsha* is otherwise known as *Aḍiṭi*. If the *Āḍityas* (the Ḍevâs), are the conscious and intelligent self-generated progeny of *Aḍiṭi* (the *Ḍeva-māṭr*), so are the *Mūlaksharās* the original and never-dying forms that took shape simultaneously with the utterance of the *Sabḍa*, the Voice, the Verbum, the *Vāch*.

Now, what are these fifty portals or *Ḍvārās* (doors) referred to above? Apparently they refer to the seven times Seven Holes dug by the Great Breath through Space, through and round which Fohat works infusing life into them and setting them into motion. These holes are otherwise known as the Seven Laya Centres produced by Fohat for formative or creative purposes helped by the Great Law—which some people prefer to call God—which modifies its perpetual motion on these seven invisible points within the area of the Manifested Universe. For clear comprehension it must be understood that the zero-point (*Laya*) is a condition and not a mathematical point. Worlds are,

therefore, neither built *upon*, nor *over*, nor *in* the *Laya* Centres.

Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from the head of Brahmā, "from the Brain of the Father and the Bosom of the Mother," and then to have metamorphosed himself into a male and a female—polarised himself into positive and negative electricity. He has *Seven Sons* who are his *Brothers*. Fohat is forced to be born, time after time, whenever any two of his "Son-Brothers" indulge in *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike nature, and separates those of similar temperaments. This, as any one can see, relates, of course, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in Practical Occultism the "Seven Radicals," whose co-operative and active progeny are, among other energies, electricity, magnetism, sound, light, heat, cohesion, etc.

It is said that Laya is what Science may call the zero-point or line, the realm of absolute negativeness or the one real absolute Force. The Great Law or the Great Breath modifies itself in seven ways forming seven Centres of Force which have their seven aspects. So that seven times seven or forty-nine forces in all are developed in space, each having its own inherent motion accompanied by a particularly inherent sound. Forty-nine sounds produce one summation sound, their synthesis, the united voice of all, the chorus, the Word (Verbum). Here we have the Source of Alphabets of all the living and dead languages of the world, the 50 portals through which sound manifested both as vowels and consonants and simultaneously produced in *Ākāsha* the first letter forms (*Lipi*) the *Mūlāksharās*, the Root-imperishables. The 50 sounds when produced under the positive and negative polarity would produce by duplication one hundred different sounds and hence it is that *Vāch* or the Voice is *Shatrūpa* or of the hundred forms. If we look to the *Avestā* of the Zoroastrians we find it said in the *Gāthā Ahunavaiti* that: When thou madest the world with its bodies, and gavest them motions and speeches; then Thou,

Mazdâ, hadst created at first through thy mind the *Gāthās* (gates) or Inclosures. The *Gāthā* is divided into the typical Seven chapters, the Seven children of the genetrix or the 7 Singers of the 7 *Gāthās*, for it is said that the Archangels first chanted the *Gāthās*, just as said in *Job* that the Stars sang together in the dawn of creation when all the Sons of Elohim *shouted* for joy.

An Indian Student

*(To be continued)*

# HAS CHRISTIANITY FAILED?

By G. GIBBON CHAMBERS

NOT in this Mountain, nor in Jerusalem shall ye w
the Father, but in Spirit and in Truth.

At different times in the world's history, great Te
have appeared, who have delivered a special mess
mankind, and shown humanity the pathway that
to God.

The last, and therefore the greatest revelation, w
given by Jesus of Nazareth, who showed the way of lo
service as the path for man to gain rapid progress
mountain of spiritual perfection.

This aspect of the gospel we must concentrate on,
a gospel of love. Jesus taught only the Brotherhood
and the Fatherhood of God. Out of that teaching al
aspects of the gospel have sprung—it is a gospel of equa
Individual freedom, of self-sacrifice, because it is f
on love.

> A new commandment I give unto you that ye lo
> another. . . .
> By this shall all men know that ye are my disciples, if
> love one to another.

The object of Jesus, his mission, was to establish
dom of God, in which love would be the ruling force.
was to overcome all other Gods in the hearts of men, ar
would, as a logical sequence, establish a world witho
would reflect the world within, founded on co-operati

brotherliness. The success of that mission depended on its acceptance by the mass of mankind—as it does to-day, for God always worked in and through man—and the mob failed him. They chose Barabbas and crucified the Christ. Yet in spite of that rejection, in spite of the failure of the people, a large part of the globe is peopled by those professing to be followers of Jesus. Christianity is the accepted religion of the "civilised" countries of the world. Yet again, a strange anomaly in spite of this, the actual teaching of Jesus is still unaccepted, and after two thousand years, man has not enthroned the God of Love, and has not established anything approaching the ideal kingdom of Jesus, so little in fact have the ideals of Christianity leavened the world, so small is the real progress of the religion of love and goodwill made that we have just had the most devasting war in the history of the world.

Think for one moment, remembering the teaching of Jesus in the Sermon on the Mount, realising that his life coincided implicitly with his teaching—that he preached and lived Love, always tolerant, always just, never injuring—bearing the New Testament in mind, think of the conditions of our own small island. Commercialism, competition, greed, selfishness, fear, hate, these are still far more apparent than Love.

Instead of the Kingdom of God, civilisation is like a huge machine which crucifies the Christ in every one, rich and poor, daily.

Compare the little child, the wizard who goes about calling out the good in each one of us, with the average man or woman after a few years battling with economic conditions.

Consider the beautiful country, the flowers and the birds and the beasts, and think what it is when civilisation approaches and rears a City. Ruskin calls the manufacturing cities "Blast furnaces of hell". Thomas Carlyle said:

> Call ye that a Society where there is no longer any social idea extant, not so much as the idea of a common home, but only of a

common lodging house? Where each, isolated, turns against neighbour, clutches what he can get, and cries "mine"!

Everything, the food of the body, the food of the mi the food of the spirit, all permeated with the same commer spirit, for physical food is largely the flesh of animals adulterated and polluted, giving to mankind unneces diseases: Education, not a means to self-realisation, n bringing forth that which is within, but the inculcatin definite ideas and principles.

Labour, not the creation with joy of works of art for use of man, but the production of hideous, often unneces goods. The professions, the same. Law, might, not r the Court of Justice, opening always with the kissing o book in which it is written, "Swear not at all," and "J not that ye be not judged".

Health, a negative not a positive thing.

Commerce and trade, the great internationalising fa causing strife and war, Civilisation in the wake of Christia flogging the Amazons for rubber and making the na drunken slaves in many of the mines.

Take more concrete examples. We spend fifteen m pounds a year on tuberculosis alone, a disease known a preventable one. Half the children in our eleme schools are suffering from some physical defect caus mal-nutrition, four hundred and forty-five babies unde year die every day as the result of ignorance and conditions. Sixty-six thousand children under fo are employed in our factories all day. Five hu and seventy-seven thousand three hundred and tw one are half-timers, and all this under the bann Christianity.

Russell Lowell, the great American poet, wrote a ful poem in which he pictured Jesus coming to ear being taken round the Cathedrals of the land,

ıe beautiful pictures and images of himself, Lowell ıys:

> Then Christ sought out an artisan,
> A low-browed, stunted and haggard man;
> And a motherless girl, whose finger thin
> Pushed from her faintly fear and sin.

What then must we infer, one of two things, either that—

(1) Christianity is a colossal failure, or—

(2) Some other teaching has masqueraded as Christianity, and *that* is failure.

Let us analyse the position and go to history in the early days. The disciples failed to understand Jesus and his teaching. Judas betrayed Jesus because he wanted another type of kingdom. They all failed him. There was no one to carry the cross. "We know not the man."

Later when the disciples gathered together it was with questionings as to what after all was the gospel, who was Jesus, and what was the kingdom? Had he failed? would he come again? and the early history of the Church is the struggle between the real teaching of Jesus and the construction put upon that teaching by the early disciples until by the fourth century of the Christian era there had been and was so much discussion—argument and dissension that the simple teaching of love and brotherhood was already entirely lost.

Here comes the first great split between the Arians and the Trinitarians—the latter being led by Athanasius, the Founder of the Athanasian Creed, nearly four hundred years after Jesus.

Slowly too the teaching became coloured by that Paganism that it had supplanted: thus came ritual, priests, with altars and rites and ceremonies.

In A.D. 325 a great gathering of Christians was held at Nicea presided over by that great historical figure Constantine the Great who became baptised. Out of that Convention sprung the Nicene Creed.

Soon after the Trinitarians received great impetus by the action of Theodosius a successor of Constantine who handed all the churches over to the Trinitarians.

In 1054 a split came in their ranks when the Greek and the Latin Churches severed because they could not agree as to whether the Holy Ghost proceeded from the Father alone or from the Father and the Son.

In the thirteenth and fourteenth centuries an attempt was made to get back to the early teaching of Jesus led by Wycliffe, who translated the Bible and attacked celibacy, the Doctrine of transubstantiation and the Pope. It was again a vain attempt. the creeds of the thirteenth and the fourteenth centuries had gained a firmer hold than the teaching of Jesus.

The GREAT IDEAS OF JESUS HAD BEEN DESTROYED BY THE CHURCH ITSELF.

Moreover, as far back as the seventh and the eighth centuries, wars had been fought under the banner of Christianity. From the earliest days Christianity has been used as a unifying force to cement conquests. Whole Nations have been converted to Christianity by the power of the sword. Charlemagne made his Empire thus.

When there were no more wars to extend the boundary of Christianity then wars and persecutions began inside the Christian boundary to establish a creed, some definite form of worship. Within quite recent years the sword and the bible have gone hand in hand and the missionary has too often been the unconscious precursor of the commercial exploiter.

By the sixteenth century, therefore, not only the ideas of Jesus were killed by the growth of creeds but the IDEALS OF JESUS WERE DESTROYED BY THE CHURCH HERSELF DISREGARDING HER OWN TEACHING OF RIGHTEOUSNESS.

So the ideals and the ideas of Jesus died, they were crucified with him. His conception of the kingdom has never come to pass because the gospel of love was lost and because the

Church, right from the time when Theodosius gave her his blessing, has been allied with the State. Jesus taught no privilege, no power and no authority: he was crucified for his blasphemy against God and treason against the State, and yet within a few hundred years after his death his followers were and throughout the ages have been, allied with authority and power.

Jesus said when they brought the penny to him "Whose superscription is this" and then "render therefore unto Cæsar the things that be Cæsar's and to God the things that be God's". As H. G. Wells so truly points out, that this leaves very little of a man or his possessions for Cæsar.

It is not Christianity that is the failure, but the construction put upon the teaching of Jesus by his followers.

It was said of the Buḍḍha that he was thought a backslider by his own disciples: certain it is that if Jesus came to earth to-day he would be considered not a good Christian.

We can see the result of this triumph of the creed in the individual man, and reflected in society; we see the result of the alliance of the Church with the State in our social conditions.

The great evils of the triumph of the creed is the bar it has placed against the progress of man. It has prevented his God from enlarging:

> As wider skies broke on his view,
> God greatened in his growing mind.
> Each year he dreamed his God anew,
> And left his older God behind.
>
> He saw the boundless scheme dilate
> In star and blossom, sky and clod.
> And as the Universe grew great,
> He dreamed for it a greater God.

It has stopped his conception of Truth increasing, it definitely fixed man and his God.

Progress in every sphere has been eyed askance throughout the ages. The pioneers in science have been persecuted from Galileo downwards. Yet science, instead of being opposed to religion, is revealing daily that which Religion has taught. Through science a larger revelation is being opened out to mankind, a fuller conception of the spirituality of the Universe.

Science is daily demonstrating the universal reign of law, the indwelling life, the force behind all form.

Evolutionary biology and geology are showing that the growth of the race and the individual is towards Unity—the end of man and his kind is the same.

The creed has also taught man to look to an external authority not to the inner—the priest and the ruler without have become the strongest force and not the God within—it has narrowed man down and killed love and hope.

Why? Why did the creed win? Why is the Church and not the Gospel triumphant? Because it was and is easier. Jesus was and is too great. As H. G. Wells says, what else could they do? What, but jeer and mock at Jesus. The sacrifices were too great, the shadow was easier to follow than the substance. The alternative was to establish a creed and think of it as Christianity.

Side by side with this, however, goes the wonderful, hopeful fact that in spite of it man is nearer God to-day, for Progress is the eternal law of evolution of God "step by step since time began we see the steady gain of man". The spiritual is always the most insistent and will eventually triumph.

Moreover there have also always been the few to whom the wonderful personality of Jesus was a living fact, to whom his teaching was a light and guide. They have nearly always lived and died as martyrs, but to them and not to any organised and orthodox assembly we owe what we have of re

Christianity in the world to-day, to the austerity of their morals, to their zeal and enthusiasm.

Emphatically, therefore, it is true to say that Christianity has never been tried. Instead of following and proclaiming Jesus we have made Him unreal, the beauty of His personality lost, the simplicity of his teaching killed. He has even been adopted as a Westerner, he is thought of as an Englishman not as an Eastern, a Jew.

In some respects so mutilated has his teaching become that it would be difficult to find doctrines more opposed, in some of the so-called heathen religions. As Huxley said:

> Heathenism has nothing so cruel as that man could be eternally lost because he could not accept a certain form of belief.

Not only has God become external but he has become lower than man—God has been brought down to man whereas Jesus took man up to God.

Looking back one wonders how man could have so misunderstood and misconstrued, and to-day if man would progress rapidly he must get back to the New Testament, must rid himself of the accumulation of the prejudices, beliefs and obsolete ideas and accept the simple teaching of love—the brotherhood of man and the Fatherhood of God.

O Holy Light, O Man Divine
The age calls.out for thee,
For thou alone canst strike the chord,
Alone canst turn the key.

The keynotes of the coming world religion must be the keynotes of Christianity—brotherhood and creative service.

All authority will pass and the principle of self-government be established for every individual.

All physical force on which authority rests will disappear and all work be creative and for the good of Humanity. Then will come the Kingdom of God in which every one will have the opportunity to develop to the highest physically, mentally,

and morally of which he is capable. A new system of educa-tion is necessary for such a change, education that will bring out the potentialities that are within.

In the Kingdom of the future there will be no need for Priest :

> The Gentiles exercise Authority but it shall not be so among you. The Son of Man came not to be ministered unto but to minister

No need for a church, Jesus taught on the shores of the lake and in the lanes. He entered the Temple only to question and to cast out the money-changers and to heal—that which it was not lawful to do on the sabbath day.

No need for a creed "Thou shalt love thy neighbour as thyself".

The old Chaldean seer had a vision of a garden of Eden. We too have a vision

> A Kingdom of radiant souls I see
> Emerge from this world of strife.
> Its foundations are laid in your soul and mine.
> And the stones thereof are white.
> Hewn by the hands of Love they shine,
> With self-diffusing light.
> O hasten and build, for the hour grows late,
> For the hour has come and the world awaits
> This city of Love with its far flung gates.

G. Gibbon Chamb

# DUALISM IN THE AVASTA

By N. D. KHANDALAWALLA

DR. I. J. S. TARAPOREWALLA, PH.D., has contributed in THE THEOSOPHIST a learned article entitled "The Problem of Good and Evil—a Zoroastrian Solution".[1]

He says that the idea of Zoroaster was not Dualistic.

> There are the two spirits at war with each other. The spirit of good (Spento Mainyuch) and the spirit of Evil (Angro Mainyuch). They are the antithesis of each other.

But every conflict is bound to have an end. The Prophet himself declares in the Gathas that evil shall ultimately perish. For this he quotes the authority of Yasna 30, para. 10. This stanza however runs as follows :

> Then surely the support of the destroyer, Drug breaks down where those who have been brought up in the good teachings enter the home of Vohumane (the good mind) Mazd and Asha (Righteousness).

This does not show that the evil spirit will perish. Only those few who may enter heaven may not come under the influence of the evil one. The account of Farsogard (Reservation) in the later Avasta is a mythical story to soothe the despair of the Zoroastrians who were taught the dogma that there is a Cosmic Evil Spirit who is continually thwarting the good creation of Ahura Mazd.

He admits that

> Nowhere is it stated in the Gathas in so many words that these two Spirits were created by Ahura Mazd or that they were emanations from Him.

[1] See Vol. XLV, July, 1924, p. 470.

But referring to the later Avasta he relies upon Yasna 19, para. 9, and asserts that in this para.

> Ahura Mazd speaks of the two Spirits as His own, implying that they both emanated from him.

## A Strange Mistranslation

The late Dr. Martin Haug, who wrote in the seventies of the last century, in his valuable work on "The Sacred Writings and Religion of the Pārsīs," thus translated para. 9 of the 19th Yasna :

> The more bounteous of my two spirits has produced by speaking it (the Aheena Vairye) the whole righteous creation, etc. The original Avasta words are "Fra Mè spanyao mainivas Vavacha," *i.e.*, "The bountiful one of two spirits declared to me".

In reading the very beginning and other paras of the 19th Yasna it is very clear that in the 9th para. it is not Ahura Mazd who is speaking but it is Zarathushtra who is speaking and he says that "the better spirit of the two spirits declared to me". The pronoun "Me" is in the dative case not the genitive case as Dr. Haug has erroneously translated it. The form "Me" occurs sometimes as a genitive but in this case it is clearly the dative form. Dr. Taraporewalla seems to have followed Dr. Haug, hence the conjecture that in the 9th para. Ahura Mazd speaks of his two spirits is quite incorrect.

Dr. Taraporewalla thinks that as in the Yoga system Ishwar emanates Purush (spirit), and Prakṛti (matter), and these latter two are said to create the whole universe, so also Spenta and Angra may be taken as the same as Purusha and Prakṛti and as emanating from Ahura Mazd. There is no ground whatsoever for such a supposition. The idea of Prakṛti is not at all to be found in the Avasta which knows nothing about emanation or evolution. Every thing is *special* creation.

## AHURA MAZD AND SPENTO MAINYU ARE ONE

In chapter 47.5 of the Gathas we find "Spenta Mainyu Mazda Ahura". In para. 6 of the same chapter the same words again occur. In a number of places Zarathushtra says to Ahura Mazd "I know thee as the Spenta." Other references can also be quoted from the Gathas to show that Ahura Mazd and Spenta Mainyu are one and the same.

Only in two places in the Gathas Chapter 30, paras. 2 and 3, and Chapter 45, para. 2, we find Zarathushtra assembling people to preach to them. On both these occasions he dogmatically asserts that in the beginning of the world there were two spirits—the one good and the other bad in every respect and principle, and that his hearers should accept the good one and shun the wicked one. The existence of these intangible incorporeal spirits was to be accepted by his hearers on his bare unfounded assertion, and how were the people to test what Spirit was working upon them? It is not correct to say that Zarathushtra worked out a very satisfactory solution of the problem of the existence of evil. He never tried nor did he want to explain what was meant by "Evil". He simply wanted the people to take it as absolute truth that there exists a mighty cosmic Power of Evil who is determined to oppose Ahura Mazd in his good creation and particularly to seduce men and bring about their ruin. Angra Mainyu is posited in the Avasta as the arch-enemy of man. The relativity of Good and Evil was not at all understood by the writers of the Avasta. It is even now not properly understood by many people.

## THE NATURE OF EVIL

Says Sir Oliver Lodge:

> Evil is not an absolute thing but has reference to a standard of attainment. The possibility of Evil is a necessary consequence of a

rise in the scale of moral existence just as an organism whose normal temperature is far above absolute Zero is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing. The term "Evil" is relative. Dirt, for instance, is only matter out of place. Weeds are plants flourishing where they are not wanted. There are no weeds in Botany. There are weeds in gardening and cornfields. Disease is only one organism growing at the expense of another. Ugliness is non-existent save to creatures with a sense of beauty and is due to unsuitable grouping. Existence involves limitation. Since we are free agents we must contend against the so-called Evil and rejoice in good. Conflict and difficulty are essential for our training and development.

## GEOGRAPHICAL AND POLITICAL DIFFICULTIES OF THE IRANEANS

Says Mons. Zinaide Ragozin, the learned author of the story of Nations (Meda and Persia):

The strife which pervaded the existence of the Iraneans in the land which they had made their own became to them the main fact of Nature generally pervading the whole creation. The opposition between Light and Darkness and consequently between the Powers of Light and Darkness, the Gods and the Demons became with the Iraneans the one pervading Law, thus paving the way for the Dualism which is the Key-note of their National Religion.

The Iraneans were continually harassed by fleetly mounted Scythean (Turanean) hordes who were looked upon as Demons (Daeires). Scarcely less hated of Zarathushtra and his followers are such communities of their own Āriyans as resisted his (Zarathushtra's) movement and persisted in sacrificing to the Gods of the Old Aryan Nature Worship.

Nor can the Prophet be said to deal with these unbelievers in a spirit of charity. Not only are they bitterly, wrathfully denounced throughout the Gathas, but their extermination is demanded in no uncertain terms. The Dualism announced in the 30th Ha of the Gathas is "Absolute".

Dr. Taraporewalla very rightly observes that

the Gathas of Zarathushtra do not contain any connected teaching.

We cannot help saying that the Gatha metrical stanzas deal with miscellaneous matters without any connected exposition or logical sequence of time and events.

We cannot however agree with Dr. Taraporewalla when he says that:

> The Lord Zoroaster has worked out a very satisfactory solution of the problem of the origin of Evil. He has taught that Evil is but a negative aspect of the Divine life for it establishes Non-life.

Unfortunately in the Gathas as in the later Avasta death is never looked upon as "an aspect of the Divine life". But as the wicked creation of a Cosmic monster called Angre Mainyuch (Ahreman) who is represented as an unyielding and bitter enemy of Ahura Mazd and of the men of Ahura Mazd.

## THE TRUE TEACHING

It seems that the mistaken and misleading teaching of Zoroaster regarding the two spirits (Spenta and Angra) could not have been accepted by the few thoughtful teachers who lived in seclusion for fear of persecution.

It is quite by a fluke that we read of Ahura Mazd speaking as follows in the 25th para. of Hormazd Yasht: "By my Intellect and my Wisdom the world first came into Being and so shall the world go on till the end."

Had this simple but priceless teaching been given to the people of old Iran instead of the vague imperfect and confusing dogma of the existence of two warring spirits (Good and Evil) the religion of Zarathushtra would have become a real blessing to the Iraneans and would vastly have benefited their two great Empires.

N. D. Khandalawalla

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## ON THE PORTRAIT OF AN OLD CURÉ

How frail, how aged!—Yet that age-worn face,
By some divine time-cancelling recompense,
Hath won a look from holy innocence
Younger than youth. If grief hath left a trace
Somewhere in those dimm'd eyes, some gentler grace,
Born of an inward heaven, hath driven thence
All that makes grief unlovely. How immense
The calm that dwells upon that brow's clear space!
Good, kind old face! Time's print hath left on thee
Only his fairest lettering. That look
Of patient sweetness, that benignity,
That settled peace, are Nature's signature,
Attesting, in her everlasting Book,
A life well lived, a soul devout and pure.

E. A. WODEHOUSE




# THE LIVES OF ALCYONE

(*Continued from p. 90*)

## XIV

HERE we have another of those royal lives in Manoa referred to by Surya in his Irish prophecy—lives which played so large a part in the development of our hero. He was not this time directly in the line of succession to the throne, for his father was Selene, the brother of the King; but he lived in the immediate neighbourhood of the palace, and Herakles, the eldest son of the monarch, was his greatest

friend. Indeed, we have in this life a triumvirate of boys always together, as in the eleventh life; but as this time Alcyone's previous companions, Saturn and Elektra, belonged to an earlier generation (Saturn being Alcyone's mother and Elektra his uncle) the comrades of his adventures on this occasion were cousins, Herakles and Naga.

Happening to be of the same age, and being thrown a great deal together, these three very early became inseparables, and their friendship was cemented by a curious incident which occurred when they were about twelve years old. They were away in one of the outer suburbs of the city, having returned from a long ramble towards the mountains, when they came on an unpleasant scene. A number of rough boys and hobbledehoys of the lower classes were making fun of one who was obviously a foreigner—shouting insulting remarks after him and even pelting him with mud. The victim was an old man somewhat Mongolian in appearance, dressed in a strange foreign garb, and assisting himself as he walked by a curious carved ivory staff. He was hobbling along hurriedly, and trying to ignore the rudeness of his assailants; but when one of the bigger louts pushed another against him and almost threw him down, he turned upon them angrily and struck at them with his ivory staff. At this the young ruffians took to throwing stones instead of mud; and one of these, striking the old man on the head, felled him to the ground, and the crowd rushed in upon him.

Our boys had realised the condition of affairs when some little distance away, and they at once started running towards the scene of conflict, and it was just at this crisis that they arrived. Though most of the roughs were much bigger and stronger than they, they at once sprang upon them and tore them away from the old man. The little group was cowed by the suddenness of this unexpected assault, but in a few moments, seeing only three small boys, they turned upon them

savagely and made as if to attack them. Our three stood round the old man, who now sat up and looked about him in a dazed sort of way; and Herakles seized the ivory staff, and held it out towards the menacing crowd, shouting.

"I am the son of the King, and I order you instantly to retire!"

It is probable that some of the ruffians recognised him, for after a few hurried whispers they drew back sullenly, and the little crowd gradually melted away, so that our three boys were able to turn their attention to the elderly stranger whom they had rescued. He thanked them effusively for their aid, saying that but for them he would have been seriously hurt and quite possibly killed, and he begged them to believe that he would not show himself ungrateful. Herakles asked him to come at once to the palace, saying that he would lay a complaint directly before his father, but the old man thanked him and declared that he would rather go to his own home, and leave the punishment of his assailants to fate.

"At least, then," said Herakles, "let us accompany you to your home, if you will not come with us to the palace; for perhaps these rascals may still be lurking in the neighbourhood, and at any rate you seem to be weak and tired."

The old man (who has previously been known to us as Laxa) seemed touched by the kindness offered him, and allowed them to accompany him without further protest, Alcyone asking him to rest his hand on his shoulder and lean upon him as he walked. In this order, then, they passed through several streets, and at last came to a quarter of a city unknown to our three boys, and to a somewhat mean-looking house in it which the old man said was his home. He asked them to honour him by coming in, and glancing at one another, they accepted his offer, for they all felt considerable curiosity with regard to him. Naga, especially, had been examining the curious ivory stick, and had

asked him a question about it, to which he gave a rather mysterious reply that it was of far greater importance than it appeared to be. So they were glad of the opportunity of entering his house, and they found that the inside by no means corresponded with the somewhat squalid outer appearance. The rooms were much larger than they had expected from so poor an entrance, and it was evident that this was by no means the abode of a poverty-stricken person. There was not much in the way of furniture, but what there was seemed good in quality, though evidently of foreign manufacture, there were rich draperies of brilliant colouring, and many curiosities hanging on the walls and lying about. The old man noticed their evident curiosity, and seemed gratified by it.

"I suppose," he said, "you did not expect such rooms in a house which seems so poor."

When they assented he continued: "I am not quite so poor as I find it advisable to appear in a country where men of my race are despised and often ill-treated. I can assure you that you will find me not ungrateful for the great kindness which you have shown me, and perhaps my gratitude may not be so entirely worthless as at first sight it might seem to be."

The boys understood but little of the meaning of his talk, but they saw that he intended to be friendly, and their native courtesy induced them to treat so old a man with deference. They were much interested in many of the curiosities in the room, and Laxa seemed pleased to show them to them, and to explain their character and use. Presently he struck upon a beautifully-chased gong, and a servant appeared, to whom he gave orders to bring some refreshment. The boys at first demurred, but the old man pressed food upon them so insistently that they were afraid of hurting his feelings by refusing, and consequently partook of some curious little sweet cakes with an odd spicy flavour quite new in their experience

After talking for some time, he said: "Now what shall I do for you, to prove my gratitude to you for saving my life?"

Herakles protested against this, saying that they desired no reward for doing what any gentleman would have done, and the other boys expressed full agreement with what he said.

"Very well, then," said Laxa, "since you put it in that way I will not insult you by the offer of presents of any kind. Yet I will confer upon you the greatest benefit which it is in my power to give. Poor as I appear, I hold high office in a powerful secret Society in my own land. Young as you are, and old as I am, you have yet stood by me and succoured me as if you were of my own race and family; therefore, as you will take no other reward from me, I will admit you as brothers of my Society; and let me tell you that although you may think that a matter of but little importance here in Manoa, you will find that wherever there is a man of my race he will be your servant because of what you have done to-day, when you show him the sign that I shall give you."

The boys again glanced at one another, doubting whether these proceedings would meet with the approval of their parents and leaders; but they were devoured by curiosity to know more about this strange old man and the secret Society of which he spoke, and they felt that at any rate they might as well see what, if anything, it required of them. So Herakles somewhat hesitatingly signified his consent, and the other two boys were quite ready to follow his lead.

Laxa then explained to him that long ago his country had been conquered by a neighbouring race—conquered finally by an act of treachery so gross that it made all really friendly relation between the races impossible for ever. He said that his people had become unwarlike through centuries of peace, and that they were unable to resist these foreign rulers; but they had banded themselves together in various secret societies, and by means of these they contrived to maintain

themselves, and to keep the tyranny of the foreigners to some extent in check. Now that foreign dynasty had come under the rule of Manoa, and matters were much better than they had been previously; but it was the custom of the Empire of Manoa to recognise the ruling classes in the countries which came under its control, and as far as possible to continue them in the offices which they had previously held. Consequently the hated conquering race still held their position as a sort of noble caste, and much of the power was even yet in their hands; so there was still much ill feeling, though the old hatred was to some extent dying down.

There were several of these secret societies, he said, and they differed much in their aims; that to which he himself had the honour to belong was not one of those which resorted to the extreme measures of arson and assassination; it was rather a brotherhood all the members of which were sworn to help one another in case of need, and to defend one another against aggression. He explained to them that as they were not citizens of his country it would mean to them only that they were sure of help from any of his countrymen whenever they might meet them; and that if they ever should in later life visit his native land it would at once put them on the footing of friends instead of strangers, and enable them to enter into the inner life of the people in a way which without such a passport would be entirely impossible. All that he asked of them then was a pledge to regard and to treat as brothers any who could show them the sign of the brotherhood.

This they readily consented to do, and Laxa then proceeded to teach them a certain sign whereby they might recognise other members whenever they encountered them. He told them also that all members of this Society bore its seal indelibly impressed upon the inside of their arms just below the armpit and he asked them whether they were willing to bear this

sign. Joyously scenting an unusual adventure, the boys eagerly agreed, and Laxa thereupon struck his gong again and when the servant appeared, gave him some directions in a strange language. As a result of these the man brought a little piece of apparatus which looked not at all unlike an ordinary seal, except that the pattern of the seal was marked out by a number of tiny needle-like points. He asked them to bare their arms, and warned them that the imprint of the seal was for a few moments exceedingly painful; but that feeling, he said, would soon pass away. He then performed his little operation, pressing the seal upon the arms of the boys in the place indicated and then rubbing upon the wound which was made a curious kind of paste.

The result of this operation was to impress upon the arm the sign of the swastika in a beautiful crimson colour; but it naturally made the arm very painful, so the old man tied a small piece of wet cloth over the wound, and then sent them away, telling them that though their arms would be swollen and inflamed for a few hours, this effect would pass off and they would be all right in a day or two. He had exacted from them a promise to say nothing of their adventure to any one; and this promise they faithfully kept. As Laxa had said, after a day or two the inflammation passed away, and the only permanent result was a beautiful little piece of tattooing. Before leaving the old man the boys had asked whether they might call upon him again, and had been told that he would always be glad to see them; so after a few weeks they repeated their visit, and were welcomed as before, Laxa telling them many exciting stories about his country.

This little adventure produced a considerable impression upon their minds—an impression which was deepened by the fact that a few weeks later they happened, upon one of their numerous expeditions together, to meet two men of Mongolian extraction—men who seemed to them to be of the same race

as the old man whom they had rescued. It immediately occurred to them that here was an opportunity of putting his statements to the test; so Herakles made the mystic sign that had been taught to them. The men, who had looked stolid before, exhibited the liveliest interest, and instantly drew aside their cloaks and raised their arms so as to bring into view the sign of the swastika. As they had been instructed by the old man, our boys immediately responded by showing their signs in a similar way; and as soon as the Mongolians saw these they instantly knelt before them in the road with every appearance of reverence. Laxa had told the boys that the form in which he had impressed the sign upon them indicated their admission to the highest order of the society; and this difference in rank accounted for the great deference shown by the Mongolians, for on examination they saw that the mark borne by those men differed in certain respects from that which had been impressed upon them. This little incident, however, reassured them as to the genuineness of Laxa's statements, and they began to realise that the reward which he had given them was not so much a mere form as they had at first supposed. This fact, and the information which they gained from their old friend, gave them a strong interest in Mongolia and its people, and they determined that when they grew up they would contrive to travel in that part of the world and put their membership in this strange society to a practical test.

It was, however, a good many years later when the opportunity to do this actually came their way; but their interest still survived, and they were eagerly desirous to take it. It was the custom of the country that scions of the royal house should hold the governorships of the provinces of the empire, and the opportunity which offered itself was that a governorship in a remote part of what is now the Chinese empire fell vacant when our hero had reached the age of twenty-two. Herakles, being the heir to the throne, was precluded from taking

any appointments of this nature; but Alcyone immediately applied for the post, rather to the surprise of his father and his other relations, who regarded him as too young to undertake such responsibilities so far away from the capital. However, he insisted upon his desire to take this office, and as there was no competition for it, it was eventually assigned to him; and Naga's eager application to go as his assistant was also admitted. Thus it happened that these two young princes set off together on a journey which was to have an unexpected termination.

They rode for many months before they reached the province over which Alcyone was to rule. When they did reach it their reception was far from satisfactory, for immediately upon crossing its borders their little party fell into an ambush, and was attacked from all sides by armed men whom they then supposed to be robbers. In the first wild rush Alcyone was struck down, and the Aryan soldiers were swept along in confusion for some distance. Then Naga, quickly assuming the command, rallied them and by a few quick evolutions enabled them to get room to re-form and to use their weapons. When this was done, they soon drove before them the armed mob which had attacked them, which seemed in a moment to fall into inextricable confusion and to begin to fight among themselves. These men were in full flight, and many of them were killed; but when the bodyguard got back to the place where Alcyone had fallen his body was nowhere to be seen. The prisoners whom they took were interrogated, but none of them would admit that he knew anything about it. A careful and exhaustive search was made of the whole neighbourhood, but no trace of the missing leader could be found, and they were at last reluctantly compelled to abandon all hope of recovering his body.

Enquiry showed that the attack had been engineered by one of the secret societies, of which the old man had spoken to

them—the Society of the Blue Spear, which had the reputation of being the most extreme and the most anarchistic of all such organisations. Naga, full of grief and rage at the loss of his leader, promptly made prisoners of all the men upon whose body the blue spear-head could be found, and drove them before him on his march. Presently he was met by a deputation representing the ruling classes of the province—a deputation which had come out to receive the new Governor, and appeared to be overwhelmed with grief and anxiety at the tragedy which had occurred. Naga told them shortly that unless and until Alcyone reappeared he himself proposed to take command, and while he was willing to accept their professions of loyalty, it could be satisfactorily proved to him only by the discovery of the body of Alcyone, and the punishment of those who had slain him. The notables of the country assured him of their profound grief and of their thorough co-operation with him in his endeavour to sift the matter to the bottom.

All members who could be proved to belong to the Blue Spear Society were put under arrest, a searching investigation was made, and the existence of a widely extended plot was unearthed. It was discovered that the heads of this illicit organisation had concocted a plan to seize upon the government of the province and massacre the ruling classes; and as a preliminary they had thought it well to remove the new Governor.

But although the existence of the plot was freely admitted, no information could be obtained as to its result; the survivors of the attack declared that they themselves had been mysteriously attacked in turn, not only by the handful of Aryan soldiers, but also by others whom they did not know. So many people separately told this strange story that it seemed as though there must be some foundation for it; but Naga could obtain no satisfaction, though he distinctly acquire

the impression that the people whom he was cross-questioning were speaking the truth as far as they knew it.

In this extremity it occurred to him to make use of the secret sign of the Society of the Crimson Swastika, and although that met with no response among the ruling classes who surrounded him, it quickly brought him recognition from others among the people who, as soon as they knew of his rank within their Society, immediately put their whole organisation at his command. They were able at once to explain the mystery of the failure of the Blue Spear attack. They had themselves received information of it, and it was their members who had intervened and come at the critical moment to the assistance of the Aryan guard. They were, however, unable to throw any light upon the disappearance of the body of Alcyone.

Profound as was his sorrow for his cousin, Naga felt that the business of the state must be carried on. He therefore assumed the office of Governor, and despatched an embassy to Mars with a full report of all that had happened, and an intimation that he held the province on behalf of the King until he should be confirmed or until someone else should be appointed. Then he settled down to the business of administration, but he first of all made it a point to stamp out of existence the Blue Spear Society, and in this he invoked the services of his own men of the Crimson Swastika. He was successful up to a certain point; but he had the impression all the while that something was eluding him, for he frequently came across traces of some other hidden force of far greater power which he was yet unable to identify. He stated this impression quite plainly in the secret meetings of his Society, and its local leaders agreed with him, yet they were unable to solve the mystery, although the surface administration appeared to be most successful, and the affairs of the province moved smoothly and prosperously. This secret uncertainty

caused Naga constant inward anxiety; he felt keenly the responsibility of his position and often longed to be able to discuss it with his old comrades, Herakles and Alcyone, and to advise with them as he would have done in the days gone by.

Matters went on in this way for some months, during which Naga's feeling of irritation increased all the while, for he found himself foiled again and again at various points by some intangible opposition. Finally this incomprehensible but ever recurring difficulty got upon his nerves to such an extent that he called a council of all the heads of the Crimson Swastika of the whole province—a secret meeting to which only those with the highest credentials were admitted. Before them he laid his case and recapitulated his reasons for feeling certain of the existence of some powerful organisation which was entirely unknown to them, although they supposed themselves to have spies in every part of the country, and to be thoroughly well informed as to what was going on. The heads of the organisation maintained that it was quite impossible that such a body could exist without their knowledge; yet they were unable to explain satisfactorily the indications which Naga pointed out to them. He demanded that a more searching investigation should be made, and blamed the leaders for the inefficiency of their arrangements; but they were quite unable to suggest any further steps for the elucidation of the mystery.

Just as they had come to this unsatisfactory conclusion the guard of the door of the chamber came before them in a condition of manifest perturbation, declaring that there was one at the door who gave the sign of the highest division in their order, although every member of that division in the country was already present in the hall. This seemed to imply the serious suggestion that the highest of their secrets were somehow in the hands of an outsider—something which could have happened only by quite incredible treachery.

nitor asked what he should do; but Naga quickly decided nat a brother who held the supreme secrets must at least be dmitted, whatever steps it might be necessary to take afterwards. The doors were consequently thrown open, and a loaked stranger came in. As he advanced up the hall he nade a sign which all present instantly recognised, before which they rose in reverence; and when at last he came before Naga he threw back his hood and showed the face of Alcyone. Naga received him with a shout of incredulous surprise, but as soon as he realised that his cousin really stood before him in the flesh he sprang down from his place and embraced him, introduced him as the true Governor to the rest of the assembly, and then installed him in the President's chair.

Alcyone of course had a story to tell—a very remarkable story. He had been knocked down and stunned in the attack by the Blue Spears, but when the members of the Crimson Swastika, who had in turn been watching the watchers, poured out upon the Blue Spears and overthrew them, he was just recovering sufficiently to make a sign which they instantly recognised. They promptly bore him away from the field into a place of concealment, but while they were doing so he again relapsed into unconsciousness. When he recovered for the second time he found himself being most carefully and respectfully tended, for in the meantime they had discovered his rank in the order from the peculiar form of the seal impressed upon his arm.

It was some time before he recovered perfectly from the blow which he had received, and in the course of that recovery he learnt much from his temporary host about the condition of affairs in the country, and especially about the relations between the various secret societies. He was in the house of a high official of his own Society, and that official was in possession of a great deal of information about the inner workings of the

hostile organisation of the Spear. Alcyone was intens
interested by what he heard of this, and he found his host
be in possession of knowledge by means of which it might
possible for them to pass themselves off as members of
inner circle of the Spear. Alcyone immediately resolve
devote himself to the discovery of the truth about
iniquitous organisation, and it occurred to him that he had
an unexampled opportunity of following the matter up
person in a way that as Governor of the province he could
possibly have done. Officially he was supposed to be dead,
consequently he was free to make use of his knowledge; wh
as as Governor his every movement would have been kn
and he must have made all the most critical investigation
deputy. Though regretting the sorrow that he knew
would cause to Naga, he felt that it might well be for the
interests of his province that he should take advantage o
opportunity that had thus fallen in his way, and that he
his host should disguise themselves thoroughly and endea
to follow up the clues so providentially placed in their h

They carried out this resolve; they succeeded in obta
possession of the innermost secrets of the Spear, and
found that its strength lay in the existence of an inner
which was unknown even to the rank and file of the S
—an inner circle which, while it directed that outer so
also acted upon its own account and struck with une
secrecy and despatch. It cost Alcyone a vast amount o
and trouble to trace all the ramifications of this consp
but eventually he came to know by sight all of its leader
he gathered together against them an overwhelming m
evidence. During all the time that these investigations
in progress he remained closely hidden, his identity absc
unsuspected except by his original host, whom he had
over by his oath of obedience to maintain rigid secrecy.
at last he had all the information that he required a

schemes had fully matured, he came to the headquarters of his own Society with the intention of getting through it into communication with his cousin without as yet revealing himself to the outside public; and, as has been seen, he happened to arrive dramatically in the midst of a specially important meeting.

That same night orders were sent out for the arrest of all the members of that inner circle of the Spear, and in the course of a few days Alcyone and Naga had every one of them safely in their hands. Only when that result was achieved did Alcyone declare himself to the country and take up the reins of government. The accused were brought before the proper courts and the whole story came out, and then for the first time the force which had all the time been thwarting Naga's best endeavours was discovered and exposed. The prisoners were duly brought before the appointed courts and condemned; the tyranny of the evil organisation was broken, and the land had rest from intrigue and conspiracy.

Alcyone and Naga spent many years in carrying on the administration of their province. Through their membership in the Society of the Crimson Swastika they gained the confidence and co-operation of the natives of the country, were able to meet them in intimate relations, and learned to understand their desires and aspirations. Mars, seeing that he had here enthusiastic subordinates, who thoroughly understood their work, wisely left them to do it as they would; and the result was great contentment and prosperity in that far-distant province.

Both the cousins had been betrothed before they left home, and deep had been the sorrow in Manoa at the news of the supposed death of Alcyone; correspondingly great also the rejoicing when it came to be known that the report was false. As soon as the great conspiracy was definitely broken up, and it became certain that the province had entered upon an era

of unexampled peace and prosperity, the Governor and hi assistant arranged that their future wives should journey o to them, and the double wedding was celebrated with gre pomp and much national rejoicing.

As the years rolled by large families grew up arou them, and life went very well with them. Alcyone and Na endeared themselves to all the people in their great provin travelling constantly about it, and obtaining private a detailed information as to the needs of the people through t organisation to which they belonged. On several occasi they paid visits to their relations at Manoa, Naga remaining charge of the province when Alcyone was away, and Alcy doing double work during the absence of Naga; but they w never both away simultaneously, until at the age of si Alcyone obtained from Herakles (who had by that t succeeded his father Mars) leave to retire and spend the re his days in his own country. Five years after his ret Alcyone passed peacefully away, leaving behind him a re of efficient and useful work for his country.

## XV

It would perhaps be fantastic to suppose that the cu adventures of the previous life were the direct cause of and yet there seems to be a certain amount of ground for a supposition. The interest evoked in our hero and cousins for the Turanian race and its allies was certainl to their encounter with the old man, Laxa; and from interest came Alcyone's ready offer to accept that re governorship, and from that in turn the principal work life. On the other hand Laxa's attachment to the Aryan came certainly from the kind intervention of the three for they were, so far as was seen, the only Aryans with he had any pleasant relations. In this fifteenth life w

Laxa [still in the same race, though not in the same branch of it. We find that his love for the Aryan race induces him to take considerable trouble to procure an Aryan husband for his daughter, and from that fact in turn proceeds the possibility of incarnation among his immediate descendants, not only of the three boys who had rescued him, but of a large number of other members of the band of Servers.

Laxa had two sons and a daughter. The sons married in the ordinary way among their compatriots; but for the daughter, to whom he was strongly attached, he was most anxious to procure a husband of the later race. For that reason he declined several eligible offers from countrymen of his own; and when he heard that an Aryan wanderer had attached himself to one of the nomad tribes in his neighbourhood, he made a considerable journey in order to find that tribe, to speak to the wanderer and to offer him sufficient inducements to return with him to his home. This wanderer was our old friend Calyx, and he had fled from the empire of Manoa because in a moment of passion and under great provocation he had slain a man of wealth and standing who had acted oppressively towards him. He was therefore in the position of an adventurer, and was quite glad to meet with a reasonable offer of work with some sort of home attached to it. So when Laxa came in his way, seemed to take a violent fancy to him, and offered him an opportunity for settling himself, he readily accepted it. When, after a long journey, Laxa brought him back to his own tribe, he introduced him to his daughter Clio, a passable and pleasant young lady; and after they had known one another for a short time he calmly unfolded to Calyx his plan that the latter should marry his daughter and succeed in due course to the chieftainship of the tribe, for Clio was his eldest child, and at his death the headship would by their custom pass to her and to her husband rather than to his sons, Myna and Capri.

The tribe was one of the largest and wealthiest in all that part of Asia, so the offer was distinctly a good one, and Calyx had no hesitation in accepting it, if Clio could be induced to consent. It was speedily found that she had no objection to make to her father's plan, and in this way the matter was settled. The three sons of that marriage were Mars, Mizar and Herakles, while Alcyone was the granddaughter of Laxa through his son Myna. Mizar, the second son of Calyx and Clio, married his cousin Mercury, who was another granddaughter of Laxa, and their eldest son was Naga; so that in this way the three boys who had helped him in Manoa seven hundred years before were among his immediate descendants. On the other hand the three who had taken so keen an interest in the Turanian race in that previous life now found themselves in positions of power and authority in one of its branches. One cannot insist upon any direct connection, but the juxtaposition is decidedly suggestive.

For the three boys and for all those who had previously been born in Manoa the life was curiously different, for the tribe was nomadic in a certain stately way. It owned enormous numbers of goats and mountain sheep, and it wandered about a somewhat barren but not uninteresting country, encamping for a year, or sometimes for two or three years, in a certain spot, sowing its crops and reaping its harvest, and then moving on to some other sphere of activity. Though to this extent nomadic, the people are by no means to be thought as uncivilised, for they distinctly possessed artistic talent along certain lines. There was nothing in the way of painting or sculpture; but they had considerable proficiency in wood-carving, although wood was a rare commodity with them. They were clever workers in metal, and they understood very well the jeweller's art. There were beautiful patterns also in their curtains and carpets, and they had a fine sense of harmony in colour.

There is not much to be said as to the childhood of our heroine. She was strongly attached to her mother Gem, and even more closely to her younger sister Mercury. They grew up almost entirely in the open air, and learnt to ride almost as soon as to walk. There was comparatively little in the way of education as we think of it now, though the children were taught the arts of spinning and weaving, and all such craft as was of use in their wandering life. As soon as Alcyone grew up she was married to the heir apparent, Mars, somewhat to the envy of her companions, and found herself in charge of one of the finest tents of the tribe. Even though, as has been said, they usually stayed in the same place for twelve months, and not infrequently for two or three years, they never built permanent houses, but always occupied their tents—which, however, were roomy and comfortably arranged.

The tent of Mars was a large square erection, stretched upon nine heavy wooden pillars. Instead of canvas a fabric woven of dark brown goats' hair was stretched over this, and the big tent was divided down the middle by a curtain. On one side of this curtain was the living-room, and on the other were kept the special horses of the family—not the draught animals, but highly-bred creatures which were used for riding —animals of remarkable spirit and intelligence, who were regarded with the greatest affection, and treated entirely as members of the family. In that half of the big tent which might be described as the living-room a low wooden seat or sofa was erected, making three sides of a square, but leaving the open side towards the door of the tent. This sort of divan was covered with cloth of tasteful colours, upon which were piled many cushions of more brilliant hue. The ground was covered with carpets of beautiful design, and cloths and weapons were hung from the pillars of the tent. The general effect was much more roomy and comfortable than might be expected, and the arrangements were well adapted to suit

changes of temperature and climate. The sides of th could be raised or lowered at will, and ventilation was se by a space left under what might be called the eaves. culinary and other household work was done either i open air, or in other smaller tents standing behind the one, and the numerous attendants were accommodat similar erections.

In a home of this sort Mars and Alcyone lived thei very happily and brought up a family of eight children, Mizar and Mercury carried on a similar establishment away, so that as usual all their children were broug together. Among these children we find many name known and greatly honoured through many lives, as seen by reference to the accompanying chart. It will ho be noticed that this is to some extent an intermedi carnation and that only those characters are presen would normally take an interval of seven hundred or less.

Mars ruled his tribe, as ever, well and wisel Alcyone's life was a placid and happy one. Though he consisted largely of superintending the spinning and w and the household duties, it was by no means confined for she constantly discussed with her husband the af the tribe, and accompanied him on long rides over the and somewhat barren country. The people were not vegetarian, for they certainly ate goats' flesh dri smoked. In addition to this their staple food was che bread, although they ate a good deal of fruit when the get it. The religion of these people was not very pr or well defined. It may be described as animistic for they unquestionably deified some of the powers of but they also offered what practically amounted to wo their ancestors. This uneventful life ended at wha Alcyone the comparatively early age of sixty-one.

## XVI

Our hero's destiny here brings him into the midst of another of those spacious easy-going civilisations that were so common in the world before the modern spirit introduced its uncomfortable doctrine of the necessity for living always at high pressure. Though we find him now at the antipodes, he is in the same sub-race as in Ireland in the thirteenth life, and the conditions have much in common. The climate is much better, so that the settlements are no longer confined to the sunny sides of the hills. Crops are far larger and fruit is more plentiful, and life generally is easier in all respects. But the race displays its traditional characteristics, its love for the open air, its realisation of the proximity of the unseen world, its sun-worship, and its distaste for temples made with hands.

The men of this fifth sub-race had entered the country only a few centuries before, dispossessing tribes who were apparently a mixture of Turanian and Lemurian stock. These aborigines had offered no serious resistance to the invaders, but had retired to the hills and the less accessible parts of the country, where they still existed in large numbers. There was little intercourse between the two races, except that in various places small groups of the Turanians abandoned their unfriendly attitude and came and made settlements in the immediate neighbourhood of the white men, for whom they were usually willing to work when required. The untamed part of this earlier race was regarded with horror and aversion, chiefly because of the peculiarly objectionable form of their religion, which eventually led to their complete subjugation, as will be seen later.

Almost all our characters are present in this life, most of them of course among the superior race, but a few among the Turano-Lemurians. The ruler of the country was Viraj, and according to the custom of this branch of the race the King

was also *ipso facto* the head of the Church, that is to say, the High Priest. Viraj, however, was a strong and somewhat stern ruler, who had a great genius for administration. He was little attracted to the priestly side of his work, although he performed such duties as had to be done with a sharp military brevity which was impressive in its way. His eldest son Surya was from an early age drawn much more to the priestly than to the kingly side of the royal office, and this characteristic was so marked that as soon as he came of age Viraj turned over to him all that part of the work, in order that he himself might plunge with renewed ardour into the organisation of his country.

Surya married Alcyone, who appeared this time in female body as the daughter of the younger brother of King Viraj. She had a most intense reverence and affection for her husband, and shared with him his devotion to the priestly side of his office. Though Surya was the heir-apparent many of the duties that would naturally have fallen to him were left to his younger brother Leo, in order that he might be able to devote all his time to a re-organisation of the priesthood and its methods. His first children were the twin boys Mars and Mercury; and as soon as these twins began to be able to express their preferences it was manifest that they were respectively incarnations of the two sides of the royal office; for Mars seemed to care comparatively little for the temple ceremonies, while he manifested the most intense interest in the administrative work of his grandfather. Although the affection between the twin brothers was most touching, they differed entirely on this point; for Mercury's devotion was all to the temple services, which he constantly attended with his mother. Even already Viraj and Surya had decided that if they both lived long enough the crown should pass from grandfather to grandson Mars, leaving Surya to devote himself to the work which he loved, and Mercury

inherit his high position in due course, thereby establishing a separation between the kingly and priestly offices.

As years rolled on Alcyone's family rapidly increased, all its members being characters well known to us. It was one of her greatest pleasures to dream over their future, imagining for them all sorts of distinguished destinies. Some of her dreams seem to have been actual previsions; and her husband Surya, who used to listen to her with an indulgent smile, was on one occasion at least greatly impressed by one of her visions—so much so that he took the words out of her mouth and spoke himself as though inspired:

"You and I, my wife, and these flowers of our tree, have a wondrous destiny before us. As you follow me now, so shall you and they follow me in that glorious future. Some of these who now call you mother shall pass in advance of you, and shall be my more immediate helpers in the work which I have to do. And when your share in that work comes, others of these your children shall stand round you as helpers and disciples. So the members of this our family shall not be separated as so often happens; again and again shall they be born together, so that it becomes a permanent family whose members shall meet in fraternal affection through the ages that are yet to come."

So when Viraj was gathered to his fathers it was Mars, not Surya, who was proclaimed King in his stead; and it was not long after he came to the throne before it was found necessary to take further control of that part of the island inhabited by the Turano-Lemurians. These latter had an obscene form of religion which, among other unpleasantness, involved occasional human sacrifices—usually sacrifices of especially beautiful children. These were sometimes selected from among their own families, but more frequently one of their tribes made a raid upon another in the hope of finding suitable victims. On one occasion, however, it was decided by the priests of this

unpleasant form of worship that an unusually choice sacrifi was required, because an unknown infectious disease h broken out among their people. So the priests met in concla and decided that, as ordinary methods had proved ineffectu in turning aside the wrath of their deities, a white child sho be captured and sacrificed.

Their only hope of obtaining such a prize was throu some of those of their tribe who were in close touch with ruling race. There had been a certain amount of int marriage between the races, although this was discouraged the authorities, and it was from some of these mulatto fami that the most powerful and the most scheming of the pri were drawn. Among them were found just at this pe two with whom we are acquainted, Lacey and Tripos.

Aided by a woman named Cancer, they resolved to s a child from the white settlements, and after much lurk and watching they contrived to carry off Phra, one of grandsons of Surya and Alcyone. It was some little before he was missed, and still longer before his relat suspected what had happened; but as soon as the t was realised the boy's father, Naga, hurriedly got toge a few friends and retainers, and started out in pur As they knew nothing of the secret hiding-places of aborigines they would probably have failed in their quest for the aid given to them by some others of the mulattos were thoroughly well-disposed towards the white race. Ass by these, Naga and his party were able to overtake the ab ors and rescue the child before the tribe could be c together for the sacrifice. They made prisoners of the people we have mentioned, and brought them before Mars, who promptly had them executed, and further issued an edict that the interior portion of the country s be brought directly under his rule, and that sacrifices sorts should be entirely suppressed. This was done, b

aborigines regretted their sanguinary faith, and were by no means well-disposed towards the new regime.

This was on the whole a quiet and uneventful life, passed in a pleasant land and among an amiable people. They were not by any means unlike those of their race whom we have already described as living in Ireland a few centuries before. They were good farmers and bold seamen, hospitable and affectionate, showing a great reverence for old age. The great men among them were rather orators and poets than fighters; and a certain amount of excellence along these lines was expected from the leaders of the people, as all judgments, sermons and public speeches of any sort on great occasions were invariably delivered in extemporaneous verse. They were clever builders, weavers and dyers; and their wood-carving was remarkably good, intricate and detailed. The life was on the whole a happy and simple one, with no striking events, and at the end of it Alcyone passed peacefully away at the advanced age of eighty-eight.

(*To be continued*)

# THE LIFE SIDE OF ASTROLOGY

### THREE STUDIES IN SPIRITUAL ALCHEMY

By LEO FRENCH

*(Continued from p. 96)*

## II

## SOME STRENGTHENING OPERATIONS AND PROCESSE

**Take fever and make it force.**
**Take desire and make it purpose.**
—MABEL COLLINS

FORCE and resilience are equally necessary qualities, in slow but sure perfecting of the armour and wea machinery and engines of warfare: for if these be not s and obedient, if any be "ill-tempered," others fail of true and full purpose. On the makers not users thereof the karma of responsibility.

Wisdom and courage are equal "indispensables" i alchemical campaigns.

Lacking discrimination, one opportunity after an will forfeit its golden wealth and "come to dust," the of neglect.

Wisdom must direct the aim, while courage whi "now," to the warrior, thus does the psychological m make its mark in the sands of time as one of those mo

eternal wherein [1] "the soul declares itself . . . by its fruit, the thing it does".

But wisdom must be sought and summoned, served and followed, ere she discovers her treasures. The pursuit of wisdom gives that rapture which in itself justifies a thousand defeats while each failure realised as such plants an acorn in to-morrow's forest. Determination and sincerity prove invincible partners in the innumerable complex processes and painful operations necessary if defeat is to be transmuted into victory, and failure made the stepping-stone to success! Here, indomitability is the word of power, and the only word, at this stage: for when the seeker after wisdom receives his first induction—a series of practical object-lessons grounded on personal experience of folly's quicksands and cul-de-sacs, it needs a stout heart to "get up and begin again," knowing that sinking is a property of all sands of time, and that space itself is limitation and bondage to a spirit imprisoned, yet realising itself as "unborn, undying" before its wings are fledged.

Before strength can be incorporated into any fabric as a permanent quality, certain weaknesses must be eliminated and exterminated. Weaknesses "demonstrate" in various forms, and disguise themselves with specious cunning. In the realms of poverty and super-abundance, both, weakness functions, with equally destructive, disintegrative and decadent results and influences.

The weakness of certain human organisms consists in a constitutional (well-nigh "conscientious"!) objection to the pruning-knife, as cruel, unnecessary, ruthless, etc.; while others fear to enrich their soil of experience lest by any kind of direct earth contact defilement should ensue—these, while continually aspiring heavenward, praying for, and expecting, blessings innumerable because of their self-imagined

[1] R. Browning. From *By the Fire-side*.

purity and devotion, yet find themselves withering at the root because there is not sufficient soil beneath, nor rich enough for them to strike downward into Mother Earth, and obtain that nourishment which is impossible without direct contact. Here wisdom enters, and teaches those not too "wise" to learn, that those who will not use the pruning knife will not survive the period of logical impoverishment consequent on all triumphs of sentiment over science, while the refusal of earth-experiences *during the period of earth-germination*, results in the starvation of that human soul which is the "intermediary" deputed as messenger-learner in the schools of those lesser mysteries whose lessons must be learned, and ordeals undergone, before the candidate obtains admission into the greater mysteries.

Painful to poignancy, these personal "realisations by proof positive" that myopia and "telescopia" are equally frustrating diseases, when wholeness of Light alone can redeem any "body" out of the sphere of darkness into the marvellous light of a life illuminated by wisdom, however small and dim the preliminary perception thereof, to one still partially blinded by that earth-blindness, ever the first reaction when ignorance receives its first intimation of its true condition.

Here another paradox awaits the learner—the necessity of realising falsity, ere truth can be perceived, and of the interaction and inter-dependence between the processes of the extermination of weakness and substitution of strength, in any realm of consciousness.

Self-analysis must be performed and practised continuously by the learner, at this period of evolutionary progress on the path of wisdom. Fear of calling things and states by their true names is a terrible deterrent because it involves the learner in needless delays, entangling him in webs of illusion and snares of delusion. Here enters what Synesius well describes as "a false imagination, which it is requisite

destroy, as well as to banish all influxions from without, before the understanding spirit can superinduce Divinity ".

Mercury—the " light " of reason, is the thinker, the consciously discriminating and selecting mind, who calls to his aid Saturn, the builder, master of solidity, thoroughness, and depth of content in the mental world, and Mars, lord of courage and that virile force without which all alchemical experiments are worthless, because ineffective. Mars and Saturn as engineer and builder, path-finder and road-maker respectively, the forger and the stabiliser, melting the stubborn substances, hardening-off and " cooling " the most refractory "hot stuff "—these two, when in collaboration, perform one "miracle" after another, in the spiritual-alchemical realms of correspondences, nor without their aid can aught be wrought that is wrought and shaped according to its predestined image and form, by Jupiter the artificer. Even the hammer of Thor will produce naught save mere meaningless lumps of matter, detached from the parent substance for no apparent purpose, unless Mars and Saturn prepare the matter, bringing it to a state of sufficient mental conformity and intelligence to respond to the formative expressive direction-urge of the architectural mind. That which is either rigid or invertebrate is equally impossible as manipulable material for æsthetic expression. Metals too hot or over cool inhibit equally obedience to the master-hand, be it never so cunning and skilful.

The applicability of these states and stages of matter as medium of consciousness, the existence of matter for the sake of spirit, with mind as craftsman, artist, architect and arbitrator with regard to the place and purpose in the life-plan, leaps to the eye of any student to whom either spiritual alchemy or the use of the correspondences appeals. Strengthening processes are as various, infinitely graduated and individually designed, as those for whose progressive perfectioning

they were devised. What strengthens one organism, "braces" one system, weakens and depletes another. "The weakest goes to the wall," not because it is the best place for it, but because Mars and Saturn have failed in their bit of the plan, temporarily; for if Mars as strong man and Saturn as constructive builder and "reservist" had performed their work perfectly, strength would protect weakness, and tyranny be banished as unfit survivor of jungledom. In the words of an old master-alchemist.

> **And all this because they knew not the verity**
> **Of altitude, latitude, and of profundity.**[1]

It is just this science of discrimination (which includes art because imagination and sympathy are indispensable requisites) that distinguishes those who are ready for the alchemical life from those who are still in the undifferentiated and chaotic mental state wherein such studies and experiments are not yet possible. For the native is not ready to operate. Operations performed under these conditions prove not only worthless, but harmful to the operator and those in his vicinity, for "unwise" action on any plane is "unkind," while the reverse is also true, so closely allied are love and wisdom that neither can exist without the other, save in a rudimentary or artificially isolated state. Love and wisdom, as co-actions, produce those potent and beneficial results described as white magic, the power aspect of occultism (Black Magic is the offspring of wisdom and power, with Love banished).

The work of Uranus as cosmic-power energiser, and Neptune, Love's quintessential universal re-solvent, may be compared to that of specialisation and final perfection within the realm of establishment of harmony and balance, the final adjustment of the human organism so that nor

[1] Geber.

response may be given to those overtones of power and vision which prove the human spirit now ready to depart elsewhere —to some sphere where their " super "-human and " super "-normal faculties, so far as earth is concerned, will find due and normal scope, falling into the plan, and not " gauged " to a different line of progress, and thus upsetting the other passengers, which would be the result were fully pledged Uranians and Neptunians to direct the sublunary affairs of our Planet, at its present " juncture " in evolution !

Strengthening processes will include electric and magnetic treatment, as culminating " courses " in the cosmic and individual Healing Plan, but were they injudiciously or too lavishly introduced and applied, death, rather than life renewal, would result. This must never be forgotten when practising practical-spiritual and Planetary-Alchemy, with the self or others, equally—knowledge of the possibilities of the material must accompany all experimental treatment, or "work in the dark " with its train of dark consequences must and will result.

*Within the solar sphere.* The position of Sun in Sign and House and each solar aspect will be found the spiritual possibilities, the kind and quality of the spirit, the suitable and unsuitable tests and trials, applications, etc. The spiritual heights and depths to which the Native can ascend and descend, without that " maiming " which proclaims that unsuitable or excessive strain.

*Within the lunar sphere.* The temperamental and psycho-physiological instrumental possessions and privations will appear. The mortal instrument partakes of that frailty of mortal nature, which must be realised and correctly estimated, with regard to all demands made on the part of the ego or on its behalf by any of the Planetary selves. For if more is demanded than the instrument, however willing, can perform, irretrievable consequences, here again, are but the inevitable result of

discriminatory error on the part of the student or those to whom he looks for instruction at certain stages of alchemical proceedings.

*To Mercury* is relegated the "reasoning-out" aspect of each process. If the Mercurian self, the thinker, be dissatisfied or "led astray, no experiment will effect its intended result and the time and force wasted—hence the importance of cultivating response to true reason as distinguished from mechanical unenlightened "chop-logic"—produced by the action of Mars and Saturn "on their own"—invading and usurping the mental sphere, without the company of angels, *i.e.*, Mercury, Venus and Jupiter, without whose aid mental counsels are ever darkened and baffled, obscured and enfeebled or the war-dogs of Mars let loose to "berseker" the human realm! To Venus and Jupiter are committed those decisions in matters of taste, those arbitrations on all doubtful and vexed questions, which constitute, in themselves, the most vital and delicate issues, and are significant of ultimate results as "success" or "failure" in the realm of creative alchemy. Venus must colour the life-picture, with her pure, rich harmonious "tincturations", full of lustre and radiance, "dyed in the ardours of the atmosphere" of Love, whose quintessence assures that "taste" which crowns the whole with Beauty's aureole.

*Jupiter* must "inform" all with perfect architectural expression, and that masterly adaptation of means to ends, and materials to the artificer's inner purpose, which distinguishes masterly from mediocre work in all worlds.

*Saturn* is responsible for those "depths" which the gods approve, and for accuracy, without which divine quality, all the rest is nothing worth, for one inaccuracy falsifies the whole. In the realm of Planetary correspondences, concord no less than unity, must prevail: each part must be fitly joined together, otherwise harmony cannot result.

Every life is a song of degrees. Only an ignoramus confuses an epic with a lyric poem, and complains of the former that it is not lyrical, and of the latter that it is not sustained. Quicksilver and lead—each must be transmuted into gold: but the processes necessary for lead would murder Mercury.

So and in no other way is it in the world of human spirits.

**The "Christ" in each, raises each from the dead, according to its own gospel of alchemy.**

Leo French

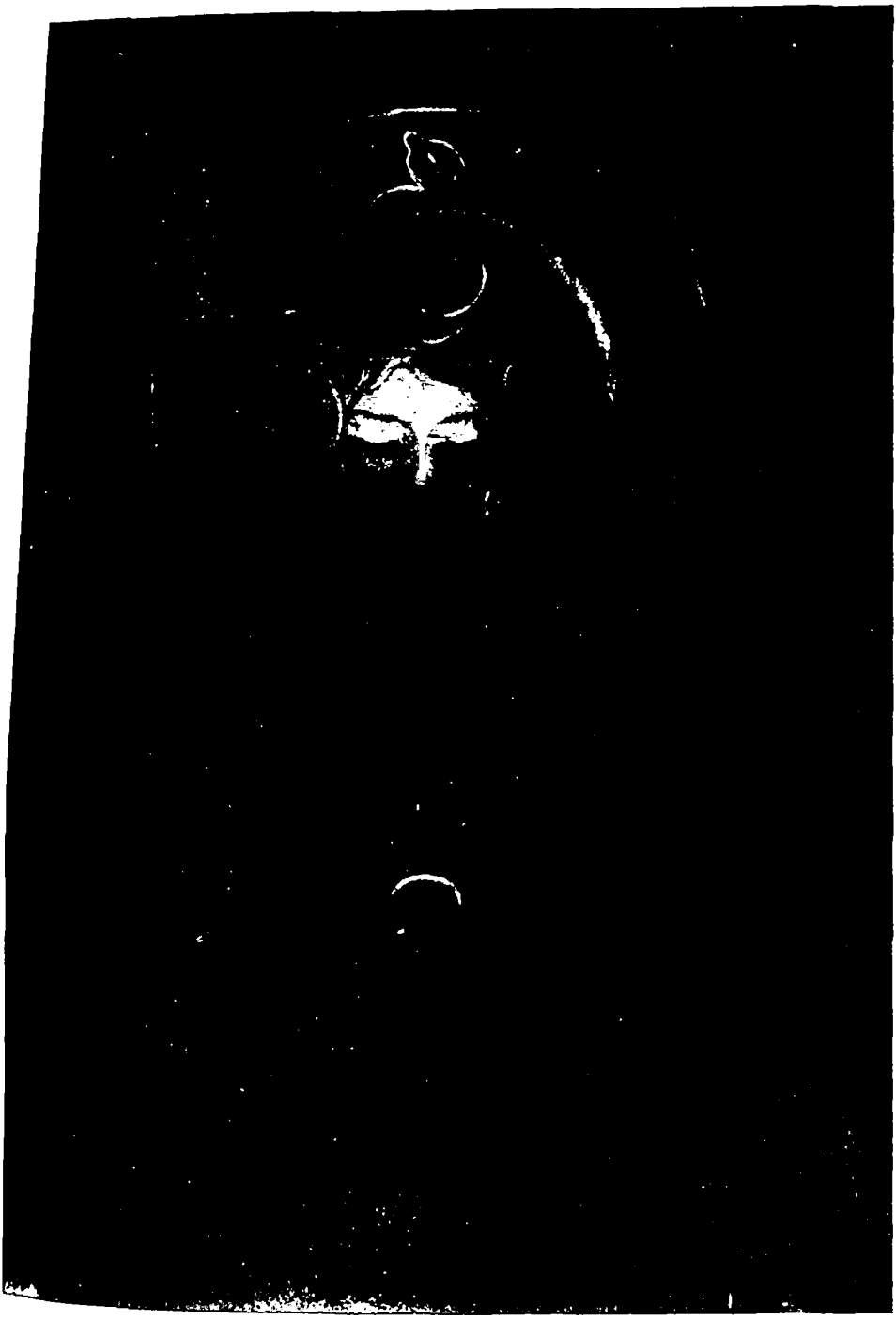
(*To be continued*)

# THE ART SECTION

## OUR ILLUSTRATION

CHANḌRASEKHARA, by Promode Kumar Chatterje original in water-colours on paper 15″ by 10,″ in tion of Adyar Museum, Madras.

*Chanḍra* (the moon), *sekhara* (the forehead), is the Hinḍū deity, Shiva, in which He is depicted of Yogīs, who, while in the fullness of young life capacities of sense-enjoyment, imposes the will of its physical instruments. When by asceticism (as the thin but tense body) mastery of the lower de has been reached, danger and death (figured in the skull-necklace) have lost their terror and may ornaments; and steady self-illumination takes the flickering lights of external knowledge. This is higher aspect as the destroyer of sensuality, ignorance. The figure, portrayed with almost mir by the artist, conveys a sense of immense spir The unutterable calm of the beautiful young face laxity or sleep, but of an inner awakening in the the end and reward of unremitting effort towa mastery. In this conception Shiva is the pattern humanity, a conception which rises naturally out Hinḍū view that the universe is the embodiment Life under various degrees of self-limitation. By the outward-leading instruments of the inner sp at the centre of every being, and by aspiration centre, freedom and illumination may be attai human rise to its true status as the divine.



CHANDRASEKHARA



# SCRIABINE

## A THEOSOPHIST MASTER MUSICIAN

By MARGARET E. COUSINS, B.MUS.

THE Lords of Destiny chose a Russian woman, H. P. Blavatsky, to create a new world of philosophic thought in Western civilisation, to re-state the ancient and eternal Theosophy in modern times and spiritually to link India and the West. The same Lords chose a Russian man, Sacha Scriabine, to create a new world of musical expression evolved from the older system of Europe, to demonstrate in music the psychological state of mankind's development as taught by Theosophy, and to unite India and the West in music. Blavatsky was the founder of the Theosophical Society and embodied her teachings in *The Secret Doctrine*, Scriabine was her avowed disciple and derived the inspiration for his greatest music from this Theosophical classic. A study of the life and compositions of this colossal genius proves him to be the greatest creative artist in the Theosophical Society, and yet, though acclaimed by non-Theosophists, he is a prophet almost without honour in his own Theosophical country.

Heredity played a large part in Scriabine's vehicles; he received his aristocratic elegance and grace from the Russian nobility of which he was a scion; his love of music and his pianistic skill from his mother who was herself a gold medallist of the St. Petersburg Conservatoire; and his taste for the Oriental and for philosophy from his father. His mother died

when he was two years old and his father, having become th Russian diplomatist in Constantinople, saw him only rarel He was brought up with the utmost love and care b his paternal grandmother and aunt in Moscow. He show himself a child of creative genius from his earliest m ments and evinced a special love for the piano. The devoted women gave him every freedom to develop on h own lines in an atmosphere of the greatest refinement a sweetness. It left its mark on his character; all through life he abhorred the graceless and uncouth, and was shock and grieved by any manifestation of vulgarity or obtrus manners. He began his regular schooling at a milit cadet school when he was ten combining his studies in it w piano and composition lessons at the Moscow conservato He was very delicate in health, and this procured him m dispensations from the rigours of the military training tho leaving him a precision and order which distinguished all later life and work. His gift of improvisation marked out from the first as unusually brilliant. He outstripped his classmates in ordinary subjects as well as in piano-play He became the pupil of Safonov having Rachmaninoff a fellow-pupil. After a brilliant career at the Conserva crowned with the gold medal for piano-playing, similar to which his mother had won twenty years before, he set ou an extensive tour as a concert piano virtuoso, introduced t public by the publisher W. P. Beliaev, who had been of the first to divine signs of greatness in Scriabine's compositions and super-excellence in his playing. It during this year that a French writer described him as exquisite nature equally great as composer and pianis enlightened philosopher, all nerve and a holy flame"—this he was only twenty-eight. He married in 1897 a gifted p who devoted her life, even after he had left her eight later, to popularising his compositions. For five yea

cted as Professor at the Moscow Conservatoire and later kept himself and family by the proceeds of his published music and by concert tours as a virtuoso pianist. He travelled in Switzerland, Italy, France, Belgium, living for short periods in each. One disastrous journey he took to America where Mrs. Grundy spoilt his success because of his being accompanied by her whom he had recognised to be his soul mate, and who proved herself so between then and his death. One visit he paid to England in 1914 to conduct his *Prometheus*. In 1905 he first came into touch with Theosophy which he read omnivorously and from which he derived inspiration for all his subsequent music. He travelled from 1905-10, after which he settled down in Russia devoting himself to concert appearances and the production of his compositions, and the preliminaries of his goal in life, the Mystery. But the war intervened, and he turned his attention to giving concerts for the relief of the suffering. After one of these he developed blood-poisoning which carried him off after a week's illness.

Three names stand out as representing the forces working for freedom which are permeating modern music—Debussy, Scriabine and Schoneberg. As the last-named has become known only since I came to India and it is impossible to hear his music here, I am not at present competent to deal with what seems to be his utter iconoclasticism. Debussy has given us back the Pipes of Pan in his clairaudience of the music of Nature. He was brave enough to hark back to the Greeks first with his delightful use of the pentatonic scale. The strength he gained from the omission of the leading note led to his incorporation into his system of tonality and harmony of the full six-toned scale, C,D,E,F sharp, G sharp, A sharp, C. But though he rejoiced in the extension of musical material which this gave him and in the expansion of consciousness which he could express through it, he never strayed far or long from the major and minor scales. The established tonalities

remained his father and mother to whom he brought his new discoveries. He increased, he enriched, he added to the territories of the empire of music, but he did not find the New World of musical material.

Scriabine was the modern Columbus who set sail on an uncharted ocean of sound after he had navigated all the known seas and shown himself a worthy captain of his craft. The first half of his creative period was devoted to his own interpretation of the existent major and minor modes, and of the current harmonic system. This he did predominantly in piano compositions and under the influence to a considerable extent of the creations of Chopin and Liszt. But from Opus 25 he started moving away from the old moorings, and as composition after composition flowed from his pen he slid by sheer unexpected evolutionary drift from one uncharted sea of tonality to another until in one of his final works there is not a major common chord to be found. He was no red-hot iconoclast, yet he has been by himself alone a liberator of Western music from its overworked tonal system, and its consequent harmonies. His Will was so collossal that he was able to close his mind off from all the Western thought forms, all the conventions, all the traditions of the music in which he had been merged, and which filled the astral and mental thought-world around him. His was the titanic force which was able literally to build up a tone-world entirely his own. He thought, heard, created entirely in terms of the following sequence of notes for his *Prometheus*, for instance C, D, E, F sharp, A, B flat, C. And why did he choose this particular series? Because the chord on which he worked it (C, F sharp, B flat, E, A, D) proceeded entirely by fourths and was so synthetic that it contained every form of triad major, minor, augmented and diminished. Later he experimented with D flat instead of D natural in the above sequence and finally added still further E flat instead of E natural

change which brought him back within hailing distance again of the minor tonality (in actual sound though not in theory), to the minor scale from which he had seemed to have emancipated himself. He had made his voyage round the tone world and found himself like the serpent swallowing his own tail. In his incorporation of the augmented fourth (F sharp) in his tonal systems he had swung right into the system of Indian music which is based on 72 fundamental scales of which 36 have the augmented instead of the perfect fourth. By these unaccustomed sound sequences he created a music so new that its effect on Western musicians was as if they were listening to a new foreign language. Many are repelled by it, some are impatient with it, others who either intuitionally or intellectually follow the evolutionary process of the Master set to work patiently to learn the sounds of his new language, free their minds from prejudice, train their eyes to read, their ears to hear, and end by rejoicing in the expansion of musical consciousness that becomes their reward.

Scriabine's line of development in the harmonic use of his material is also striking. His early compositions show him as a dualist; in them a beautiful and lengthy melody has predominance and is served by an entirely subsidiary though always harmonic accompaniment of the ground-bass variety. As his experience grows, his harmonising arises from a contrapuntal harmony of a second melody to such an extent that harmony and melody are wedded as one, neither harmony nor melody exists independently of the other. Appropriately enough is this the case specially in the *Poem of Ecstasy*. In his latest development his melodies all become shortened until they are more like evocative *mantrams* than *bel canto*. The eight themes of this kind in the *Poem of Ecstasy* are like the eight arms of Shiva and of Sarasvaṭī and represent the creative energy which is the theme of the Poem. Scriabine effects the Divine Marriage in his union of melody and

harmony; so unified do they become that they are as it were one equally-halved being, even as the inspiring Siva-Pārvatī temple image in the Indian sculpture of the tenth century. To a unity also did he evolve the architectural form of all his compositions.

The word which gives the key to this great genius' whole work, aim and life is "synthesis". He was born with a passion for achieving Unity. He dreamt of securing a world-unity through Art, the eternal bond of all peoples and races. In his very first symphony written in 1900 he attempted to embody his ideas of universal—social, religious and philosophical—unity. He was an idealist who "was possessed by a tumultuous longing for the complete spiritual transformation of the world".[1] He was no "art for art's sake" artist—he was a red-hot propagandist of a gospel by which the world would be saved. He dreamed ever of a synthesis of all arts, philosophy and religion. As life went on he became more and more self-confident of himself as the prophet, priest and producer of a new Mystery which should redeem the world. His spiritual growth led him to study many philosophical systems, but none satisfied him as did the revelation of his fellow-countrywoman, H. P. Blavatsky. He became acquainted with her writings and with Theosophists in 1905 while living in Switzerland. He immediately became an ardent Theosophist and found his springs of inspiration in Theosophy from that day till his death in 1914. He pored over *The Secret Doctrine* and it is not too much to say that he set it to music. It synthetic grasp of life's details satisfied his own interior an evolved nature. Its revelations of the correspondences of th planes of nature fascinated and thrilled him, and led him late to experiments with colours and perfumes equated with h music texture. He had the temperament and vision of th mystic; the science, powers and qualities of the occultist; th

[1] *Scriabine*, by Alfred Swan.

belief in ritualism and ceremonial of a priest; and the skill in beauty of an artist—poet, painter, musician, eurhythmist, sculptor, architect all in one.

A review of Scriabine's subjects alone is proof of the mystical character of his mind: Tragic Poems, Satanic Poems, the Divine Poem (his 3rd Symphony), the Poem of Ecstasy, the Poem of Fire and the Initial Act of the Mystery. The *Poem of Ecstasy*, written three years after he had absorbed Theosophy, was a Western manifestation of the Play of Brahm. It represents the joy of unrestrained activity by the Spirit in its creation of worlds. At one time the composer had written in his diary "I am transported with the gladness that is in me. If the world could only partake of an atom of the joy that is mine, the world would suffocate in bliss." His genius later demanded that he should portray the whole process of Involution, Materialisation and Evolution. No other musician has essayed such vast projects, such linking of philosophic concepts to music. In the Poem he includes the functions of Priest, Prophet and Artist, and even that did not find the limit for his titanic aspiration. All his forces were bent to the expression of *The Mystery*, the mystical act of the union of Spirit and Matter in which "all the finest creative powers of the race heretofore dismembered in the different branches of art would be united". His dream was that there were to be 2,000 performers in it and no listeners or spectators. Each was to feel himself and herself a co-celebrant in a reflection of a cosmic ritual.

Was it any wonder that the gods cried a halt to such anticipations of accomplishments reserved only for the sixth and seventh sub-races at the earliest, probably only for the latter, of which Russia is to be a nucleus and of which Scriabine shows forth as a forerunner, a John the Baptist? The spirits of fire, of fever, silenced his expression, symbolically starting their ravages on his lip from which the poison

of the malignant boil spread to his whole face, and agony and repulsion, which must have entered his very soul, bore him in whirling haste into the mystery of the silence of Death.

The amount of creative work accomplished by Scriabine in addition to his professorial duties and piano-concert tours could not have been achieved in the space of fifteen years had it not been for the qualities of a trained occultist that he possessed both by Kārmic heredity and daily training.

Clear thought, clear expression, both in musical phraseology and in musical caligraphy, notable neatness and meticulous order, intense power of concentration which amounted to Yoga and gave forth its fruits, a fourth-dimensional sense of time which caused him to speak of the future as the accomplished present, an ever-growing attention to the laws of magnetic continence and occult silence, and an indomitable will coupled with a dynamic energy marked this old soul. One must read his biographies to find the instances of all these qualities. He was a medium for the repulsive as well as the attractive. Several of his Sonatas are notorious for their demoniacal character. So evocative are they of evil influences that he avoided playing them himself.

Russia is undoubtedly the bridge between the Eastern and Western cultures and it is interesting to note the fascination which India had for the great Russian musician. From the time of his introduction to Theosophy and Theosophists in Switzerland in 1905 Scriabine turned towards India. It became the goal of all his secret aspiration as the only country holy enough for the setting of his Mystery. He read omnivorously all the available literature of India and experienced a keen delight in finding the resemblances between his own philosophy and that of the East. It was during his very much appreciated tour in England that another of the strange links was formed by him with India. He had originally looked on Switzerland as the ideal country for the Mystery but it was ousted

his dreams of India. While in England he was filled with the desire to visit India and especially to see Adyar. While there he even bought a tropical hat and consulted practical men about the cost of building a temple in India where the mysterious service of his contemplated Mystery might be enacted. During the visit he was so much impressed with England that he spoke of her in terms of the highest admiration, placing her in the vanguard of humanity on account of her moral worth and high type of civilisation. He rejoiced over the growing friendship between her and Russia, and in his thoughts even bestowed on her the loftiest distinction of which he was capable: "After India," he said, "England was the most suitable place for the service of the Mystery." His musical link with India is very pronounced in that his later works are all composed in *melakarṭas* (scales) used by the India Ṛṣhi-musicians to convey the very same spiritual atmosphere as Scriabine sought to convey. Take for instance the scale of the *Prometheus*. It is the same as *Vachaspaṭṭya*, meaning the Mother Substance of Sound, the basis of manifestation. Scriabine by his own studies, meditation and genius had evolved the same series of sounds through the extension of the use of the higher notes of the natural harmonics of any sound, and he believed it the true gamut of the sound basis of creation! His use of mānṭric musical phrases, of conflicting rhythms, of doubled or tripled tempo at the end of movements is very closely related to Indian music. Finally his belief in the correspondences of the arts—as in his attempt to accompany his music with colours, and his ideal of creating one unified Art-form containing all the arts, is exactly in accord with the teachings on artistic creation contained in the *Vishṇuḍharmoṭṭaram*, a seventh century Samskṛt treatise on the art of painting.

Knowing how much this great Fellow of the Theosophical Society had longed to come to Adyar it was a special privilege

of the writer to be the first reverently to play his compositions in the Society's Headquarters and in Madras City a year after his lamented death and now his inspiring and spiritual creations through the pianola reproduced from his very own playing are becoming familiar in India. "He being dead, yet speaketh."

While India is still far from being artistically ready for the realisation of his universal dreams it has strangely enough, in view of the above, fallen to the lot of an English Theosophist, John Foulds, to come nearer than anyone else to giving demonstration of some part of the details which Scriabine had visualised. *The World Requiem* has linked the peoples of the world in one great thought of love and peace, and with its 2,000 performers and its Eastern tonalities performed a section of the cosmic ritual which that Hierophant of the seventh Ray, that pioneer Ceremonialist of the Arts, had foreseen. The future of the supreme Artist has been linked by Scriabine to Theosophy, the future of Theosophy is now inextricably interwoven with the Artist.

Margaret E. Cousin

# RECENT DISCOVERIES IN MEXICO

## By L. E. T.

THERE is no country in the world which offers such possibilities in the line of archæological research as does Mexico. In Mexico there have been some of the greatest civilisations the world has ever seen. The Mayas and the Toltecs were among the fairest daughter-races of old Atlantis. In Mexico there has been no devastating flood such as swept away into the ocean the earlier civilisations of Egypt. And in Mexico the older civilisations seem to have continued on into historical times without a break, whereas in Peru there was a long period of almost barbarism before the historical Incas rose to power through the gradual ascendancy of their Nahua tribe.

The reason why so little has been really discovered in Mexico hitherto is that very few archæologists have yet turned their attention to it: but this state of affairs is now changed, and there are many expeditions working, or preparing to work, in Mexico. The results of the last few years have been simply astounding to archæologists. Six or seven years ago it was believed that the very earliest civilisations of Mexico and Yucatan—even the Maya—only dated back to about the first century of our era—to the time of Greece and Rome. At the present time, after only six or seven years work, no less than four great culture periods are known, going back to six or seven thousand B.C., or earlier.

One of the most striking archæological discoveries ever made by modern man was made accidentally about five years ago. Some people were digging in the San Cuicuilco Hill, near Mexico City. They discovered some figurines and other things which tempted them to dig down right beneath an ancient lava bed which had flown thousands of years ago from the extinct volcano Ajusco, the Lava bed is at least seven thousand years old. Underneath this bed of volcanic ash and lava they discovered an archaic pyramid. This pyramid is composed of blocks of unhewn volcanic rock, and rises in four terraces with inclined walls from a base approximately four hundred feet in diameter to a height of about a hundred feet, but it has not yet been uncovered sufficiently to determine the measurement more exactly. It is the earliest pyramid known in Mexico, and is entirely unembellished and unadorned, in contrast to the elaborately carved constructions of modern times. How long were the people of Cuicuilco in developing the ability to rear this massive pyramid, asks Dr. Cummings, who is directing the present excavations. This pyramid opens up a chapter in history of which men have dreamed, but which has never been recorded in authentic annals.

The site has been investigated by Miss Zelia Nuttall, Dr. Cummings, and others. Miss Nuttall's lecture at Cambridge, telling of her

discoveries, was one of the most interesting that the writer has ever attended. She told how a stratum containing evidences of civilisation of a date even earlier than that of the pyramid had been discovered. That many other finds had been made of the same ancient people. That they were Mongolian in type, quite different from the inhabitants of Mexico at the present day, and that they came from the Pacific Ocean. Later discoveries which are occurring with almost incredible rapidity, have shown that there were no less than four distinct types of civilisation, all earlier than the ones known as Aztec and Toltec, which were the only ones known until a few years ago. These civilisations have yielded traces of Egyptian, Chinese, and other influences. It seems definitely ascertained that there was a great deal of travelling about and intercourse between the nations in this ancient world, whose very existence is a tremendous surprise to most archæologists. Professor Elliot Smith's theories as to the sculpture of an Indian Elephant at Copan and other places in Guatemala fades into triviality and unimportance besides the real facts which have now been discovered. The new discoveries are changing the whole outlook of the student of civilisation. No older civilisation is known on earth, and the physical peculiarities of the skulls are extraordinary. Very little information about the discoveries is yet available in printed books. The explorers are finding so many things of undreamed-of interest that they have at present no time to spend in publication.

One of the discoveries in the valley of Mexico near the hill of San Cuicuilco is that of a Mongolian Library, at least seven thousand years old, and quite probably much older. The books are engraved tablets of stone or clay, sometimes painted. Five sides are filled in this manner, on the larger stones. They evidently range over a long period of time. It is such a pity that not a book in this tremendous library can be properly read. But there are hundreds and hundreds of objects that are most obviously architectural drawings, designs of temples, pyramids, etc. There are also hundreds of tablets describing the worship offered to the Gods of the three chief volcanoes, one of which was responsible for the catastrophe at Cuicuilco. One mode of worship was to light a fire on the top of a pyramid and then keep it burning for a cycle of fifty-two years, which was the century of these ancient people. The architectural drawings are on baked clay, so hard that it cannot be injured even by a pick. They are from eleven to sixteen inches each way on the surface and are two inches thick. They are drawn by the architect to scale, and in colours. One interesting fact is that the pyramids of those days had no steps, as had the later Aztec ones, but were ascended by ladders, which could be drawn up in case of attack by an enemy. Truly the Hill of San Cuicuilco can rank with the Hill of Kephala for its antiquity and venerableness.

We have not the space to give any more details of the discoveries but hope to give some on a future occasion.

L. E. T

# TO "W.B.L." HUSBAND, COLLEAGUE AND FRIEND

For we are in the calm and proud procession of Eternal Things!

*—Quoted from an Irish writer.*

THE above seems singularly fitting to head the brief tribute I would like to render in these pages to my dear husband William Bernard Lauder, Who "passed" in Netley Hospital September 1st of this year. How well I remember him some ten or eleven years ago telling me he liked it, and now I find a note of same in one of our Theosophical books.

His Theosophical career began somewhere about 1896, and in the following year we were married and started our combined labours for the Leader and the Cause. The many journeys, short and long, covering leagues of earth and sea, made by us since then would require indeed as many pages to catalogue, but they will live in memory for ourselves and those others associated. Some were in the company of our beloved President and friend, in days when those of us who are elderly now were the young folk. But it does not seem very long ago since our children, now grown up and entering on careers in the big world, were born, and we both rejoiced in the thought that this might mean more workers for our Great Comrade in the future. One of those sails now to the wonderful land where so much of her life has been spent, and where she invited my husband to return when he retired.

He won distinction as many others in the War, and was offered a year's extention, in token of his valuable services, the normal period for retirement being reached last June. We had hoped it would be possible to carry on for part of the time, as his failing health—the result of ten years' overwork and anxiety—seemed to render the full acceptance impossible.

The winter of 1924—5 was to be spent on the Riviera for necessary recuperation, but Colonel Lauder would not have been idle, for we realised work was needed yonder, and were prepared to give whatever help was required in various fields.

India remained thus the further possibility . . . but while this prospect has faded; and it is wellnigh impossible to avoid striking a wistful human note in connexion therewith, I can truly say I am convinced the plan will be followed on a greater basis in the coming time, for my fellow worker *is* having his sorely needed rest, and he himself said after one of the recent Queen's Hall Lectures "I will return and work in the Newer Era".

In the light of the above words then—during months of keenest physical and mental agony, which none could relieve and ached so to watch, appear as a *voluntary sacrifice*, a winding up of some old liability which would otherwise have clogged future and wider activity, yet the earnest and natural desire to mend this broken body, to co-operate with his own earlier wish has not been useless, for the force poured out on him from all sides in love and longing, however limited in outlook—will be gathered up and used to revivify other shattered vehicles of those whose 'time' has not yet come the conviction expressed by me to the Doctor and Nurses at Netley More than this it will also serve to build the newer bodies of the heroic sufferer, in his near return.

He said once to me during a time of severe trial, "You have happy memories, and these none can take away."

How the words come back to me, bearing with them a deeper sense of the indeed "Eternal Now," blotting out that tragic element we name the "Past". I refuse, as I have said elsewhere, to use the past tense in regard to William Bernard Lauder, *for to do so is to do mourning in words*, and would be inconsistent with Theosophic convictions. I am too keenly alive to his presence and help in the present chaos of difficulty into which my little family and I have been plunged (—rather suddenly perhaps at the close of this "chapter" too strongly desirous of acting as his agent for much he wants done and more he will wish accomplished as time goes on—to be otherwise than keen to conquer the anguish that still assails—when one remembers the vigils beside him during the long struggle to carry on work despite grave illness.

It will be recalled how he assumed the office of Federation President some months back, and attended the Special Convention. He knew he was physically worn out, but resolved to hold on, and went against the advice of his physician. Those present on this memorable occasion will not easily forget the address he gave.

By dint of resting a little in between whiles, by brief—all too much so—holidays, and "treatments" of various kinds, our Colleague remained at his post till the very day he entered Milbank hospital, the date of our President's return from India. He was sent as a last chance to Netley Hospital the day after Dr. Besant left London. Oddly enough it came to me that this was also the very day on which she had returned to us some twenty-four years ago.

Dates are sometimes rather poignant occasions for it was on June 3rd, 1918, that my husband received the honour of the C. M. G. (decorated in 1919), and again on the same day in 1924 that he was noted in the Birthday Honours List as receiving the C. B.

His many lectures in various places will I feel be a pleasant and instructive memory for all who heard them. He possessed, I always thought, an extraordinary and perhaps unsuspected mine of wisdom which revealed itself, often in private conversation, and people of every grade sought his counsel, always realising the "tower of strength" this very "human" and humane official could

Testimonials pour in now from all sides to these marked qualities, surely the fruitage of a soul advanced in evolution, although as such, extremely modest regarding himself and ever disliking publicity.

I can imagine him humorously reprimanding the writer of the above for the very measured (to her!) tone of this paper.

Struggle marked his young and early life, for he inherited a property in the land of "Great Tribulation," as it may be called, so dear to his heart, and he lived through two great epochs of its tragedy, keeping the home so dear to him only by much sacrifice, and eventually losing practically all he so cherished.

He was always an enthusiastic soldier, and saw service in Burma in the eighties, but never realised his dearest wishes of fighting, either in the South African or later conflict, although asked for in 1914 several times, at the front. But he was considered too valuable in his Department in England, though the confinement to office routine was always trying to a man who retained such a devotion to outdoor exercise and the freedom of "great spaces". It was in order to provide a better home and prospects for wife and children that he renounced the soldier's more active life and I honour him for it.

In 1906 he revisited India obtaining an important appointment in connexion with the then boy Rajah Hari Singh of Kāṣhmīr, and it was during that period he went to Adyar and was associated with Colonel H. S. Olcott, and also at the request of our President took part in the Hindū College work, coming then into close association with our dear and now "old friends" Mr. George Arundale and Miss Francesca Arundale.[1]

Paris, Amsterdam, Munich, New York and other far places were known to both of us in relation to our Theosophic activities, and in my own literary labours he was ever my counsellor, giving me of his ripe common sense and marked stability.

We were—are—very different temperaments, but I like to remember that from the hour we first met in this life, I as the schoolgirl and he the young man just starting his career, he decided to ask me to be his Comrade, and the Invisible Hands that shape human destiny drew us together again for this purpose after a lapse of nine years!

His children have, it will be said, his great memory and inspiring example—but they and we, all of us who knew him, have more, for *he himself remains*, one who in his own words desired to "do his Ḍharma".

EVELINE LAUDER

*Note*: Colonel Lauder, it will be recalled, was Treasurer of the Society before the outbreak of the European War, and only resigned office owing to increased pressure of military work, as he and his staff took a great part in mobilisation.

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[1] It is interesting to note how soon he followed her into the greater Field.

# INTERNATIONAL EMERGENCY DEPARTMENT[1]

(TO HELP F.T.S. AND STAR MEMBERS)

## REPORT

*January 1st, 1924—July 1st, 1924*

THE International Emergency Department was started on Januar 1st, 1924, to help F.T.S. and Star members all over the world. Th Russian F.T.S. Emergency Fund has been merged into it. The wor for the current year consisted in the relief of the distress of F.T.S and Star members in Germany.

Two kitchens for thirty Theosophists each have been kept Lowenberg and Hanover, where a free and plentiful meal could b obtained every day.

The I.E.D. has sent grants to Lodges and individual members, h brought over and sent back again 5 children, who have been offer hospitality by Theosophical families in England.

The need of the German Theosophists is still very great. T intellectual workers and the middle class are the worst off. U employment is growing every day, bringing in its wake lack food and clothing.

The news coming from Russia tell us of the great misery amo our members. Owing to bad crops, famine is setting in again. Ed cated people have the greatest difficulty in finding employment, before being admitted to any office, they have to pass a politi examination and all those who do not agree with the political views the Government naturally fail in it. And when they fail, th curiously enough forfeit their right to their lodging. Many thousan of students have been evicted from Universities which are n opened only to proletarians. Thus the impossibility of getting p fessional training diminishes still more the chances of getting work.

Still our brethren are struggling bravely on towards the Lig their vision undimmed by war, revolutions, starvation, poverty, a terror. They are still fighting with unabated idealism against terri

[1] Under The Theosophical Order of Service, 3 Upper Woburn Place, London, W.

psychological and material odds, trying to fulfil their part of the Great Plan and to build a channel for the Master's Light and Force. Shall we help them in this by trying to lighten a little the crushing burden of their physical cares?

Donations are thankfully received at above address and it is requested that the donors should specify, whether they are intended for Russian or German Theosophists or for the General Fund of this Department to meet emergency cases of Theosophists of any other nationality.

B. POUSHKINE,

*Secretary.*

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## YOUTH WEEK, MADRAS

"YOUTH Weeks" have now been held in many parts of India, notably at Ahmedabad and Bangalore, and on August the 12th a small committee was established with the purpose of organising a "Youth Week" in Madras. In August, September, and the first week of October many preliminary meetings were held all over the city and suburbs in order to inform the young of the objects of the Week and to enlist their support. These meetings, held in Triplicane (2), Y. M. C. A., Esplanade, Y. M. I. A., Mylapore, Mylapore Star Society Hall, Royapettah, Chintadripet, Young Men's Crescent Society Hall, Law College, Pachaiyappa's College Hostel, Yuva Jana Samājam, etc., were very successful, and a great deal of hard work has been done in canvassing. The "Youth Week" has now been organised by representatives from the following bodies.

The International League of Youth, The Corporation Schools (fifty schools), The Inter-Hostel Debating Society, The Young Men's Crescent Society, Yuva Jana Samājam, The Madras Christian College Brotherhood, The Shri Rāmakṛshna Students' Home, Pachaiyappa's College Hostel, Pachaiyappa's Hostel Literary Association, Pachaiyappa's College Malayāli Association, Olcott Pañchama Schools, The Doveton College, National High School, Guindy, Youth Lodges, T.S., Madras City and Suburbs, Y. M. I. A. Hostel, Esplanade, The Law College, Madrasa-i-Azam, The Mylapore Star Society, Asoka Rovers' Union, Boy Scouts, Madras.

The details of the proposed Week to be held from the 13th to the 19th of October is given here so that our readers may get an idea of the work carried on in India.

On the first day (Monday) processions with banners will start from various parts of the city, and will meet at the Napier's Park, Chintadripet, at 4.30 p.m. From here the procession will march with music banners to the Gokhale Hall. The Swastika has been chosen as the symbol of Youth for the week. At 6 p.m. there will be a big demonstration at the Gokhale Hall, at which resolutions of Brotherhood, etc., will be passed, and at which representatives of the various organisations will speak. The meeting will begin with prayers representative of the religions of the various institutions.

On Tuesday the 14th there will be a Public Meeting in the Gokhale Hall at which a select company of Elders will give addresses on such subjects as Youth and Citizenship, Youth and Art, Youth and Law, etc., Dr. Cousins, Mr. C. R. Reddy, M.L.C., Rao Bahadur T. Varadarajulu Naidu and Mr. Satyamurti have consented to speak and it is hoped that the presence of Dr. Besant, the Hon. Sir A. P. Patro, and others, will be obtained.

On Wednesday the 15th will be "Sports Day". An attractive programme is being arranged.

On Thursday there is to be a variety entertainment in the Gokhale Hall. Tickets will be As. 2—Youths, As. 8—Elders.

On Friday there will be a meeting in the Y.M.C.A. at 5 p.m., which representatives of the organisations taking part in the Week will discuss the future programme. So much enthusiasm has been aroused by the preliminary meetings that it is not intended to allow this Federation of Youth to end with the Youth Week.

On Saturday and Sunday there will be a camp.

Saturday is to be Girls' Day, and a representative committee drafting a programme.

# THE THEOSOPHICAL FIELD

A LETTER from Mr. H. L. S. Wilkinson says: "The Rev. G. H. Marten, Vicar of St. Marks, Surbiton, is now preaching sermons which are not distinguishable from Theosophy. To-day he preached on Thought-Power and the 'Mystical' and 'Faith' method of prayer (Mme. Guyon's method) as opposed to methods of *asking*. Last Sunday he brought himself and his audience to the brink of the Eastern conception of Liberation as opposed to the Western dogma of Salvation. Recently he held a 'Brotherhood' service specially for Free-Masons who attended in state. The sermon might have been written for our Brotherhood Campaign.

"I also beg to draw your attention to an article in to-day's *Observer* called 'Unionism and the Die-hards,' on p. 16, and the two articles on either side of it 'The Ulster Boundary' and 'The Sunlight League'. The trend of these articles is surely most significant of the dawn of clear vision.

"The Rev. Campbell is at work again in Brighton and—as is well known—all his sermons are very little distinguishable from Theosophy."

* * *

"The International League of the Friends of the Spiritual Order" has held an International Spiritual Congress in Brussels with Edouard Schuré in the Chair.

The importance of this Congress will be clear when we read the Declaration of Principles of "Universal Spiritual League" formed under the auspices of "The International League of the Friend of the Spiritual Order".

The world is torn asunder by the clash of two diametrically opposed conceptions of life and duty. The materialistic conception looks upon life as a struggle for existence, as a war to the knife, only tempered by social custom and the hypocrisy of feigned social virtues.

The spiritual conception looks upon life as a duty to evolve to a higher life by the constant endeavour to spiritualize matter which is subject to the human will.

For the materialist the only purpose and aim of life is the enjoyment of the pleasures of the earth.

For the spiritual man the sorrows of life are more important for spiritual progress than the pleasures of life, which have so great an attraction for the carnal man.

The materialists are combined in mighty unions and dominate our institutions.

The spiritual man stands alone, isolated and wide apart, and has no interest in politics, *i.e.*, the art of leading men to social equilibrium and social progress.

But the time has come when the spiritual man has no more the right to withdraw from his duty to solve the social problems that beset us. The mercenaries must be chased from the Temple of politics.

The spiritual man is in duty bound to stem the rising tide of unchecked passions, fiendish jealousies, unscrupulous ambitions.

The time has come to proclaim with no uncertain voice the spiritual conception of international and social life in direct opposition to the materialistic conception of the war of classes, masses, and individuals.

It is necessary to proclaim that social and international life is the outcome of the joint labour of the whole of humanity and not the result of the struggle of persons, social and national self-interest.

It is necessary to proclaim loudly that the principles of truth, beauty and love shall prevail in all forms of social life.

It is necessary that the spiritually minded people at last take courage and proclaim with determination and stern conviction their social and political creed. And that not in vague and uncertain terms, so as to give opportunity for attacks of the side of the materialists, but as a social and political creed adequate to their aspirations and in accordance with the actual psychical possibilities of humanity in all its diversity.

We cannot give to mortal man food he is not able to digest: just so social theories are only gradually applicable, in so far as the collective is able to receive it.

This is a clear and vigorous declaration of principles. All who sympathise with the idea and wish to participate in the collective work of spreading this spiritual conception of international and social politics, are heartily invited to join in the forming of a permanent centre for the new-born world consciousness.

* * *

The first number of the *Portico* has appeared. It is a monthly magazine written in French devoted to esoteric knowledge and ethics, edited by Em. Sigogne.

The *Portico* intends to give articles on Eastern and Western occultism and will try to elevate criticism above all personal predilections, but aims above all else to express its opinions in a harmonious and beautiful way, because nothing endures which is not beautiful and harmonious; and the character of the people is formed by impressions of beauty in nature, art and religion.

We will thus operate through progressive reaction. It is of great importance that the living spirits where ideas abound combine to escape the present and fructify the future.

* * *

Insects seem to have modes of communication analogous to our wireless. The *Journal of Magnetism* gives in one of its numbers the following authentic facts :

A farmer in the canton of Vaud (Switzerland), while transporting sixty kilograms of honey had an accident and all the honey was spilt on the ground. A few minutes after the accident swarms of thousands of bees came from all directions and settled on the honey, of which only a very small part could be saved from their onslaught.

Those bees came from all parts of the canton of Vaud, all the beehives were abandoned at the same moment. We are forced to believe that they had received a message of the great boon that awaited them and also of the exact place where it was to be found.

The second fact was given by the famous entomologist, M. Fabre He says: Again and again I locked up carefully a very rare specimen of female butterfly and though to all appearances there were no males in the near neighbourhood, a great number of male butterflies swarmed in a straight line to the place where the female was held captive.

M. Fabre made several experiments to mystify them and changed the place of captivity several times after the arrival of the males, but they clung desperately to the original place of captivity when they received the message, and not to the place where she now actually was.

He could only explain it by the following hypothesis. The insects produce a mysterious sound and receive the vibrations sent out with their antennæ. We were always puzzled about the real function to be performed by those curious plumelets on the head of some butterflies. But if they are their own wireless apparatus, we have solved the mystery that puzzled the scientist for many years past.

* * *

Benjamin Franklin, famous diplomatist and scientist, wrote himself the epitaph that was to be engraved on his tombstone, and is to be found in Philadelphia. It reads thus :

Here lies the corpse of Benjamin Franklin—Printer.
As the cover of an Old Book, with faded gilt and print and torn leaves.
May his work not be lost, because he will reappear once more in a new and more elegant edition, revised and corrected by the Author.

* * *

## AUSTRALIA'S DOINGS

The progress of science in linking up the continent of Australia, and indeed the whole world, has been realised as never before during the past few months by every schoolboy and girl. The inauguration of the "Adelaide-Sydney Aerial Mail" and the carriage of the human voice for the first time direct from England to Australia are but two classic instances which have recently stimulated imagination. Boys interested in science are busy everywhere making or procuring the apparatus by which they can "listen in". And students of Theosophy may nowadays often have opportunity to rejoice at the

sentences which appear from time to time in the editorial columns of the daily press.

Here is one quotation, for instance from *The Sydney Morning Herald*:

> . . . It is well to remember that there were great men before Agamemnon, and notably that band of men upon whom succeeding generations have combined to pour a stream of ridicule, which may yet prove to have been very unwisely directed—the alchemists. For wild and impossible as their dreams have long appeared to be, the researches of Professor Rutherford and his school into the structure of the atom and the principles of radio-activity make it clear that the transmutation of the elements, the great desideratum of the alchemists, is not only being constantly accomplished by nature, but man can, in a sense, force the hand of nature and effect the consummation also.

It is true as Dr. A. S. Russell says referring to certain experiments, in a most interesting article in the current *Quarterly Review*, that in them this transmutation

> has none of the sensational accompaniments of this over-praised idea, for the process takes place on a minute scale only.

But it takes place. That is the point which justifies the alchemists.

* * *

It was good to read also in a published notice upon "The Australian Journal of Psychology and Philosophy," the following words taken from Professor Scott Fletcher's paper on Boethius:

> His famous treatise, "De Philosophiae Consolatione," composed in prison while he lay awaiting execution, has been the inspiration of successive generations of thinkers and, if we follow the method of Boethius, we shall find that consolation does come when sought in the disinterested quest of what is far beyond it, *viz.*, Truth.

* * *

Professor James Lichtenberger of the School of Sociology of Pennsylvania is visiting Australia. He has studied criminology very closely, and is of opinion that in the "honour system," lies the salvation of the criminal. He thought the treatment of criminals in N. S. W. excellent, particularly at Emu Plain's Prison Farm, where the "honour system" is used with young offenders. He would have many more of these farms, and other employment in the open air, free from the restrictions and depressing influence of the large institutions. It being realized, he said, "that by destroying hope in the mind of the criminal you are destroying all chances of improvement". It is only along curative lines that any lasting good will be secured. It is only by treating the criminal as you would the sick that you can expect amendment.

# CORRESPONDENCE

## AN APPARENT CONTRADICTION

SOME of us who are students of Theosophy have so long been baffled by an apparent contradiction in the teachings on the origin of matter, and see so little hope of reaching a solution by ourselves, that we think the difficulties might be mooted in your correspondence pages in the hope of an explanation being volunteered by abler students.

In *First Principles of Theosophy*, chapter 8, the first matter of our solar system is said to consist of bubbles blown in koilon and the rest of the matter of the solar system is said to be formed of certain aggregations of these bubbles. From this we must conclude that our solar matter is the negation, the absence, of the pre-existing substance, koilon. In chapter 5 of the same book it is said that the atomic sub-plane of each solar plane constitutes the lowest sub-plane of each of the cosmic planes respectively. If the cosmic planes are the pre-existing matter out of which the solar matter is formed, then we have here a statement to the effect that our solar matter *is* the pre-existing matter (though perhaps "coloured," whatever that may mean). This conclusion directly contradicts the conclusion drawn from chapter 8 that solar matter *is not* the pre-existing matter, but its absence.

If, however, we are wrong in identifying the cosmic planes with the pre-existing matter and are to understand that cosmic and solar planes alike are composed of bubbles in koilon we are then faced with a different contradiction, no less confusing, for while by this interpretation the ultimate atom of the whole solar system is, according to chapter 8, a simple single bubble in koilon, it is on the contrary according to chapter 5 a particle of the *lowest* sub-plane of the highest cosmic plane and therefore obviously already a complex structure.

If we turn to another book, *A Study in Consciousness*, we encounter a similar contradiction, for in the first paragraph of chapter 1 we are told that the atomic sub-planes of the solar planes make up the lowest cosmic plane, while in the second section of the same chapter we have a description of the formulation of solar matter as "holes dug in space". We note here, in passing, yet another contradiction, for while, according to *First Principles of Theosophy*, chapter 5, the atomic sub-planes of the solar planes are the seven lowest sub-planes of seven different cosmic planes respectively, they are according to

*A Study in Consciousness* the seven sub-planes of the lowest cosm plane only. But we can ignore this discrepancy, for in either case t same conclusion emerges, namely, that solar matter is made fro already complex structures and this is directly contradicted by t simple bubble description given in both books.

Turning to yet another book, *Occult Chemistry*, we find there, the appendix, a definite statement that the blowing of the bubbles long antecedent to the three Life Waves and that the first Life Wa catches up these pre-existing bubbles and aggregates them to fo solar matter. This book is at least consistent with itself but does reconcile the contradictions in the other books. Moreover, while plainly contradicts the idea that the bubbles are generated in creat our solar system it leaves readers in the dark on the subject of relation of solar to cosmic planes.

Will it not be a valuable contribution to the development of Theosophical teaching if any of our teachers or fellow students elucidate this tangle of conflicting statements?

L. RA

53a HILL ST.
W. Hobart
Tasmania

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## THE BLAVATSKY ASSOCIATION

DEAR SIR,

Numerous criticisms having appeared in various maga concerning the policy of this Association in excluding members Theosophical Society, I shall be glad if you will kindly publis following general reply to such criticisms.

The ground taken in almost all cases of such criticism has that by this exclusiveness we are controverting the princip Universal Brotherhood: the foremost teaching of H. P. Blav whose teachings it is our object to promulgate. It is difficult t however, how this can be maintained unless the right of any S or Association to use discrimination in the election of its memb denied on the same ground. Why should we be denied that righ we did not exercise that right in the broad manner of exclud members of the T.S., we should have to exercise it in the

invidious manner of admitting some and excluding others. Perhaps it is thought that our exclusion of these is an act of condemnation. But even that is not the case. What we have to guard against by this exclusion is pretty generally known, and need not be dealt with here; but we must repudiate most strongly the idea that we regard all members of the T.S. as being tarred with the same brush. We may in fact admit at once that this exclusiveness is *our* loss, in so far as there are a great many earnest and devoted members of the T.S.—devoted to the pure teachings—who might possibly join us. Yet even these might unconsciously and unintentionally be a disturbing element in our Association.

We do not condemn anyone who elects to remain in the T.S.; neither do we do them any wrong or injury by excluding them from our Association. They are presumably as fully acquainted through the T.S. with the teachings of H.P.B. as they could be through us; and it is to be assumed also that in the T.S. they find their proper and congenial sphere of activity. If we were the *only* organisation through whom the teachings of H.P.B. were available, the case might be different. H.P.B. says in *The Key to Theosophy* (p. 49): "We (the T.S.) have, strictly speaking, no right to refuse admission to anyone"; but in the same paragraph she admits that there are undesirables who might be asked to resign, "or, in case of refusal, be expelled". She says that this applies more particularly to the *Esoteric Section*. But we are not an Esoteric Section, nor are we any Section of the T.S., though I think that we may claim to be a part of the great *Movement* initiated by the Masters through H. P. B. That is quite another matter, and that *Movement*, as H.P.B. herself has pointed out, is quite independent of the success or failure of the T.S. as such.

Is it then contrary to the principle of Universal Brotherhood that we should exercise discrimination in the admission of our members, and decline to admit those who have a field of activity and instruction elsewhere? We do not think that a Guru would be accused of "a negation of brotherhood and an exaltation of separateness" because he would refuse to accept as a pupil one who was already the pupil of another Guru. We do not by our exclusiveness shut out anyone from the knowledge of the *Gupta Vidyā*, nor do we see why those who have a field of knowledge and activity in the T.S. should desire to join us. We do not intend—as we are credited by the Editor of one magazine —"to take the place of the T.S."; nor even to compete with it for members or for popular favour. We are simply an Association of students of the teachings of H. P. Blavatsky, desiring also to live up to those teachings, and with the further object of placing them before the world in their original pure and undiluted form. To that extent we are propagandists, but we are not proselytisers; nor shall we—as one imaginative Editor suggests—"bully" any member of the T.S. into leaving that Society in order to join us.

The T.S. has recently chartered a Lodge which excludes women. We should not conclude thereby that the founders of the Lodge condemn women in general, or indeed in any sense whatever, but only

that the lines upon which they intend to work make it undesirable tha women should be members. We think that they have a perfect righ to do this without being judged as to their motives. Should not Theo sophists above all others refrain from *attributing* motives? We hav stated our case fairly and frankly, and ask to be taken at our word.

With the organisation, policy, or work of the T.S. we have n concern, save only where corrupt texts of H.P.B.'s works are i question. Most of the criticisms launched against our policy are fact based upon the idea that we must necessarily conform to certa "Theosophical" ideas which have for so long a time been curre both in the "Parent" T.S. and in the offshoots—several of who claim to be the one and only original. Certain aims and objects a attributed to us in the first place which are quite foreign to u and then the criticism is launched against these. It is amazin indeed, in some cases to see what distorted ideas are attribut to us. These I am afraid we must assign to the warped "The sophical" imagination of their inventors. It is also amusing find our policy condemned by certain magazines which have be most prominent in their attacks on and condemnation of the T in general.

We must absolutely repudiate the idea that our exclusion of T members is a wholesale condemnation of such members; nor do consider—as one magazine suggests that we do—that to remain in t T.S. is "disloyalty" to H.P.B. The bulk of our members are th who left the T.S. years ago, and who are glad to unite again fo work which they have always had at heart. We shall endeavou keep our Association free from those elements which experience the T.S. has shown to be a source of discord and disruption. shall endeavour to do our work quietly and unostentatiously; we have certainly as an Association no intention of criticising condemning any "Theosophical" Society or Community. It m perhaps be as well to add that our Association as such cannot responsible for the individual expressions of opinion of its memb

Yours faithfully,

IONA DAVEY,
*Honorary Secret*

22 CRAVEN HILL
Bayswater
London, W. 2

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I see no reason for refusing to publish the above letter. I h not heard before of the Blavatsky Association, but if its object study the works of our great Teacher, it should be useful. It little funny to exclude from an Association that bears her name

members of the Society she founded, the Society she loved so profoundly, and for which she lived and died. Such a rule will anger very deeply "the Brother whom you know as H.P.B., but we otherwise". I agree that a private Association may choose its membership without any violation of the principle of Universal Brotherhood, but as I have not seen any of the criticisms mentioned I can say nothing about them.

The Theosophical Society should notice the fortunate fact that the Blavatsky Association is good enough not to "condemn anyone who elects to remain in the T.S.," and we agree that we suffer no injury from our exclusion. I even wish that the Association which bears a name I love and honor may prove useful.

ANNIE BESANT, P.T.S.

# BOOKS RECEIVED

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

*Speculum Mentis*, by R. G. Collingwood (Oxford University Press); *The Divine Law of Human Being*, by F. C. Constable (Kegan Paul); *Prophets of Yesterday*, by John Kelman, *A People's Life of Christ*, by J. Paterson-Smyth, and *Syllabus for New Testament Study*, by A. T. Robertson (Hodder & Stoughton); *Astrology in Epigram*, by Maud Margesson (T. P. H., London); *Plain Blooms*, by W. E. Walker.

The following pamphlet has been received:

*Révélations de Soeur Thérèse de l'enfant-Jésus.* (*A Soeur Thérèse*, Paris).

## Our Exchanges

We acknowledge with many thanks the following:

*The Calcutta Review* (September), *De Theosofische Beweging* (September), *Light* (Nos. 2276-78), *The Message of Theosophy* (September), *Modern Astrology* (September), *Norsk Theosofisk Tidskrift* (August), *The Occult Review* (October), *Prabuddha Bhārata* (October), *Revista Teosofica* (August), *Revista Teosófica Chilena* (August), *Theosophy in Australia* (September), *Theosophy in the British Isles* (September), *Theosophy in India* (September), *Theosophy in New Zealand* (July), *Theosophy in South Africa* (June-July), The Vedic Magazine (September).

We have also received with many thanks:

*The Beacon* (August), *The Harbinger of Light* (September), *Heraldo Teosofico* (July), *Journal of the Asiatic Society of Bengal* (August), *The Indian Library Journal* (July), *Pewarta Theosofie* (August), *Revue Theosophique le Lotus Bleu* (August), *Sofia* (September), *Theosofisk Maandblad* (September), *Theosophia* (September), *Vivir* (August).

# REVIEWS

*The Bedrock of Education*, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price: Boards, Re. 1; Cloth, Re. 1-8.)

This is a collection of Essays on education, some of which have already appeared in the pages of THE THEOSOPHIST.

The writer is an idealist, basing his methods on a belief in reincarnation and dividing the life-periods according to the Hinḍū divisions of the Four Stages of Service, Study, Simplicity and Self-control, as he terms them here. Looking at things in this way he regards the child as appearing on the stage of life not for the first time by any means, but as one coming back in another shape to knock off excrescences, and finally to polish to perfection the stone of life, assisted by an elder brother, who is the teacher. We shall find it possible to hold a more enlightened view of the child's training and be able to help him more, if we bear these things in mind.

The system here described in outline may be summed up as a "realisation of the self based on Love and Wisdom". The child is to be helped by the elder brother to meet the demands of his particular *karma*, or activities apportioned in this life. Thus education in the lump or by rule of thumb or in masses is discouraged. The teacher must be young in heart, though, if possible, old in wisdom. As befits a Theosophist, his aim is to educate for universal brotherhood, not for mere patriotism; to help the young citizen to outgrow mere "jingoism," which prevails to-day in several countries. (A study of the meaning of this word in a good dictionary will be in itself a step to right views.)

Mr. Arundale, by long experience as a teacher in India, and later as Director of Education in one of the Indian States, has the right to speak on his subject. He quotes Herbert Spencer with approval in saying that education is to prepare us for complete living: but, as there is but little time we must do the best we can in that short time. The child-period may be made the most of if the Theosophical idea be grasped that the child's mind is not altogether a *tabula rasa* or clean

sheet on which to write, but a palimpsest, we might say, a already scribbled over many times, and the wise teacher can er unnecessary script and bring out the characters which matter.

Some space is devoted to explaining the idea of colours signify characteristics. He speaks with approval of grouping cl according to their respective dominant "colour"; that is, tak devotional, intellectual, active and artistic types together and t them specially according to their particular bent, not crushing a into one mould, as we do to-day. This of course requires again a type of teacher and a great insight, which so far are rare, a possible to object that this is over-specialising. Again, he lay on the "sevens" of life's periods and criticises the Montessori and the use of toys. He would have something of the Pyth principles and the "toys of Dionysos".

Regarding the teacher as an ambassador to act on beha child's ego, he would have him co-operate with that higher hidden qualities struggling for expression: and in this the teac help by intuition, so as not to disappoint the efforts of the "on the scenes" by a method of repression and rebuff: for the chi disappointed, may shrivel up, and the wise teacher can hel stand when all his cherished ambitions have been overthro short, the teacher may help the child to govern himself; merely to govern him, and he must do this with an eye to pre surroundings and possibilities. Then the two extremes discipline and neglect on the one hand, and of under-disci "making it easy" (the tendency to-day is to the latter) transcended.

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*Thoughts of the Great*, by George S. Arundale. (The Publishing House, Adyar. Price Boards, Rs. 1-8. Cloth, Re.

This book is a collection of quotations from various autho many varied subjects. They are delightful company whe sad or "down" or cross, they carry you away to the wo great and that, I am sure, is the intention of the compiler. T system in the manner of putting the book together: we ar was not intended, an index would be near to impossible, yet wish that an index had been attempted of the authors' nam we could find our way about and re-read those passages tha our special attention.

However perhaps when the author compiles the next one, and we ve been promised another one of the same sort, he may take the hint.

The book, we are sure, will prove of extreme value to many and e greatest value may be that it will inspire the readers to study the ind of the writers of the great thoughts expressed therein. The reat thoughts may, will, we are sure, inspire great thoughts in esponse, for greatness in any form must be answered by greatness.

G. H.

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*Seven Mysteries*, by Wayfarer. (Theosophical Publishing House, Adyar. Price: Boards, Re. 1; Wrappers, As. 12.)

Among recent Theosophical writers there are few who have won for themselves so sure and firm a place in the affections of their readers as "Wayfarer". Over this signature one can always expect to find freshness and directness of vision, as well as that rare combination—depth allied with simplicity. Everything that this writer gives us has that quality of authenticity, which only comes from first-hand experience; in other words, from thought distilled in the alembic of actual life. The present little book is no exception. It is filled with penetrating reflections, put forward so simply as almost to diguise their profundity. But the practised reader of Theosophical literature will at once detect, with pleasure, a document drawn from the inner self and in no way dependent upon the writings of leading Theosophical authors. The Seven Mysteries dealt with in this admirable booklet are the Mysteries of Pain, of Beauty, of Death, of Life and Form, of Freedom, of Silence, of Union. We can warmly recommend it to all our readers.

E. A. W.

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*Ātmavichāramu, Second Part*, by A. K. Sitarama Shastri. (Published by the Vasanta Institute, Adyar, Madras. Price Re. 1-8.)

The presentation of Theosophy to the non-English knowing mind is rather an uphill work. But no critic can deny that the author has succeeded well in the task he set before himself, though much to his regret he had to omit some portions. He has throughout adopted the colloquial style. Having for several years been a popular lecturer in some of the Tamil, Telugu and Canarese parts of the country, accustomed to face to face talks, he writes as though he were addressing a lively audience before him and reiterates his points to be sure of understanding on the part of his hearers.

and have voluntarily accepted service for the emancipation of m even so does it behove us whose ambition is to walk in their footst to render service in all possible ways with all the means, physi and, if lucky, astral, mental, in the fulness of time.

I would conclude my opinion of this book, with the observa that it has placed within the reach of all students of *Brahmav* varied gems of knowledge scattered in our ancient writings toge with scientific corroborations, as interpreted by the Theosopl Society. A careful study is enough to give the earnest neophyt that he need know, to begin with, on the path he wishes to and achieve.

A.

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*Social Development, its Nature and Conditions*, by Prof. Hobhouse, D.Lit., LL.D. (George Allen & Unwin, London. 12s. 6d.)

In reading a book on "Social Development" the first questi asks oneself is "What is development? How is it defined? when it has been defined, does it make the mass of the people world happier?" These questions lead inevitably to the consid of civilisation. What is true civilisation? Surely not mere n development and mere growth in size of Empire and sp communication. Do these things make people any happier Professor Hobhouse solves the problem by defining the devel of a community as an advance made in

(1) scale,
(2) efficiency,
(3) freedom, and
(4) mutuality of service;

and proceeds to show that social development as thus de coincident with ethical development, that is to say, with gr happiness. It is interesting to see that growth of size of th unit, of kingdom, of Empire, is thus a factor in the growth of happiness, though of course not the only one. Material achie also tend to make the world happier. So, in a few years tim we have a World-Federation of Nations, we may look forv period of unexampled happiness for humanity.

This book, dealing with the theory of social developm including much discussion of the psychological basis, is a ve contribution to the great Science of Man, and forms the con of books written by explorers, and by students of social orga from the concrete point of view.

The author takes a very broad minded view of national differences. In fact he seems to have a singularly unbiassed judgment with regard to all questions of colour, caste, creed, sex and nationality.

It is a pity that students of social questions have only the past five or six thousand years of history to look back upon. Our explorations into the past have not yet revealed to the world how old civilisation is, and that the past five thousand years is just a little slice of quite recent times. Professor Hobhouse has some difficulties, caused by this ignorance, and he does not know of the wide sweep of history which becomes revealed to a student of occultism. It is for this reason that he says "We think of some particular idea or institution as distinctively modern, and it turns up to our embarrassment in the most remote antiquity. From efficient sanitation to courts of justice, and from courts of justice to freedom of women, we find archaic achievements which make us wonder whether, after all, there is anything new under the sun." A knowledge of the existence of Atlantis and Lemuria, of the wide scope of the true history of man, would set things right.

On the whole this book makes us feel distinctly hopeful. It shows the purpose and utility of the organisation of the world at the present day. It shows that "all things are working together for good," and that the world is going on its way by no means blindly. It gives us much food for thought, and an outline of the general tendencies of the present day, with hints as to possible solutions of problems confronting the world.

T.

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*Western Mysticism*, by Dom Cuthbert Butler. (Constable. Price 10s.)

This is a book the purpose of which is "to set forth, in their own words, as a co-ordinated body of doctrine, what three great teachers of mystical theology in the Western Church have left on record concerning their own religious experience, and the theories they based on it" (p. 1). The author believes that the mysticism of three great Saints of Christendom—SS. Augustine, Gregory and Bernard—does not only differ from the so-called degenerate mysticism of later mystical writers but is also unique in its characteristics. In the three great Doctors the author sees "a type of mysticism with clearly marked characteristics that differentiate it from other types of mysticism, earlier and later. It may be described as pre-Dionysian, pre-scholastic, non-philosophical; unaccompanied by psycho-physical concomitants, whether rapture or trance, or any quasi-hypnotic symptoms; without imaginative visions, auditions, or revelations;

and without thought of the Devil. It is mysticism purely and sole religious, objective and empirical". (p. 187.)

The second part is entitled "The Contemplative and Acti Lives". All three are agreed as to the superiority of the contemplati life, but active life is not to be despised. Indeed, it is perhaps stepping-stone to the former. When the mind falls back panting a exhausted after an act of Contemplation, then must the aspir engage himself in active life. The one thing that is common is tha is impossible to keep oneself at a high level of contemplation fo long time, and one cannot fail to discern the sad mournful note in utterances of the mystics describing how the soul is "beaten back" the fret and fever of the world. In this life, say the mystic completely successful contemplation is not possible; the crow perfection will come in the next. The quotations from the mys bearing on the above topics are no doubt of wondrous value, but t are trying to the patience of the reader. But if the reader has ste himself to the task of reading the book through—and it is for such not for "skippers" that it is intended—he will undoubtedly find many a gem of the purest hue which will more than make up fo labour. At the end of this part, there is a short summary of docti anent the contemplative life held by some great mystics, pag well as Christian.

Lastly (not taking into account the Appendix) there is Epilogue which considers the validity of the mystic's claim, and part of it is valuable which considers the claim from the stand of psychology.

The author goes on to defend mysticism from the attac rationalists by pointing to "the surpassing richness and fruitfuln the content of the mystic's experiences" and "to the effects upo of the mystical experience". He does his part well, though, i opinion, mysticism needs no longer any apology. The richn mystical literature in recent times is a silent indication of its gr appreciation by people of all types.

*Western Mysticism* is a marvel of industry and arrangemen go through all the works of the three mystics, to mark off the pa germane to the purpose, to classify them, arrange them a elucidate but not encumber them with remarks of his own—a must have entailed an industry and labour which only a appreciation—which the book so pre-eminently deserves—can to extent reward.