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THE THEOSOPHIST

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

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

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

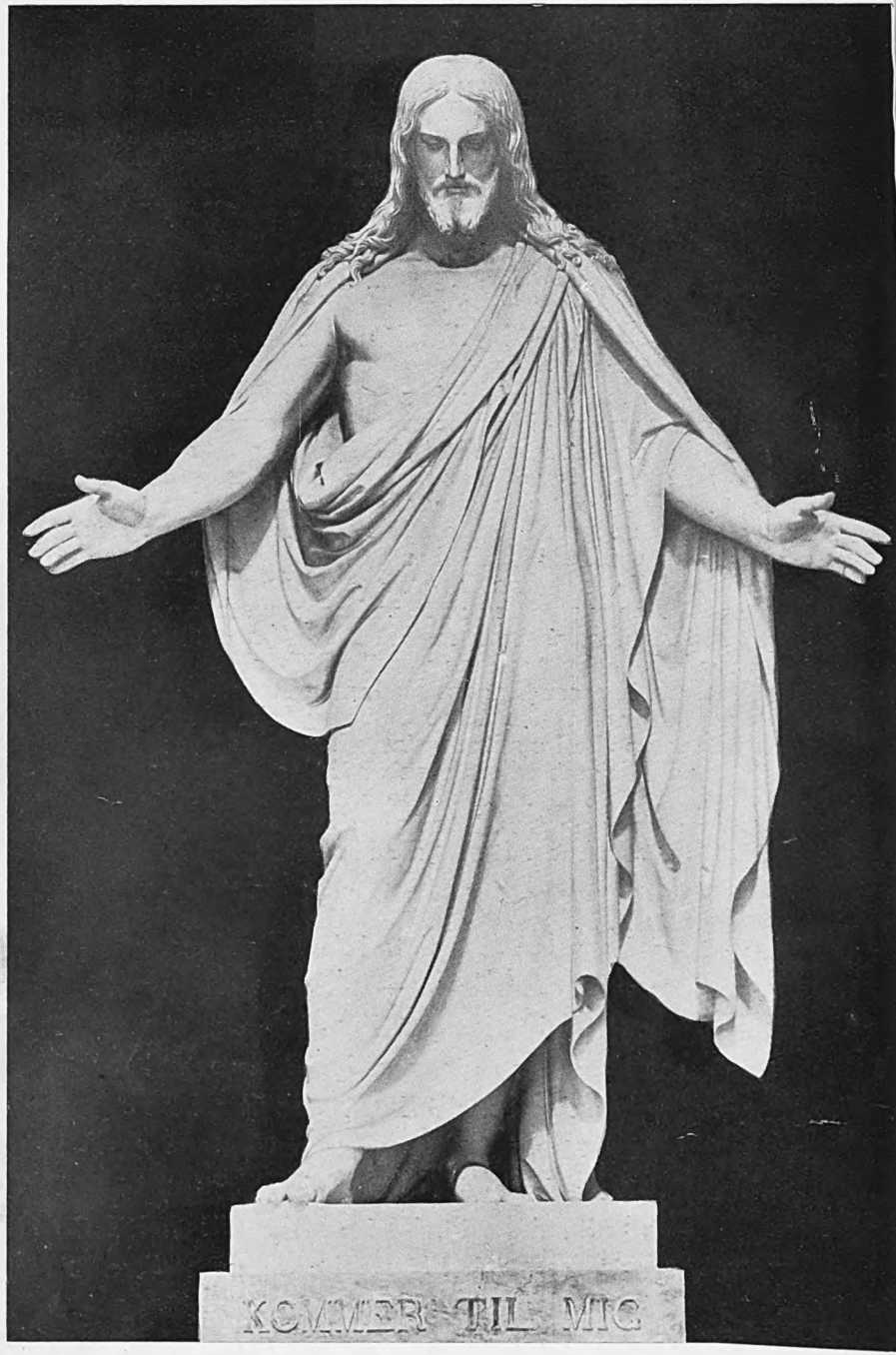
As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever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

THE THEOSOPHIST

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

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VOL. XLVI No. 4

THE THEOSOPHIST

ON THE WATCH-TOWER

So far (December 25) the Theosophical Anniversary has run very smoothly. To-day I presided over the first meeting of the Indian Convention, as usual, but as the Report was very long—it showed much admirable work—and took an hour and a half to read, after it was proposed and seconded, the discussion on it was adjourned, and I made a brief speech, urging on the members the duty of supporting our Colleges and Schools more fully, as otherwise some of them would have to be closed, and if our educational movement weakened, our Theosophical University would remain a beautiful dream. We had a meeting also of the Theosophical Educational Trust, and after we had thoroughly gone over most of the business, we adjourned, to meet again at Adyar on January 4th.

***

This afternoon our Krishnaji lectures on "The Citizen as a Divine Man," the second lecture of the Convention course, on "Theosophy as the Basic Unity of National Life". The third lecture will be given by the Lady Emily Lutyens, "Brotherhood as a Reality". Our Vice-President gives the fourth, the concluding one of the series, and he will speak on "The

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Spiritual Organisation of a Nation". The whole four ar intended to subserve primarily the Unity of India, by showir how Theosophy brings it about.

***

Bro. Bhagavan Das has published a very interestir pamphlet entitled: *The Unity Conference and the Problem Religious Peace and Swarāj.* He offers some very valuab "Suggestions for a Solution". He opens as follows:

> Good work was done and useful resolutions were adopted by t Unity Conference which sat at Delhi between the 26th Septemb and the 2nd October, 1924. Efforts were made by each party to s with the other's eyes as well as its own. There was a fair amount *but not quite enough*—of plain speaking out, by each side, of its sen ments and requirements and ways of living, and of how they would hurt and hindered if the other insisted too strongly on its rights. Bo endeavoured to avoid excitement and the *odium theologicum.* Bo tried to understand rather than misunderstand. Of course, they d not succeed completely. There were moments when rupture seem imminent. It is difficult for parties to plead their own cases disp sionately. And the feat becomes still more difficult when there is disinterested third party to act as arbitrator between them, but ea has to act as judge of the value of the other's case. Still a good beg ning was made, and it is much to be thankful for, seeing that it v perhaps the first occasion of its kind. Many fairly old members both communities said they had learnt more about each other's wa of thinking, feeling and living, in these few days than they had in their past years.

So far it was good, but it was not possible at such a meet —the first of its kind—to come to very positive conclusio And there is nothing discouraging in that fact.

Bhagavan Dasji gives a rough draft of a resolut proposed by Sarala Devi Chaudrani, and seconded by hims in the committee represented by Muslims and Hinḍūs, Pārsīs, Sikhs, Jains, by Bishop Westcott, Metropolitan of Christian Church in India, by a leading representative of Ahmadiya community, and by myself as President of Theosophical Society. But the Resolution Committee co not agree on it. A valuable resolution was, however pas in the open Conference, declaring for the complete liberty

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thought and the expression of thought for all religions and also the inviolability of every place of worship.

***

I cannot here give more room to this pamphlet, which goes on to discuss the reasons for dissensions, Hinḍū-Muslim riots, and other unpleasant manifestations, and the fundamental unity of the religions. I can only recommend my readers to study it for themselves. But I must give one quotation of the greatest value to English people, who are taught by *The Morning Post* and *The Daily Telegraph* to regard India as a cockpit, in which Hinḍūs and Musaḷmāns are always killing each other, and are only prevented from mutual extermination by the beneficent hand of Britain.

The genius of India, of Hinḍūism, for social organisation of labour and for synthesis, is the outer practical manifestation of its Philosophy of spiritual monism, *abheḍa-buḍḍhi*, " non-separateness ". It has been greatly marred and distorted and rendered hide-bound by an excessively and senselessly rigid insistence on hereditary rather than temperamental and professional caste, and self-righteously religious rather than hygienic and discriminate " *touch-me-not*," which is the result of a reactionary excess of the contrary *bheḍa-buḍḍhi*, the sense of separateness. Yet that genius, still retaining some of its psychologically scientific features, has unconsciously assigned, in the course of time, various occupations to the Musalmāns, in keeping with their temperamental type above referred to, which are now almost exclusively held by them in various parts of the country, while corresponding supplementary occupations are in the hands of Hinḍūs. The two sections of the people are thus often inter-dependent, in any given place, and have been getting on very well together. Relations between them in the villages generally, where both sections are agriculturists, and between the inter-dependent tradesmen in the towns specially, have been for many decades, perhaps centuries, not only courteous but cordial.

These cordial relations were only now and then interrupted by outbursts of religiosity, in connection with sacrifices and processions, with their intoxicating orgic feel of " mass-power," during the preceding decades. But they have latterly been subjected to a very violent strain by various excitements and causes, which may well be regarded as adventitious and connected with the Balkan wars, the involvement of Turkey in the Great European War, the Khilāfaṭ movement, etc. Among them, the chief is, as has been pointed out by just and impartial and far-sighted Musalmān friends themselves, the fact that Indian Musalmāns have begun to forget that they are of the same race as the Indian Hinḍūs and that India is their home, domestically, socially,

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economically, politically, and even religiously, even though the mo sacred places of their religion may be in Arabia, and therefore an obje of occasional pilgrimage.

So soon as they recover the realisation of this, and give up th idea of proselytisation by other means than free convincing, so soo will relations become peaceful as before.

***

I must put on record the passing away of a very ol colleague on the London School Board, the Rev. Stewa Headlam, a splendidly broad-minded clergyman of th Church of England. We fought side by side for the cause c the poor, for free meals for little children who, under free an compulsory education, would sometimes drop fainting fro hunger on the school floor, while the teachers were tryin to teach them. We were told that we were pauperisin the parents! But he had the joy, long before he passe of seeing a law passed which gave children the fre meals for which we vainly pleaded. He was a Christia Socialist, and suffered much for his faith. Peace b with him.

***

I have also to record the passing away of a very old an prominent member of the Theosophical Society who wa its Vice-President for some years. It is Dr. Subramani Iyer, a faithful and devoted servant of the Theosophica Society. He passed to his rest soon after 8 p.m. on Decembe 5th. He had belonged to the Society from the earl days of Madame Blavatsky and Colonel Olcott, and was he loyal friend from his entry till she passed away. Then two years later, I met him at my first Indian Convention in 1893, and he remained ever the staunchest of friends an the most loyal of adherents. He was ill for very long, but t the end his splendid brain remained strong; the last few months were full of pain, but the dear old man remaine patient throughout, only longing to go Home; and he wen

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gladly to the Master he loved and served. The Peace is on him, and the love of us all is with him.

* * *

Members who are interested in politics will read the following and see how things are progressing:

DRAFT BILL ISSUED

A COMMONWEALTH: NATIONAL CONVENTION'S PROPOSALS

The National Convention's Draft of the Commonwealth of India Bill has been circulated to the Indian Press and to Political Associations for opinions, comments and amendments. The National Convention whose office is at Madras issues this Bill as a First Draft, after preliminary discussions on December 19, 20, 21 and 22, 1924. It has requested its General Secretary, Mrs. Annie Besant, to present it to the All Parties' Conference, meeting at Delhi on January 23, as a contribution to a discussion of the subject therein dealt with, and she will ask permission to present to the February meeting of the Convention at Delhi, 1925, any draft scheme that may be formulated at the Conference.

The draft is as follows:

A Bill for submission to the British Parliament that it may be passed into an Act, to constitute the Commonwealth of India.

Whereas it is the desire of the Indian people to exercise anew the ancient and recognised right of self-government, enjoyed by their ancestors from time immemorial, and to recognise H. I. M. the King-Emperor as their Sovereign and the Protector or their Commonwealth, and to provide for that exercise of power from the village upwards in each successive autonomous area of wider extent, to be earned by good character and by increased knowledge or administrative experience, or public service.

And whereas it is necessary for the dignity, peace and contentment of the people of India and also for the welfare and continued amity of the British and Indian nations, that India should be placed on an equality with the self-governing Dominions, sharing their responsibilities and their privileges, as a free nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor.

And whereas it is convenient to continue the five areas of the village (gram or mauza), the taluka (tehsil or perganah), the district (Zilla), the province (rashtra) and India (excluding the Indian States) (Hindustan), as units of Government.

And whereas it is necessary for the preservation of the liberty of the subjects and the efficient discharge of the functions of Government, that its three great spheres of activity, executive, legislative

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and judicial, shall be independent of each other while correlated i their working.

And whereas it is expedient to make provision for the eventua creation of provinces in areas where at present they do not exist, an for the division of provinces found to be too large, and their delimita tion for convenience of administration or other reason.

Be, it therefore enacted by the King-Emperor's Most Excelle Majesty, by and with the advice and consent of the Lords Spiritual an Temporal and Commons in this present Parliament assembled and b the authority of the same as follows:

Short Title

1. The Act may be cited as the Constitution of the Commo wealth of India Act.

Act to Extend to King's Successors

2. The provision of this Act referring to the King shall refer His Majesty's heirs and successors in the sovereignty of the

Proclamation of the Commonwealth

3. It shall be lawful for the King with the advice of the Pri Council to declare by Proclamation that on and after a date there appointed, not being later than one year after the passing of this A the people of India shall be united in a Commonwealth under t name of the Commonwealth of India.

Commencement of the Act

4. The Commonwealth shall be established, and the Constit tion of the Commonwealth shall take effect on and after the day appointed. But the Parliament and the Provincial Legislatures ma at any time after the passing of this Act, make any such laws, to cor into operation on the day so appointed, as they might have made if t Constitution had taken effect at the passing of this Act.

Operation of the Constitution and Laws

5. This Act and all laws made by the Parliament of t Commonwealth under the Constitution, shall be binding on the Cour Judges and people of every province and of every part of the Commo wealth, notwithstanding anything in the laws of any province; a the laws of the Commonwealth shall be in force on all Indian shi and on all ships within its territorial waters, the King's ships of w excepted.

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FUNDAMENTAL RIGHTS

I. The liberty of the person is inviolable, and no person shall be deprived of his liberty except in accordance with law and by ordinary Courts of Law, provided, however, that nothing in this section contained shall be invoked to prohibit, control, or interfere with any act of the civil or military forces of the Commonwealth of India, during the existence of a state of war or rebellion.

II. The dwelling or the property of every person is inviolable, and shall not be entered or expropriated or confiscated except in accordance with law.

III. Freedom of conscience and the free profession and practice of religion are, subject to public order or morality, guaranteed to every person.

IV. The right of free expression of opinion as well as the right to assemble peaceably and without arms, and to form associations or unions is guaranteed for purposes not opposed to public order of morality. Laws regulating the manner in which the right of forming associations and the right of free assembly may be exercised, shall contain no political, religious or class distinction.

V. All persons in the Commonwealth of India have the right to free elementary education and due arrangements shall as soon as possible be made by the competent authority for the exercise of this right.

VI. All persons have an equal right to the use of public roads, places of public resort, courts of justice and the like, provided they do not disturb public order or disobey any notice issued by a lawful authority.

VII. All persons of whatever nationality, residing within the Commonwealth, are equal before the law, and shall be tried for similar offences in courts of the same order and by judicial officers of the same grade; and no person shall escape the penalty annexed to any breach of the law, on account of his nationality or his caste, or his class, or his occupation.

There shall be no sex disqualification with regard to the franchises, membership of the Governments, of the Legislatures and of local bodies, and all offices, functions and powers shall be open equally to both sexes.

SUMMARY

The legislative power is invested in a Parliament consisting of the King, a Senate and a Legislative Assembly and a Governor-General appointed by the King as His Majesty's representative in the Commonwealth, who will use such of His Majesty's powers and functions as His Majesty may delegate to him. The Senate shall be composed of

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one hundred citizens of mark, sitting for six years (after the first Senate). A candidate for a senatorship shall have completed the age of thirty and must be a person eligible to the Legislative Assembly. There will be a panel of three times as many persons as ought to be elected, and one-third will be elected by the Legislative Assembly, one-third by the Legislative Council and one-third nominated by the Senate. There may be added to the panel the names of ex-members of the Senate of the Council of State under the Government of India Act of 1919 who shall signify their wish to stand. The Senate elects its own President and Deputy President.

Qualifications of members of the Legislative Assembly laid down and the number of members suggested is three hundred. Also the qualifications of electors. The Speaker and Deputy Speaker shall be elected by the House. Provision is made for rules on details whereve necessary and the powers of the Parliament are defined.

The executive power of the Commonwealth is invested in the King and his representative, the Governor-General. The Cabinet shall be responsible to the legislature and his members must be, or become within a fixed time members of the legislature. The Prime Minister is nominated by the Governor-General who also appoints the members of the Cabinet, styled ministers of states on the Prime Minister's nomination.

The command in chief of the military, naval and air forces of the Commonwealth are vested in the Governor-General as the King's representative.

Judicial power of the executive is vested in a Supreme Court and in such other courts as the Parliament creates. (Trade and finance are dealt with and the chapter is to be amplified.)

The Provinces are given provincial autonomy and are provided with a Legislative Council and ministers responsible to the Legislature. It sits for five years and elects its own Speaker and Deputy Speaker. The general features follow those of the Parliament modified as necessary. Power is given to establish a second chamber if any province desires one.

The local bodies mentioned in the preamble are under the head of local Government and treat the constitution of the District Board, Taluq and Village with their electorates powers and functions on the same plan as the above.

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Let me wish all our readers a happy Christmas holiday and a useful and happy New Year.

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I am writing on the 24th December. In wishing my readers a Happy New Year it is to be noted that it will need, I think, either philosophy or religion to make it "happy," as from the outer standpoint, it is not likely to be happy, but troubled. "But all things work together for good for those who love God" and Man, and there is no anxiety and no fear for those who have seen the Oneness.

***

The first day of the Theosophical Society's Forty-ninth Anniversary is over, and has gone very well. There are about 1,000 delegates registered, I hear. The Presidential Address was delivered by myself at 1 p.m. to-day, and I delivered the first Convention lecture at 5.30 to a huge audience of delegates and members of the public. The Art Exhibition, arranged by Dr. and Mrs. Cousins, was open yesterday to invited guests, and will be open every day to the public. There are some admirable pictures of the Bengal School.

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There are some very important factors that are noticeable in the Order of the Star in the East. The first and most inspiring one is the gradual emergence of the Head of the Order from the period of preparation into the period where he is becoming more and more the positive guiding influence of the whole movement. This is making apparent the need for greater organisation within the Order. The Self-Preparation Groups which are directly under the guidance of the Head will provide, it is hoped, a nucleus from which the Great Teacher may choose His disciples, upon whom He may rely to build up the new religion which He will teach.

***

Baron van Pallandt, a Dutch Star member has given a magnificent two hundred year old Castle with some 6,000

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acres in Ommen, Holland, to be used by the Head of the Order for the service of the Teacher. This spirit of extraordinary sacrifice is becoming more and more apparent in the members as the time of His coming in approaches. The castle will house the European Headquarters of the Order, and the Head is considering the appointment of a Secretary for Europe.

* * *

In order that the members may come together and rekindle their enthusiasm it has been decided that a Congress should be held every year in Europe. The extraordinary success of the last European Star Congress has strengthened the idea of holding Annual Congresses. Later on, America, Australia, India and Europe will perhaps each have a Congress every two years. If arrangements could be properly made, it might be possible for the Head to attend each of the Congresses in the different continents, and ensure the value and success of the gatherings. At the last Congress in Ommen, all who were present realised to an extent which we have never done before the magnitude of the coming event and the splendour of the coming years. His benediction seemed to be upon us, and all the multitude of difficulties and troubles seemed to vanish. Every country and every people in the world will long for His Presence, for His blessing and it is for the Order to make easy His path.

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THE COMMUNITY SPIRIT

By L. E. TRISTRAM

ONE of the most noticeable signs of the New Age is the growth of the community spirit, the feeling that all men are brothers, that all should have equal opportunities, that each has his own particular and valuable contribution to make to humanity. Each person has his own particular niche to fill, which nobody else can fill for him. None can be despised, all are necessary; we are parts of one whole, and must treat each other as brothers.

This feeling sometimes expresses itself in an actual physical organisation, a body of people who hold all things in common, each doing his share for the upkeep and support of the whole. It is well known that the early Christians lived

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like this,[1] and the monasteries of the middle ages were managed on this plan. The Quakers and other reformers adopted it, and generally speaking it is the sign of a new impulse and of a new type of thought.

There are other people who do not go so far as to share all their worldly goods, but who live the community life together.

A Theosophist will at once think of Adyar, where Indian and European, Australian and American, men and women of many different nationalities, live together, often in the same house, sharing the same amusements, the same work, and the same food. After Adyar are modelled many other communities. There is one near Geneva in Switzerland, one at Brussels, another at Ommen in Holland. There are others being started in Bombay and at Letchworth, and all Theosophists will think of the Manor, that large and ungainly building overlooking the Heads, the beautiful entrance portals of Sydney Harbour, in which lives a truly happy family, presided over by that prince of teachers, Charles Webster Leadbeater.

These organisations are not found among Theosophists only. The Community Spirit is one of the factors at the back of the "Garden Cities" of England, such as Welwyn, Letchworth, Bourneville, or Port Sunlight, though there are also other reasons for the existence of these places such as the necessity for providing good and healthy country dwellings for town workers. Port Sunlight is probably unexcelled in the world for a workingman's village, and Messrs. Lever's have introduced a profit-sharing scheme for their work people which is having magnificent results. The firm benefits the community as well as its shareholders, though perhaps it was the cupidity of the shareholders as well as their public spirit that lead them to adopt such a scheme. There are no strikes at Port Sunlight. Altruism and material prosperity as usual go hand in hand.

[1] *Acts of the Apostles* IV, v. 32.

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America is a country where communities are very much in the public view, and where they are at present more successfully developed than anywhere else in the world.

Employee administration of company-owned towns is being successfully tried in a good many industrial communities, according to *Law and Order*, which describes an enterprise of this kind at Abbeville, South Carolina:

"The Abbeville Cotton Mills Company has worked out an interesting and novel plan by which its employees are given full charge of the administration of its village. It not only gives the employees a chance to express their ideas as to how the village should be conducted, but gives them an opportunity to execute their ideas through a board of eleven members, elected by the employees, who have full charge of the administration of the village. This board is known as the board of operatives, and operates under a yearly budget, which it prepares, covering the estimated cost of operation of the property and activities under its direction. After approval of this budget by the board of directors, the board of operatives becomes responsible for all expenses covered by the budget. The board of operatives, in its administrative capacity, has charge of all matters having to do with housing and community welfare. It has three standing committees, which are: (1) Village administration, (2) working conditions, and (3) recreation and education. This board also has the right to carry any grievance of an employee, or group of employees, to the management. The purpose of this board, as expressed in its constitution and by-laws, is 'to represent the interests of the whole body of operatives in matters pertaining to work, recreation, education and community life, and to co-operate with the company in all things tending to promote the common good'."[1]

There is a piano industry in Alabama which is managed entirely by the employees, organised in two elected chambers, a legislature and a senate. The owner of the industry is President, the chief officials are the ministers. The Legislature fixes all the salaries, including that of the owner, and makes all the appointments. It recently voted the President a holiday, because it wished to show appreciation for what he had done for the community![2]

The City of Middletown, Ohio, has recently formed a Civic Association—with a majority of labouring members, for developing the city. It is a very small town, and yet in a

[1] Christian Science Monitor.

[2] See *The World's Work* (London), 1922.

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very short time one million dollars was voluntarily subscribe to form a fund with which to build Y.M.C.A. buildings, t improve the equipment of the hospital, to provide better play grounds, and to increase the pay of the teachers. Two hundre and fifty thousand pounds subscribed voluntarily by the in habitants of a town which only numbers twenty-five thousan people! Out of the twenty-five thousand total inhabitants, n less than four thousand five hundred are members of the Civi Association.[1]

A recent example of the beneficent spirit which animate some American business men is that set by Nash, the head c a great clothing emporium, who presented his workers with sum of money equivalent to a hundred per cent dividen on the capital of the company, in order to prevent himse becoming a millionaire.

A notable example of an Idealistic community is that c Arden, founded by Frank Stephens.

About twenty-five years ago a young instructor of sculpture i the Academy of Fine Arts at Philadelphia, became weary of th round of school rules and regulations—made to fit a few, ye forced on many—and also he was sick of the sights and sounds of th crowded cities. He wanted more than anything else to find a peaceft place in which he could continue his creative work in clay and ston live quietly and yet fully, and at the same time earn a livelihood fc his family.

A deserted farm not many miles from the city was offere for sale and with a friend he purchased the 165 acres, hun up a sign "Trespassers Wanted" and began the founding c a home-site. A few friends of these two pioneers, attracted b the natural charm of the old farmland, wanted to settle ther also, and thus the nucleus of the unusual community began.

Single Tax Principles

The founders early decided that as few rules and regula tions as possible should govern them, and the principles of th

[1] See the *Outlook*, February 29, 1924.

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single tax government were chosen, so far as possible, as their governing policy.

These two young Elysians believed in the single tax and the practicability of the system, and they hoped that the residents of the colony would be able to enjoy a greater amount of personal and economic freedom than under the conventional forms of government. Their land to-day, as it has been from the beginning, is held in common and is leased to the residents for ninety-nine years, but none is sold. The land rentals, from which all state and local taxes and the village expenses are paid, are the only community expenses of the people living there.

High points of the village system include a land plan recognising the common right of all to the use of the earth, a tax system which does not fine labour and thrift or encourage land speculation or monopoly, and a scientific plan of assessment based upon the Somers system, with publication of assessments. Equal suffrage existed from the community's foundation—not only woman suffrage but minor suffrage as well. It is the first village in the United States to establish the Raiffeisen banking system, based on character and not collateral—a penniless citizen can borrow and pay back on the easiest of terms. The town has never issued bonds, granted an exclusive privilege nor had a public debt, except for a part of the original purchase price of the land; the community acts on a definitely stated principle as to the functions of government and the rights of individuals—that the government should do nothing which an individual can do without the power of government.

THE TEN GUILDS

The plan of the club is unique. The members have grouped themselves into ten distinct guilds, according to

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personal interests or preferences, Folk Guild, Players', Scholars', Athletes', Yeomen's, Musicians', Craftsmen's, Housewives', Gardeners' and Church guilds.

Through these guilds the Arden ideals of work and play find their fullest expression and hope of development. One of the most distinctive features of the summer season is the production of Shakespearean plays in the field theatre, one each Saturday night, by the Player's Guild, followed by a dance in the guild hall of the clubs, under the direction of Folk Guild. At the informal Sunday night campfire, also directed by the Folk Guild under the trees and stars, the people gather round the leaping flames and sing, listening to readings and music. Concerts, lectures, classes in economics, dancing, tennis, baseball, golf, swimming and other sports, special events such as fairs, pageants and the production of some modern dramas, are all a part of Arden life. During the winter season study classes continue. Esperanto is one of the principal interests of the study groups, the Arden founder having been one of the ten American delegates to the conference of 15,000 Esperanto students at Nurnberg.

Arden citizens are bound by no laws but their individual desires to become members of the Club or any of the guilds They have no obligations to the community. The proceeds from their gardens or crafts or business go into their own bank accounts.

School, Work and Play for Adults and Children Complete the Village Life

Children are not schooled in the "three R's" but in the community school, where the mothers take a hand in the teaching, they learn painting, sculpture, music, dancing, literature, economics, homemaking, cooking, marketing, the simple crafts, cultivation of flowers, fruits and vegetables, appreciation

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and care of animals, social conduct, sports, games; in fact everything which makes a contact with the life of the broad-minded, progressive individual.

Many well-known musicians of Philadelphia and New York spend their summers in this community and they contribute to the Sunday night musicals or campfires; an internationally famous dancer lives there for the summer months and teaches the Arden children her rhythmic, body-building dances; a young Italian sculptor has converted the old icehouse, which was on the farmland, into a studio which would be the envy of any Greenwich Village *Poseur*, and, while he is busily engaged in his own work executing fountain and garden pieces and smaller objects for art shops and special orders for decorators, he has time to instruct the Arden youngsters in the handling of clay.

House building, garden trucking, flower gardening, mushroom growing on a large scale, handicrafts and teaching are occupations of different residents. A monthly magazine is published and a number of writers for magazines and newspapers live in this community. Painters and novelists whose names are known everywhere live there for the summer, if not throughout the year.[1]

Many rich men are applying their money to community purposes and America is a country of rich men. The two richest people in America up to a few years ago were Andrew Carnegie and John D. Rockefeller. These two men were brought to organise methods for giving away much of what they had. Mr. Carnegie's crude plan was the building of libraries, sensational enough in his day, since few forms of charity of real benefit to the community were then possible. Rockefeller, at a rather later date, has employed his money to better purposes, founding hospitals, research Institutes, schools and colleges. The richest man at the present day is Ford, richer by far than

[1] From the *New York Herald Tribune*, April 13, 1924.

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his two predecessors. Rumour has it that he is "worth" ove two hundred million pounds, and his activities are increasin every day. How will he use his money? There are possibili ties of greater service now than there were a few years ag Experiments have been made and much has been learned fro them. The Community Spirit is in the air. It is reporte that Ford has plans of the highest industrial and social interes and significance. The scheme which appears to interest hi more than any other, we are told, has to do with an industria agricultural combination of labour, developed in small com munities, whose people would be both industrial and agricu tural producers according to the season.[1] Probably the las statement may be discountenanced, but they would certainly b communities in which both production and distribution ar properly and economically organised, so that there is n unnecessary and redundant labour, and no unnecessary middle men. Such a scheme would be of incalculable value. This i agreed to by all authorities. It also would be perfectly poss ble to put it into practice anywhere in the world and on th largest scale, if only people would allow themselves to b managed and do what they are told. But human nature is n so. People are still out for what they can get. But a ver rich man, like Henry Ford, with the immense power tha money gives, could start some such scheme on a small scal with perhaps fifty thousand people to begin with, a communit in which all labour and the production and distribution of a necessaries would be properly organised. It is probable tha in such a community, with modern methods of production, th hours of labour for each man need not exceed four or five day, and yet he would live in great comfort. A vision of such community of the future some hundreds of years hence, ma be found in *Man: Whence, How and Whither*, but th labour required there is greater than in an ordinary townshi

[1] See *Philadelphia Public Ledger*, January 11, 1924.

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since the community there portrayed is so rapidly expanding. The extra labour required for this expansion, and also for the grand scale on which all the affairs of the community are conducted, balances the increased productive power of machinery caused by inventions in the intervening centuries. One of the most interesting events of modern times will be the occasion on which Ford will outline his schemes for an ideal community.

There are many cases in which the community spirit manifests in more indirect ways, but which are still signs of the increasing recognition of the Brotherhood of man. Among these may be classed the increasing care which is being taken of children and the homes which are being provided for nursing mothers, in such a place as Bradford, a pioneer town in Social Welfare. Work done for children in slums is another sign of the new age, such as the Children's House at Bow (London).

In the dispensary of a society, in a Manchester Slum, working children whose limbs knock together, who are too weak to stand, whose mental outlook is dimmed by physical handicap, are turned into strong limbed urchins, alert of mind, self-reliant in work and play.

The society has just been celebrating the opening of what it calls a "remedial playground". It is merely a clearing in a dense slum—a little open space, but at least it supplies open air and sunshine (filtered through smoke, it is true) and these are the chief factors in the society's treatment. The treatment lasts three years, and the society has only enough funds to treat 25 children at a time.

What are we doing in England that every child that needs such care has not its dispensary and its "remedial playground"? Space, air and sunshine—God's remedies for sickly children—are so easy to provide, and yet we fail to provide them, and too often the little ones die or live useless lives in helpless misery.[1] This gives an indication of the direction in which public opinion is now moving.

"To-day, according to statistics gathered by the Playground and Recreation Association of America, there are more than 6,600 civic playgrounds and recreation centres in the United States. This compares with some 2,400 ten years ago, or upward of a threefold increase in a single decade.

[1] *Children's Newspaper*, June 7th, 1924.

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And the progress made becomes even more impressive when is recalled that it was as recent as 1835 that the first public playgroun —Boston's "sand garden for children"—was opened in the Unite States.

Originated as a health measure, the recreation movement ha justified itself in many ways.

For hundreds of thousands of men, women and children, it ha added immensely to the joy of living. It has made for greater socia solidarity. Through the self-expression it affords it has helped to a appreciable degree in offsetting the deadening effects of our machin industrialism.

This, in fact, is one of the outstanding values of organised publi play. As it has been well expressed by Joseph Lee, able exponent c the social significance of play:

"Under our modern industrial system men and women ar often automatons, tenders of fool-proof machines. Expression of th creative instinct must be found outside the joy if the worker is, in an true sense, to live."

Given recreation centres available for all manner of leisur pastimes, from the playing of games to taking part in musical c theatrical performances, the machine worker promptly gains relie from the routine of his monotonous task. This manifestly is to hi benefit—and to the benefit, too, of his employer and of society at larg

Society as well as the individual gains likewise from the pa played by recreation centres in affording safe and pleasurable outle for energy that otherwise might be diverted to harmful ends. It ha already become almost proverbial that wherever playgrounds an recreation centres are opened under competent leadership, there soo is a decrease in juvenile delinquency.

In some places it has been possible to close juvenile court altogether, following the opening of directed playgrounds, in othe months have gone by without a single case in court. This means, course, that there has been a desirable depopulating of reform school

Hence, if only on the score of economy, money appropriated donated for the providing of public play facilities is money invested real advantage. Increasing appreciation of this accounts for the hea way the playground movement has already made, and its promise making still greater headway within the next few years."[1]

There has also come to our notice an account of Children Playgrounds in South America, which are taking a foremost plac in these schemes of beneficence. "The descriptive materi

[1] *Chicago Daily News*, June 9, 1924.

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is in large part from the pen of the Mayor of the Chilean capital, Señor Rogelio Ugarte to whose untiring efforts is due in no small measure the completion of this estimable public work. Señor Ugarte, in outlining the motives which underlay the inception of the undertaking says :

> Immediately after I became Mayor of Santiago, at the beginning of the year 1923, the President of the Republic, Don Arturo Alessandri, spoke to me in favour of a beautiful idea proposed by the distinguished Dr. Senorita Cora Mayers, referring to the installation in our capital of playgrounds for children, such as she had been able to inspect and admire in the cities of Montevideo and Buenos Aires.
>
> I could do no less than to hearken to such a proposition with accentuated enthusiasm, for to me also had fallen the good fortune to see how in all the streets of Montevideo the children made themselves happy in the midst of parks or playgrounds of all kinds, and how, at the same time, they developed their little bodies, with great benefit to their health.

A few days afterwards he was appointed by the Scholastic Beneficent Association, at the suggestion of Dr. Mayers, as President of a commission having for its object the consideration of plans and the supervision of the work of constructing the playgrounds. This commission was composed of distinguished citizens of Santiago who agreed with marked enthusiasm to co-operate fully in the realisation of the idea.

At the first meeting on May 7th, 1923, it was agreed to construct three such health centres at convenient points in the city, to solicit the assistance of the principal business houses and interested persons and to perfect plans for the projected work. The Mayor, on his part promised to obtain from the municipality the necessary authorisation for the occupation of the selected sites. This was granted on the 24th of May, the project was applauded unreservedly by the press, and many new offers of assistance were received.

The business firms, to whom appeal had been made, responded nobly with donations of material and money. Enough apparatus was given to meet nearly all the needs of the

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first playground, which was opened with an enthusiasti celebration in September.

Since that time three other parks have been constructe in Santiago with funds supplied by private individuals o organisations. The experience gained in this construction ha shown that all such parks ought to be divided into sections fo boys and girls, and for the larger and smaller children, an that Basket-ball and volley-ball courts ought to be provided, a well as baths, dressing-rooms and a swimming pool, if possible The latter, however, should be made inaccessible to the ver young children, because of the obvious peril of drowning t which they might be exposed. There is, of course, the usua apparatus for amusement purposes, such as swing, see-saws slides, etc., and usually a kiosk for band concerts, and ope spaces for games of skill or for dancing.

A petition was directed by Señor Ugarte to the Mayors o cities and towns throughout the country, and there has been marked response in following the example set by Santiago.[1]

Another symptom of the changing world is the provisio of free libraries which are being established all over Englan and America. The chief libraries of America have nearly al been established by magnificent grants and gifts from ric men, those of New York, and Chicago being conspicuou examples. In this connection we must mention the recen gifts by Mr. J. Pierpoint Morgan to the City of New York o the magnificent library collected by his father, and nov established as a permanent memorial to him. It is housed i a building of its own and contains books and manuscript valued at three million pounds, many of them being un duplicated and irreplaceable. A great library drawn from al lands is really a greater public trust than great wealth i almost any other form, and Mr. Morgan has shown a fin sense of the responsibility of riches.

[1] *American Review of Reviews*, May, 1924.

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One of the most remarkable developments of public libraries in the last decade has been the growth of special departments for children.

The Manchester Public Libraries Committee is well aware of the child's needs and is striving to satisfy these. In many of the branch libraries there are now finely-equipped children's rooms, with a librarian to look after them, where children of school age may go and read in quiet and comfort; where they may take their puzzling questions with the certainty of having them patiently listened to and then answered, where, in fact, all the cravings of their inquiring minds will be met and satisfied.

The children's room of any library is an interesting and most instructive place, even for a supposedly well-informed grown-up. There are interesting pictures, taken from all sorts of current periodicals, fastened up where the children can easily see them, and these are renewed from week to week, or as often as is necessary. News items, clearly printed and relating to illustrations, find a place beside them. Does some centenary —and we live in an age of centenaries—happen to fall about the time of your visit, you will get all that there is to be learned about it in news paragraphs and illustrations. In addition, you will be sure to find a well-written and frequently artistic list of reference books compiled by the librarian and hung up close to the other particulars of the current event illustrated—centenary, or whatever it may chance to be. No child can possibly be a regular visitor to such a room and remain ill-informed on things that matter.

The children go by tickets to these rooms in two shifts each evening. The first batch go from 5.30 till 6.50; the second from 7 till 8.30. They take with them their school difficulties of the day, and about these they consult the librarian, who if not able to answer a question outright, can give the inquirer a list of the right books to consult on his subject. This is really a practical carrying out of the Dalton system, and the schools are eager to bear witness to the usefulness of these children's rooms.

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LECTURES

In addition to time given for silent reading and reference work, there is a portion of each session allotted to the telling of a story by the librarian. To these stories the children listen eagerly and many interesting talks arise out of them. On certain evenings all the children who belong to the room are admitted by ticket to listen to a lecture given by someone outside the library staff. These lectures are on all sorts of topics, and some are illustrated by lantern slides. But, illustrated or not, they are well attended by children and listened to eagerly. In fact, it is often not at all an easy matter to accommodate all the members who wish to attend the lectures, and for this reason admission by ticket has to be resorted to.

The questions asked by the children are interesting, and sometimes quite perplexing to the librarians in charge of the rooms. But, puzzling or not, no question is ignored provided that the child asking it is really sincere in his desire for knowledge. And it is surprising how seriously the children take their room and how keen they are on keeping abreast of current events. There is no snubbing in the children's room; no grumbling at or hinting that one should be seen and not heard. The atmosphere is one of restful activity, and the pervading feeling one of good-fellowship. The children are proud of their room and delighted to show it to their friends, and it is certain that no child who has at any time belonged to a children's room of one of our public libraries will be ever anything but a lover of books. And those who have made it possible for such rooms to spring into existence may be thankful that they are the means of gratifying in many children that "thirst to know and understand" which is the beginning of wisdom for all.

But this brings us on to the subject of Education, which we will deal with in a separate article.

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Before leaving the subject of the community spirit we must mention hotels, which have a great resemblance to communities. They are really large communities in which everybody takes the communal life as a matter of course. Some people even prefer hotel life to ordinary life. This is mostly because in a hotel there is none of the trouble and worry of keeping a house of one's own. Eyerything is provided near at hand and free of trouble. But the competition between hotels is leading to a greater exemplification of the community spirit. Let us read an *Advertisement* of the United Hotels of America, whose general Manager is Dr. Frank Crane.

The United Creed:

TO SERVE ZEALOUSLY, EFFICIENTLY, JOYFULLY.

Everything else, profits included, is incidental. Without profits there can be no service, but the service is not for the sake of profits; the profits are to make possible the continuation and the development of the service.

TO EXPRESS ABIDING FAITH IN HUMAN NATURE, ASSUMING THAT EVERY MAN GUEST IS A GENTLEMAN AND EVERY WOMAN A LADY.

TO GET THE UTMOST PROFIT FROM MISTAKES. It makes no difference who has made the mistake, the correction of it is the most instructive exercise anyone can accomplish.

TO EXPAND THE BUSINESS AND ADD TO THE CHAIN AS SPEEDILY AS MAY BE, BUT NEVER TO OPEN AN HOTEL WHICH IS NOT FIRE-PROOF.

TO MAKE THE APPOINTMENTS OF EACH HOTEL AS LUXURIOUS AS POSSIBLE, AND THEREBY TO ASSIST IN DEMOCRATIZING THE GOOD THINGS OF LIFE.

TO MAINTAIN UNSEEN, UNSUSPECTED EVEN, A PERFECTION OF ORDER AND DISCIPLINE. A Hotel, like a ship, cannot be run by parliamentary methods. A "parliament" is a "talking place". Hotel-keepers, like ship's officers, must be men of action, not men of glib tongue.

TO ASK FROM TIME TO TIME, "HOW WOULD I LIKE TO BE TREATED IF I WERE STOPPING HERE?" By this means to inspire guests to ask themselves, when they are tempted to find fault, "What would I do if I were running this hotel?"

TO REMEMBER THAT A CHAIN IS NO STRONGER THAN ITS WEAKEST LINK. Every hotel in the chain and every employee in each "link" is united in a joint endeavour, one for all, and all for the public.

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TO REALISE THAT A GUEST IS ALSO A HUMAN BEING. He is away from home, but he yearns to be made to feel at home.

TO MAINTAIN A HOMELIKE ATMOSPHERE. This means being neither too cordial nor too cold, neither experts at enthusiastic glad-handling, nor icicles from Alaska. It means keeping everybody happy by just the right degree of warmth. Too much heat is oppressive, and too little is freezing. A sixty-eight degree demeanour may be hard to sustain at all times, but a constant effort should be made to approximate to it.

TO HAVE THE SAME GOOD MANNERS FOR EVERYBODY. While continuing to distinguish between a dear, grey-haired grandmother and a pink-cheeked child of five; between a jovial commercial traveller and a distinguished foreigner; between a college boy and a political conventioner, while expressing toward each just the right amount of cordiality he prefers. The "golden rule" for hotel-keepers and hotel employees must ever be the familiar variant of the Biblical rule:—do unto others as *they* would you should do unto them.

TO RESPECT THE PRIVACY OF GUESTS. To afflict them with no unwanted assistance. To permit them to make undisturbed use of the home they have hired and not to intrude. One of the greatest joys of being in a hotel is to be alone and to be left alone.

TO BE COURTEOUS, BUT NEVER TO BE OBSEQUIOUS. A servile attitude implies that the guest enjoys servility, and is an insult to the common humanity of the man who serves and the man who is served.

TO ENJOY BEING HOSPITABLE—and to find happiness in supplying food and drink and shelter and entertainment.

TO KEEP POISED AT ALL TIMES—secure in the knowledge that nothing is more natural, more dignified, nor more praiseworthy than to serve one's fellow creatures.

Finally, TO BE SO CONVINCED OF THE HONOUR AND WORTH OF THE ART OF HOSPITALITY, now and forever, in this world and the next, that heaven would not be heaven without a wayside inn to be conducted not on the American or European plan, but on the Celestial plan for the refreshment of pilgrims headed toward their eternal abiding place.[1]

Such a hotel, considering all the different types of humanity who must stay within its walls, must be one of the greatest schools for the training of character that the world has yet seen!

The development of flats is analogous to that of hotels. The "Service" flats now springing up in the suburbs of

[1] From an advertisement in *Current Opinion*.

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London, notably in St. John's Wood, are a very important novelty. There are 40 or 50 very attractive and well appointed flats all in the same block, with a central kitchen which serves them all. People can either take their meals in the central restaurant, or can have them in their own rooms, in which case they have to pay extra. They can also order their own food, whatever they like, and it is cooked in the central kitchen; or they can partake of whatever is on the general menu for the day. There is a great demand for these flats. The present housing conditions in London, the accessibility, the cheapness, the convenience of these flats assures that they will become increasingly popular. There is no trouble about servants. The rooms are cared for by a housekeeper and central staff, or one can have one's own servants if one wishes. There is no compulsion about anything, other than that a flat has to be kept in a reasonable state of cleanliness in the interests of the other people in the building. There are several new blocks of these flats in the course of erection, and many old houses are being turned into them. They form the beginning of a true community life. The influence of such a building upon the people who inhabit it will be very great. People will get to know each other better, prejudices will be broken down, people will become more friendly and neighbourly, more willing to think the best of each other and to help each other. The civilisation of England is changing rapidly, and not the least of the contributing causes will be the new "Service Flats". When each large block of flats will have its common recreation rooms, its club and its common facilities for games, then their influence will be even stronger. They are destined to play a large part in the England of the future.

L. E. Tristram

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THE CAUSE OF ALL OUR TROUBLES[1]

By W. R. C. Coode Adams, Ph.D.

It is said that in the process of physical evolution, each individual of a species in the very early stages of its life passes rapidly through a series of changes which represent, in summary, the changes which the whole race or species has gone through during the long course of its evolution. If this is so, and all books on biology contain abundant evidence that it is so, into which I need not enter here, we may presumably reverse the proposition and say that the race passes through, or has passed through, a series of changes which represent *in extenso* the changes gone through by each individual. It is my purpose to apply this biological principle to the realm of Psychology, and show that our Western Āryan race is just at a point represented in the psychology of each individual, and this explains many things which perplex and disturb the Society and the world.

Let us consider the psychological development of the individual from early childhood. Broadly, he goes through three main stages. In the first or childish stage his consciousness is almost entirely turned inward, that is, his thoughts are always on himself and his feelings, and the external world is only of importance in respect to what reaction it produces on himself, and other people only come into his horizon when they minister to his wants or amuse him, or the reverse. Everyone who has watched very small children will recognise this. They

[1] A transaction of Verulam Lodge, Cambridge.

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live in a world of their own, remote from the affairs around them, and really only interested in arranging the external world to suit themselves and their own convenience. The next stage is when the parents begin to take the child's interest. A great attachment is conceived for one of the parents, or for both, more often that of the opposite sex, and the centre of interest is shifted to him or to her. At this point the child throws upon this parent the responsibility of all its decisions; it shares all its troubles, and uses this other individual who has come into its life as a prop to support it or as a shield against the external world. The coming of adolescence is marked by a second and very difficult change. Here the individual should begin to detach himself from the support of the parent, and attempt to face the problem of making his own decisions, and facing his own responsibility without any external aid. The turning of this corner in the road of life is often very difficult, and involves great stress. Some people turn it easily and unconsciously; some never seem to turn it at all. We all know people who seem incapable of making their own decisions without consulting someone else: they are those who have never grown up. All business managers know the type of man who, however efficient in his routine work, seems incapable of taking undivided responsibility. He is a man who has never turned this psychological corner in his life. This change often is accompanied by great stress; the individual has to forsake old standards and acquire new: he has to let go his old anchors to which he trusted, and until he has acquired the new orientation, he feels himself drifting alone upon the sea, helpless, forsaken and deserted. This is why many individuals never face the change. Various causes contribute to this: sometimes an unwise over-attachment to one parent prevents the child from growing up.

If we now turn to the consideration of the race, we shall see that in its religion, its myths, and its legends it has its

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infancy, its childhood and its adolescence. The religious ideas of primitive man that are classed together under the general category of "Animism," are mostly concerned, as the name itself implies, with spirits, malevolent or benevolent, who people the woods, the fields, the mountains and all the world around. The primitive religious practices are concerned with placating these spirits. In other words, the man is not striving after ideals but after bending these beings to his will, making them benevolent, and avoiding their supposed wrath. He is in the infancy stage: he is thinking only of himself, and the spiritual world is of importance to him only so far as it comes within his own circle, and contributes to his comfort or discomfort. Let anyone study the very primitive religions, and he will see that this is so.

The second stage is clearly marked in the western world by the development of Christianity. Christianity put forward the idea of the Fatherhood of God: it had of course, been known before, but not so prominently, and in the Catholic Religion this was rapidly supplemented by the Motherhood idea, developed in the veneration of Our Lady. Christianity bears all the marks of a "parent" religion. It encourages man to cast his spiritual decisions on the shoulders of a Holy Church, or in the Protestant division, on a Holy Book.

In the fifteenth and sixteenth centuries, the man or woman, in Catholic countries, chose their confessor and their spiritual director, and consulted them, particularly the director, in all matters not only of spiritual but also of temporal import, throwing on them the responsibility of decision to an extraordinary degree. This age is passing away, and we are on the verge of the next, and, because it was seen that this was so by the Guides of Evolution, the Theosophical Society was sent into the world to help. Now this is the period of stress—the time of trouble and of searching of the heart, and it is only natural we should see the reflex of it in the outer world. Man is

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learning to release himself from his old comfortable props of infallible Church and infallible Book and even old standards of right and wrong, and to think for himself, finding his own reasons for his own decisions. Because of its mission, the Theosophical Society has attracted many such into its ranks: it is full of rebels—how, therefore, can it have peace? Many people cannot face the stress of this change. Some of them evade it in a most curious manner. Having reached the haven of the Theosophical Society, they select some leader or book, and make him, her or it their infallible authority, and drift back into old methods of thought with a new name. Thus our Society has been called the "casualty clearing station," and so often it acts as a temporary or permanent abiding place for those who have been wounded in their religious struggles. It is part of its mission, but it does not conduce to an atmosphere of peace. We are further harrassed by the extraordinarily persistent division of thought between the Catholic and the Protestant mind. We know of it in Christianity, we know of it in Buḍḍhism, in the division between the greater and lesser vehicle, and it has broken out again in the Theosophical Society, with all the old symptoms under a new guise.

It is during this critical change that a man has often to withdraw into himself for a time, to introvert in order to gather strength to overturn his old standards of life. This is the meaning of all the myths of the world where the hero or hero-god dies for a time, and then comes again in added power. I am informed that psychologists constantly discover in individual cases that any great change of a man's orientation in life is preceded by an introversion of the "libido".

In short, the world has come to a psychological crisis from which we hope it will emerge to the full stature of manhood. It is interesting to see so well-known an authority as Dr. Chichon Miller saying: "Between the present revelation of the Cross and man's ultimate attainment to divine perfection,

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there stands a new and most critical phase." Must we, therefore, expect peace when all the world is in stress? Sir Oliver Lodge has said: "Once Religion was a pillar of fire which went before the people; now it is an ambulance which comes behind them: this, too, is a great and noble work, but it is not enough:" and because it is not enough the Theosophical Society has come into being.

W. R. C. Coode Adams

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THE LIMITS OF FELLOWSHIP

COMPILED AND TRANSLATED BY A. SCHWARZ FROM COUNT HERMANN KEYSERLING'S WRITINGS

IN the third number (1922) of *The Way to Perfection*,[1] the official organ of the School of Wisdom in Darmstadt, Count Hermann Keyserling publishes an article on "The Limits of Fellowship," which deserves attention. It is a comment on the almost feverish tendency of the present time to start societies, clubs, communities for all sorts of purposes, and, while he addresses himself to Germany, his remarks apply with equal force to similar conditions existing in other countries of the world. While recognising the value of real communion and brotherhood the article analyses the causes which render so many attempts at fellowship ineffective and short-lived, and points out what Count Keyserling considers the true and indispensable basis of fellowship.

With these preliminary remarks we now turn to the article itself.

No definition is so often and so ill applied as that of fellowship; no idea blocks real progress more frequently. The persistent call for fellowship points above all to the fact that it does not exist. At no time has humanity been more split up than at present and at no time has it therefore been in greater need of real association. To that extent, therefore, the call for fellowship is justified. The assumption, however, that it can be "manufactured" through societies, rules, meetings, discussions, etc., is wrong; fellowship can only *grow*. Fellowship, however, succeeds least where it is directly aimed at, for it implies an inner, not an outer, unity. It is unimportant whether or no it manifests outwardly; the masses have never even noticed the most essential, the deepest fellowship. How does this inner fellowship arise? Only in this way, that the deepest men find each other.

[1] *Der Weg zur Vollendung.*

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On the surface there is the eternal struggle for existence; there competition is the law, each being living at the expense of another. One may analyse ever so minutely the working of nature, but no sense of fellowship can be discovered which is not founded on an inner, organic unity, *i.e.*, on something which lies beyond the immediate appearance. Consequently fellowship can only grow from within. Now comes the question: Can it grow at all where the inner is shut out from our consciousness? It cannot. Therefore the failure of so many efforts as we may see daily in many of the Youth movements, is due to the decisive fact that the members have not sounded their own depth. He who desires real fellowship must not directly aim at it, but rather at self-realisation; for only in the innermost centre is humanity really united. For which reason the wisdom of all times and of all peoples has taught: He who has found his Self, thereby becomes selfless, a source of pure love and good will. On the other hand no sage has ever upheld the view that fellowship as such makes us "deeper". Thus we arrive at a conclusion which may seem paradoxical. The lack of fellowship is undoubtedly the great defect of our time; it is the real exponent of its superficiality. But in order to reach fellowship we, inasmuch as we have become superficial, must not aim at it directly; we must get into touch with our solitary Self; we must in solitude reflect on ourselves. The deepest in man is necessarily a certain aloofness; no one can communicate from it in the usual sense of going out from one to another. True communion arises through a deeper unity being discovered, on the *other* side, not on *this* side of our ultimate point of isolation. To gain fellowship we should therefore in the first instance aim at isolation.

To this is due the complete and fundamental error of most of our modern movements, however noble their aims may be. Fellowship is only possible if we regard the *whence* and not the *whither*. From this point of view it is unprofitable if, coming from different inner regions, two people strive after the same goal. It is a mistake if, feeling a certain inner impulse, one joins a society having objects akin to one's own, expecting thereby to advance one's inner life through association, and discussion. Such association can only do harm. That which has found expression ceases to be active in the inner life, the depths are brought to the surface, the subject of discussion fades out.

I advise very young students to associate on the basis of their youth, leaving alone the question of similar intellectual striving. If they learnt to be silent about the latter, to go in for sport, dancing, wandering to their heart's content, they would thereby draw nearer to the goal of communion.

Is there no progress through outer association? Certainly, but only in so far as it makes solitude bear fruit. This is done by any already existing higher level, whether incorporated in a person or an atmosphere; but it can only be done by something higher to which we subordinate ourselves. Only that which exists can have effect. An existing higher level, recognised as such, transmits itself to others

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Where nothing exists, nothing positive can result. Most people associate on the basis of the non-existing, hoping to reach a longed-for, unexperienced goal. Such associations fall flat. Those only deepen which are linked up with the idea of *whence* and not *whither*. Communion is only possible through the reflection of an already burning light. Its ignition is due, however, to isolation, never to association.

Such is the case with the community in the School of Wisdom at Darmstadt. We are opposed to mere association; discussion and disputings are not encouraged. Darmstadt is to be a retreat for everyone who comes there. He begins by learning to be silent. But just because outer association is made difficult, a real fellowship is already in course of formation. It is composed of those in whom this attitude has become a living factor. These form an ever widening inner circle, which to the outer world is not apparent, as it is composed of persons who are more solitary than is usual with most people; which signifies, however, a more genuine circle, as its members have found unity beyond their solitude.

Briefly put, the failure of associations is, according to the above article, in the main, due to the absence of a higher "level" incorporated either in a leader or an "atmosphere," while success depends on the presence of such a stimulating and uplifting centre. Every great association has its leader or thrives through the special "atmosphere" created by him; hence the responsibility of leaders to stand by the organisations started by them till the "atmosphere" is strong enough to replace them. To evolve leaders of a higher "level" is the chief object of Count Keyserling's School of Wisdom and from his latest work *Schoepferische Erkenntniss* (Creative Cognition), which serves as an introduction to the School, we may usefully add a few abstracts which will further elucidate his intentions.

The principal aim of the School of Wisdom is the development of the individual, his lifting up to a higher level (*Seinsniveau*), wider self-determination, deeper veracity, enhanced inner superiority.

The School of Wisdom can and shall be only a centre for *personal* influence.

The *first aim* of the School is the recognition that men are creators; to show that with each idea and invention something has been created. Only if this becomes an undoubted belief can the majesty of man have free development.

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The *second aim* is to create self-reliance, a sense of responsibility. Only when each man is his own final court of appeal, at whose bar he rejects all self-delusion, all cowardice, will he become the focus of cosmic forces. Each must himself bear all responsibility; this is the only way for the individual as well as for the race to progress.

The *third aim*, the most important, is to realise that the ultimate question is that of a man's *level*. If evolution is to progress, a hierarchical order based on quality must arise, corresponding to the Indian idea of Dharma. It is not necessary that all should reach a common level; for equality is never helpful, since inequality causes tensions which keep the rhythm of progress going. It is merely necessary that all should recognise *level* as the deciding factor, for from this recognition would follow a reorganisation of humanity equivalent to an immense rise of the level of all.

It is the purpose of the School of Wisdom, which is centred on "how to be" rather than on "how to know," to turn rudiments into men, to develop them into leaders, men with merely theoretical knowledge into sages; to sound out the thorough-bass to the individual's melody, to take nothing from any one, to give something to each, to create the pioneers of the new epoch in the world's history which is about to begin.

At present the School works in a threefold way:

1. There are the annual meetings of the "Society for Free Philosophy" which last about a week. The lectures have a common background, dealt with by different speakers according to their personality and outlook on life. The subject for 1921 was "The Problem of the Relation of the Eternal Essence to the Phases imposed on it by Time and Space". In 1922 "Tension" was chosen as the general theme; the fundamental idea being that our ideal does not consist in abolition of opposites, but in the attainment of a condition of harmonious antithetical tension, which persists as rhythm. Not the balancing of opposites but, on the contrary, increased tension is the productive power in the world. That which lacks tension is dead. It is not a question of getting rid of excrescences, but of balancing them by others, of uniting differences in a higher unity. The ground plan for 1923 was "The Mutual Relation of World Practice to World Theory," based on the assumption that every lively concept has a corresponding expression in life as its necessary corollary. In 1924 "Coming-to-be and Ceasing-to-be" (Life and Death) will be dealt with.

2. *A course of training in meditation*, three times a year for a maximum of thirty-five persons, lasting about a week, opened by Count Keyserling with two lectures and a symposium on the technique of meditation, the practices being under the direction of Dr. Rousselle.

3. *Individual treatment* depending entirely on the pupil. It may go on for a week or a single talk may be sufficient. Its purpose is to lift the pupil to a higher level through suggestion. The main thing and the one condition for being influenced is the right attitude of

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the pupil, the will to be influenced. He must give himself to the teacher as the patient gives himself to the doctor. Without faith nothing can be done. He must co-operate with his whole being, conquering his natural inertia.

After the hours of exertion Wisdom demands silence above all things. Silence makes one wiser than the cleverest speech; it makes one stronger and healthier, for therein dwells a mysterious virtue. For this reason the *prohibition of discussion* will always remain in force in Darmstadt, and we shall never encourage familiar intercourse between visitors. Progress is only possible if tension and slackening, the latter implying silence, are rigorously maintained.

Real communal life cannot be imposed from without; it can only grow from within. The way to it leads through solitude, not through society. The School of Wisdom will remain a centre for the solitary few. We emphasise life as such; a higher kind of life is started. This does depend on living together, but the attitude must be changed, to suit the special aim. The prudent one prefers to see an exceptional person at rare intervals, at specially receptive hours, perhaps once in a life time, rather than amid the banality of daily life. Association in the *extraordinary* alone has value. Therefore the highest law of soulful communal life is distance, not intimacy.

A condition of tension between men presupposes a certain distance which cannot be crossed. In the School of Wisdom a certain distance between teachers and pupils is necessary. The teachers are not to be known in their human personality, in flesh and blood, but merely as stimulators, as givers of rhythm; for this reason they can exercise a beneficent influence despite personal imperfections. The proper distance between teacher and pupil will imply a truer communion.

Motion and Rhythm are of final importance. The more a pupil tries to find out my personal opinion, the more paradoxically do I express myself; so that, in extreme cases, if he seeks peace and salvation, he becomes despairing and restless. That is what I want; whoever wishes to help does not bring peace but the sword. Only the rhythm and my viewpoint concern others; they must think their own thoughts.

Attitude and rhythm come first and last. The School of Wisdom has no special programme; it aims at the one thing, the right attitude. It does not matter what our profession may be; it is merely a question of looking at it in the right way. More important than a number of philosophers is a large number of deep men in every walk of life, because only through them will that which the philosopher is perhaps best qualified to express penetrate as living impulse into all strata of Society. Wisdom is not the monopoly of Philosophy.

Only that which we do spontaneously is lastingly successful. The silent presence of a great one does more than the most profound discourse of another. In lectures the level of the lecturer is the most powerful agent. If he is somebody it matters little what he says and whether he is understood; so long as he does not descend from his level, he lifts up the audience and the innermost impulse of his being

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releases similar impulses in them. The real efficiency of man rests on the magic of his personality, and if it works through his writings it means that these express more than the letters contain. In the highest case the magic of personality works independently of utterance.

How can the School of Wisdom affect the masses? Through educating leaders it does all it can do. It affects the few, deals with the individual, in order that he may pass on his achievement. Only self-reliant men are called to represent the impulse. Our School has no disciples, nor an outer community, because that might easily degenerate into a Sect; no one is allowed to speak in its name, because that would lead to a School in the ordinary sense of the word.

Each, inasmuch as he is different from me, speaks for that reason to a different circle, in harmony with himself.

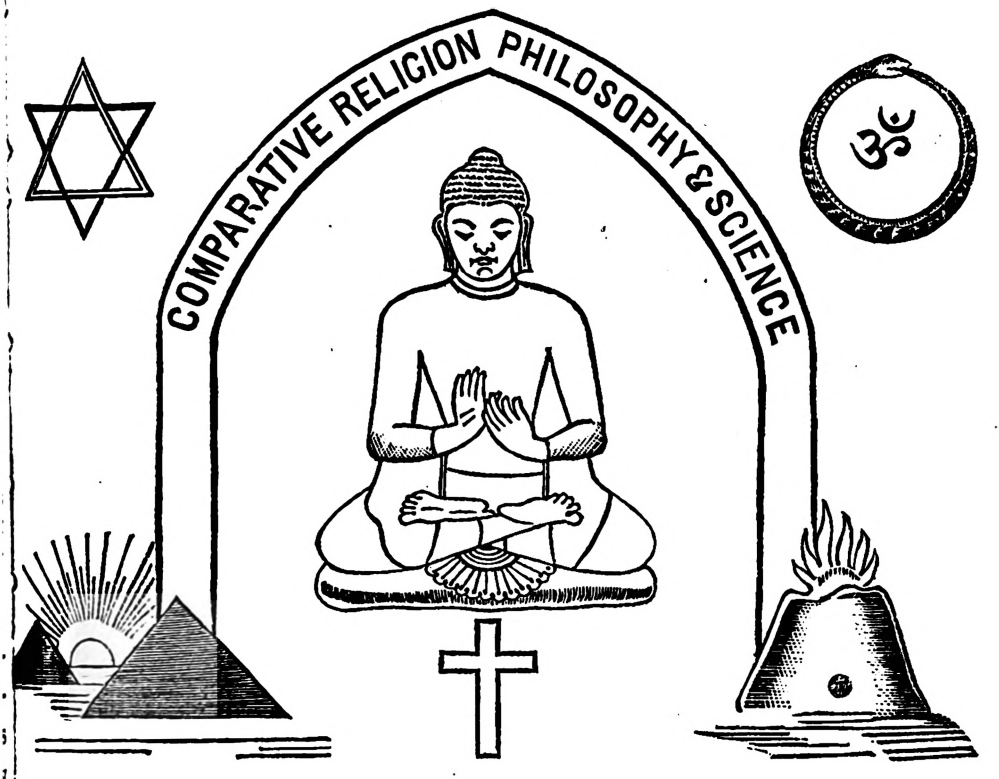
One may ask: Are those who teach here so far advanced as to be able to serve as examples? The reply is: The leaders need not be perfect. The greatest pioneers have not been harmonious but inharmonious and difficult characters. This must be so, because tension and rhythm transfer themselves the more readily the greater the resistance of the material. A perfectly balanced being could no longer be of use on earth. With the teacher the question that matters is: How far is he efficient. If the pupil can only accept what he gives as long as he believes in his perfection, he must first of all get over the cowardice of his soul to such an extent as to be able to live without illusions.

We need not be perfect in order to give the needed impulse.

We have quoted at some length, stringing together paragraphs from various articles, in order to give in Count Keyserling's own forceful language an idea of his School and its aims. His writings disclose what is in many respects a new viewpoint, worth pondering over; complementary, not contradictory, to the presentation usually found in our Theosophical books. It is evident that his School aims high and cannot but be productive of the greatest good if carried on in the spirit indicated in the above quotations. It is not an occult School and does not aim at occult development; for that very reason it will appeal to a special type and temperament, and should be welcomed as one of the great uplifting agencies of our time, as one of the signs that, in many ways, efforts are being made to guide the world through its present chaos to a better future.

A. Schwarz

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THE SACRIFICES OF OLDEN TIMES AND THE THEOSOPHICAL IDEAL OF SELF-SACRIFICE

By Wm. Wynn Westcott, M.B.

THE ideal of sacrifice as an act of religious duty may be traced in the earliest records of all nations, and indeed it has been assumed that the origin of all creation is founded upon a Divine Sacrifice. The worlds came into existence, by reason of the Divine Father of all by His Will entering upon an era of active manifestation, which has led to the process,

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to us incomprehensible, which is called evolution, a series of continuous changes by means of which the Universe began, our own world emerged from chaos and our humanity has arisen.

Regarding the meanings of the word sacrifice, it is first in general use for the destruction, abandonment or surrender of anything to obtain something else, a loss incurred for some gain.

Second, a high ideal is the devotion, or giving up of self, or of some desirable object, on behalf of a high purpose, or to a higher or more perfect claim or duty.

Third, as regards religion, it is that which is offered and consecrated, either alive or dead to God, or to any Divine Being by way of being a form of appeal, or of thanksgiving, or atonement, or of conciliation.

The word sacrifice has come to us from two Latin words *sacer*, meaning "holy," and *facio*, "to make," and we use the word to indicate the act of sacrifice and the thing sacrificed that is made holy by being a thing possessed by man and offered to God. The offering has been made by each religion and nation to the god or gods to whom the people turned in their devotions. Sacrifices have been made by material objects of value, of various animals and even of human beings, of children, men and women. Such sacrifices have been merely forms of organised worship, or have been specially intended to gain spiritual or material blessings, or with the idea of avoiding punishment for sins committed, to ensure general prosperity or to gain some personal advantage. Otherwise sacrifices have been recognised as a proper manner in which to express thanksgiving and gratitude for favours received from Divine world rulers.

Two other occasions which were often consecrated by a sacrifice were "the taking of a vow" and "the making of a covenant".

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The notable investigator, E. B. Tylor, in his *Primitive Culture* traces three stages in the evolution of sacrifice among the earliest races.

(1) The ideal of a sacrifice being a gift to a god.
(2) The ideal of homage, submission or gratitude, and—
(3) The ideal of abnegation, the forfeiture of some *one* or *something* greatly prized.

The sacrifices were of life, human and animal, or of possessions, such as meat and corn, wine and oil, or the burning of incense, or of such substitutes of one for the other as met with priestly approval.

A minor and later form of sacrifice is performed not by the forfeiture of life or possessions but by changes of human personal conduct and devotion to a god; or by some high ideal such as the forfeiture of pleasure or comfort, or the deliberate performance of unpleasant actions, as an example of which we may remember that the saints of old scourged themselves for the glory of God; this was a form of personal sacrifice. Our Theosophy, as I shall show later, esteems the beauty and worth of acts of self sacrificing conduct designed to benefit other persons around us, either spiritually, morally or materially, while of course it condemns any taking of life as an act of ritual worship, and discourages any reckless undertakings which endanger life, for it holds that human life is a sacred gift to be retained until its end, as fixed by kārmic law, and must not be thrown away by voluntary martyrdom on behalf of any god or ideal, nor by suicide to avoid earthly suffering or penalty.

Modern students of religious archæology have made long and widely extended researches among extant records of the earliest nations known to history and have found traces of the custom of sacrifice to a god or to several gods in all of them. Many ancient nations have left us but the scantiest of records, and of some there have survived only a few legends quoted by

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later races. Other nations have preserved some details of their modes of faith, on stone and brick tablets as of Assyria and Mexico, while others have left us papyri inscribed with prayers and thanksgivings as well as historical notes, such as have been found in the temples and tombs of ancient Egypt. The peoples of India and China have a great theosophic literature which may be very ancient, but it has not been shown that the actual writings extant are earlier than the time of Buḍḍha in the sixth century B.C. There are extant copies of the works of Greek philosophers regarding Greek mythology and the subsequent Roman literature from which we may learn the views of religion enshrined in the Latin works of historians, philosophers and poets. The northern portion of Europe has left us but little knowledge of its religions, I mean the Scandinavian races, though there are still fairly full stories of the relations between gods and men in the old poems called the elder and younger Eddas of Denmark, Norway and Sweden. Researches have also been made into the beliefs of men of races which have never reached a state of civilization, as we understand the term; races which have never learned to write or leave engraved records: but even among these traces are always found of the practice of the sacrifice of human beings, and of animals and of things valued. It is even thus probably that even all old nations, which had a form of civilization, had once passed through a period of barbaric religion in which human life was deemed of small value compared with the benefits obtainable from unseen beings thought of as gods, by blood sacrifices ordered by priests who claimed special knowledge of the wishes of the gods they served.

In some cases of human and animal sacrifices, the victim was simply killed on a stone or altar with more or less priestly ritual, or it was also consumed by fire and converted into ashes, or it was only cooked by fire and then eaten by the

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priests or by priests and people: but there are records among some ancient peoples showing that priests or people or both ate the raw flesh of the sacrifice. This custom has been traced among the Semitic nations and the Arabs, as well as among wild tribes of Asia and Africa and Central America.

The ancient Druids of Celtic France, England and Wales are alleged by Roman authors to have been notable for human sacrifices, especially by the act of burning alive of the victims.

The old races of Mexico practised human immolation very widely, one old author alleges even 20,000 victims a year.

So far as we can learn, the North American native races performed human sacrifice less often than many other wild tribes of Africa and Asia, yet we know that the Pawnees had a festival sacrifice for a human being to the spirit of the Morning Star and sprinkled his blood over their fields. The Iroquois sacrificed a white dog, with the Hebrew ideal of its becoming a scapegoat. Some old races worshipped a Totem, and sometimes sacrificed it. The uncivilized negro races of Africa were great sacrificers of men; Dahomey was notable for an annual festival when hundreds of victims suffered death by reason of the peculiar faith held by the chiefs: animal offerings have now replaced this wicked religious custom. In the Congo region an offering to the gods is made when the murderer of a man is expelled from the tribe instead of executed. Suicide by religious law to follow certain offences is also known among African natives. In India and Japan men sacrificed themselves for loyal reasons called Hari Kari, or at the doors of houses where enemies dwelled as a form of public reproach. Among Australian natives a child was murdered at the initiation of a magician.

In Polynesia, so far as can be discovered human sacrifice is comparatively modern. As regards India, I mean Hindustan, there are so many races dwelling alongside each other, and differing so much in religion that one must not generalise too

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freely. At any rate sacrifice has been recognised and practised for hundreds of years by the Hinḍūs, especially the sacrifice of horses called the *Asvamedha.* A very notable and objectionable form was the suttee, or the burning of a man's wife alive together with his corpse, at his cremation. Other forms of human sacrifice took place at the death of notable men, and were said to be for the purpose of providing the deceased with a companion, or with slaves to do his will, or to provide messengers from his old world to him on his new plane, or lastly to provide by their blood sustenance to his new frame. But in the oldest Veḍic times, before the era of Gauṭama, the Buḍḍha, we do not hear of sacrifice of human beings, while that of animals did prevail.

In some ancient races which sacrificed animals, so long as they were nomads, that is, living in the wilds. When afterwards they dwelled in cities, there was a scarcity of animals and so they substituted human beings, as Jevons notes: and he adds that the sacrifice of men as a funeral custom or as tribute to the dead is of earlier origin than the same offering as a form of religious duty.[1]

Of sacrifice as a principle in actual use our authorities make several classes:

(1) Cathartic or those regarding purification. In ancient days men often made a distinction between animals which were clean and unclean. This ideal was a form of the Taboo or ritual doctrine related to a tribe or family; we read of this distinction in the old Jewish Law of Moses or attributed to Moses.

(2) Then there was the expiatory sacrifice for the benefit of the people; an animal was killed and eaten by the assembly for the benefit of all.

(3) A deificatory sacrifice was intended to sanctify a temple, house or place with a deity to dwell there and to bring good fortune.

[1] See *Ancestor Worship*, p. 199.

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(4) An honorific sacrifice was a means of praising a god, and of thanking him and of securing his favour, or even of nourishing his divine life.

(5) A particular sacrifice is an answer to an assumed divine demand for a life as a penalty for some sin, and so the powerful and rich man provided a human substitute for himself by his power over his poor and more ignorant followers.

The remains of Greek literature supply much information regarding the system of sacrifice practised in the great cities of Greece and in its numerous Colonies. Its general purpose seems to have been as a form of worship of their many gods and goddesses whose spiritual home was deemed to be the mountain of Olympus; otherwise sacrifices were a means for the expulsion of evil.

Human sacrifice was quite prevalent at some periods; and animal sacrifices with special adornments upon the animals was prominent. They were at one time encouraged by the Oracle at Delphi the most holy shrine of Greece. But this approval became withdrawn about the fifth century B.C. Greek religion was more a matter of Ritual than of Faith in the Pantheon of which Zeus was the omnipotent ruler, and it was strictly allied to state purposes.

Great festivals required sacrifices, as at the *Thargelia* held near Ephesus; at this ceremony two victims were put to death, and in the presence of two great calamities two persons were stoned to death to avert disease, one on behalf of men and one for women, selected from a group of outcastes kept for the purpose. These men were called *pharmacoi*, *i.e.*, remedies, hence we have our word pharmacy.

There was held in Attica a great festival called *Dipolia* at which oxen were selected and placed around the altar of Zeus and cakes were placed upon it: the ox which first began to eat a cake was seized and its throat cut, after one

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priest had first struck it with his axe: than all present but this one priest partook of the flesh.

The Greek myths show that expiation by human sacrifice was deemed efficacious; read the stories about Theseus, Orestes and Iphigenia. Human victims were also sacrificed to arrest the course of plague and other national calamities.

We may then study the Persian cult of Mithras, as a saviour; he was represented by a sacred bull, which used to be stabbed as a sacrifice and the blood allowed to flow over the worshippers. This religion in the first and second centuries after Jesus came near to supplanting Christianity.

The religion of ancient Rome was derived largely from Greek culture, and from that of the Etruscans; many of their gods were adopted with change of name into Latin forms. In Roman times human sacrifice grew more rare and substitutes were offered. There was no annually recurring human sacrifice, although these had been prominent in Etruria.

The Romans largely abolished the regularly established priesthoods of the temples which had been so notable in Greece; here was another reason why sacrifices became fewer and less gruesome.

From this ancient system of human sacrifice came the notable custom of building a living human form into the foundation of an important public building to ensure its permanence, but this was new thing, for we read of the same action in *1 Kings*, xvi, 30, that Hiel founded Jericho, building the wall of the town upon his eldest son and the foundation of its great gates upon the body of his younger son.

Our main source of information regarding religious sacrifices is gained from the Old Testament of the Hebrew race. They are mentioned in the earliest chapters of the Book of Genesis, and are fully developed in the Pentateuch the Books concerned in the publication of the so-called Mosaic Law. Yet there is no proof that these Mosaic Law-books

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were known even in the period of the early kings of Judah and Israel and not until the reign of Josiah and the priesthood of Hilkiah a thousand years later.

In the book of Leviticus rules regarding offerings of corn, wine, oil and other valuables, and the sacrifice of animals are laid down, and sacrifices are declared to be needful and proper under certain circumstances, such as appeals to Jehovah, or as thank-offerings to him. Of course also side by side with the Jehovistic practice there existed at all times among the Jews some worshippers of false gods, with the constant use of animal and sometimes human offerings to the gods called Baal, Moloch, throughout Canaan, Moab and Phænicia, the parts around Judaea.

According to the Mosaic Law as stated in *Deut.* xii, a true sacrifice must be offered upon a sacred altar and by a priest. The Court of God's Sanctuary is declared to be the proper place.

As to Hebrew altars, these were at first only a rude stone or a heap of unhewn stones; but later two are especially named—the altar of burnt offerings at the Tabernacle of Moses, and the Altar of Incense or Golden Altar of Moses and of the Temple of Solomon. Sometimes an altar was used as a place of refuge, as in the case of Adonijah,[1] so was the altar of a church in the Middle Ages.

It is true that the Old Testament books nowhere declare that Sacrifice was actually introduced by order or Jehovah or was inspired by Divine Revelation as a definite, proper and regular act of religious worship of Jehovah. It is not specified in the Ten Words given to Moses—which we call the Ten Commandments of *Exodus* Chapter xx, nor by the way, is prayer there commanded to be offered to Jehovah. Yet at the very beginning of the Creation story we read that the two sons of the first man Adam each offered a sacrifice unto God.

[1] See *I Kings*, 1, 50.

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Cain, who was a tiller of the ground, brought of the first fruits of the ground as an offering; while Abel was a keeper of sheep and he offered a lamb. For some unstated reason God approved of the sacrifice of the lamb, and had no respect for the vegetable offering of Cain, who at any rate did offer what he had. This event led to the first crime due to jealousy, and Cain killed Abel. In *Hebrews*, xi, 4, we find it alleged that "by faith" Abel offered a more excellent sacrifice than Cain, but this has no Old Testament authority.

Here is noted the first animal and first human death (*Gen.*, iv). The next instance is given by Noah, who on leaving the Ark offered one of every clean fowl and one of every clean beast, and sacrificed them upon an altar to God; and the Lord smelled the sweet savour and decided to curse the ground no longer and not again to drown everyone.[1]

The first occurrence of the actual word sacrifice is found in *Gen.*, xxxi, v. 54, when Jacob made a covenant with Laban and then offered a sacrifice upon a high place.

In *Gen.*, xxii, we read by the amazing order of Jehovah to Abraham to offer up his son Isaac as a Burnt Offering on Mount Moriah, it is said that God gave this order as a temptation, but how the prospect of killing of one's beloved son could be a temptation I know not. Anyhow we read later on that an Angel appeared and took away the decree of temptation, and a ram was sacrificed in the place of the boy. Inasmuch as Abraham made no protest at the order, it would seem that human sacrifice was familiar to him, and it may be that this incident was the first instance of Divine approval of the substitution of animal for man as sacrifice.

In the eleventh chapter of *Judges* we read that Jephthah made a vow unto the God of Israel that if he was allowed to conquer the Ammonites he would sacrifice whoever came out to meet him from his house on his return. His only daughter

[1] *Gen*, VIII, 20, 21.

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came out, so she was burned as a sacrifice to his vow, and it is added that this was a custom in Israel. I call it wilful murder, and protest against the approval of any abominable act simply because it was prompted by a religious motive.

In *Jeremiah*, vii, 31, we read a condemnation of the Jews for burning their sons and daughters at Tophet in the Valley of Hinnom, but this might refer only to cremation of the dead. Samuel hewed Agog in pieces before Jehovah and David sacrificed seven sons of Saul to Jehovah[1] a trace of the same sacrifice is found in *Exodus* xiii, where the Law gave to Jehovah the first-born of men and beasts, the sacrifice of life being redeemed by giving money to the priesthood.

The old Hebrew sacrifices have been arranged in several classes of purpose; such as burnt offerings for sin, trespass offerings, peace offerings, daily offerings, and the weekly Sabbath offerings. The burning of incense upon an altar was also deemed to be a sacrifice. There were also sacrifices offered on the days of the full moon, and special annual festivals, such as the sacrifice of the Paschal Lamb in memory of the Passover and Exodus, corresponding to our Good Friday.

In the days of King Ahaz about 742 B.C., as we read in *II Kings*, xvi, 15, there was a *morning* burnt sacrifice, and an *evening* offering of meat upon the great Altar of the Temple by Uriah the Priest.

Mention must be made of the Azazel or scapegoat offered on the annual day of solemn Expiation, see *Leviticus*, Chapter xvi. On this great day the people brought two goats as an offering, one for Jehovah and one for Azazel, the priests cast lots which of the two should be slain and which one be set free to carry away the sins of the people. The one spared was hunted away into the wilderness.

In our own time in Durban the Indians living here have held a ceremony in which after prayers and ritual a goat

[1] *II Samuel*, xxi.

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has been turned loose and disowned, upon the scape goat principle.

Later, in the history of the Jews, toward the end of the Kingly period there arose a series of prophets such as Amos, Isaiah and Jeremiah, who not only uttered warnings against the idolatries and other sins of the Jewish people, but they taught a higher aspect of religion and that the reverence due to God and human duty were of more importance than sacrifice to Jehovah.

We revere the prophet Micah for example, who in Chapter vi of this tract, warns his hearers, "Will God be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" He meant certainly not; for he goes on to say—"What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" And in the later 51st Psalm we read "the sacrifices of (for) God are a broken spirit," and "a contrite heart . . . thou wilt not despise".

So the *later day* prophets discouraged the notion that animal sacrifices served to secure Divine favour, and did not encourage the idea that an innocent sufferer could secure pardon for a sinner: this was not the old-time Mosaic teaching of the worship of Jehovah, the God of the Hebrews.

Yet the old Hebrew ideal of sacrifice was approved by some famous authors, even after the life of Jesus, for we read in the Epistle to the Hebrews, that extremely Hebraic Christian tract, "Almost all things are by the Law purged with blood, and without shedding of blood is no remission of sin." Christian commentators apply these words to the death of Christ but only in an emblematic manner, for the Gospels tell us that Jesus died suffering from crucifixion, and no blood was shed to cause his death; his side being pierced *after death*, as is narrated in the Gospel of St. John.

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But not only was Hebraism gradually led away from animal sacrifices, but other nations, such as India and Greece, which have been already referred to, also gained a higher ideal of life and duty. For example Isocrates about 400 B.C. said man's most true sacrifice is for a man to make himself as good and just as possible (letter to King Nicocles). In the Indian Brāhmaṇic Upanishaḍ we read, "There is something far better, higher and more enduring than the right performance of sacrifice."

We now come to the Christian religion which sprang entirely from a Hebrew source. The Jews had for centuries been taught by prophets that a holy messenger would be sent to their particular nation, and the title Messiah became associated with this ideal man, who they deemed would become a beneficent ruler and king over them and give the nation dignity and supremacy over other nations.

In considering the life of Jesus who became the Christ, and the greatest teacher of the love of God and of the morals of human life, we must remember the people among whom he appeared, they were of the great fifth Āryan Race indeed, but they were Asiatics, with all the ingrained characters of Asian growth, the ideal of royal state and gorgeous ornamentation, pomp and power, and the personal Jesus was Himself an Asiatic, while we English are of a different type derived from later sub-races, Teuton and Celtic. Hence when the great Teacher came to them as a poor man, son of a villager, who wandered about their land teaching peace and humility, doing marvellous works indeed, but submitting to the civil law, being tried and executed by crucifixion, they naturally as a race failed to recognise Him as the promised Messiah, although numbers of the poor and of the unlearned classes of Jews accepted Him gladly as did many of the Gentiles who lived in their land. By analogy of the Hebrew animal sacrifice, the death of Jesus has been regarded as a sacrifice to God the Father, and

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so was given Him the title of "The Lamb of God"—"which taketh away the sin of the world," securing to erring man salvation from punishment, if by faith he accepted the Redeemer.

Jesus, upon whom came the Christ Spirit, was a Hebrew, and in his boyhood became learned in the Hebrew Law, in Jewish history, and was fully conversant with the writings of the great Prophets: indeed so learned was He as a Jew, that we read that in the great central Temple at Jerusalem he argued with the Rabbis who were the priests, and they wondered at him.

There is no suggestion in history that Jesus was anything beyond a very learned young Jew until, when baptised by John, the Holy Spirit in the form of a dove came from heaven upon him and he became inspired by the Logos, and was manifest as the Christ of God. A second Divine approval was at the Transfiguration upon the mountain, *Matt.* xvii. From that time indeed Jesus became the Christ, the Divine teacher of Humanity, the gift of God to men, the Divine Logos, the Word made flesh and dwelling among men. The duties of ceremonial Religion and Temple worship were changed into human duty to God and man, to be shown by supreme love of God and loving conduct to all that lives.

Within fifty years of this great change in religion and human duty, the nation of the Jews, which had always claimed the special favour of Jehovah, ceased to exist as a nation, its people were dispersed and have never since been a nation. Was this the cause? Jerusalem was taken by the Romans under Titus, in the year 70 and the Temple was destroyed, the remains became little better than a desert until claimed by Arabs and later by Mohammedan Turks.

For a few years only it was taken by the Christian Crusaders in the twelfth and thirteenth century, then again it was given over to the rule of Mohammedan powers, until in the recent German War the English occupied Jerusalem, and have

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made efforts to repatriate the surviving Jews in Judea, but the Jews are, as a matter of fact, not at all desirous of being repatriated, at least those in England are not so.

The new Religion as founded by Christ was sweetly simple, it was a Religion of the heart and not of Temple Ceremonial. It was not ruled by a code of laws such as was the Mosaic Law, but it was to be guided by the Spiritual power of the God within every man which taught humanity, reverence, self-sacrifice and a constant aspiration to be like Christ; life was to exhibit the emotions of purity and love which Christ had Himself shown while on earth. The Christian doctrine of Sacrifice especially with regard to the recognition of the death of Jesus Christ as a Sacrifice, has been gradually extended from the words of the Synoptic Gospels, through the Gospel of St. John, the Acts of the Apostles, the Epistle of St. James, the Epistles of St. Paul and St. John and that to the Hebrews and later varied in ideal by the Church Fathers.

The Great Church Councils for several hundred years also made many doctrinal changes on this subject. Upon a general consideration we may say of the Christian Faith in the words of the Rev. J. S. Miller, that Sacrifice is now only deemed acceptable to God, in virtue of the spirit which it expresses, not by reason of its value and never by the amount of suffering which it entails. It is assumed that the multiplicity and value of the offerings in olden days, became regarded in later times as improper attempts to bribe the Supreme Being. The Sacrifice of Christ was accepted not because of the suffering or the shameful nature of the death, but because it manifested perfect obedience, love and holiness. So it is deemed that God will accept our present day personal sacrifices as tokens of self-dedication and as the thank-offerings of a grateful love, and as proof of the presence in man of the Christ spirit and ideal.

According to the teachings of the Christ repeated by His disciples, the Sacrifices of olden times were to be replaced by

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offering the self as an humble oblation through prayer and with thanksgiving in acknowledgment of the love of God to man and His willingness to pardon the sinner who duly repents. We may read, He that loveth me loveth the Father, and he that loveth the Father shall do the works as I have taught you, and he that loveth me shall be loved of the Father, who is God.

The Christian Church alone is now so far heir of all the ages fulfilling the expectation of humanity which has almost universally believed in sacrifices and oblations: in it alone the Holy Meal of Bread and Wine of the Sacrament, by order of its Founder, commemorates the Divine Sacrifice which is deemed the propitiation for the sins of every man (F. B. Jevons).

I must now refer to the Theosophic ideal of sacrifice, and to its fervent practice in the daily life of a Theosophist who must (however vague may be his theory of the origin and religious value of sacrifice)—I say he must put into practice the virtue of self-sacrificing conduct, calming his emotions and guiding his natural desires into forms of Spiritual aspiration. He must be prepared to forfeit possessions—in reason, pleasures which distract his mind from advancement, and to sacrifice his leisure and his talents to the welfare of his fellow-men. He should seek opportunities for service as well as for self-progress, and should do with delight and enthusiasm whatever may be the duty of his life and position. He should not criticise others unfavourably, unless it is necessary for him to act upon his judgment, but be always ready to help others to escape from evil courses, and be glad to teach such as have a desire for Theosophic knowledge, ever remembering that he must himself take every means to raise his own view of human life to a more spiritual level, transmuting physical energy into good works, and so rise on the ladder of lives toward the perfect state.

A noted teacher of our modern Theosophy has said that it is possible to trace progressive stages in the evolution o

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the duty of Sacrifice, considered from the theoretic aspect. First, man was instructed to give up and forfeit a part of his possessions in order to gain future prosperity for his race, his nation, community, family or for himself later on in life.

Second, man was to give up present possessions or some desire of his life, or some act of pleasure in order to gain reward and bliss after death in some other world or some other plane. This was a forward step, giving up the tangible and visible for the unknown, unseen; for the things of the world, as we all have felt, have a great power of attraction. Still there remained the idea of gaining reward, which is not the highest of ideals.

Third, a man made a personal sacrifice for some other or others, or for the general good of the whole: this is the duty of the unit to the whole. He learned to do right, and to endure because it was a sacred duty, to give gifts because such are due to humanity and not in hope of repayment or reward.

The last requirement is the sacrifice of all the separate human unit possesses; it is to be offered because the Spirit of man is not really a separate being, but is part of the Divine Life, and so the man pours himself forth as part of the Universal Life, and in the expression of that Life he shares in the joy of the Lord.

Every life which thus shapes itself, is preparing a home for the abode of the Logos, the Christ (the Krishna ideal), it becomes a growing at-one-ment bringing down the Divine into closer and closer touch with the human ego. Every such life shall grow into the position of a beloved Son of God and shall shine in the glory of the Christ. Man may work in this direction by making each action a sacrifice until the Spiritual Gold of the Higher Self is separated from the lower human nature and itself remains alone exalted, pure and holy, and so becomes one with the Eternal Father.

Wm. Wynn Westcott

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SYMBOLISM

By An Indian Student

(*Continued from p. 345*)

Now, at this stage of our study, it is getting abundantly clear that the scriptures of the world, do not contain collections of prayers and supplications which people supposed them to contain but on the contrary constitute a summation of knowledge which, revealed or unrevealed, is all stored up there

The Mystery Tongue as a code language must have various methods of unriddling it, but we have been able to detect four only, *viz.*, (1) By linking up synonyms. (2) By breaking up words into syllables and regrouping them in new combinations, a method of word juggling. (3) By tracing these newly regrouped words in ancient myths and allegories for elucidating enigmas thus created. (4) By finding out the numerical values of figurative words, mythological or allegorical, as the case may be.

Let us take the word *Vāch* which means both "cow" and "speech". The potency of sound and its intimate connexion with all the finer forces of nature, etc., could be conveyed to the mind by the word *Vāch*, but that idea to be one objective should have an ostensible representation, which could be supplied by picturizing the word *Vāch* by a "cow". The cow, thereafter, as a symbol, took the place of *Vāch* as *Verbum* and its other substitutes. The cow and the bull thereafter stood for the negative and positive aspects respectively of Creative Nature representing broadly the germ of all animal life including man. Thus did the cow and bull allegory originate in India and then spread over different parts of the world.

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This process of the picturization of abstract ideas acquired an unending variety of presentment through the Samskṛt language which possesses a profusion of the necessary elements as will be seen from the following:

TABLE

No. 1 Abstract Idea (Spiritual)	No. 2 Ostensible Object (Realistic)	No. 3 Synonym (Idealistic)
अज—Spirit		मेषम—Lamb
वाच—Logos		गो—Cow
हम्स—Divine Wisdom		नारायण—Mover on Water

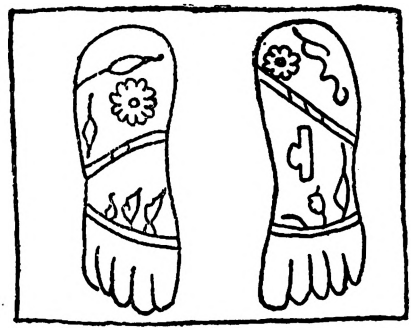
It is evident that it is possible to evolve an enigmatic language in which synonymous words like those in column 3 could be employed deliberately, with a set purpose, to convey to the mind abstract ideas connoted by the words in Column 1. For example, "Mesham," which has no connexion with the word "Spirit," is made interchangeable with it, replacing it designedly as a substitute.

The use of the Mystery Tongue has a predetermined purpose of hiding knowledge behind riddles. The unconventional use of synonyms, and other similar devices, are with the object of insuring highly technical knowledge derivable from scriptural abstract ideas against misuse.

The second aspect of the Mystery Tongue consists, as said above, in dividing and shuffling letters and syllables of certain words. The well-known symbol of the pair of soles is found all over the world.

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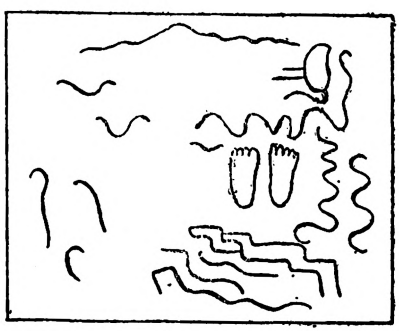
The Pair of Soles



FROM BENARES



FROM GOVARDHAN

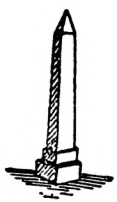
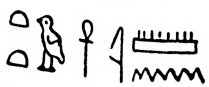


FROM ARZON, MORBIHAN, BRITTANY

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It is found in Ireland, in Samoa, in the South Pacific, in Egypt, in Greece, in Ceylon, in Brazil, in Sweden and in India. This ostensible sign of the footprint when rendered in Samskṛṭ is expressed by the word *Ḍvi-pâyan* which by shuffling becomes *Ḍvīpa-āyan* meaning "One borne from the Island". *Ḍvaipa-âyan* was the designation of *Veḍa Vyās,* the author of the *Mahâbhâraṭa* who was one of those Great Beings who come amongst us from the Sacred Island previously mentioned in this article. It is for this reason that the design of the pair of soles is found all over the globe with the object of perpetuating the word *Dvīpa-āyan* through the ostensible sound-sign *dvī-pâyan.* Here are some similar ostensible signs:

TABLE

No. 1 Ostensible Sign	No. 2 Sign-Word	No. 3 Permutation
	Dvī-pâyan	Dvipa-âyan
	Haricula	Hercules
	Kalpatru	Cleopatra
	Harimookha	Harmkho
	Tut-ankh-amen	Tutankhamen

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The ostensible signs when expressed in words convey the meanings intended, but the shiftings of the letters of these very words make them yield entirely new interpretations. And this is the real riddle of the Mystery Tongue which makes it possible to build up historical, astronomical and perfectly mythical Pantheons based on the legends and the Pantheon of Ancient India. Thus it will be admitted that the ancient religious texts are not worded in modern phraseology as we understand it, nor is there any intentional falsification of facts by forgeries. In the process of interpretation if the original thought is missed, then all chances to the right track are entirely lost.

In this way the one primeval record of pre-historic knowledge and revelation became symbolical then emblematical, then parabolical or allegorical, then hieroglyphical and thereafter logogrammical, made up of syllables and letters, every letter whereof representing a whole word. Hence it is, that no one not initiated into the mystery of the Occult religious logography can say with confidence what the ancient names really mean, unless he studies the old Ḍevanāgari alphabet and knows correctly what every letter stands for.

The Man-Lion symbol rendered in Samskṛṭ would be नरसिंह *Narasimha* or letter by letter न-र-स-ह-म *Na-ra-sa-ha-ma* or *Nara-that-am-I-Nara* is the *Paramāṭman*, the "Supreme Soul," and *soham* is "that-am-I" or The Supreme-Soul—that am-I. As a representative pictograph or stone image it is the Sphinx called by the ancient Egyptians *Harmho*, in Samskṛ it is *Harimookha* or the "Image of the Best of Gods".

The Sphinx is really speaking a logogram in stone instead of in letters. To *sphinxiad* a word is to caricature an abstrac idea in stone under physiological masks. These monumenta caricatures were taken by most of the Western symbologist as actual portraitures and hence the off-track conclusions an unjustified ridicule of the mentality of the ancients.

The numerical aspect of symbolism is the real *Sānkhy* philosophy of the original *Kapila* (Hebrew Qbl) embodied i fragments of the Chaldean system of numbers, as well as i

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the Pythagorean system of numerals. Its main object being to summarize "God's Plan" or the "Creative Design" in qualitative, quantitative and dimensional aspects by mere numerals, the whole fabric being based on the ratio of the diameter to the circumference (Chakra), *viz.*, 1·314159. . . where 1 stands for the diameter and 3·14159. . . for the circumference. At the same time 1 can represent a line, 3 a triangle, 4 a square or a cube, and 5 a pentagon and so on running into geometrial figures and architectural designs. These numerical values have been utilised in the construction of the ancient Zodiacs, caves and temples and also of the Great Pyramid, the measurements whereof are expressed in words and names instead of in numerals.

In the sixteenth century Peter Metius discovered that the ratio of the diameter to the circumference was 113: 355, whereas John A. Parker of New York put it at 6561: 20612. The reader will be agreeably surprised to find that 113 is कपिल *Kapila* and 355 is गणेश Ganesh. Also 6561 or 81×81 is जय×जय Jaya×Jaya and 20612 is नरचक्र *Narachakra.* In the Hebrew texts Moses in 345 and its reverse 543 is Jehovah.

Much more could yet be said but space forbids it.

We have arrived at the end of our efforts and we find that a *Symbol* is a single sign of Knowledge, and *Symbolism* is knowledge hidden in signs as a single act of imparting that knowledge. *Mythology* is the primitive mode of thinking the thought as an abstraction. *Allegory* is the repository of man's most ancient science dealt out in Parables and Fables in a mode of expression of Sign Language which is liable to seven interpretations in the explanation of the seven Mysteries of Nature. This Mystery language was universal and known to all nations alike in days of old. But now it is intelligible only to the few and partially understood by those who, like Skinner, devote their lives in a conscientious comprehension of truths behind blinds and veils.

An Indian Student

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MIRACLES

THE world is full of miracles,
And God with manifold wonder fills
The sun-kissed pond and verdant grot.
But we are blind and see them not!

God breathes on winter-ragged tree,
And sets its fairy blossoms free
To dance upon Spring's jubilee.

God touches every humble seed,
And then each flower-captive freed
Bursts out to perfume dale and mead.

And safe are God's bright diamonds
In flashing streams and sun-kissed ponds,
For blind to them are vagabonds!

The dreamy Poet oft can see
God veiling His divinity,
And flame in a mimosa tree!

The world is full of miracles,
And God with manifold wonder fills
The sun-kissed pond and verdant grot.
But we are blind and see them not!

LEON PICARD

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THE ANCIENT WISDOM OF THE HELIOPOLITAN PYRAMID-BUILDERS

By T. R. DUNCAN GREENLEES

DOWN to our own time, ever since the days when the Greek travellers were returning from Egypt to their own land, bearing strange stories of the marvels of the Nile valley, all men have agreed that the Pyramids at Gizeh are among the Wonders of the World.

Many clairvoyants have told us that in the greatest of these were held those initiations into the Mysteries which have so puzzled modern students that they almost refuse to believe that such ever took place. Of these Science can tell us almost nothing, neither can it in any way confirm the immense age claimed for this huge building. Indeed, material evidences seem almost to have proved that the Great Pyramid really was built in the reign of that King Khūfu who reigned some five thousand years ago, though there is no proof that it was ever used as his tomb, as has been generally assumed. Yet, of course, it is very probable that the present building is upon the site and plan of one vastly more ancient wherein such initiations really were consummated.

Perhaps the Pyramids were all built as the Initiation-Temples, each of one of the Initiate-Kings, and were later used as their sepulchres so that their bodies might rest at last in secret places sanctified for ever by the memory of those holy

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Rites. For M. Moret[1] has shown that the Funerary Ritual was sometimes performed for the living, not the dead, and it may well have been used as the Ritual for the lower degrees of Initiation.

Be this all as it may, there is no doubt that the greater interest in the Pyramids to students of religion lies buried in those other and smaller buildings that skirt the great desert near Saqqāra, in the cemetery of ancient Memphis. For here, hidden away in underground rooms, are the oldest datable religious texts that we still have with us in the world.

THE SOURCES

In the earliest ages, whereof we have now any literary remains, one of the chief religious systems of Egypt was that whose centre lay in the holy Sun-City, Heliopolis. Here at a very remote date was established a religious college and university to which aspirants to the priesthoods came for study from all parts of the land—for even before the Pyramid days the influence of this cult was widespread and predominant. The Kings who reigned in the old capital of Memphis were devoted to it, and the very form of the Pyramid identical with the tip of the Obelisk, reveals the Pyramid builders as its adherents. And the great Neweserrē‘ erected at Abūṣīr a beautiful temple to Rē‘ the Supreme God, and built a large solar barque near to his own Pyramid. It was about seventy years after the passing of this King, quite at the close of that Fifth Dynasty so glorious in progress artistic and social, that Wonnas ordered the inner rooms of his Pyramid to be sculptured throughout with those archaic scriptures that to-day, from this circumstance, we call the *Pyramid Texts*. Even now, after the lapse of nearly fifty centuries this beautiful blue writing survives—a monument alike to the faith of those old Kings and to the skill of their sculptors.

[1] *Mystères Égyptiens*, page 104.

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But these Texts were already ancient before they were graven and painted in the Pyramids of Saqqāra, and many were certainly earlier than the founding of the kingdom by Manni nearly eight centuries before. Some, indeed, bear within them clear traces of a far remoter antiquity, when the earliest traditions of the Gods were yet uncrystallised, and the memory of archaic savage customs yet lingered among the people.

These religious Texts are of the following main classes:

(*a*) A Ritual of Funerary Offerings,
(*b*) Various allusions to the Divine Myths,
(*c*) Hymns and Prayers,
(*d*) Magical Incantations.

Of these four classes the second and third contain a mass of material invaluable for close study, much of it in language not lacking in real beauty. They have not yet been translated in full by reliable scholars. The style wherein these hymns are written may fairly be judged by that here presented, as I believe, for the first time in English.

Their form is semi-poetical, without a clearly marked metre, although a certain rhythm may in places be detected. It must be remembered that, like the Semitic languages, Egyptian is written with consonants only, and unlike them never developed a system of vowel-pointing, so that often the correct pronunciation is still unknown. Rhyme is almost entirely absent, its place being in part taken by an elaborate and obscure system of punning. This gave force to the utterance much as do our own rhymes, and several instances of it may be noticed in the hymn soon to be before us.

A specimen of the original text, vocalised as nearly as possible as it would have been pronounced by the priests of the period—as reconstructed from the later Coptic forms, and from Greek and Assyrian transliterations—may be of some slight interest.

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784. Eḥróti er Tó,
Náth tap Yóteth Shów,
Eskhómti émmof.
Emrónef thém,
Ewdóneth su chároth,
Ekhet nib éseth.

785. Eythóneth nath Núther nib khéroth
Chári ḥebó'ef,
Eskóth sen ém Khobó'es,
Eymósen neḥómi eróth em Sibáwe,
Eymóth redóyu eḥró Pyópi pen éroth,
Em ráneth (ni) Hóret.

In reading this passage, it may be remembered tha Egyptian is a language akin to the Semitic tongues, and share several special consonants with them, ' represents a sof breathing like the Arabic or Hebrew *Alif*, *h* is a deep-throate aspirate, the Arabic *Hha*, *ch* is spoken as in the German *noch* and *kh* is an even deeper and more forcible guttural aspirat than that. As in French the *t* at the end of a word is silen

It will be best now to give our specimen hymn withou any further preface.

The Hymn to Nūt, the Lady of Heaven

777. O Nūt, when thou standest over the head of th son Usīre Pyōpi, thou dost protect him fror Sētech; inspire him O Nūt. Thou hast come t protect thy son—lo, thou hast come to inspire thi great one.

778. O Nūt, the head of thy son Usīre Pyōpi sinket down; may the great Inspirer (Fountain) inspir him—this great one who is among thy children.

779. O Nūt, thou wast shining and mighty in th womb of Tefnēwet thy Mother ere thou wast bor and when thou inspirest this Pyōpi with life ar power he shall not die.

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780. Thy heart was mistress when thou didst arise in the womb of thy Mother, in thy name of Nūt.

781. Thou art a Daughter prevailing over her Mother and shining as the Diadem. Make thou this Pyōpi to shine within thee and he shall not die.

782. O Great One coming to be in Heaven, because of the power which is thine thou hast hastened, thou hast filled every place with thy beauty. All the earth is in thy care and thou hast overrun it. Thou hast embraced the earth and all things are within thy hands. Thou hast adopted this Pyōpi as an Imperishable Star within thee.

783. Because I have associated (?) thee with Geb in thy name of Heaven, Geb hath added unto thee the whole earth, in every place.

784. Thou art far from the earth, and the head of thy Father Shōw is thine, thou art possessed of it. Because he hath loved thee he hath put it under thy care together with all things.

785. Thou hast received unto thyself every God (to be) near thee, each in his barque. Thou makest them Stars in the Milky Way (?), so that they be not torn from thee among the Meteors, and that thou let not this Pyōpi be far from thee in thy name of the Celestial.

NOTES

The text here employed is from the standard publication by Professor Kurt Sethe in two volumes, *Die Altaegyptischen Pyramid-entexte* (Leipzig). The numerals before each verse are the numbers of his sections, by which the Texts are now usually quoted.

A few notes explanatory of certain words and allusions in this hymn may make its meaning a little clearer.

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777. *Standest over.*—The word used means literally—divide, share, but as it is determined by the picture of two legs straddled wide apart the meaning seems here to be as suggested. The feet of Nūt are separated so that the head of Pyōp may go between and be protected.

Usīre, or in the Greek form *Osiris*. As Usīre dying yet triumphed over death, so the Egyptian was sure that by identifying himself with the God he would himself conquer death. Hence it became usual for the departed to prefix the Divine Name to his own.

Inspire.—The word used means to form, recreate, imbue with. It is allied to the Divine Name, *Chnūmu*, and to a word meaning fountain.

778. *Among thy children.*—Usīre was son of Geb and Nūt.

779. *He shall not die.*—The faith of the King is revealed in this and in many similar passages when it is remembered that they are written upon the walls of his own tomb.

780. *Mistress*, literally—powerful, prevailing over taking possession of.

The pun in this verse is somewhat far-fetched, The verb *wnwn*, to leap up, arise, is made to pun with *Nw.t* the name of the Goddess.

781. *Diadem.*—The word here used is *by.t*, which properly is only the crown of the Delta Kingdom.

782. *Overrun*, literally rushed upon and seized.

783. Because Geb, Lord of the Earth, was the husband of Nūt, Lady of the Sky, he gave her also the earth as a dowry (?). When Matter is reminded of the glory of Spirit it yields its own dominion.

785. *Barque.*—Many of the Gods, especially those belonging to the solar cycle, were worshipped in association with ships. This may be compared with the Ark in so many other religions, and perhaps symbolises the permanent vehicle of the Soul, Manas.

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Milky Way, literally—*Thousand its Soul.* Mr. Griffith, of Oxford, has suggested this meaning. It, like the phrase "Imperishable Stars," is evidently used to distinguish the deified souls from the flickering and temporary stars whose name I have rendered as Meteors. The same idea is in the well-known text of the Book of the Revelation, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out."

Meteors.—The word *sb'w* is the usual for stars, but the meaning is here evidently referring to planets, comets or meteors and not to the fixed stars.

Celestial.—Here is a pun, hopelessly obscure in translation. The play is upon the word *hry*, to be distant, and *Hr.t* that which is distant, in Heaven.

COMMENTARY

Theogony of the Priests at On.

It will now be interesting to study the system of religious and philosophical thought which lay behind such a hymn as that we have just been reading. We shall not forget also to gather together several passages from other works which may help us to understand a little the esoteric doctrines here so vaguely hinted at—for that, even at this date, there was an esoteric side to religious teaching in Egypt it is hardly any longer possible to doubt, since the general acknowledgment of the great antiquity of that Memphite Ptaḥ-document now in the British Museum. (No. 797.)

In the beginning Nūn was, the God Unmanifest, the Mighty Deep, the Darkness that is Parent of Rē'.

> I am Atūm in that I was alone when I came into being in Nūn . . . Who then is this? It is Rē' at his

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beginning to shine forth as King in the City of the Royal Child (Herakleopolis).[1]

I will return into Nūn to the place wherein I came to be.[2] That is the "Silence" we find mentioned in the *Chaldaean Oracles*, the "Darkness of the Boundless All" in the *Stanzas of Dzyan*. Of That can be asserted nothing save through negatives, and in Egypt we find very few such attempts to define It as are common in the Upanishaḍs, and in the late Indian works on philosophy.

From That came all things, and when purified and justified from the assaults and accusations of Sētech all shall return to That.

317-8. The Two Truths have ordained that the thrones of Geb return to him (Usīre), and that he should uplift himself to that which he hath loved. His Limbs are gathered together which were in concealment, he joineth the Dwellers in Nūn, he maketh an end to the words in On. And so Wonnas ascendeth on that day as a doer of right to the Living Spirit.

Then at the divinely ordained moment a change slowly occurs in the Deep. The eternal waters are upheaved and Rē‘ comes into being, Rē‘ the Supreme God of On, the Almighty or Solar Logos of other philosophies, who *dwelleth in the disk* of the Sun. In later and decadent days He was entirely confused with the material sun, but the esoteric doctrines always clearly distinguished Him from that, His body.[3]

He it is who shining gloriously at the dawn of the Manvanṭara was known as *Khōpri*, the New-Evolved, and at the close of the Manvanṭara as *Atūm*, the Aged One, the Infinite

[1] *Book of the Dead*, Ani. XVII, 8.

[2] *Myth of the Destruction of Men.*

[3] *Cf.* the beautiful pantheistic hymn to Rē Royal Tombs at Thebes. *La Litanie du Soleil*, by Naville.

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Behold the Majesty groweth old, his bones are white, and his limbs yellow, his hair is truly grey.[1]

The story of the coming of Rē‘ and of how He brought all things into being is told for us in the Myth of the Creation which Sir E. A. Wallis Budge has published with a translation.[2]

He it is of whom the Stanzas speak as "Bright Space, Son of Dark Space". He is the Creator and Almighty God of all the religions, with whom the glorified and triumphant Spirit of Man at last becomes One, as our Pyramid Texts assure us.

1461. Thy Body is in Pyōpi, O Rē‘: feed Thy Body in Pyōpi, O Rē‘.

703-4. Atōti (the King) is Thou, and Thou art, Atōti . . . Thou shinest in Atōti, and Atōti shineth in Thee.

With these texts it is interesting to compare the Christian

Abide in Me, and I in you,

and the Gnostic text from an Egyptian school

I am Thou, and Thou art I, and wheresoever Thou mayest be I am there.[3]

Rē‘ out of His own Body gave forth Shōw (hot and dry air) and Tefnēwet (moist coolness), the twin Eternal Male and Female Principles of Being, the primal Opposite Poles within the Divine Nucleus of the living Cell, the first which were evolved into being out of the One.

I emanated Shōw, I poured forth Tefnēwet.[4]

They are the *Father-Mother* of the Stanzas, who *spin a web* between Spirit and Matter, giving birth, as the Egyptian

[1] *Myth of the Destruction of Men.*
[2] *Legends of the Gods.*
[3] *Gospel of Eve.*
[4] *Myth of the Creation.*

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Legends have it, to Geb the Earth and Nūt the Sky or Heaven.

Births by Shōw and Tefnēwet were (Geb) and Nūt.[1]

This *web* is symbolised on the physical plane by the *nuclear spindle* formed during the division of a zoological cell by karyokinesis, where the fine threads of achromatin are drawn apart towards the two Poles until they split and two nuclei arise in the place of the original one.

So Spirit (Nūt) and Matter (Geb) come forth from Hea (the Ray of the Stanzas) and Water (the Mother Deep of the Stanzas). Our hymn has told us how even in the womb o her Mother before her birth Spirit was shining within tha Ocean.

O Nūt, thou wast shining and mighty in the womb o thy Mother Tefnēwet ere thou wast born.

Nūt is the Purusha of Veḍānṭist thought, pure and uni versal Spirit, radiant and motherlike in her watchful care omnipotent and gentle, surrounding and interpenetrating th world with her Body, the Home and eternal Abiding-plac of Man.

She is the *Divine Dark* of the poets, the *Dark Night o the Soul* of the Spanish mystic, St. John of the Cross, and th *Night* so glorified in beautiful language by Wagner[2]

O sink hernieder, Nacht der Liebe,
gieb vergessen dass ich lebe;
nimm mich auf in deinen Schoss,
löse von der Welt mich los.[3]

She is the sky at night, silent and sublime, bejewelle with those eternal *Imperishable Stars*, which shall neve

1 *Myth of the Creation.*

2 *Tristan und Isolde.* Act II, Scene ii.

3 O sink downward, Night of Love,
Give forgetting that I live;
Take me up in Thine embrace,
Give me freedom from the World.

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again wander from her into the gloom of blinded incarnation, and whom we know and revere as the Masters, the perfected fruit of the Human Race.

> Thou makest them Stars in the Milky Way, so that they be not torn from thee among the Meteors.

But she is also the radiant sky of the day, beautiful in her azure robes as the Virgin Mother-Goddess and Madonna of all the Creeds, and supported over Geb by the kneeling Shōw, whose arms are spread abroad and upwards, his head lost within Nūt herself, his feet upon the body of her husband Geb.

> 1101. Ye men and gods. Your arms under Mernerē‘ (the King) and raise him up. Uplift him to Heaven even as the arms of Shōw are under Heaven and he uplifteth it.

We are told how Rē‘ ordered His son thus to devote himself:

> Spake the Majesty of Rē‘, "My son Shōw, place thyself under My daughter Nūt, and watch for Me the supports of the millions within her.[1]

Clearly the Egyptians knew the truth that that upon which we often meditate we shall surely become, for few have ever striven so consistently to forget their human limitations as they. Few have so strongly affirmed their absolute oneness with God, the One, the Infinite, the Immaculate, as they. Always their aspiration was that they might consciously realise that oneness. To this end they filled their scriptures and hymns with monotonous assertions of their purity and divinity, and we see in them but very few traces of that humility before the Supreme so often found in Christians and Muslims. The King, as the representative of perfect or initiated humanity, frequently affirms his cosmic might and dignity in the old Texts of the Pyramids.

[1] *Myth of the Destruction of Men.*

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> 1466. This Pyōpi was formed by his father Atūm before Heaven came forth, before the Earth came into being, before mankind came forth, before the Gods were born, before death appeared.

Breasted in his valuable *Development of Religion and Thought in Ancient Egypt* (p. 125), says:

> We behold the translated Pharaoh a cosmic figure of elemental vastness, even superior to the Sun-god in the primeval darkness,

and quotes this amazing text from the Pyramids,

> 605. O Father of Atōti! The father of Atōti, Atūm, is in Darkness. The father of Atōti, Atūm, is in Darkness. Bring to Thyself Atōti unto Thy side that he may light a flame for Thee and protect Thee.

Here so mighty is the deified King that he is able even to shed light and protection upon the Solar Logos Himself. And this deification was to be achieved by at-one-ment with Usīre the Royal Son of Nūt, Queen of Spirit.

Geb and Nūt are the Parents of the evolving Soul, and of the universal conditions surrounding it. In that It is child of Nūt, Spirit, It is of Heaven and lives always therein; in that It is child of Geb, Matter, It is of Earth and must labour therein until redeemed by the union with Usīre.

In the Egyptian Myth the children of Geb and Nūt are Usīre and his wife Ēset (Isis), Sētech (Sēth) and his wife Nebthō'et (Nephthys), and as some said a Horus also.

Of these, Sētech seems to represent the dark passional side of Nature, the Dark King, the Destroyer, eternal Enemy to the Powers of Light; Usīre symbolises the aspiring and ennobling side of Nature, the White King, the Preserver and Restorer.

The story tells how Usīre and Sētech strove until Geb divided the Earth between them and bade them live together

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in peace. Usīre ruled well and justly in his land, taught his people all arts and religion, and was beloved by them. But Sētech, jealous of his brother, and having in vain accused him of bastardy, plotted his death. The news came to Rē‘ and He warned Sētech that he would strive against his brother in vain.

> 1477. Have ye done anything against him, ye who have said that he should die? He shall not die—this Pyōpi shall live eternal life.

The name *Pyōpi* has been substituted in the text for the original pronoun *he*, for the King has already been identified with the God Usīre.

Yet Sētech arose and slew Usīre his brother upon the shore,

> 1256. They have found Usīre whom his brother felled to the ground upon the beach,

where he lay during the night until at the coming of Rē‘ he arose and lived again with the dawn.

> 721. The Great One is lying upon his side. He leapeth up upon the shore at the raising of his head by Rē‘, whose abomination is sleep and who hateth weariness.

So ever it is that the upward strivings toward the Divine are opposed by the passions, and the Spiritual Ruler slain and dismembered, and his limbs scattered afar, until in the *Day of the Restitution of all things* the Virgin-Mother, Ēset (as in another version of this great Myth), gathers them together and restores the God to life and conceives the Infant Christ, Horus, in her womb.

> In all am I scattered, and whencesoever thou willest thou gatherest Me; and gathering Me thou gatherest Thyself.[1]

[1] *Gospel of Eve.*

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1981. Thy libation is poured by Ēset, Nebthō'et hath purified thee, thy two great and mighty sisters, who have gathered together thy flesh, who have fastened together thy bones, who have made thy two eyes to sparkle (again) in thy head.

(Ēset) . . . making a shadow with her pinions and causing a wind with her wings . . . raising the weary limbs of the silent-hearted, receiving his seed, bringing forth an heir, nursing the child in solitude, whose place is not known, introducing him when his arm grew strong in the Great Hall,[1]

wherein he was received by the Gods as their equal.

And during all this hidden childhood of Horus, Sētech made many efforts to destroy him, but when the young God emerged from the obscurity of the northern marshes and battled fiercely with the Evil King from end to end of the land he overthrew at last his enemy and vindicated his father Usīre, before the Supreme Father Rē.

And so after the long darkness of the slain God, the morning comes, according to the other version of the legend and with it comes the light of our Father Rē' to awaken Usīre from his sleep. For that it is Rē' who is our true Father, the old poets and mystics who composed these Pyramid Texts most clearly knew, they who said in the voice of the King;

886-7. I, O Rē', am he of whom Thou hast said "My Son." My Father art Thou, O Rē', my Soul, my Power, and my ardent Desire . . . Behold Nefrekerē' (the King), O Rē'. Nefrekerē' is Thy Son

Surely there is no great difference which in any way corresponds to the vast distance in time between this and the Faith of that other King who said, "I and My Father are One." And even the wording of this text bears a curious resemblance to that of the Gospel, where the Logos from Heaven bears solemn witness, "Thou art My beloved Son."

[1] *Bibliothèque Nationale*, No. 20, lines 15-16.

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CONCLUSION

And if it be asked why we who have in the Christian faith so rich a field of truth and beauty should wander into the pasture of other folds, may we not answer that we look in them for other aspects of that One Truth which could not be transmitted to us by those men who, under the Great Master, founded our Churches? They were men like ourselves, with narrow outlook, limited experience of the various ways of God in His worlds, and the prejudices brought to them by their own national traditions.

Not wholly fictions invented by a crafty priesthood in order to "dope the people," as our Russian friends and many scientists have thought, are these old-world Myths. Perhaps indeed within them there is a far deeper truth than in the paler beliefs of our modern world.

Shōw the Great Masculine yet struggles to connect the Earth and Heaven as he kneels upon the ground. His arms are still outspread to keep the division between Spirit and Matter, even as he himself unites them in his own body—the body of active Force in the world, as that of his wife Tefnēwet is the body of rest and peace in the heavens.

In a far later day than this, one of the followers of the great Alexandrian Doctor wrote in the Gnostic Acts of John an account of the Crucifixion from the Cosmic viewpoint, which still preserves in another form the old belief of the God with arms outspread in sacrificial effort.

> And having thus spoken He showed me a Cross of Light set up, and round the Cross a vast multitude, and therein one form and a similar appearance, and in the Cross another multitude not having one form . . . This then is the Cross which by the Word (Logos) hath been the means of crossbeaming all things—at the same time separating off the things that proceed from Genesis and those below

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> it (from those above it), and also compacting them all into one. But this is not the cross of wood which thou shalt see when thou descendest hence . . . New the multitude of one appearance round the Cross is the Lower Nature. And as to those whom thou seest in the Cross, if they have not also one form every Limb of Him who descended hath not yet been gathered together. But when the Upper Nature, yea the Race that is coming unto Me in obedience to My Voice, is taken up, then thou who now hearkenest to Me shalt become It.[1]

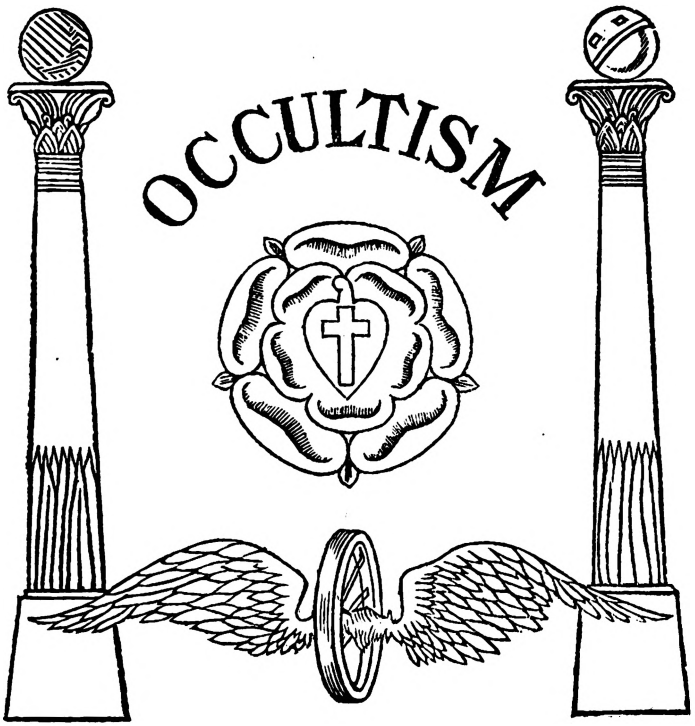
And on that day when we, becoming one with the Upper Nature that is within ourselves as we kneel upon the Earth our arms outspread in Heaven in the form of the Cross, know that we are indeed One with our Father Rē‘ who has bidden us thus support the Heaven upon the Earth—then we shall find the shadows fled away and the eternal Light revealed.

T. R. Duncan Greenlees

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[1] From *The Gnostic Crucifixion*, by G. R. S. Mead.

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THINK ON THESE THINGS

By Isabelle M. Pagan

THERE has been, of late years, a regrettable increase in the output of books frankly devoted to nosing out scandals about the lives of prominent personages long dead and gone; and it is refreshing now and again to come across a volume setting forth dispassionately the documentary facts that contradict these highly spiced collections of gossip. The simple policy of leaving the first type of book unread, makes it a waste of time to wade through the second; yet there are some slanders of such standing, and so bound up with our

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impressions and interpretations of literature that still influence our modes of thought, that it may be worth while to offer a brief commentary upon a few of them. I have been studying Elizabethan times of late, especially in so far as they had any bearing on the life and work of Shakespeare; and I have been, in the main, heartened and exhilarated by the fine examples of loyalty in friendship, of courage in action, and of keen interest in religion, shown by the persons with whom I was most concerned; but I have also been struck anew by the readiness with which ordinary average humanity will start or repeat a calumny, and the difficulty of putting an end to ill-natured rumours when they are once set a-going. It is probably true that the Tower and the block ended the earthly careers of many, in those days, who would have attained a ripe old age and served their country well, but for the poisonous character of thoughtless sneers and slanders, prompted by envy, and exaggerated by malice. The type of jealousy which cannot bear to hear anyone praised, and always lodges a cheapening protest, is one of the ugliest things in life, and it is responsible for incalculable harm;—which thoughts have been brought to the point of expression in me by perusal of Mr. Chamberlain's recent book on *The Private Character of Queen Elizabeth*, a careful and somewhat laborious production, of great value to those who wish to study turstworthy testimonies. From the author's own verdict on the great Queen we quote the following:

> If great events were dependent upon the personality of the head of England, surely no other country at such a time of crisis ever saw a monarch so well endowed, so trained in the art of statecraft by actual experience, enter upon the scene with nearly fifty years of life yet remaining (in which) to institute and complete what Providence had decreed.
>
> From her fifteenth to her twenty-fifth year she was in the very centre of English politics . . . and altogether apart from her education through books, it was a most astute and successful politician—schooled by long years of danger, and exercised in almost daily negotiations with the most ambitious and unscrupulous men and women—who, at the age of twenty-five, ascended the throne.

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Extracts from the reports and letters of statesmen, diplomats and ambassadors—many of them being taken from confidential communications sent by the latter to the royalties they served—amply confirm the above estimate. The cautious old statesman who knew her longest—Lord Burleigh—tells us that

> there never was any great consultation about her country at which she was not present, . . . when her council had said all they could, she would find out a wise council beyond theirs; . . . she was the wisest woman that ever was; for she understood the interests and dispositions of all the princes in her time.

A Venetian ambassador of her period, reported to his court after her death, that:

> She was the most remarkable Princess that had appeared in the world for these many centuries—the most prudent in governing, the most active in all business, the most clear-sighted in seeing events, and the most resolute in seeing her resolutions carried into effect.

Mr. Chamberlain's own reference to her as the instrument required for "the completion of the decrees of Providence," is interesting to Theosophists in connexion with our teaching that in the rhythm of racial evolution there is always one race engaged in empire-building, and that the sceptre passed from Spain to England in Elizabeth's reign, to remain with Britain so long as her methods should be in accordance with the Great Plan. Elizabeth's mental grasp and entire devotion to what she considered her country's welfare were needed at this juncture, when Spain failed through the cruelty of the methods employed. The transference of dominance took place, and we find many other references in contemporary documents to Elizabeth's foresight and clearness of vision.

"The Queen penetrates everything," wails a papal nuncio in Flanders; and other baffled emissaries in the service of Spain and Rome can scarcely find words to express their fury over the defeat of their plans by this "heretic" whom they regard as "a daughter of the Devil," and as "cut off from the

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Mystical body of Jesus Christ". But these are the passionate outbursts of the defeated, and not worth considering in face of the tremendous praise given to her in the balanced utterances of those who knew her well, and it is not only her political ability but her personal character that wins admiring tribute from those whose opinions carry weight.

Former historians have had the mistaken idea that the Queen had, to aid her in her task, an iron constitution and unbounded health. Mr. Chamberlain's patient research shows how wide of the mark was such a belief. None of the children of Henry VIII could hope to be strong, for the results of his profligacy made that impossible; and most of them died early or were stillborn. Elizabeth survived, but from her fourteenth year onwards she knew the discipline of much suffering; and reading the record of her ailments in letters from herself, or from her governess, or from those whose business it was to chronicle accurately all that affected the likelihood of her survival, one is moved to compassion. Besides the inevitable whooping-cough, colds, and so on, we have smallpox twice—"suppressed" once, and probably falsely diagnosed and wrongly treated; bad dental troubles, frequent fevers, undifferentiated then, but which modern physicians consider may mostly have been malarial, and in one case "scarlet," for kidney trouble followed it; with long years of ill health, the chief and very painful symptom being recurrent dropsical swellings in the head, arms and hands, and sometimes all over the body. Breathlessness, sleeplessness, jaundice and fainting fits are mentioned. Often she cannot write for pain, and she had persistent headaches, and constitutional difficulties due to anæmia—probably increased by the fashionable tyranny of tight-lacing, as well as by the "regular bleeding" which was the remedy prescribed by physicians of the day for most ailments! Only careful asceticism in diet, extraordinary self control and an indomitable spirit enabled her to undertake the

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colossal strain devolving on her as sovereign; but naturally her sufferings were kept from the public, and, sick or well, she played her royal part as best she could, her task being continually complicated by the odious calumnies spread abroad concerning her by malignant tongues. Sometimes it was merely the tittle-tattle of wayfarers meeting on the road. What was the news? Why, Lord Robert Dudley (her kinsman, afterwards Earl of Leicester) had given the Queen a costly "petycote". What! "Couldn't she buy her own petticoats?" The gossips drink together and snigger, and the very next time the tale is told, the "gift" given by Lord Robert is reported as an unborn child. The second hearer notes that the old harridan who cackles out the calumny is half drunk; but the tale is repeated none the less, and circles round and spreads; till the law steps in and tracks its origin, and the sorry jest is kept for us in the annals of the trials of the times. The first time that Elizabeth had to protest against these "shameful schändlers" she was a child of thirteen. Her letter, "written in haste" is sore-hearted, but full of quiet dignity—the fearless utterance of one who takes the straightest path:

> I most heartily desire your Lordship that I may come to the court after your first Determination that I may show myself there as I am.

She had, as her tutor Ascham noted, quite extraordinary judgment for her years, and Mr. Chamberlain justly points out how wise her letters invariably are, leaving no chance of wilful perversion by her enemies. By 1559—when only five-and-twenty—she was sorrowfully alive to the fact that "there were people in the country who took pleasure in saying anything that came into their heads about her"; and every time the question of her marriage came up, it was the policy of one or other of the foreign representatives to blacken her character and frighten the bridegroom off. Yet such Princes as seem to have been temporarily taken in, are found, after delay and

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enquiry, keener on the match than ever; and until diplomatic documents begin to mention that it was improbable that she would ever bear children, proposals of marriage from the royal houses in Europe were showered upon her, to say nothing of the hopes and ambitions in that direction of certain of the English noblemen. Leicester she refused, despite the affection she bore him from early childhood, deeming it unfitting that she should wed one of her own subjects. Anything that might set her nobility by the ears would be bad for England; and, setting her personal partiality aside, she remained single, habitually using her own eligibility as one of the best cards in her hand, and ever steadily playing the game of "Motherland first and foremost". Even in playing it, she had much to endure. A French ambassador, pressing the suit of the Duc d'Alençon, dared to tell her to her face that she was practically committed to the match he suggested, because scandalous gossip as to her intimate relations with the Duke had already been circulated. She replied with dignity that she could "disregard such rumours"; to which he answered, she might well do so in her own country, but not elsewhere, where it had been publicly said". She was extremely angry, and retorted that "a clear and innocent conscience feared nothing".

In time, anger gave place to a cynical contempt. *They say. What do they say? Let them be saying!* was her attitude; and she even learned to use the outrageous slander against her own "honesty"—a word which at that time generally meant chastity—to shake the policy of her country's enemies, and win some advantage for England. Her own ambassador—presumably by her orders—once threw dust in the eyes of Spain by dropping hints that a direct heir to the throne of England might yet be produced, in the person of a daughter of Elizabeth, secretly brought up, with whom it might be prudent to arrange a Catholic alliance! Too wary

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to be caught, the diplomat addressed merely noted the suggestion for further consideration and forwarded it to the Pope with the information that he could find no confirmation of the story. The Pope's world-wide secret service was evidently equally in the dark, for his Holiness answered in a tone of cautious scepticism that, if such a tale were true, it might be worth consideration. Historians can only conjecture that Elizabeth was playing for delay in some important political move; but perhaps her woman's wit may have devised this plan to force her unscrupulous enemies into recording the fact that they had made enquiries and failed to find any evidence that there was even a foundation for the slanders that their agents spread abroad. If that was her object, she succeeded, and many another diplomat was forced into similar sifting too; in consequence of which, Mr. Chamberlain is able to cite the deliberate conviction of many who affirm that Elizabeth had been grossly libelled. Further, these convictions are recorded in documents which put their sincerity beyond suspicion, and by men whose writings rank high among the trustworthy records of the age. Take, for example, the verdict of Castelnau, Sieur de Mauvissière, written in memoirs for the benefit of his own son, after the death of the Queen, whom he had known personally for over five-and-twenty years:

> If some persons have wished to tax her falsely with having amorous attachments, I shall say with truth that these are inventions forged by the malevolent, and from the cabinets of some ambassadors, to prevent those to whom it would have been most useful, from making an alliance with her.

Bacon's verdict—equally important—states that

> this Queen was certainly good and moral; and as such she desired to appear.

"Most horrid lies have been written concerning the Queen," writes Sir Christopher Mundt, one of England's most worthy representatives in Germany; and Nils Gyllenstjerna,

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Chancellor of Sweden, reporting on Elizabeth's suitability as a bride for his royal master, declares, "I would stake my life itself that she is most chaste." Still more important is the emphatic declaration made by Lord Burleigh, her counsellor for a quarter of a century, to one of his intimate friends, to whom he writes deploring the cruel gossip which had broken forth afresh during a correspondence with Austria as to the possibility of the Queen's acceptance of the Archduke Charles as her consort. Elizabeth as usual kept her own counsel, and true to her astrological type as a Sagittarian, continued to entertain the idea of possible marriage, while invariably finding some flaw in every match proposed, and shying off in the end. Even Burleigh himself was evidently in the dark as to her intentions at times; but here he dismisses as improbable her ultimate selection of Lord Robert Dudley, and favours the foreign suitor of the moment:

> Lord Robert is so dear to the Queen that she could not love a real brother more; and from this, those who do not know the Queen as she really is, are apt to conclude that he will be her husband. But I see and understand that she only takes pleasure in him on account of his more excellent and rare qualities, and that there is nothing more in their relations than that which is consistent with virtue, and most foreign to the baser sort of love. And I write to you in good faith so that you may surely understand from me what the truth is; and this I would wish you to believe and to assert boldly amongst all, when occasion demands it.

This is very emphatic, and the writer took pains to have the letter kept for posterity, making two copies and giving careful directions as to the disposal of both. Elsewhere he writes more informally:

> In truth she is blameless, and hath no spot of evil intent. Marry, there may lack—especially in so busy a world—circumspection.

In connexion with such lack of "circumspections," we may remember that a reigning sovereign *must* have long private interviews with many men, all possible eavesdroppers being removed; and that Elizabeth never shirked her duty

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on the score of her sex or of propriety. Her orders were, that messages of state importance were to be brought to her on their arrival—day or night—*without one moment's delay*. If abed, she rose and summoned what counsellors she required, keeping those in attendance lodged conveniently near her for the purpose. We see that Burleigh admitted unconventionality, but that is far too prosaic an explanation for the "shameful schändlers" who prefer to believe the worst; and though more than three centuries have passed, their gossip still goes on. Myself, when touring for the T.S. and giving interpretative lectures on Shakespearian drama, have been informed by stray people among my listeners that it had been "discovered" that Bacon was the son of Queen Elizabeth and the Earl of Leicester; and that it had been "proved" that he had written the whole of Shakespeare's works. Further on in my pilgrimage, I was told that "Bacon was her third son, and, some years later, that this "Virgin Queen" (for whom *Virginia* was named!) had had "six children at least".

"Do you like to believe these things?" I once asked one of these misguided enthusiasts.

"I glory in it," was the astounding reply. Apparently the theory that Elizabeth had really married Leicester in secret, carries some people away, so that they lose all judgment and will swallow not only all the lying and deception involved, but the further assertion that Sir Francis Bacon and the Earl of Essex—two of the most famous men of her court, whose honourable birth has never been called in question—were actually the smuggled away fruit of this royal union; and that the Queen was so inhuman as to demand the murder of her eldest born and the execution of her youngest; to say nothing of the ugly corollary that the Earl of Leicester had committed bigamy twice! It is difficult to understand how people who hold fairly respectable views on life and conduct, can let their judgment be perverted to such a point. Even those who write

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grave articles on the subject, make the most amazing lapses from the normal. Thus in an article in *Broad Views* [1] a defence of the Baconian cipher slanders in general, and of Mrs. Gallup's outpourings in particular, is attempted; but the case reads so badly that nothing its keenest critics could say could give it such mortal stabs! Thus, it is there admitted that Mrs. Gallup's cipher story—culled not merely from the folio edition of Shakespeare, but from a large assortment of writings of other men such as Spenser, Burton, Peele, Marlowe, Greene, etc.—is "either what it claims to be or *a stupendous literary fraud*"; and that "most people attempting to verify any part of it soon abandon the attempt in despair". The author further quotes the verdict of a Baconian eyewitness of repute who watched her at work, and testified that:

> The case with which Mrs. Gallup read the cipher was very remarkable. Either she was a thorough impostor and had made up what she professed to read, or she had completely mastered the subject. We felt that we believed the latter.

Feeling is not always a safe guide, and those onlookers *wanted* to believe the cipher genuine. The writer of the *Broad Views* article offers the following uneasy comment:

> A cipher of this kind is bound to contain a great many mistakes, and the task of deciphering it resembles that of reading very bad hand writing. Many letters in such a case—even *words* of minor importance—have to be guessed at by the sense of the context. The decipherer has for a time to pass over the confused portions, making the most of those which are smooth and intelligible and filling up the gaps with the obvious words suggested by the context.

In other words, the cipher story is admittedly partly guess-work!

From these dubious comments by biased Baconians we turn to the verdict of a keenly observant and highly trained man, accustomed to note experiments made accurately with delicate scientific instruments, Dr. Walter Blaikie (LL.D.), whose inventive ability has aided aerial flight and other achievements, and whose work has brought him honour from the Royal

[1] Vol. III, p. 527.

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Society. As a partner in one of the most famous printing houses in Scotland, and expert in the history and technique of the craft, his curiosity was aroused by notices of the cipher claims; and in a letter answering some queries of mine, this authority writes:

> I once read Mrs. Gallup's book on the bilateral cypher, and although I studied her facsimiles carefully with her decipherment in my hand, I could not see how she made out her crypts, and believed that it was pure imagination on her part . . . I could not trace the typographical points she made—although certainly there were some Italic letters among the Roman.
>
> It was quite common in former days when type was less plentiful than now, that a printer should run out of "sorts," and make up with another cut of type. Practically in these days there were only three cuts—Roman and Italic and Gothic black letter.

So the bubble of "significant changes in the type," is easily pricked, and even the material for the various conflicting ciphers disappears before the verdict of an expert; much to the satisfaction of those who desire to keep their respect for the various famous personages involved, and especially for Bacon, who appears in the cipher rigmarole as a terrified tell-tale of the worst type—an "ill bird filing his ain nest," and doing so in the most futile and pusillanimous way possible. For what do these extraordinary pages give us? Paragraph after paragraph of stuff that reads like the voluble vapourings of a muddle-headed woman, so strung up and excited by the notion that she has a thrilling secret to impart, that she cannot keep to her theme and tell it intelligibly, but constantly breaks off into long explanatory interpolations and self-justifications that neither explain nor justify the demands made upon the reader's time.

We have seen a would-be defender of Mrs. Gallup admit that her cipher messages might be imposture. Dr. Blaikie more gently describes them as the work of her imagination. My own conviction is that the rhythmic counting and calculating of the supposed cipher had induced a state of hypnosis in

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the author, and that the story should be read as one of the many mediumistic productions which are written down by the hypnotised subject while reason and judgment are suspended, without either conscious fraud or the use of the imaginative faculty. Planchette often covers reams of paper with similar stuff, full of breathless apologies and incoherent babblings and dark insinuations and accusations, with now and then a fairly intelligible account of some incident which may be true or false but is frequently the latter; and very often the whole thing is signed by a name famous in the history of literature, and likely to awaken the respect and interest of the circle. But the style of expression and the quality of the thought makes any honoured name a misfit in the case we are considering. The essence of a cipher message is its weight and significance. It implies a grave reason for secrecy and is usually a clear and compact utterance, embedded for safety in something necessarily more verbose, and often so trivial or obscure as to attract little attention. In this case, however, it is the message that is wordy and worthless and often obscure, and the enclosing matter that is worth reading. There are pages of it, telling badly what has already been given to the world in wellnigh perfect form—as for instance the stories of the *Æneid*, the *Odyssey*, and the *Iliad!* Even the valiant defender of *Broad Views* finds it difficult to understand why so much familiar literary matter should have been introduced; and the "Control" itself feels so dubious of our acceptance of its garrulity, that it spends much energy in beseeching us to have patience, and to believe it, complaining that *Time will not serve to make its reasons understood.* That is true, any way. Neither would Eternity!

Isabelle M. Pagan

(*To be concluded*)

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OCCULT TRUTHS IN COMMON PARLANCE

By Ethelyn Ebner Kennedy

It is safe to say that, if the average man in the world to-day, were asked if he believed in Occultism, he would vigourously deny that he did; and yet in his everyday speech he attests many truths which are explainable only by inner Occult knowledge.

One of the most outstanding examples is that of colour. As students, we know they have inherent meanings and powers and it is interesting to follow this line of thought in the phrases of everyday speech and writing. As a help to visualisation, we will use the two interlaced triangles, the one to represent the primary colours, and the other the secondary colours, which are but the blending of any two of the primary: with white as the centre, the combination or reflection of all the purest highest colours.

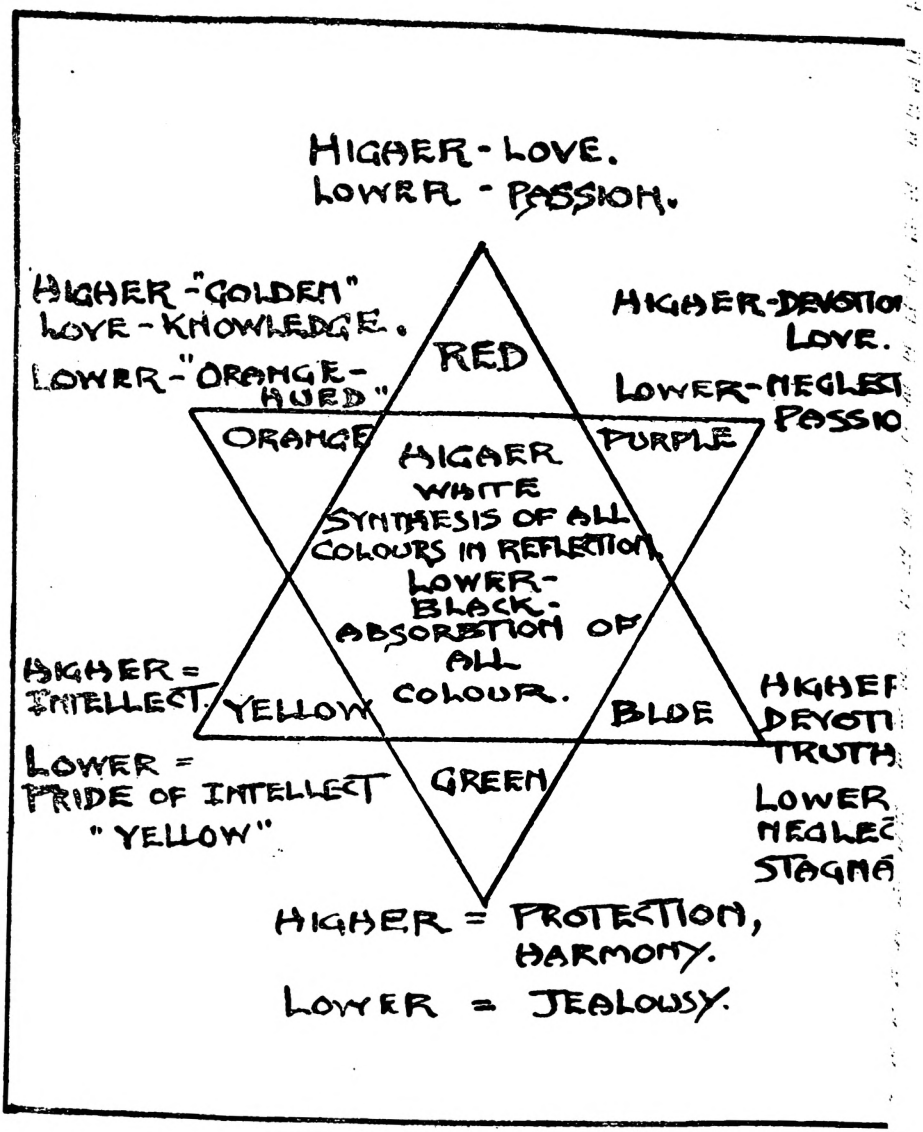
In all manifestation the two poles or pairs of opposites are existent as good and evil, positive and negative, higher and lower, and this fact will be depicted in this diagram by the use of the terms "higher" and "lower" to express the positive constructive types on one hand, and the unevolved destructive types on the other.

With the use of the above key, we will follow out the colour meanings, using as authority the least occult of books, the common dictionary.

White being the combination of all the highest, purest colours in reflection, represents purity, goodness, unselfishness;

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the highest human traits brought to perfection as expresse by the Great White Brotherhood.



On the lower pole is black, being the absorption of colours and light which connotes the unevolved, the se centered, the selfish; represented by the black Brotherhoo

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black magic, black art, blackmail, blackleg, blackhand, blacken one's character, and all such expressions.

Red is a fundamental colour appearing at the lower end of the visible spectrum. It varies in hue from vermilion toward orange and toward purple, scarlet being slightly yellowish and crimson slightly bluish. Tints of red are called pink.[1]

In all colours we can realise that there will be all gradations from the deepest darkest shades, as of red mixed with the black of self-absorption and self-centredness, up to the highest delicate pink and rose shade when the red is lightened by the white of the highest vibrations of love and unselfishness.

Common usage gives us such phrases on the higher side expressing health, strength, vitality, and vigour, as "red blooded men," "rosy children," "rosy with health," love's rosy dream," "rose-coloured anticipation".

At the lower pole, red betokens danger, anger, violence, passion, lust, injury, bruises, soreness and discomfiture—"red with rage or anger," "when a man sees red," "burning shame," "like a red rag to a bull," "red devils," and the "red light district," "a Red," an anarchist, one who practises or advocates violence.

Blue having the colour of the clear sky or a hue resembling it whether lighter or darker.[1]

It connotes devotion and truth to the Occult student and is so accepted popularly as in the phrase, "true blue," "they have blue blood in their veins," denoting pure strain whether in men or animals showing devotion to a physical ideal, and on higher planes, devotion and loyalty to a cause, ideal, or country. "Blue stocking," devotion to learning. On the lower we have such sayings as, "feel blue," "blue days," "blue Monday," "I have the blues," expressing depression and despondency usually caused by stagnation of physical processes or feelings of apprehension. "Blue laws"; gloomy

[1] Webster's Dictionary.

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severe law, lacking love and understanding. "Blue devils," "air blue with oaths," betokens the presence of devils, derived from the colour of burning brimstone whose flame is blue lacking the usual redness and glare, and thereby suggesting the association of devils and brimstone.

Yellow, the most luminous colour of the spectrum and classed as one of the primary colours in some systems.[1]

On the higher plane it suggests illumination, whether physical, mental, or spiritual: symbolically, intellectual light and pursuit of truth by power of the enlightened intellect.

On the lower plane we find "yellow," "yellow sheet," "yellow journalism," as the pursuit of knowledge concerning individuals or groups for use against them, the publishing of mistakes and misfortunes by unscrupulous scandal monger pandering to the sensation loving public. "Yellow streak," and "yellow dog," a man who exemplifies a cowardly sneaking outlook on life.

Regarding the secondary colours it will be found, by following the diagram, that as they are made by the blending of the two primary colours, so are the qualities represented by the secondary colours formed by the blending of the qualities expressed by the primaries. And in this blending all grades and shades will suggest themselves from the direct combination of the two highest primaries to the two lowest, darkest shades or the same with all the blended variations caused by the predominance of one or the other primaries, until there is a bewildering a variety of shades and tones as there are types of people on this earth.

Orange: reddish yellow or golden, expressing the combination on the highest plane of the love aspect of the colour red with the yellow of intellect, and on the lower, the passion expressed in darkest red with the deep yellow of selfish intellect.

[1] Webster's Dictionary.

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Golden, expressing the highest, is the colour of the purest metal, gold, the symbol of the combination of love and intellect which is true wisdom. It is the colour of the auras in paintings. The golden sun is suggestive of the glory and light of the Inner Spiritual Sun. "Golden Age," an age of beauty and intellectual superiority. In our literature we find *The Book of the Golden Precepts*, *Golden Chain Links*, with the underlying idea of purity, love and unselfishness coupled with intellectual struggle toward the goal of wisdom.

On the lower we find it best characterised by the "orange hued," those who through selfish pride of intellect refused to create, as explained in exoteric works.

Green, the colour of verdure, suggestive of youth, freshness, renewal, growth, is the combination of yellow and blue, intellect and devotion or truth, suggesting intellectual protection as the colour of the covering of the earth, trees, plants, and green eye-shades, green lanterns as signs of safety. "Green old age," retention of youthful viewpoint.

On the lower side it stands for the uneducated and unsophisticated, those lacking intellectual training and judgment, a "green person," "greenhorn," "green at his work," "green eyed monster, or dragon," which is selfish protection or holding to one's self, jealousy.

Purple, the combination of red and blue, ranges from highest, lightest shades of violet, expressing loving devotion in a spiritual sense, down to the deepest darkest shades, suggesting neglectful selfish passion.

First of all it suggests royalty; "royal purple," "born to the purple," connoting devoted love to the people, the ideal of rulership.

These inner meanings are shown forth in the vestments worn by priests in the various religious festivals.

White is used for Easter, Christmas, Ascension, Trinity, and for feasts of our Lady, of the Angels, and of all saints who are not martyrs.

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Violet is the colour which promotes and stimulates introspection and is used previous to great feasts and to festival days in the preparation for them. It is used for all exorcisms, for Holy Unction, for the sacrament of absolution and at funerals.

Red is used in the celebration of all festivals of the Holy Ghost and of martyrs symbolising the tongues of fire at Pentecost and the blood of martyrs. Red symbolises the fire of love.

Rose supersedes violet on the Third Sunday of Advent and the Fourth Sunday in Lent and symbolises pure spiritual love.

Green is used in the vestments when no special times are being celebrated. It represents the balance of the forces and sympathy and loving kindness which should be the general attitude of the spiritual aspirant.[1]

Other Occult truths expressed almost unwittingly will be found in such phrases as "shades of the past," "she haunted him," "wise as a serpent," "he was gnome-like," "like a fairy".

The inner meanings of fire on the higher and lower planes give us, "he was fired with ambition," "the fires of youth were burned out," carrying the creative idea while on the destructive side we have, "his words seared," "scorching epithets," and all such descriptive phrases.

The little known fact of a man's ability to leave his body or be conscious outside the physical brain is daily expressed in, "he was out of his head," "like one possessed," "beside himself with rage," "he could not contain himself," "he was not himself," and in the American slang expression "nobody home," inferring mental deficiency.

"Sleep over it," implies the ability to reason even more satisfactorily than is possible in the ordinary waking consciousness.

[1] *Science of the Sacraments*, by C. W. Leadbeater.

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The Occultist knows that the currents of the earth flow from east to west drawing men like magnets. Men go west for material, physical reasons, but look east for spiritual inspiration. These points find expression in "Look to the east from whence cometh my hope".

Churches which still hold the knowledge, place their altars in the east. The material side is exemplified in "Go west young man, and grow up with the country". "Westward the course of empire takes its way."

The septenary division of life and matter has given us these facts. There are seven days in the week, seven notes in the musical scale, seven colours in the spectrum and the life of man is divided into periods of seven years. One to seven, comprising early childhood, seven to fourteen, childhood; fourteen to twenty-one, youth; and twenty-one onward, manhood.

Science tells us the body is entirely renewed every seven years. The periodicity of disease comes to mind with the one, two and three weeks periods of incubation for many contagious diseases.

All the great religions of the world attest the significance of the number seven, as, the Seven Spirits before the Throne, the Seven Archangels of our Christian Bible, the Seven Planetary Logoi of Theosophy, the Seven Sephiroth of the Jews, the Seven Sons of Aditi of the Hinḍū, also the Seven Piṭṛs and Seven Ṛṣhis of the Indian Pantheon, the Seven Amshaspends of the Zoroastrians and the Seven Mystery Gods of the Egyptians. In many of these religions the seven branched candlestick represents the great Beings.

Popularly we find the "Dance of the Seven Veils," the seventh daughter of the seventh daughter is supposed to be a seeress, breaking a mirror is seven years bad luck, and the expression of the "seventh heaven" as a state of exaltation.

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The inimical effect of the moon on humanity as known in our philosophy is shown in such terms as, "lunacy," "loony," "moon-struck," "moon-light madness," etc.

Would it not seem from the foregoing that occultism stands behind our everyday thought as expressed in speech and writing?

Ethelyn Ebner Kennedy

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CONCRETE INSTANCES OF INCARNATION WITH MEMORY OF PAST LIVES[1]

By SHYAM SUNDAR LAL

THE boy was examined at his own house in March, 1923, by the Naib Tehsildar and made the following statements:

"In my past life I was Harbux Brahman of village Hatyori in Bharatpur. I had two sons Chure and Sham Lal and two daughters Kokila and Bholi who were married respectively to Ramhet of Kherli and Gokal of Navar. I had taken some money as consideration for the marriage of the former of the two girls but had given away in marriage the latter without any consideration. I had a *pukka* dwelling house (Haveli) at Hatyori. Swarupa Jat's house adjoined mine. Swarupa Jat had a son and a daughter. There was a raised pathway paved with stones and there was a *pukka* tank and in it there stood a *pukka* house and over the tank there was a Chhatri (domed cenotaph). There were two houses (in the tank) one on the top of the other. In Hatyori there were drinking water wells as follows:

1. Panhariwala which had two Pipal trees:
2. Kankarwala which had plum (ber) trees:
3. Mooliawala which had mango trees.

I had a Gujar of village Bhore as my Yajman. There is an inscription in a fortress in which there is a serpent. In

[1] Account of a boy named Prabhu Brahman son of Khairati Brahman of Salempur (Bharatpur State) aged four years, who remembers his past life, whose case was brought to my notice by His Highness the Mahārāja of Bharatpur in August, 1922, on my visit to Bharatpur.

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the famine year of Samvat 1934, I was in my village Hatyori and I had a pair of bullocks with which I used to cultivate my fields. I died in my father's life-time in a bungalow. After my death I lived in the spiritual (God's) world. God had a moustache and beard. God told me to go to Salempur (my present place of birth). My wife's name was Ganjo (which means bald headed). My father's name was Munde. My maternal uncle was in Baragaon. My father-in-law was in Burhwari. Moola Jat once fell into my well when I managed to save his life and brought him out alive."

Note.—The Tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

On receiving the above statement from the Private Secretary to His Highness the Mahārāja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to the village Hatyori by the Naib Tehsildar of Weir on the 23rd April, 1923.

The Naib Tehsildar's report is as follows:

Under instructions from the Private Secretary and Palace Member, I took the Child (Prabhu) in a bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the *pukka* tank was. He replied that the tank was just below the village but could not point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning, I collected the following leading inhabitants of the village:

1. Dharma Singh Foujdar, aged 60 years:
2. Faujdar Azmat Singh Lambardar of the village, aged 50 years:
3. Harkanth Brahman, aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

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He said his name was Harbux and his father's name was Munde. This was verified.

Then he said he had three brothers:

1. Gilla who was living when he (Harbux) died:
2. Chunni who predeceased him:
3. Name not remembered.

On enquiry from the villagers it was however found that Har Bux had only one brother Sheo Bux, but Chunni and Gilla were his first cousins (sons of his uncle Bhola) and of these Chunni had predeceased Harbux as alleged.

He said he had two sons Sham Lal (who predeceased him) and Ghure and two daughters Bholi and Kokila, which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

He said he had a *pukka* house (Haveli) in Hatyori, and Swarupa Jat who lived next to his house had a son and a daughter and that there was a raised pathway paved with stones.

Note.—All these details were verified and found to be correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux' lifetime. It was found on enquiry that formerly there were ber trees on it but there are none now. There is now a pipal tree there. On the Jhasroyawala well there is a mango and a pipal tree as alleged. On the Panhariwala well there are pipal trees. There are no trees on the Khera Kuan well. All these details have been found to be quite correct.

Har Bux' statement that he died in his father's lifetime and his thatched bungalow is outside the village was found to be incorrect as the Naib Tehsildar's local enquiry showed that

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he (Har Bux) died at his house in the village and after his father's death.

The exact year of Harbux' previous birth could not be ascertained. It is said that he died at 55 or 60 years of age in Sambat 1962 which would point to his having been born in his previous life in Sambat 1907 or 1908.

His statement about his having a pair of bullocks and cultivating his fields in the famine year of Sambat 1934 has been found to be quite correct.

Har Bux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers.

His statement about his maternal grandfather's residence and that of his father-in-law were also verified. He could not however remember the names of the members of those families.

He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that the real name was Gauran, but she was nicknamed Ganjo as she was slightly bald headed.

His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it. His statement about a big tank and building on it is verified. There is a big tank and there is a house of three storeys, two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

His statement that he was Purohit of village Bhond Gaum is found to be correct, and his son Ghure is even now a Pūjāri (priest) in the temple in that village.

In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be the general belief in the village and Harbux seems to have relied on what he heard in his lifetime.

Regarding his post-mortem existence, in his examination he said that he was not aware of it nor did he repeat his

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statement that God had a moustache and beard. He said that he himself had a long beard which has been found to be true.

In connexion with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is however no corroboration of the story.

He was then asked himself to find out his way to his old house. He accordingly advanced four or five paces and then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. There was a long and circuitous one but the child managed to reach his house. There were houses in ruins. On reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The Tehsildar remarks that the child would not have been able to trace his house if he had been all alone and that he has only a dim recollection of his house.

The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he has already given.

In conclusion the Naib Tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of a past life.

At the suggestion of an esteemed European friend of mine of agnostic tendencies I was led to make further enquiries to make sure that there was no tutoring or suggestion at the bottom of the story.

The child's father was accordingly examined by the Bharatpur officials to show how and when the Child's father

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first came to know of the child's recollection of his previous incarnation and to find out if there was nobody in the village who had any connexion with or knowledge of the village Hatyori, the place of the child's birth of his last incarnation.

The following is the statement of the child's father which is quite clear and conclusive.[1]

Prabhu's horoscope was prepared at his birth, I shall send it over on my return home.

Prabhu first of all told me of his past incarnation. He all of a sudden exclaimed that his darling little sons were in trouble, and that he would bring them over on his shoulders. He repeated this several times and then I asked him who and where his sons were and why he was talking nonsense and that made him silent.

He then once remarked sitting by his mother's side when she was churning her milk, that she was very niggardly in giving him butter while his former mother used to make him sit by the churning pot and give him large doles of butter.

His mother asked him where his former mother was. He thereupon replied saying that his former mother was in Hatyori and that his real name was Harbux and he should be called by that name and not by "Prabhu" the present name.

Then again once at midnight when he was sleeping by his mother's side he was startled and exclaimed: "O my Rama! My children are in trouble." He was then asked to give an account of his past incarnation, in reply to which he narrated the facts which he had already repeated to the Naib Tehsildar, and the news spread in the whole village.

I had never been to Hatyori nor had I any connexion with it, nor is there anybody in the village who has any relationship or communication there.

[1] Statement of Khairati (father of the child Prabhu of Salempur, Pergunnah Weir, Bharatpur State) taken down by Ram Singh (Naib Tehsildar).

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I am Prabhu's father. The narration about the past incarnation was first of all made by the child to me and my wife. It became known to others afterwards and the horoscope which has been obtained shows that the child was born on the night of Mah Sudi 2nd Sambat 1975, so that his age is 4 years, 7 months and 18 days.

Shyam Sundar Lal

ALCHEMY

GOD ! burn this ecstasy of Spring
Into my limbs ; distil this flood
Of music into my hot blood,
To stir, to shape the body and rapt brain
Into the understanding of three things :
All muted dreams, starlight, and unspread wings.

E. G. SALT

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THE ART SECTION

GIOVANNI CELLINI

GIOVANNI CELLINI, the painter of "The Virgin Enthroned", was born in Italy in 1430 or 1431, and died in 1516. His earliest works were painted in the tempera method that preceded the use of oil colours in Europe; but when the new medium was introduced into Venice in 1473 he adopted it, and developed its possibilities to a high pitch. Cellini lived a long, happy and successful life in the full and widely appreciated exercise of his artistic powers. The school of painting that he founded became in his lifetime the most brilliant then in existence in Europe. Two of his pupils went even beyond their master in achievement, and made for themselves immortal names—Giorgione and Titian. His adoption of oil painting led to a diminution of the devotional and emotional elements which characterised his early work; but the appearance of the external grandeur of the Venice of his time in his later work, did not reduce the great nobility of his art. He maintained the strictness of drawing and particularity of drapery of the Venetian school, and infused into the technique of his art a religious and human emotion that was all his own. "The Virgin Enthroned" belongs to his mature period. Its calmness and human kindness are remarkable.

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GIOVANNI CELLINI
The Virgin Enthroned

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THE SOCIAL VALUE OF ARTS AND CRAFTS

By JAMES H. COUSINS

I

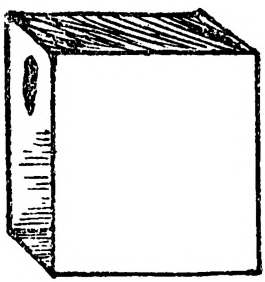
THERE is a popular superstition that art is a polite luxury, the perquisite of the financially fortunate, but to the commoner a thing remote, reserved, the gift of the higher to the lower through the medium of a turnstile or a ticket of admission.

The universal human desire for beauty in nature and in objects of art falsifies the superstition. The love of a gaudy, tawdry thing is the love of the beautiful frustrated by social or economical denial. The right of every man and woman to æsthetical sustenance is as inalienable as the right to bodily nourishment. Starve either in the individual, and the body corporate is impoverished and diseased, and the body incorporate finds barriers of inadequate instruments in the way to the fulfilment of its destiny.

It is no use arguing that there are phases of life in which art would not feel at home. Beauty is not unmade by environment; beauty makes its own environment, even as the sun makes light. It seeks no pampering, but demands that where the conditions of life are least artistic, there art should be bestowed in greatest measure: where life is not itself beautiful it should be beautified.

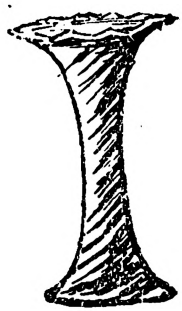
These are dogmas of conviction. What is their ratification? What is the social value of Arts and Crafts? First,

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however, what is Art? It is the destiny of every articulate lover of the beautiful to answer the question—and leave it unanswered. Hence—

II

An empty kerosene tin is not accounted an artistic object. It serves its purpose as a conveyer of water from the well to the home in India—and that is all; and the thing of which "that is all" can be said is not of the kingdom of art; for just as Keats truly said that poetry surprises by a fine excess, so art belongs to the surplusage of life, to the "little more (and how much it is)" which, being freed from the tyranny of mere usefulness, becomes matter for free enjoyment.

Take the kerosene tin and put upon it a simple design (a lotus or waterlily for the touch of affinity) and it may be set within the door of the Temple of Art. Yet, the addition of quite useless ornament has not subtracted anything from the carrying capacity of the vessel: its utility remains, but its water has now a power to quench a deeper thirst than that of the body, the thirst of the spirit for the draught of æsthetical joy.

If for the kerosene tin we substitute one of those vessels of brass which, on the heads of Indian women at sunrise, make the drawing of the day's water a ritual of beauty, we substitute the artistic surplusage of beautiful form for that of simple decoration. But the result is the same; to carrying capacity there is added some measure of the burden of pleasure.

We define art, then, as the addition of pure pleasure to usefulness. Art does not, as we see, negative usefulness, but exalts it; it lifts mere use to the level of the Higher Utility. And this it does because it is itself a thing of the

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creative spirit and therefore higher than created materials. For which reason it can take a piece of clay, whirl it on the potter's wheel into form, impose upon it the adornment of design, and set it, as a wholly useless object, in a place apart, where, in fulfilling the purpose of doing nothing but looking beautiful, it subtly draws together out of the ugly chaos of our belligerent thoughts and feelings the elements from which it may mould some miniature of the cosmic beauty and peace. You cannot look on a simply beautiful object for five concentrated minutes and be the same as you were; it will change you in some degree into its likeness.

III

The method of art is selection, whether its objects be simply artistic or artistically useful. Out of the medley of general noise it selects a succession of sounds and produces music which proves nothing (as the mathematician objected) but gives wings to the soul. Out of the chaos of inconsequential happenings that make up the drama of life it builds a cosmos of the imagination thrilling with the compelling life of the drama, and sets us weeping for a Hecuba of dreams, whose sorrows are not ours, or laughing in the face of present or impending disaster. It takes the prison of four walls and invites the painter to turn their insulating opacity into transparencies that give the outer and inner eyes worlds to wander in.

From selection comes power. Weakness is the offspring of diffusion and indefiniteness. Art, by its elimination of the unnecessary, and the association of the related around a focus, turns the ineffective into effectiveness; and this not by the imposing of an external order, but by the clearing away of all obstruction to things assuming the cosmic order, which their inner impulse moves them to. For things at

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core are beautiful, and seek beauty; and ugliness is but beauty strayed temporarily down the wrong path. For this reason, art, the revealer of the Cosmic Beauty, does not offer itself to the inartistic as a gift that burdens and softens the receiver but as a goad that braces and impels: it does not say take me; it says, become me. And that becoming is power—the power of the weak thread turned by reinforcement into the scourge to drive ugliness out of the temple of life, the ineffectiveness of self-weakening noise turned by concentration to the mantram that lays low the walls of all the Jerichos.

Such is art—a selective process, that adds pleasure to use, and generates power not only in those who exercise it but in those who have the ability to appreciate it.

And such is the social value of art and art-crafts in a general sense. But there are degrees of pleasure and grades of power.

IV

On the material level of civilised life the use of art in the production of articles of craftsmanship sets up a needed reaction against the anti-social herding of men and women in unhealthy and inartistic surroundings for the large-scale manufacture in which the participants have no intelligent interest, and the products of which are robbed of the touch of personality. Hand-crafts, being decentralised and close to personal interest, are amenable to human needs and tastes, and give wealth a wider circulation. The total of wealth may be less than that shown in the trade returns of highly industrialised countries; but five hundred pounds in the hands of five artizans means wealth in local circulation, whereas the same amount in one speculative purse may go abroad in useless spending or rival investment. Japan has her economic problems, and they are increasing as her industrialisation increases.

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But there is still enough of her art-craft activity left to distribute the substance of life over a greater area (both humanly and spatially) than large-scale industries could do. The old self-dependence of her pre western days has been as yet little touched by the cringing beggary that is the inevitable accompaniment to the false wealth of industrialism. Certain of her modern cities and sections of Tokyo are nearly as horrible as the manufacturing towns of England. In these are produced the shoddy stuff for foreign consumption which is earning for Japan so bad a name abroad, and, in its accompaniments of deceit and sham, is playing such sad havoc with the morale of a naturally honest people. But seek the things of art that Japan makes for herself, and you are in another world, the old world of joy in artistic craftsmanship with its vitality, its openness, its sufficiency without plethora or poverty.

Let us make a distinction here between hand-crafts and machine manufacture. Hand-crafts do not preclude the use of implements under the control of the craftsman. Japan has installed government provided electricity in every part of the country. The poorest cottage in the remotest village has its bulb and its extra plug—I saw them. Elsewhere I watched in a country cottage a family turning large shells into coat buttons in their spare hours from farm labour, each using a small tool driven by electricity for polishing the shell, punching the discs, rimming and holing them. There was happiness and comfort in that cottage, and a corner for a picture and a flower, and a platform for *O cha* (honourable tea). Each button was handled individually and had its own touch of more or less perfection. It was not, however, an example of real creative art-craftsmanship; it was on the verge of manufacture; but it was saved from industrial monotony and sordidness by its freedom from the herding system and by the opportunity for each worker to share in the

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whole process. That is just the difference between the use of machinery and the use of tools; the machine uses the worker, the worker uses the tool. The development of electrical power and its wide distribution among the people may yet prove a deciding factor in turning the world away from the machine age. Henry Ford is doing much in this direction in America by bedding-out, so to speak, the manufacture of small parts for his motor cars.

V

But apart from the material value of art-crafts, they have a value no less important in the true life of a civilised community, that is, their æsthetical value. To feel creatively and richly is to add the wealth of happiness to the common life. The impulse to happiness is fundamental in human nature; it must find its satisfaction, and if it cannot find it legitimately it will find it otherwise. The crazy fads, the inane entertainments, the neurotic ebullitions, the crimes of city life, away from the large cool sanity of nature and personal contact with creative activity in arts and crafts, are monstrous caricatures of a true impulse which is frustrated and starved. Feeling will out, and if it outs by the natural way of escape into artistic creation, it will carry with its expression the control which is inherent in art in the natural limitations of each form of art-expression which have to be obeyed if there is to be the satisfaction of expression at all. This playing of the game of art according to the rules will automatically affect the playing of the whole game of life. It will not eliminate adventure and competition, but will make them fuller and sweeter by reducing the irritating wastage of effort which characterises the inartistic life of to-day, and by softening the ugly asperities of the present social chaos. The rivalries of art are artistic rivalries, not inartistic antagonisms. And art has this æsthetical

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value just because it is creative and therefore turned outwards from itself, not accumulative and therefore turned inwards to itself. In art, as in the spiritual life, he who saveth his life shall lose it.

Between nations, as between individuals, art is the coherer of the illogicalities of the surface of life, the nexus between the apparently disconnected and remote; and this power of establishing a sympathetic relationship amongst the illusory separations in the expressions of life, it derives from its intuition of the One Beauty seeking realisation in a multitude of beautiful forms. The artists know that they do not create Beauty, but that it creates them. They are not its makers but its manifestors. It is in them, but it is also beyond them and therefore in others. Art is the foe to exclusiveness which is the parent of bigotry. The beauty of Promode Chatterjee's "Chandrasekhara"[1] raises the picture beyond theological obnoxiousness to the non-Hindū lover of art. Its exquisite power takes the observer into the truth of his own nature and of the Cosmos. Credal connotations fall away, and truth and beauty emerge triumphantly. Art, given free scope, will yet bridge the irreligious separations between the religions.

And between the warring nations Art will do the same when they have ears to hear her message:

"Come forth out of your finite and therefore death-doomed assumptions of superiority and exclusiveness into the joyous infinity of realisation that you are essential complements of one another in a purpose that enfolds you as one.

"Come unto me, for I am she who, out of the heart of the Cosmic Beauty, touched Greece of old to beauty of form Europe and Japan to beauty of appearance, China and Arabia to beauty of simplicity, India to beauty of elaboration, and shall touch the future to the beauty of the Spirit when my

[1] Reproduced in THE THEOSOPHIST, October, 1924.

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winged and radiant and pulsing Ministers have free course in your hearts and minds.

"In vain, without me, do ye seek order and peace. Seek first the Kingdom of Art (which is the true Kingdom of God) and the righteousness which is art in life, and all these things shall not need to be added unto you, for they shall be there."

VI

To material profit and æsthetical joy the development of art and art-crafts will add an increase of mental power, an intellectual quickening. The individual and corporate mind, sharing the general pleasure in expansion, will seek to know the causes of its pleasure, to comprehend, not merely to conceive. The intellect, denied the vital comradeship of creative art, becomes cold and cruel, abstract, unreal, arrogant in the assumption that it is all that matters. But the intellect is not creative, it is formulative. Art comes not by it but through it from the creative impulse of the Cosmic Personality. Intellect is a necessary constituent of the creative process, as necessary as the driving power of the emotions. The two must operate in unison. Unemotional thought is ice; unthoughtful emotion is vapour; art has no use for either. It lives only in a reasonable measure of warmth and solidity. These things the intellect, vivified by artistic creation, will apprehend and examine, and the enquiry into the laws and purpose of artistic creation will bring out of academic obscurity the enthralling study of æsthetics, which heretofore has been as the grain of wheat in the sarcophagus of philosophical mummification that hereafter will bring forth fruit for the spiritual nourishment and pleasure of humanity. Not until we study the Philosophy of Beauty will we know the beauty of philosophy.

Out of this study of the problems involved in the creation by art of objects of beauty will arise in another form the joy of

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recognition of the complementary variety of human speculation towards a unifying end. From the fifth century B.C. till to-day the mind of the West has asked the question, What is the purpose of art? In many different voices the same answer is made: at the lowest level it is for the giving of pleasure; at the highest it is a means for putting the individual in harmonious relationship with the larger life of which he is a part. Out of this non-mystical mood has arisen the concrete naturalistic art of the West, with its pleasure in the slightly exalted reproduction of the familiar beauty of form and appearance. The mystical mind of the East sees art as both a means of invoking the God without and evoking the God within. It seeks to set the individual not merely in touch with the extra world but with the supra-world. It contemplates beauty as a quality of the Cosmic Personality which is shared by every cell in the Body of God, to wit, the universe including humanity; and it sees a picture as both a reflection of the universe, external or internal, and as an aid to the better because more beautiful fulfilment of one's duty and the consequent attainment of liberation from the lower degrees of life in the flesh into the freedom of the life of the spirit. Beyond these complementary ideas, as beyond the varied qualities of creative art itself, glimmers the promise of a future unified Philosophy of Beauty.

VII

This, then, is the threefold gift of art to social life, material, æsthetical, intellectual. How is that gift to be realised in its fulness? By first encouraging the young in the home and the school to follow freely after the beauty which they naturally seek but which is generally denied them. Particularly in schools should the environment have the touch of beauty in nature from flowers, and in art from choice pictures and

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objects of art. There should be periodical exhibitions of good works of art in every village and town, with free admission to all, and a special welcome to the poor and the artistically stunted. There should also be a permanent collection as a living centre of artistic beauty, not as a stuffy or sacrosanct museum. And there should be in every legislative area a Ministry of Arts and Crafts whose purpose should be the encouragement of every means to the ends above stated, beginning with the fostering of local art-activity; for art springs from the creative centre in every individual, and passes out through racial and national varieties of expression to the realisation of its unity in the Cosmic process of creation by which the worlds were brought into existence, by which they are maintained, and by which they will be redeemed.

James H. Cousins

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THE LIGHT IS WITHIN YOU; LET THE LIGHT SHINE

By KATE BESWICK

THESE words are so familiar to most of us that we are sometimes apt to overlook the wonder and the full meaning of the great truth which is embodied in them. The use of the word "let" in this connexion is interesting. It is a little startling at first when one thinks of it because it implies a passive attitude to that part of oneself with which one is constantly engaged in a state of constant activity. It is an exact reversal of the ordinary attitude whereby we, or more truly that part of our make up which we mean by our personality, is asked to adopt a passive attitude, and allow the real active principle within us, the divine spark, to perform its true function. Although not implicitly stated, the implication is that in the sense used above there cannot be two active principles, and in ordinary life we usually obstruct the working of the active principle because most of our attention is directed towards converting (or perhaps it is truer to say perverting) the nature of the passive one by trying to make it adopt the function of activity.

But what do we mean by remaining passive and allowing the spirit to do the work? What is it which has usurped the function and power of the spirit? For most of us, our minds are our masters; our lives are controlled much more by our minds than we are sometimes aware, in spite of the fact that we have spent much time in "controlling" them.

It is not always recognised that a mind under perfect control is perfectly relaxed. In complete relaxation there is no effort: in fact relaxation and effort are at the opposite ends of the pole. When effort ceases passivity begins, hence the condition of a perfectly controlled mind is one of passivity. When this state is attained the spirit's activity is unimpeded and the command given us in the Scriptures is fulfilled.

The only thing which can interfere with relaxation is effort, which by its very nature sets up strain. The root of strain is in the mind although it manifests itself in various ways in one or other of the manifold nervous diseases. Perhaps the commonest form of strain is imperfect sight. It has been demonstrated that when the mind is perfectly relaxed the sight is perfect, and *vice versa*. The causes which

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conduce to strain are almost endless. To mention a few of them, noise, and almost every condition of " civilised " life ; but perhaps one of the most interesting is that when a statement is made consciously or unconsciously which is not in accord with Truth an error of refraction can be detected in the eye. The production of this error of refraction is due to one cause only, namely, strain. All strain is caused by an effort originating in the mind. As shown above the mind ceases to be under perfect control when it makes the slightest effort ; the result of this effort is to obstruct the free passage of the light, and the interesting thing is that it can be detected in the physical eye. One is reminded of the words in St. Matthew's Gospel :

> "The light of the body is the eye ; if therefore thine eye be single, thy whole body shall be full of light.
> But if thine eye be evil, thy whole body shall be full of darkness."

Those difficult words of the Eastern Scriptures which have puzzled so many western minds also recur to one's memory :

> "The mind is the slayer of the real."

When one reviews the happenings of an ordinary day it is a little surprising to find how many are the utterances which have been made which are not in accord with Truth, to say nothing of the thoughts which were not given utterance. All social and conventional life as we know it to-day would almost cease, if nothing but the truth were spoken and felt. A realisation of true brotherhood is the only remedy, but this is a slow process and one not easy to acquire.

Keeping in view the cause of imperfect sight, and the inevitable load of strain which we encounter every day, it is not surprising to learn from the oculists that nine out of every ten people over twenty-one year of age suffer from imperfect sight, which in other words means they suffer from that particular form of mental strain or lack of mental control.

Many are the ways in which control of mind is taught, but most of these methods only appeal to those who are interested in the subject from a high motive either religious or philosophical. This type of person is always in the minority and if it is true that one's mental outlook will not be normal unless one's physical vision is normal (and according to statistics nine-tenths of the population of any civilised country is suffering from a strained mental outlook) then is it any wonder that we have social, industrial, national and international problems ?

A nation is composed of its masses, and the tone of the mass population is practically the tone of the nation. For those interested in the betterment of conditions, it is an interesting subject for thought to dwell upon the connexion and interaction between physical sight and mind control. Mind control is the fundamental principle in all character building, and no real change can be brought about unless through some

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method which consciously or unconsciously will contribute to growth of character.

This is realised by many, and the various systems of meditation used by the different schools of philosophy are designed to this end, but as previously stated this method only appeals to those who have already awakened in themselves the desire for character growth and have made it a paramount desire.

It cannot be said that this is the condition of the masses. For those really desirous of helping evolution, one lesson which is not too easy to learn is that of helping a person in the way in which he is capable of taking help, and not in the way we think he ought to take it. It is not of the smallest use to ask a blind man to admire a picture, if we really want him to admire it, we shall show him how to see it. In the same way to talk philosophy to one who cannot mentally see is not helping the evolution of the man in a practical way. If the desire to help is there some common ground will be found which can be used as a starting-point.

Perhaps one of the most universal ways of helping the masses is through the helping of blindness and imperfect sight. In using the methods originated by Dr. Bates in the curing of imperfect sight and the helping of blindness, it is not possible for the person to gain any degree of physical sight without a corresponding degree of mental control which invariably re-acts upon the nervous system and the character. Some notice it after a while and ask the reason and then one gets another avenue of help opened. In the methods used the patient is not necessarily conscious that in following the methods for the improvement of the physical sight that there will be any re-action on the mind. They come to get something—their physical sight—but in this method they only get it in proportion as they control the mind; but this is camouflaged in the method because otherwise it might not have the same wide appeal. It is an example of the law that one only receives as one gives.

This is not the place to go into the various used means in the application of the methods of Dr. Bates, but one of them is of great interest to thinkers.

It is stated in one of the systems of philosophy that there is a close connexion between the physical eyes, the visual centres of the brain and the intellectual and buddhic principles in man. Dr. Bates affirms that he has proved that not only is there a close connexion between physical sight, memory and imagination, but that it can truly be said that they are identical, though each has a separate existence. It has been demonstrated that when one is perfect, the other is perfect and *vice versa*, and further that the degree of vision of two people will vary in the same proportion as their degree of power of memory or imagination.

A good memory according to McDougall is a " well organised mind ". Remembering what has been said above about mind when under control being relaxed, it follows that a good memory involves a relaxed mind

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This is interesting when we remember that it is the mind which sees, and not so much the physical eye. All that the physical eyes do is to collect the impressions from the objects and transmit them to the centres in the brain; it is the mind which interprets these impressions. Now if the mind is well organised, that is, under control, it will not have much difficulty in interpreting the impressions. Fortunately for us the standard adopted by oculists for what is called normal vision is not a high one, and one wonders as evolution goes on whether the standard of normal vision will be increased, because it seems to be in one way a gauge of the normal mental control of the masses.

According to Dr. Bates, perfect memory means perfect mental control. This he declares is so very rare, except for a minute or two at a time, that for practical purposes we can neglect it. One school of psychologists tells us that a perfect memory is impossible because if it could attain perfection it would cease to be memory. Most of us who have made any attempts at mind control will admit that we should be grateful if we could attain and *maintain* a degree somewhat less than perfection. This can be attained through practice; and the greater the degree of control the greater the degree of relaxation.

It is important to remember this because much that passes for mind control is repression, the reverse of control. In meditation for instance we first attempt to still the mind and bring it under control, but in actual practice what is more often done is to repress the activity of the mind through effort. Control is relaxation, repression is effort. It is possible through effort and strain to get the mind to some extent under subjection for a time, but this process simply adds one strain to another. A strain means a waste of nervous or spiritual energy and if persisted in must find an outlet somewhere. For the occultist this is important, for his object is to use what force he has to the best advantage and to eliminate waste. As stated above one of the commonest outlets is imperfect sight, and when we remember that the eyes are the sense organs most nearly associated with the mind and the spirit we are not surprised that they are the first to be affected. The poet spoke more truly perhaps than he knew when he described the eyes as the windows of the soul.

It is undoubtedly true that Dr. Bates' method of eye education is an enormous contribution to the rationale of mind control, and it is put in such a way that many who could not be approached along other lines can be very truly helped.

In its essence (though like all essences, it needs a little distilling in order to arrive at it) it is a method of character development for it means the dethronement of the usurper, Mind, and the enthronement of King Will. By Will I mean the Divine in us, the Inner Ruler Immortal from whom all goodness emanates, the Light which is within us, which can shine as soon as we assign to mind its proper function of a subordinate officer.

Kate Beswick

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THE THEOSOPHICAL FIELD

READERS of *Man: Whence, How and Whither* will remember the new systems of teaching which will be practised in the schools of the Californian community. One of the most interesting lessons is that in which the pupils are taught to visualise pictures. The procedure is to place a picture before the children, for a few minutes, and then to take it away. The children then have to make an accurate mental image of the picture, and the teacher, being clairvoyant, can see if they do this successfully. The pupils then try to change the form of the actual material picture by the exercise of their will-power and by concentration.

In Germany at the present day experiments of this nature are being tried. They have developed out of "Kim's Game," a game for scouts and other young people, in which a number of small objects are placed on a table for a few minutes, and then are covered with a cloth. The spectators have to then describe the various objects which they saw on the table.

During the last four years a German scientist, Jaentsch, has carried out a large number of interesting experiments with a type of Kim's Game. His method has been to display a fairly complicated picture for a minute. At the end of that time he covers the picture with dark grey paper and questions the pupils about the details of it.

The pupils have to keep their eyes fixed on the paper while they answer. Now the scientist has discovered that pupils in the old type of schools, where there is a fixed curriculum, are so bad at this game that only about ten per cent of them can describe the picture with any accuracy. In the new schools, however, where the pupils are more free and learn only what interests them, over eighty per cent describe the picture accurately. This is a most convincing proof of the educative value of the new schools as compared to the old.

One interesting point is that the scientist holds that the pictures are not memorised in the ordinary way. The children who have this power, he says, really *see* the picture although it has been covered up

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or removed. They can describe the smallest detail, and by examining the grey paper more closely can pick out extra details which they were unable at first to perceive. To them their vision of the picture is very real, and they may become quite annoyed if a doubting adult refuses to believe in their veracity.

These experiments have excited a great deal of interest. It has been proved that these pictures are not mere "memory" pictures, in the ordinary sense. Well, then, what are they? Is science beginning to discover some of the inner faculties lying deep in man's nature, having to do with other worlds beyond the physical? It certainly seems so.

* * *

Quake Spot lies under New York

There is a very real danger that New York city may suffer an earthquake, and unless that world gets over its mad search for oil there are going to be radical changes in the surface of this planet.

This was a prediction made by Prof. Todd of Amherst College, professor of astronomy, internationally known scientist and author of half a dozen books and innumerable articles.

Earthquakes almost invariably come to a point where two strata or layers beneath the surface of the ground join.

According to Prof. Todd, it has been ascertained that just such a joint lies beneath Manhattan Island. The pressure which eventually will force this joint apart and cause an earthquake is being produced by the thousands and thousands of tons which are being heaped on to the island in the shape of huge buildings and foundations.

He predicts that, when the earthquake finally comes, the destruction will be far greater and more terrible than that which followed the Japanese upheaval last summer.

Prof. Todd is also pessimistic over the consequences of "oil madness".

"Did you ever see a driller strike oil?" he asked.

"If you have you will get some idea of the tremendous pressure which is locked up in the ground beneath us. It is this pressure which holds the world in shape. And with countless hundreds of oil wells tapping this pressure in every part of the globe, what will be the result I dare not predict.

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NEW ZEALAND

The premier lodge of this Dominion has just completed a very successful year's work largely as a result of now being able to work in its own premises. We have now 420 members in Auckland, a city having a population of 120,000 and although our ranks consist only of people with slender purses, we have been able to not only meet an expenditure this year of £930 but to set aside a small sum towards the reduction of our liabilities.

Until about three years ago our only assets consisted of two allotments of land in an unsuitable locality for a hall about which opinions were widely divided. Now we are all in accord with our present home which is in the main street; but out of the business area we possess one of the most artistic buildings of its kind in the city. Moreover the capital value of the property is now worth nearly £20,000 and only £5,000 is due to creditors outside our own ranks.

It is somewhat remarkable that in a small country which is only just on the map, Theosophy should so flourish: for we hear that in some parts of the world cities, with a population of two millions, can only muster 33 members.

These results are not so much due to propaganda as the term is commonly understood—in fact, our activity in that respect is very limited. It is certainly not due to imported speakers from abroad because we are so placed geographically that we are out of the beaten track. It is due to many causes. We have a tiptop President. We have practically no paid labour, but we nearly all add our quota in some line or other, small though it may be, and most of our members feel they have a stake in the business.

One interesting feature is that a comparatively small proportion of our members are New Zealand born and our membership is largely recruited from people who have left other countries, mainly European who discovered a philosophy as well as a country suited more to their needs here. Strange to say, such members rarely hear of Theosophy in their own native lands in spite of all the propaganda that our movement indulges in, and yet the New Zealand Section which carries on a minimum of propaganda draws them in to our ranks. This seems to be a case for occult investigation some day. A possible explanation may be that the thought atmosphere of older lands is so "thick" that some people can only find Theosophy in a less congested mental field such as this country affords.

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Another feature, which is somewhat unique in New Zealand, is that we allow all our various tributary movements far more scope in our buildings than would seem to be the case in other parts of the world. This year Auckland received over £300 in rents from these numerous bodies, but apart from increasing our income in this way most of our members find occupation in one or other of these bodies. Under other arrangements members might be without occupation with a tendency to become self-centred through having to listen to Theosophy or pay nothing for it, whereas most of our people are also working for it.

* * *

AUSTRALIA

The circulation of life between the Motherland and the dominions increases year by year. A recent instance of this is the invitation that has been extended by the British Academy to Professor Mac Callum of the Sydney University to deliver the Warton lecture for 1925. Citizens of Australia feel that a very signal honour has thus been conferred upon the recipient and upon the University with which he has been for solong associated. Professor Mac Callum accompanied by his wife will leave for England about December returning to Australia in March.

* * *

An interesting proposal on foot is that of establishing a community Hospital at Roseville, a suburb of Sydney. The hope may be expressed that, if the old saying is true, "a straw shows which way the wind blows," the movement is a definite indication of a growing spirit of corporate service among Australian citizens. Speaking at a public meeting in regard to the scheme, the Attorney-General (N.S.W.) said the provisions of the Co-operation Community Settlement, and Rural Credits Act were specially applicable to the establishment of a hospital. One of the forms of co-operation provided for in the Act was the Community Advancement Society which provided machinery for carrying out any community service or benefit. At the public meeting in Roseville those interested were advised that if they formed themselves into a Community Advancement Society and registered under the Act they would be serving two very useful purposes. In the first place they would obtain a cheap and efficient form of organisation, and in the second place, they would be acting as pioneers in a very useful form of social enterprise.

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The City Girls Amateur Sports Association is a very interesting organisation in Sydney. The idea of arranging for sports among business girls originated with Misses Nell Hinder, Margaret Thorpe, Gwen Varley, Gladys Armstrong and Jean Stevenson and the growth of the movement has caused a wide interest and scope among women in the sports field. No restrictions were placed on membership, except that individuals were not eligible. Any group of business girls can form themselves into a club and become eligible for affiliation with the City Girls' Amateur Sports Association, so long as they can put a sports team into the field.

* * *

The Kindergarten Union of Sydney has for many years been strongly advocating the necessity of children's playgrounds in the congested areas of the city. Great rejoicings will be felt at the good news that the City Council is arranging to spend immediately £1,200 on children's playgrounds.

The welfare of the little people also came up for consideration at a meeting of the National Dental Association of Australia which took place recently in the Town Hall basement, Sydney. Dr. Harvey Sutton struck the right note when he said in his paper on Dental Hygiene that he personally did not think that children ought to be instructed by dentists in schools, because the essential thing was to create a healthy habit rather than give information about defects and diseases, and healthy habits ought to be formed at home. It was the parents who needed instruction by dentists.

Under present conditions, however, oral hygiene was not enough to ensure tooth preservation, without the aid of dental surgery. The question was how to make dental surgery available to all the children in the metropolitan area. In rural areas there were 11 school dentists and dental assistants who travelled about over the State completing a tour every three years, during which time they visited places where a dozen children who required dental treatment could be gathered together, that was to say a full day's work for the dentist. Last year the 11 officers treated over 1,500 children.

* * *

Many interesting things were said at the First Conference of the Australian Rotarians which was held last month at the Hotel Australia Sydney. Delegates were present from all parts of the Commonwealth and from New Zealand. After the welcome to delegates by Sir George Fuller the opening address was given by the chairman of the Conference

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Mr. Emery, and the following extract will reveal the keynote of a sheaf of fine addresses.

The chairman said that Rotarians had no politics, and their creed was in a few words "Service before self". Rotarians were full of optimism, and optimism made the world progress. Rotary was the philosophy of life, and philosophy was the love of wisdom. In every man there was a desire to accomplish something for himself, but Rotary taught service before self. By working together they could do a good deal for many. As a pacer in a bicycle race stimulated the riders, so they derived stimulus from association with each other, and it was much easier to live effective lives in company. There was no doubt they themselves made the world they lived in.

Their clubs were still in their youth, and their first duty was to build up an established true fellowship, a genuine brotherhood, out of which would come all forms of good will and love of humanity. It was astonishing what perseverance could do, and when the Rotary spirit was thoroughly established in their hearts, it would be like a great ocean that sent up its riches. It was a common practice to separate sentiment from business. Their aim was to associate sentiment or religion and business to the extent that they might establish a much higher standard of living and a higher standard of business.

Reference to the Rotary Club is not complete without making mention of the Boys' Week held recently in Sydney and organised by the Sydney Rotarians.

The public thought and talked of the big possibilities ahead of the young people of the Commonwealth, and their attention was most carefully directed to the valuable work carried on by existing organisations and the best means of helping on that work and supplementing it where necessary.

The aim of the work is to develop useful citizenship by providing healthy amusements and educational and technical instruction. The importance of this work may be gathered from the fact that there are at present 43,000 boys from 14 to 19 years of age in Sydney and its suburbs. The Press speaks of the exhibition of boys' work and hobbies organised by a school committee in co-operation with other organisations in the Sydney Town Hall as in the following words:

> . . . Of all the phases of Boys' Week none is of richer interest for old and young alike than the exhibition of boys' work and hobbies.

The display indicated alike the extensive range of the educational activities as all the vital things in science and art which to-day can become the hobby of an intelligent youth.

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The following extract appeared in the *West Australian* and is worth broadcasting:

> The power that music has of bringing people and nations together is too often forgotten. The world seldom condescends to make use of it, and yet it is perhaps the only thing that nations have in common and in which they unite in their appreciation. The Bolsheviks have found fault with the literature and art of other nations, but with music, realising that it is the expression of the heart of mankind, and not of the policies and prejudices of men, they have never interfered. Russians will almost forgive Mussolini his principles when they listen to a record of the songs of Galli-Curci his countrywoman. For us, Russia has a new meaning when we hear Chaliapine sing, and so it must be I fancy with all nations, when they listen to the singing and playing of the great masters.
>
> The introduction of the gramophone into schools is a great and important step in the achievement of this brotherhood by music. In time the other nations of the world will fall into line and when the songs of France are heard in Germany, and French children hum the ballad of the Rhine, when Caruso is known in far Japan, and Kreisler plays to the peasants of Russia, then we shall be able to say with something like certainty in our voices that universal peace and the brotherhood of man are not just idle dreams.

This is the substance of a letter which appeared in the columns of the London *Daily Telegraph*, and gains, in the opinion of the contributor who reprinted it, added interest from the public position of the writer, Commander J. M. Kenworthy, member of the House of Commons.

J.

CORRESPONDENCE

"DICTIONARY OF THE SACRED LANGUAGE"

MY attention has been directed to a review of my *Dictionary of the Sacred Language* in THE THEOSOPHIST (January). The writer has quite ignored the Introduction which explains the basic principles of the book, and so has failed entirely to understand it.

The review is a tissue of misconceptions and unreasonable fault-finding. It opens with the sentence—"This book may be called a history of symbolism." This is an obvious mistake, for there is not a particle of history in the book, either of symbolism or anything else. The concluding passage is equally absurd.

After a number of carping observations on details that are not understood, the writer exclaims—"One can squeeze a mystery out of anything." For instance when S. Paul says "take a little wine for thy

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stomach's sake ". How should we interpret this symbolically? The mere asking the question is supposed to show how foolish the Dictionary is. It was not thought worth while to consult the Dictionary for my meanings of " Stomach " and " Wine ". Yet under " Stomach " this very text is quoted with a suggested meaning of a quite rational nature. It did not occur to the writer to use the Dictionary and judge my views on the result, instead of judging those views by prejudice.

So determined is the writer to disparage my book to the public, that a number of details are wrested from their contexts and held up for derision at sight. Then comes a climax—" but best of all *Fat is a symbol of the love-nature!!* and so on." As if symbols could be judged of by their appearance. Every word in every language is absurd if it is compared with the object symbolised. The word " Fat " has no sort of connexion with a greasy substance any more than the greasy substance has connexion with the love-nature. If it is proper to ridicule the last symbolism, then it is equally proper to ridicule the first. If " Fat," " Butter," " Oil " had been studied as symbols it would have been seen that they all have the same high significance in sacred writings. This I have explained in my book. (See also " Cruden".)

Then to cap all these travesties of my views I am told of " several errors " I have made in Greek and Samskṛt words. This is amusing, for I have simply copied the obnoxious words from the writings of learned scholars, and am not responsible for the spelling.

My Theosophical book is unjustly held up by this Theosophical writer to the scorn of Theosophists, as a book quite foolish and valueless. No reader of this review could have the least inclination to buy the book. The publishers have reason to complain that the sale of it is retarded by false representations of its nature.

In asking my publishers to send a copy to Adyar I did expect to see it fairly reviewed in a kindred publication.

I was hoping to advertise my book in THE THEOSOPHIST but advertisements are powerless to counteract an unfair and misleading review.

I have put half-page advertisements in the *Co-Mason*, *The Quest*, *The Occult Review*, *The Science of Thought Review*, and other journals which had given useful reviews of my book.

You solicit Publishers for their books—" The Editor will be glad to receive suitable books for review ";—and when an expensive Theosophical book is sent to Adyar, a review of it is written which, on erroneous grounds, destroys all prospect of its sale to your readers!

I cannot imagine that a fair-minded Editor can leave this travesty of a review unqualified, or leave my response to it ignored.

I enclose copies from the Dictionary of the articles on " Stomach " and " Wine "; also what Cruden states as to the meaning of " Fat ".

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STOMACH

A symbol of the appetites of the lower nature.

Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. *1 Tim*, V. 23.

Imbibe no longer (drink not the) errors and illusions (lower water), but seek wisdom (wine), so as to be able to control the appetites (stomach) and desires (infirmities).

WINE

A symbol of wisdom, or spiritual life and truth, which when partaken of by the soul intoxicates or paralyses the lower nature, but brings joy and satisfaction to the higher.

And wine which maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.—Ps. civ. 15.

The Self bestows upon the receptive soul (heart) spiritual life (wine) and truth which bring joy and satisfaction to the causal body (heart): and love (oil) to cause the mental aspect (face) to radiate knowledge (light): and truth-goodness (bread) which gives sustenance (strength) to the soul (heart). The symbols are referred to in ink. These interpretations are simply translations from the language of sacred symbolism.

THE INNER MEANING OF "FAT"

Even a large *Cruden* will show the ignorance of these gibes against sacred symbolism.

Says Cruden:

Fat denotes abundance of spiritual blessings, *Jer.*, 31, 14, "I will satiate the souls of the priests with fatness" Fat is also used sometimes for the source or cause of compassion or mercy.

The Psalmist upbraids the wicked with being closed in their fat.

This last use of the symbol "fat" obviously means self-love.

In accordance with the law of the opposites which I have explained in the Introduction, many symbols have dual meanings—high and low.

"Fat" is one of these, and means either *love* or *self-love* according to the indication of the context. It is only persistent ignorance that can laugh at these undermeanings of "Fat," and ridicule a book which treats of a symbology which is Theosophic in origin.

G. H. GASKELL

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REVIEWS

The First Fifty Discourses from the Majjhima Nikāya of Gotama the Buddha. Translated from the Pāli by the Bhikkhu Sīlâcāra, Second Edition. (Oscar Schloss Verlag. München-Neubiberg. Price 12 marks.)

This is a second edition in one volume of the work published in 1912 in two by Walter Markgraf, Breslau. It may be obtained, we believe, from Messrs. Probsthain, London.

We learn from the translator that very few alterations have been made in the original work owing to press of time. The first edition contained a fair number of misprints. As the translator remarked, it is meant for the general reader and does not profess to be a literal translation, but is in places a paraphrase, to suit modern ideas and readers, not listeners.

The *Majjhima-Nikāya* or Collection of discourses of middle length, (as opposed to the *Digha-Nikāya* or Collection of the long discourses, and the later *Saṁyutta* and *Anguttara Nikāyas*, which select and classify the Master's teachings) is the second of the great Pāli Canonical scriptures, and when printed in Roman characters is equivalent to three octavo volumes. The present work may be considered as the first of these three volumes. It contains some of the most picturesque and instructive passages in the Buddha's Dialogues, notably those in which the Master describes the struggles through which he went in the jungle, in the endeavour to attain self-mastery. There are also many striking parables, well known to all Buddhists, that of *The Raft*, to mention one instance, where the Master says that when you have learned the Doctrine, the Norm or Law, and by its help have crossed the stream of *saṁsāra* or existence, you should throw it away as a useless thing for you personally. Then he makes the striking statement, "You must give up morality, not to speak of immorality". Another parable, full of the symbolism dear to this great teacher, as to others, is that of the "Ever smoking anthill," by which is typified the human personality, which smoulders by night and blazes forth by day. Others worth remembering are "The Herdsman" and "The Man Searching for Heart-wood".

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The method adopted by our translator is to compress the narrative by omitting the (to western readers) tiresome repetitions of phrase and formulæ. It should be remarked here that these scriptures were originally learned by heart, not read or printed or written. Thus to carry on the sense and aid the memory, each statement is repeated in full whenever referred to. Thus there are whole passages in which, for several printed pages, only a single word is different. The introspective habit of the reader is not that of the outward-turned listener to a discourse, in which the slightest variation would arrest attention, much as a child listening to a well loved fairy tale stops the narrator at once if he diverges from the original. In this way these scriptures have been handed down for two thousand and five hundred years without much variation.

The translator [Mr. J. F. Mc Kechnie] is a Buddhist monk or *bhikkhu* or beggar, of many years standing in Burma; so he understands not only the letter but also the spirit of the Law, from long experience of the life which must be led by a member of the Order of Mendicants. He has seen the life from the inside, and his translation is not that of a mere scholastic. He is moreover no mean poet; and the whole work bears the impress of an artist in its choice and apt selection of epithet, in its wording and the balance of its sentences.

As is well known to students of Buddhism, the whole of this Middle Selection has been translated into German by Dr. K. E. Neumann, some years ago, and the translator of this English version admits his debt to that eminent Pāli scholar. The *gāthās* or verses which conclude some of the chapters are well turned in poetic form.

Students of Pāli Buddhism and others will find here a most interesting sketch of the main doctrines of early Buddhism, which brings before us the actual conditions of life in those days spent by the forest-dweller, both in his dealings with other brethren and with the generous laity with whom he came into contact, of the ascetic practices deemed essential to enlightenment by the zealous devotee, practices tried and rejected by the Master as unessential to salvation.

It may be added that the book is tastefully printed and bound in a serviceable manner, though we must confess that the German type of Roman letters, owing to their narrow spacing and shape, is rather trying to eyes unaccustomed to it.

F. L. W.

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The Human Atmosphere, by W. J. Kilner. (Kegan Paul.)

Dr. Kilner is a medical man who has discovered the existence of the health aura, by the methods of ordinary scientific investigation. He has found that the aura becomes visible to ordinary eyes if it is looked at through glass screens filled with alcoholic solutions of Dicyanin. Instructions are given for arranging the subject in the most suitable lighting conditions. It has been found that the vast majority of people can then see the aura. Dr. Kilner gives a large amount of information about what he calls the outer and inner auras, how they change in nature according to the age of the subject, and how the auras are adversely affected in cases of disease.

He has found that the etheric aura is composed of four parts; the etheric double, extending about one-eighth of an inch from the surface of the body, the inner aura, extending further out, the outer aura, extending to about nine inches, and the ultra-outer aura, beyond this. Do these bodies correspond to the Theosophical four etheric subplanes? It is found that certain changes take place in the aura in cases of disease. This is a discovery of supreme medical importance. The effects on the aura of electricity are also studied. It is to be greatly hoped that Dr. Kilner will pursue his researches, for in this book he has only touched upon the fringe of a vast subject. The orthodox medical opinion naturally takes no notice of him whatever. They never do notice anything really important, or anything really helpful to humanity, until about a hundred years after it has been discovered. It would be an excellent thing if Dr. Kilner would combine his researches with those of Dr. Abrams in San Francisco. This combination would bring immense advantage to both. Let us hope that the younger generation of doctors will refuse to be bound by the prejudices of their elders and will at least investigate these new discoveries.

W. I. I.

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The Wonder Child, by C. Jinarājadāsa. (T.P.H., Adyar. Price Re. 1).

We seem to greet a little brother book when we read *The Wonder Child* for it is of the same series as *Christ and Buddha* and *In His Name* and we loved all of them so much. It is not only the author's style and his beautiful language but the lovely thoughts that are therein contained that make one say that this little book is a brother to his other little books and all this has been said and felt of them. When one has said that, what else is left to say except that no chance should be missed of getting this one to add to the others. Somehow to me this seems the best of the series, it is very beautiful and gives one thought for many a day.

G. H.

Studies in Islāmic Mysticism, by R. A. Nicholson. (Cambridge University Press. Price 24s.)

The greatest fruit of the idealistic reaction against gross materialism of the last century is undoubtedly the coming into its own of Mysticism. Mystical literature, unearthed in the East and resuscitated in the West, has served to show the essential identity of the spiritual experiences of mystics all the world over. This by itself is a result of great consequence to the future of humanity. And if we take into consideration the saying of Edward Caird that "mysticism is religion in its most concentrated and exclusive form," all religions in the last analysis become one in essence, converging as they all do at the same central point.

The Theosophist therefore welcomes all mystical literature. And it welcomes *Studies in Islāmic Mysticism* all the more, because Muhammadanism as a great religion has been greatly misunderstood. It has been regarded as a merely positive religion devoid of any depth of thought or profound spirituality, and its well-known Muslim exponents, yielding to the clamour of arid rationalism, actually went so far as to claim that of all the religions in the world, Muhammadanism alone could stand the test of reason, and that it had no esoteric side to it! Even to-day Papini, the author of the well-known "Story of Christ," asks us to believe that

> Jesus is in no way esoteric. His doctrine is not to be communicated to a few hierarchs only. And this in the face of what the Christ Himself has said: "Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given . . . Therefore speak I to them in parables; because they seeing see not, and hearing hear not, neither do they understand."

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As against the rationalistic propagandists of Islām, the *Sūfis* hold that

> Sūfism was really the esoteric teaching of the Prophet communicated by him to his son-in-law.[1]

On page 59 of the book under review, it is said that the

> early writers like Sarrāj, Qushayri and Hujwiri maintained that the doctrines of *Sūfiism* are contained in and derived from, the Korān and the Traditions, of which the true meaning has been mystically revealed to the Sūfīs alone.

Sūfiism, therefore, is the very core, the quintessence of Muhammadanism. To quote Dr. Nicholson,

> Mysticism is such a vital element in Islām that without some understanding of its ideas and of the forms which they assume we should seek in vain to penetrate below the surface of Muhammadan religious life.[2]

The book is divided into three chapters. The first chapter is given to a description of the life and doctrine of a remarkable personality—Abu Said Ibn Abi 'l-khayr (967-1049); the second chapter contains The Theory of the Perfect Man of Jili (1365-1406 ?); the third chapter (pp. 162-266) is wholly taken up by the Odes of Ibnu 'l-Farid, a great Arabian poet and Theosophist.

Abu Said was called by a contemporary Sūfī "the royal falcon of the mystic way". He was a very learned man and yet to a Sūfī—he says—learning has not much value.

> Books, ye are excellent guides, but it is absurd to trouble about a guide after the goal has been reached (p. 21).

A Sūfi, like all genuine mystics, is a subverter of the prevailing values. And so was Abu Said. He was persecuted by the blind adherents to the letter of the law, and yet he remained unruffled.

> Sūfiism is two things: to look in one direction and to live in one way (*Ibid.*).

According to Abu Said the Mystic passes through six stages. The last stage is the gate of unity, where "he perceives that all is He and all is His" (p. 51). The perfect mystic is not merely a cloistered contemplative: "The true Saint goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse, and never forgets God for a moment" (p. 55). The consciousness of unity with God can be expressed in no better terms than: "There is nothing inside this coat except Allāh" (p. 57).

The whole chapter is extremely interesting, revealing as it does a most extraordinary personality, fearless in his doctrine, ever in touch with the realities of things and extremely charitable to the failings of others. (See p. 56 for an instance of this.)

No less interesting from the Theosophical standpoint is the second chapter (pp. 77-142) devoted to a thorough discussion of Jili's

[1] See the author's article in Encyclopædia of Religion and Ethics.

[2] Preface, p. VI.

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doctrine of the Perfect Man. The philosophy of Jili is deserving o close study. It reveals a mind of a high order, endeavouring to cas into a logical mould his mystic-metaphysical doctrines. They are mystical because they are dogmatic in conclusion and not logical in evolution. But there is also an unmistakable metaphysical flavour about them, strongly reminiscent of the Advaita Vedānta and Hegelianism. The conception of the Absolute and Its descent into the plane of manifestation, and the doctrines of Essence and Attributes are no doubt Vedāntic in spirit.

Jili's mysticism is intellectual in conception and outlook, with the result that he is difficult to follow. Dr. Nicholson has, however spared no pains to make Jili comprehensible to the conscientious student. By way of introduction, which is indeed a blessing, he gives us a lucid summary of the ideas of Jili before plunging into his philosophy in detail. And translations from the original are plentiful, so that we can check in the light of them the author's elucidation of Jili's doctrines.

The third chapter of the book contains some Odes of Ibnu 'l Fari who flourished in the first half of the thirteenth century. Almost all of them have been rendered into English for the first time, and Dr. Nicholson says:

> I hope to persuade my readers that the *Diwān* of Ibnu 'l Farid, though it will not please every taste, is too curious and exquisite to be left on one side by those who take an interest in Oriental poetry.[1]

The most important Ode, "the author's masterpiece," is entitled *Nazmu 'l-sulūk* ("The Poem of the Mystic's Progress"), with the commentary of kāshāni, whom Dr. Nicholson follows in the main. A number of the Odes are baffling in the extreme. Some of them are veiled in curious symbolism to which, perhaps, only the initiated have the key; a number of them are, however, of exquisite beauty and delicacy, emitting an aroma redolent of the Arabian plains, and a few are distinctly noetic and metaphysical.

Dr. Nicholson has laid under an obligation every student of mysticism. His deep learning and accurate scholarship are only watched by sympathetic comprehension, a quality very rare in a foreign interpreter. We need hardly say how greatly we appreciate the prodigious industry of the author, and not only the Muslim world but Theosophists all the world over are infinitely obliged to him for his *Studies in Islāmic Mysticism*.

KN.

[1] Pp. 165-166.

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The Indictment of War. An Anthology compiled from the works of the World's Greatest Men by H. Stanley Redgrove and Jeanne Heloise Rowbottom. (C. W. Daniel Ltd. Price 10s. 6d.)

This book contains quotations condemning war, compiled from the works of over two hundred famous people of all ages, countries, and walks of life. As one reads the book one cannot but be astonished that such an iniquity as war should still be possible in the face of such a powerful body of testimony. Such a book as this always fulfils a useful purpose. It supplies many levers to the hand of the campaigner for Brotherhood. Politicians should be forced to read a chapter a day. It ought to be read like the bible in every church, chapel, temple, club, and public meeting place, until its lesson is driven home.

O. M.

Palestine Peasantry. Notes on their Clans, Warfare, Religion and Laws. By Mrs. Finn. (Marshalls. Price 1s. 6d.)

This little book is hardly as comprehensive as its title indicates. It is mostly a collection of articles first published about fifty years ago, giving a few brief glimpses of peasant life in Palestine. The greater part of the book is occupied by arguments intended to prove that the peasants are descendants of the pre-Israelite Canaanites.

O. M.

The Path of Life, by J. Mangiah, B.A., L.T.

Once more we welcome a book under this authorship. *The Path of Life* is a book of essays on what we might roughly call ethical subjects. The book is not divided into chapters which is rather a pity, it is trying to find a book of 260 pages without a break, this however is a minor point as the subjects are interesting and they are extremely varied.

We heartily wish success to the book. The whole trend of this volume is to aid and emphasise the importance of character-building. There are to be found therein many valuable hints on this subject and all who read it will find something to learn.

J.

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The Karma Mīmāmsa, by Berriedale Keith, D.C.L., D.Litt (Association Press, Calcutta.)

This publication is one of a series of publications that have come out as the " Heritage of India Series ". The writers deal sympathetically with their subjects and the publishers have done real service to the cause of Indian Art, Philosophy and Religion. The subject of Karma Mīmāmsa, which is by nature a tough one, and difficult to be understood by the lay reader, is dealt with very cleverly and in a scholarly way.

Chapter I deals with the development and history of Mīmāmsa. Herein the writer claims priority for the Mīmāmsa Sūṭras over others such as the Yoga Sūṭra, the Sāmkhya Sūṭra, the Vaisesika Sūṭra, the Nyāya Sūṭra and the Veḍānṭa Sūṭra. He says:

> Mīmāmsa is prior to Veḍānṭa because it deals with the sacred rites, the knowledge of which, in the view of one school of Veḍānṭa, is an indispensable preliminary to the knowledge of the absolute, though Sankara declines to accept this view and insists instead on the diverse character of the ends of the two disciplines, which renders impossible to treat the former as the necessary prelude to the latter. Nevertheless it remains true that we must assume that the Mīmāmsa as a Science developed before the Veḍānṭa.

Chapter II deals with the problem of knowledge. Then come the World of Reality, God, the Soul and Matter, the Rules of Ritual Interpretation, the last chapter dealing with Mīmāmsa and Hinḍū Law. His comparison of the various schools of philosophy, such as that of Kumārilla, Prabhākara, Nyāya Vaisesika, and Veḍānṭa are very delightful reading. In the Chapter on Mīmāmsa and Hinḍū Law, speaking of the influence of Mīmāmsa on the law of evidence he says:

> Even more interesting is a case in which the law of evidence is influenced by the Mīmāmsa doctrine of the self validity of cognitions. Yājñavalkya lays down (II, 8) that, if a man has brought forward witnesses, yet if at a later period he can produce more satisfactory testimony, the evidence already adduced is to be discredited. This procedure, at first sight drastic, is justified by the adduction in the Mitākshara of the arguments adduced by the Vṛṭṭikāra in support of the self-evidence of cognition. Evidence is *prima facie* valid, unless it can be shown that the witness could not have known the facts, that his means of knowledge were defective (karaṇaḍosha), or that evidence is displaced by other evidence, that is, the first cognition is sublated by second cognition.

The book is worthy of study by all lovers of philosophy and we recommend it.

V.

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Ancient Lights, by Mrs. St. Clair Stobart. Introduction and Preface by Sir Oliver Lodge. (Kegan Paul, Trench & Co. Price 7s. 6d.)

This is a very welcome book on a subject of unusual interest—namely, psychical phenomena as recorded in the Bible. The authoress is very well known to the general public for the splendid way she led her column during the Serbian retreat in 1915, carrying out the task with energy and confidence. "She recalls the attention of Christians, both cleric and lay, to forgotten and abandoned truths." . . . says Sir Oliver Lodge in his preface "summoning them to see in Hebrew history—not a fanciful record of mere legendary occurrences, but a faithful, albeit somewhat primitive account of the workings of Divine Providence, upon an uncultivated and receptive people."

The book is of absorbing interest, and full of suggestive thought. It is invaluable for any student or critic of the Bible—and should be studied by anyone interested in the elucidation of the old historical so-called Myths. Mrs. St. Clair Stobart reviews all the phenomena in the Old Testament, New Testament, and the Acts of The Apostles—a wide field of careful research. She has done it exceedingly well.

M. H. S.

Babylonian Problems, by Lieut.-Colonel W. H. Lane. With Introduction by Professor Stephen Langdon of Oxford University. (John Murray. Price 21s. net).

This book is a most valuable contribution to the study of Babylonia, dealing especially with problems of topography. Colonel Lane had the opportunity during the war to go over the land of Babylonia in person, and being a trained topographer, and also interested in archæology, his researches have produced very useful results. The chapters on the site of Opis, on Nimrod's Dam and the Babylonian system of Irrigation Canals, and the Fortifications of Babylon, are of great interest. But we were especially absorbed by the most realistic account of the Emperor Julian's invasion of Mesopotamia, in which the author has not only combined his archæological and topographical knowledge, but also his power of making events and characters live.

L. E. T.

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Precious Stones (curative,) by W. T. Fernie, M.D. (John Wright & Co., Bristol. Price 6s.)

In all ages precious stones have been regarded as sources of magical power, and have been used for many magical and medicinal purposes. The Egyptians placed the highest value on the proper use of stones. The Romans and the alchemists of the Middle Ages followed in their footsteps. It is well that at the present day there should be an attempt to find out the truths at the base of their beliefs, and to discover how the value of the stones for healing can be turned to practical purposes. Precious stones are being more and more utilised as the world more and more emerges from the darkness of materialism. This book cannot be described as a scientific investigation into the healing power of stones, it is rather a compendium of all that has ever been believed and taught about them. It is an encyclopædia containing evidence derived from a vast number of authorities. Since the first step towards the proper use of stones in the science of healing must be to gather together all the evidence on the subject, it will be seen that this book has great value. The metals are also dealt with.

O. M

Love's Legend, by H. Fielding Hall. (Constable & Co.)

Burmese scenery, Greek Legend, Burmese philosophy, and a love story! Could even Mr. Fielding Hall produce a more delightful mixture? And in addition, as the reader who knows his other work will expect, there is an undercurrent of lovely, melancholy, musical exposition of the deepest secrets of the human heart, as wonderful as the river which floats the honeymoon raft to wreck, and so saves the souls aboard it from the same fate.

It is a book to read and re-read, to dream and ponder over, and from which to draw inspiration, instruction and ever more and more delight.

G. M. A

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BRAHMAVIḌYĀSHRAMA, ADYAR

THE close of the first half of the Third Session of the Brahmaviḍyāshrama was marked by a social gathering at Blavatsky Gardens on December 15, when students, lecturers and friends to the number of fifty partook of light refreshments. Mr. J. Krishnamurti and Mr. J. Nityananda attended. The Principal, Dr. J. H. Cousins, gave an account of the work done in the new session, and emphasised the enthusiasm and application of the students and staff.

Mr. Krishnamurti commended the Āshrama's work as a means of attaining unity. The Āshrama could only remain alive by sharing itself, as it was doing. Book learning failed if it did not find the sense of what was behind the book. The work of the Āshrama was to translate its knowledge into a form that would make it serviceable to others.

After questions and answers and short speeches by students the meeting closed.

OUR EXCHANGES

We acknowledge with many thanks the following:

Boletin Trimestral (July-September), *Bulletin Théosophique* (November), *The Calcutta Review* (November), *The Canadian Theosophist* (October), *The Co-Mason* (October), *De Theosofische Beweging* (November), *El Loto Blanco* (November), *Heraldo Teosofico* (September), *Isis* (August), *Light* (Nos. 2284-88), *The Messenger* (October & November), *Modern Astrology* (November), *The New Era* (October), *The Occult Review* (December), *Prabuḍḍha Bhāraṭa* (December), *Revista Teosofica* (October), *Revista Teosofica Chilena* (October), *Service* (October), *Shama'a* (October), *Teosofisk Tidskrift* (October), *Theosofie in Ned. Indie* (November), *Theosophy in Australia* (November), *Theosophy in the British Isles* (November), *Theosophy in India* (November), *Veḍānṭa Kesari* (November), *The Veḍic Magazine* (November).

We have also received with many thanks:

The Beacon (October), *The Harbinger of Light* (November), *The Hindustan Review* (October), *Koinonia* (November), *Museum of Fine Arts Bulletin* (October), *Pewarta Theosofie* (October), *Revue Théosophique le Lotus Bleu* (October), *Sofia* (October & November), *Theosophia* (November), *The World's Children* (November).

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BOOKS RECEIVED

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

Meister Eckhart, translated by C. de B. Evans (John M. Watkins); *Superphysical Science*, by A. P. Sinnett (T. P. H., London); *The Life and Letters of Sir Henry Jones*, by H. J. W. Hetherington, *John Henry Jowett*, by Arthur Porritt, *Religious Experience*, by R. H. Fisher, *Studies in the Life of the Early Church*, by F. J. Foakes-Jackson, *The Men Whom Jesus Made*, by W. Mackintosh Mackay, *The Sorrows of God*, by G. A. S. Kennedy, *There They Crucified Him*, by John A. Hutton, *Possessing Our Possessions*, by W. Justin Evans, *Addresses in a Highland Chapel*, by G. F. Barbour, *Education and Religion*, by various authors, *In Quest of Reality*, by James Reid, *Life in the Heights*, by J. H. Jowett, *Turn But a Stone*, by Archibald Alexander, *Prayers for Women Workers*, by Mrs. G. H. Morrison, *Lord, Teach Us to Pray*, by Alexander Whyte, and *Life on the Uplands*, by John Freeman (Hodder & Stoughton); *To Lhasa in Disguise*, by W. Montgomery McGovern (T. Butterworth); *The Company of Avalon*, by F. Bligh Bond; *The Sayings of the Children*, by Pamela Grey, *The Rose of India* by Francis A. Judd (Basil Blackwell); *The Secret of Ancient Egypt*, by Ernest C. Palmer (W. Rider); *Fields of Faith*, by Crichton Clarke (Macoy Publishing Co.); *Three-Dimensional Thinking*, by J. G. Gubbins (Maskew Miller); *The Spiritual Universe*, by Oswald Murray (Duckworth); *Christian Beginnings*, by F. C. Burkitt (University of London Press); *The Amazing Refuge*, by Enid Lorimer (J. M. Ouseley); *The Heart of the New Thought*, by Ella Wheeler Wilcox (L. N. Fowler); *Ramblings and Nottings in the Dream of Life*, by Dudley M. Wallace, *Practical Nature Cure*, by B. N. Grainger, and *Fruit*, by Edgar J. Saxon (C. W. Daniel Co.); *The Making of Modern India*, by Nicol MacVicol, (Oxford University Press); *Muhammad the Prophet*, by Moulana Muhammad Ali (Ahmadiyya Anjuman-i-Isha'at-i-Islām) *The Century of Life*, by Sri Aurobindo Ghose, and *The Wizard's Mask* and *Out of the Deep Dark Mould*, by Harindranath Chattopadhyay (Shama'a Publishing House).

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Burma Section, T.S., 186 members, per 1924	93	0	0
"Dawn" Lodge, T.S., Shanghai, Charter fee and Dues of 11 members	50	1	4
Indian Section, T.S., balance of dues, per 1924	231	0	0
Mr. W. C. Bunnel, Manila, Philippinè Islands, per 1924, 2s.	1	5	3
T.S. in Denmark, 240 members, per 1924, £8	106	2	0
„ „ Brazil, 348 members, per 1924, £23-16-0 ...	316	0	7
Netherlands-Indies Section, T.S., Charter fees of Bhisma Lodge (Java) and of Besant Lodge (Celebes) ...	26	9	2
Dr. Mario Rosa de Luna, Madrid, per October, 1924 to September, 1925	13	0	0
Wayfarers Lodge, T.S., Winnipeg, Canada, 2 new members	12	13	0
T.S. in Germany, per 1924, £4-19-2	65	1	0
Hermes Lodge, T.S., Vancouver, B.C., Canada, per year ending 30th June, 1925	134	0	0
Mr. W. W. Brooks-Warner, London, per 1924 and 1925, £2	26	5	1
Hongkong Lodge, T.S., 44 members, per 1925, £11 ...	144	13	6
All-India Federation of Young Theosophists	16	7	0
Australian Section, T.S., balance of dues per 1924, £26-10-0	351	2	0
T.S. in Ireland, 115 members, per 1924, £3-16-8 ...	50	0	0
Captain B. Kon, Tokyo, Japan, per 1925	15	0	0

DONATIONS

T.S. in France, £18-16-0	249	9	8
„ „ Brazil...	13	6	1
A Friend, Adyar	2,000	0	0
	3,915	11	8

Adyar
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DONATIONS

	Rs.	A.	P.
Mrs. Adelaide Northam, Detroit, U.S.A., for Adoption Fund, £9-1-0	119	6	9
Anon, Java	337	3	9
Mr. C. H. Van der Leeuw, Rotterdam	40	0	0
U. S. Adyar Committee, Los Angeles	166	6	0
Mr. Robert Davidson in Roseville, N.S.W.	13	3	0
Mr. Frank L. J. Leslie, Harrogate, £5	66	2	3
	742	5	9

Adyar
10th December, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Maceio, Alagoas, Brazil	Krishnamurti ...	1-10-1923
Rio de Janeiro, Brazil	Jovens Rozenkreuz...	27-2-1924
Neuchatel, Switzerland	Bhakti	3-5-1924
Fond du Lac, Wisconsin, America	Fond Du Lac ...	30-6-1924
Oshkosh, Wisconsin, America ...	Oshkosh	1-7-1924
Green Bay, Wisconsin, America ...	Green Bay... ...	2-7-1924
Lynwood, California, America ...	Lynwood	9-7-1924
San Antanio de los Banos, Cuba ...	Luz Del Alba ...	11-7-1924
Lima, Peru, Argentina	H.P.B.	24-7-1924
Sault Ste Marie, Michigan, America	Sault Ste Marie ...	4-8-1924
Catano, Porto Rico, Cuba ...	Isis	12-8-1924
Moron, Cuba	Rafael De Albear ...	31-8-1924
Battle Creek, Michigan, America...	Battle Creek ...	7-9-1924
Flint, Michigan, America ...	Flint	12-9-1924
Canton, Ohio, America	Canton	21-9-1924
St. Gall, Switzerland	Jamblichus ...	3-10-1924
Perth, County of Perth, Scotland...	Fair City	1-11-1924
Radom, Poland	Towards Truth ...	2-11-1924
Shanghai, China[1]	Dawn	12-11-1924
Aberystwyth, Wales	Alberystwyth ...	16-11-1924
Bucarest, Roumania[1]	Activitatei ...	19-11-1924
Bucarest, Roumania[1]	Armonia	19-11-1924

Adyar
10th December, 1924

J. R. ARIA,
Recording Secretary, T.S.

[1] Directly attached to Adyar Headquarters.

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LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Cracow, Poland ...	Thy Kingdom Come... ...	1924

The following Lodges of the T.S. in America have been dissolved. The following resolution was passed by the Board of Directors of the American Section, T.S.

"The Board of Directors have decided to call in the Charter of these Lodges, as there are not enough members to carry on the work, and no activities have been recorded for some time."

Location			Name of Lodge		Date of Return of Charter
Richfield Spring, N.Y.,	America	...	Richfield Spring	...	1924
Pensacola, Florida,	,,	...	Pensacola ...	...	,,
Philadelphia, Penna.,	,,	...	Philadelphia	...	,,
Ogden, Utah,	,,	...	Ogden	...	,,
New Rochelle, N.Y.,	,,	...	New Rochelle	...	,,
Little Rock, Ark.,	,,	...	Little Rock	...	,,
Chicago, Ill.,	,,	...	Leadbeater	...	,,
Joplin, Missouri,	,,	...	Joplin	...	,,
Brooklyn, N.Y.,	,,	...	Hudson	...	,,
Jacksonville, Fla.,	,,	...	Blavatsky	...	,,
Hartford, Conn.,	,,	...	Hartford	...	,,
Cheyenne, Wyo.,	,,	...	Cheyenne	...	,,
Alameda, California,	,,	...	Alameda	...	,,
Denver, Colorado,	,,	...	Rocky Mountain	...	,,
Waco, Texas,	,,	...	Waco	...	,,
Phœnix, Arizona,	,,	...	Phœnix	...	,,
Puebla, Colorado,	,,	...	Puebla	...	,,
Tuscon, Arizona,	,,	...	Tuscon	...	,,
Olympia, Washington,	,,	...	Olympia	...	,,
Everett, Washington,	,,	...	Everett	...	,,
Montgomery, Ala.,	,,	...	Montgomery	...	,,

CHANGE OF NAME

The name "Jinarājadāsa" Lodge, of Geneva, Switzerland, has been changed to "Rajadharma" Lodge.

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ERRATA

The Charters were issued to the Lodges "Bhisma" and "Besant" in the Dutch East Indies, on 26th August and 1st October, 1924, respectively, and not in September, 1924, as stated in THE THEOSOPHIST of December.

Adyar
10th December, 1924

J. R. ARIA,
Recording Secretary, T.S.

NEW YOUTH LODGES

Location	Date of Issue of Charter
Coimbatore	10-11-24
Hyderabad, Sind	17-11-24
Larkana, Sind	17-11-24
Ajmer, Rajputana	24-11-24
Guntur	6-12-24

K. S. SHELVANKAR,
Hon. Secretary,
All-India Federation of Young Theosophists, Adyar

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