

THE THEOSOPHIST



LAST month I wrote of the approaching Anniversary, and this month I have to chronicle its delightful success. More than six hundred delegates answered to the call, and crowded our Headquarters in all parts. Sheds were put up and sheltered many; available quarters vacant by absent students in Damodar Gardens were utilised. Young men attended at the stations, and their orange scarves, with "Theosophical Society" printed on them, must have been a welcome sight to many a wandering Theosophist, visiting Madras for the first time, and at a loss how to convey himself to Adyar, not knowing the language, and entirely at the mercy

of any gharriwalla (driver), who looked on strangers as prey, delivered into his hands. But these smiling young knights came to the rescue, and carried off the wanderer to the haven where he would be.

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Inside the Headquarters was that swift yet unhurried activity which we have all learnt to associate with Adyar. "Yoga is skill in action" might well be the motto engraved on Adyar's great volume of work. A lady, who had been staying here for a few days, writes of her "very happy and unforgettable visit to you at Adyar; the whole atmosphere of the place is one of peace, but also of activity, and it is inspiring and encouraging to see that the *ideal* life has been *realised* by some people". Ideal? yes, we all strive after the ideal, but only we ourselves know how far we fall short of it. But to the persevering and honest strivers towards a beauty and a serenity which exist in the blessed Āshramas of Those we seek to serve, the words come true that "our incompleteness is surrounded by Their Completeness, our restlessness by Their Rest". It is not a peace of our making that so many feel as they pass through the portals of Adyar, or wander through its palm-groves: it is that Peace which ever breathes stillness into the waves of the outer world as they wash into the home of the Society of the Divine Wisdom, that Peace which is hidden in the hearts of those who abide in the ETERNAL.

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As the Theosophical wanderers came home, they were gently captured, and, as they registered themselves, they were given a little ribbon badge as delegates, and were asked, if they had no objection, to attach to the badge a little slip, bearing their name. It was strange how the presence of a name broke down any little barrier of silence and strangeness; it seemed to give a sense of being at home in the Theosophical

family, and so many of the names were well known through their work, and to identify the unknown faces was evidently a delight.

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The lectures, this year, were delivered in our old Cathedral, the great banyan tree in Blavatsky Gardens. They were at 8 a.m. this year, instead of in the late afternoon, as had sometimes been the case before. So the sun was behind the speaker instead of in his eyes, to his great advantage. Such a prettily decorated little platform had been erected, with lovely strings of flowers, and a kind of flower-umbrella over the speaker. The great crowd sat on the ground—some in the spreading branches of the tree above our heads—and the crowd was ringed round on two sides with chairs and benches, for any whose legs were too stiff for comfortable crossing. It was not a question of race but of habit and of flexibility of muscles, some Indians not being accustomed to sit cross-legged for long together, and some Europeans being, as it were, to the manner born.

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And it was a delightful audience, intensely interested and unresentful of dryness, following, as only Indians can, the grave exposition of matters of vital moment, as the lecturer unfolded her subject, "The Great Plan". Responsive and absorbed, they were indeed an audience that anyone might be proud to address.

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Bro. C. Jinarājadāsa spoke, on one day, of "India's Gift to All Nations," a lecture that I sorely wanted to hear, but I was compelled to be elsewhere. And Bro. James Cousins also lectured on "The Cultural Unity of Asia," another delightful subject. Their respective wives were the centre of the many Indian ladies who gathered here, for the Women's Indian Association held their annual meeting in the Adyar

Hall, while a Women's Conference, several hundreds strong, met in the Senate House of the University of Madras—a most inspiring and successful function. These two dear Indian-hearted women in western bodies have made a really wonderful movement in India, officered by women as well as composed by women, and there are many able and graceful speakers, who carry on the work of propaganda.

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A very admirable Educational Conference was also held for a day and a half. On the second day the walls of the Hall were covered with most interesting charts, one of which fascinated me especially, for it was a chart of India, showing the numerous Universities that were scattered over the land, when students gathered from all parts of the known world to sit at the feet of her learned men, to bathe in the Wisdom of the East. Perchance those days may yet return, when India again rears her head among the Free Nations of the world. The Theosophical Trust, and the Theosophical Fraternity in Education met at Adyar, and the Society for the Promotion of National Education at the Young Men's Indian Association, to be adjourned hither. A very beautiful ceremony was performed one evening by the Fellowship of Teachers, studying in the National Training College. A play was also acted by students of the National High School, Guindy, under the Banyan Tree, a fitting stage for Rabindranath Tagore's *Autumn Festival*.

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Masonic brethren were here in considerable numbers, and the space of our Masonic Temple was taxed to the utmost. We had two Craft Meetings and two of the Rose-Croix, all most inspiring.

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Needless to say, we had our students' circles, who are the life of the T.S., and the Anniversary of the Order of the Star in the East—these, like the Masonic, closed to the public. Nor

must I forget the "Question-Answer" Meeting, always so much enjoyed, and a *Conversazione* under the Banyan Tree, a very joyous function. Nor must it be forgotten that the Indian Section had its Annual Convention, and gave a good report of itself. Nor must I omit the *Jasan* ceremony in the Pārsī Bangalow, an impressive Fire Ceremony. Nor the opening of a Gujerāṭi Bangalow, built by a Gujerāṭi lady, and opened by myself. Council meetings also had their place in these well-filled days. Now, do you not think, readers mine, that we had a very good Convention of our beloved Society? I am sure you would have thought so had you been here, and every one seemed so sorry to go away.

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A good many of us were delegates to the National Liberal Federation of India, the body which was created in 1918 to carry on the great traditions of the National Congress. A few of us clung to the Congress as long as we could, despite the antagonism shown to us, but the Calcutta Special Congress of 1920 adopted the Non-Co-operation programme of Mr. Gandhi, and boycotted the new Councils, all Colleges and Schools in any way connected with the Government, the King's Courts of Justice, and various other things. The Creed of the Congress was to be changed so as to admit those who were against the British connection, and speakers at Calcutta, in open Congress, unrebuked, declared "war on the Government" and said other silly things. As the Congress Committees were all endorsing this wild policy, my friends and I decided not to go to the Congress, but to draw our forces together to oppose the Congress policy. We did wisely, as events proved. We had a fine Conference of Liberals and National Home Rulers, and met on a common platform.

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At the Conference of the National Home Rule League we cut ourselves off from the Congress, re-affirmed our support

of the British connection, and resolved to co-operate with all political bodies holding political principles like our own. My readers know that, so far as I am concerned, I believe that the union of Britain and India is part of "The Great Plan," and is necessary for the helping forward of human evolution; I know that this union is part of the Plan for our Race which the Lord Vaivasvata Manu is carrying out; and as regards the insane policy now being forced on Indian politicians by intimidation and social boycott, and into which the ignorant masses are lured by promises of impossibilities, my position is exactly that voiced by Frederick Myers in his great poem *S. Paul*:

Whoso has felt the Spirit of the Highest
 Cannot confound, nor doubt Him, nor deny;
 Nay, with one voice, O world, though thou deniest,
 Stand thou on that side, for on this am I.

In last month's THEOSOPHIST, I explained my position towards the Congress.

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The entry of my dear colleague B. P. Wadia into larger work in the outer world—as evidenced by his fine Labour work in Great Britain in 1919, and his being sent by the Secretary of State for India to the Washington Labour Conference as Adviser to Mr. Joshi, the Indian chosen by the Viceroy to represent Indian Labour there—has necessarily entailed a change in his work at the Headquarters of the Theosophical Society. His unexpectedly long absence in the United States, due to the many invitations he received to lecture there from Lodges of the T.S. and from other bodies, happened to coincide with great money difficulties to myself in India; these were partly due to the heavy losses caused by the depreciation of the English sovereign, decreasing by almost one-half the money I had collected in England for the S.P.N.E.; partly to money I had to advance to carry on that valuable movement; partly to the

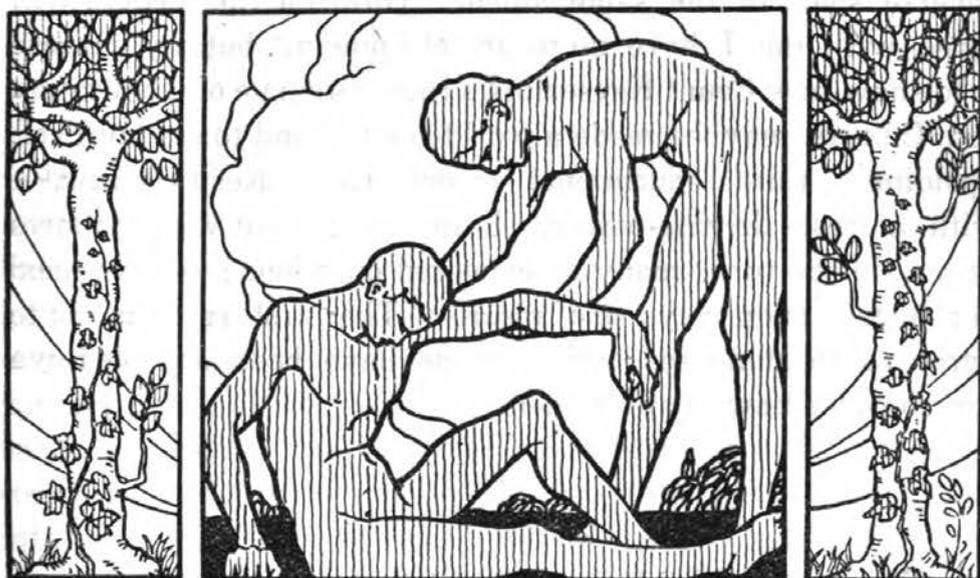
failure of foreign countries to pay the T.P.H. for the books supplied on credit during the War, and to the consequent entire cessation of my usual income from my book business from April, 1919, onwards; and to a small extent, to the dishonesty of two persons employed in the little Adyar Bank; added to these were the very heavy losses entailed in the establishment and upkeep for six years of my daily newspaper, *New India*, which has only begun to cover its expenses during the last few months. Had Mr. Wadia been here, he would much have lightened my burden, for he was the only man who knew the details of the T.P.H. and bank businesses; the bank had made a small profit each year and was a great convenience to residents in Adyar, but the two people noted above had dealt with it wrongly, and I, the only person in authority, had no knowledge of banking business, nor any right to deal with other people's money; so I paid off all the current and deposit accounts and refused to accept any more. I knew that Mr. Wadia, in future, would be much away and would be unable to manage it consecutively; I had no inclination to undertake a responsibility entirely outside my own lines of work; my "Chancellor of the Exchequer," the Treasurer of the T.S., was not in the least desirous of running a bank; nor would I allow it to be called Theosophical, if in any hands outside his or Mr. Wadia's. So every pie was paid off, deposits paid into a Madras Bank, and the bank closed. All this is no one's business, save my own, but cruel and malignant gossip, I learn, has been circulated in Madras and in London about my faithful colleague, and Mr. Wadia has been most unjustly slandered. This is my only reason for publishing the facts.

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Let me add that Mr. B. P. Wadia has worked hand-in-hand with me here for thirteen years, and no shadow of

disagreement has ever arisen between us. No one could have had a better colleague and helper than he has been to me throughout. He has never taken a pie for his services, but has laboured like a paid man for sheer love and devotion to the T.S. and myself, and no one who knows him could ever doubt his absolute straightforwardness and utter honesty and honour. I have hesitated, indeed, to speak of these things, because I felt as if even to express my trust in him was a kind of insult to him and to our long comradeship, loyal on both sides equally. While his larger duties make it impossible for him to continue as the Adyar Manager of the T. P. H., he has been good enough to accept a place on the little Board of Directors, and also to fill the post—consistent with his work in other countries—of International Manager of the T. P. H. He is going to Paris for the World Congress, elected by the Convention of the Indian Section, at my suggestion, as its representative. Many people do not realise that to me, head of so many lines of work, it is a joy to see the young men, who have long looked to me as Chief, taking their rightful place in the great world-wide work, while another younger generation take their places round me. A leader's work is ill done if he does not prepare for the future, and see with delight the strength of those whom he helped in their younger days. All the world over I see my "sons," shouldering responsibility, shaping their work, becoming in their turn leaders, but not breaking the old ties. And among these, I count my dear colleague and fellow-worker, B. P. Wadia.

(Concluded on p. 509)



SPIRITUAL SOCIALISM

By C. SPURGEON MEDHURST

IN the April issue of *The Atlantic Monthly* Count Hermann Keyserling, writing from Russia, and Professor Frank E. Spalding, writing in the United States, confide their anxieties lest irremediable disaster result from the failure of the New Age to provide new adaptations for the new thought. They write on different themes and independently of each other, but both agree that no force is so strong as an ideal, and that to convince Americans a thing is worth while, is to secure it being done. I am writing from China to supplement and support what these two gentlemen have said. Count

Keyserling's article "Peace or Everlasting War," and Professor Spalding's "Educating the Nation," are the reverse and obverse sides of the same shield. How far the writers will agree with me I have no means of knowing, but my purpose is to show how Count Keyserling's Internationale of Civilisation and Culture may be made a world-reality, and to supply Prof. Spalding's third educational object—Civic Responsibility—with a fresh driving-power. I am aware that what follows raises, in its turn, many unanswered questions; but we need not haggle over ways and means. The first essential is to agree as to standards; when these have been accepted we can consider how to apply them.

I .

For many, life's glorious adventure loses itself in a weary, grey episode. They have missed the gateway of self-expression. To this we must attribute the general unrest and irritation of the hour. Circumstances cause self-repression. Even the Great War, the birth-pang of a new world-idealism, is sometimes voted a failure. Nevertheless, for man, disappointment never spells defeat. His emotional unrests are spiritual. Hence new bands of enthusiastic recruits continuously replace disillusioned veterans. In action often stupid and sensual, in essence man is ever excellent, wise, and holy.

This is as true phylogenetically and entogenetically as it is theologically. Racially and individually, humanity is never far from divinity. Behind the hereditary germ-plasm, constructed from the necessary chemical elements, and which registers the changes wrought by development, there is always the unseen but persistent life. What we see is the second-half of the curve. The whence of the start is hidden. Biology tells us that each individual has its origin in

a single cell, formed by the blending of the male sperm-cell and the female ovum; but biology cannot distinguish cells, nor from their appearance or construction say what organism will develop. This is the secret of the hereditary past, impressed on the plasm of the parent cells. Thinking backwards, we conclude that, at some remote period unknown, all vegetable, animal and human life commenced in a simple, single cell. But whence the functioning life from which it springs? The answer lies concealed in the superphysical. Matter, no less than mind, is divine. Man, created in the image of God, is imperfect, but his imperfections are but imperfect reflections of God's perfections.

Therefore, with Tennyson's Ulysses, man is ever "strong in will to strive, to seem, to find, and not to yield," even when, like a child, he is toying with a puzzle picture. There is a painted landscape—a farm house, a stream, a clump of trees, a flock of sheep, and the legend "Find the Shepherd". Apparently he is not there. The child turns the drawing this way and that, looks at it from every direction, and at length finds the hidden watcher of the sheep skilfully interwoven with the details of the scenery. Most of our troubles arise because our puzzle picture has baffled us. We have not yet seen that the laws of heredity, applied by an appropriate educational system, are the hidden shepherd. We have concentrated on the colours in the sketch, we have been attracted by different objects in the scheme, but the design of the artist has eluded us. Let the old Hebrew narrative recall us to ourselves:

And Aaron said unto the people: Break off the golden ear-rings, which are in the ears of your wives, your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hands, and after he had made them into a molten calf, he fashioned it with a graving tool, and he said: These be thy gods, oh Israel, which brought thee up out of the land of Egypt.

We have made money our god, yet money is never the first desire of unsophisticated man. The Bedouin of the desert despises the *bakshesh*-grabber of the city, and the Bedouin is the finer specimen. Just in proportion as we sense the significance of our recent Armageddon, our money-sense dies. Whenever there has been something big to be done—a cause to be served, lives to be saved, an adventure to be faced—the greater passion has killed the lesser, money has been cast aside without thought. The English-speaking world, to show its contemptuous impatience with the unimaginative economic cave-dweller, has found a new label for him. “Profiteer” is a term no honest man welcomes. A fresh ambition has seized our imaginations. A huge resolve is shaping to overthrow whatever robs any of the affection which is his due. There is no justice when affection is absent. Yet I doubt if the word occurs in any standard textbook on political economy; but the world’s loudest cry to-day is for justice. Our quarrels are not disputes between the “haves” and the “have-nots,” nor debates as to the distribution of profits, but a determined fight to find room enough for the soul-expansion of every man, woman and child in the world. We have at last perceived that “man does not live by bread alone”.

The intensity of the new passion brings its own dangers, and we shall make a tragic mistake if we permit resentments to work injustices. The Allies cannot afford to treat their fallen enemy ungenerously. Demos cannot raise itself above the moral law. The service of the whole is the privilege of each. Unfortunately, through lack of adequate education, men are still strangers to themselves, to their chief responsibilities and their happiest satisfactions. They are, however, dimly beginning to understand something of the spirit of St. Francis of Assisi. St. Francis looked upon his feathered, hairy, scaly companions of the woods as his “little brothers”. The Divine Life, in them as in him, gave them this equality, although their

functions differed. Men are born with differing capacities, and with desires varying with their mental outlook. Had we added no artificial inequalities to these which are congenital, we should have found no difficulty in living together comfortably and harmoniously. A perfect endowment is the heritage of none. Each is the complement of his neighbour.

If money and passion for power had not obtained an unholy paramountcy in our thoughts, we should have perceived these truths a long time ago, and have avoided much unnecessary suffering. The exaltation of money, as our only purchasing power, has driven man from his roof-gardens to his cellars, and caused a fall in all the values of life. Reconstruction commences with fresh definitions.

II

Men neither think, feel, nor aspire alike. Some find their best joy in their own thoughts, *e.g.*, writers, educators, and artists of all kinds. These want auditors as a matter of course, their most natural compensation being affection, applause, appreciation, respect; but their message deteriorates as it becomes entangled with finance. Few will deny that here is a type which, in any scientifically constructed society, should be lifted above monetary considerations.

The thoughts of a second type of mind centre on men. They form the administrative type—the legislator, the company director, the organiser, the general, etc. With minds of this order also, financial rewards are secondary—or, if primary, their work rapidly deteriorates; but as matters are now arranged, neither group can ignore bank balances. The foreign missionary who receives support from his home Board, irrespective of the nature or quality of his work in relation to that of his colleagues, suggests the ideal for these two types.

A third group find themselves most readily when they are handling goods or disbursing large sums of money. They are impressed by the physical needs of mankind. They engage in commerce. Owing to the complexities of modern civilisation, the happiness of the majority depends more on the altruism of the skilled producer and the distributor than on the work of either class one or two. For this reason merchants have been abused more than others; but, as the trader shares the One Divine Life with his fellows, it is a question whether he is naturally more mercenary, or whether, when he appears to be so, it is simply that he is succumbing to unnatural influences. Wealth comes to him more easily than to those following other occupations, and conditions compel him to manage all things with an eye to the ledger. Hence he produces for profit. Yet even the business man is never entirely hired by money. Money is an accident rather than an essential of the situation. Millionaires and multi-millionaires will continue toiling long after they have satiated every desire for riches. They, too, find themselves in their work. Were their business taken from them and their bank accounts left undisturbed, they would lose the joy of life; on the other hand, if they lost all material wealth but were allowed full opportunity to restore their fallen fortunes, they would still be happy.

There remains yet a fourth division of the human *gens*. It embraces the many who think best with their hands, who incline more to manual than to intellectual employment. Their natural compensation is play and amusements of sorts, ranging from grosser sensual gratifications to pleasures which are purely æsthetic. Again, here, as with the other groups, it is congenial labour ending in some suitable recreation, rather than coin, that is the goal; and, as with groups one and two, so with groups three and four, better work would be done if, as in the army, the worker were paid, instead of payment, the price of work.

Only one additional remark need be attached to this classification. If the financial fulcrum were out of the way, the question of non-employment would seldom arise. Unemployment does not mean insufficiency of work, but the difficulty of so shifting the compensation balance that all shall find in their work the indemnification which satisfies them.

We have, unfortunately, lost sight of this basic truth. While the events of 1914—1918, with their natural aftermath, have shaken our sense of security, they have not fully awakened us to a true estimate of the nature of things. Cinderella dreams of the Prince's ball, but the fairy godmother does not appear. In order to clarify our ideas let us think of humanity as a tree. A tree has one root, its sap ascends through a single trunk, but reaches to branches, twigs, leaves, flowers, fruits. The morphology of the tree during its passage from the soil to the sky is transformed, but its varied metamorphoses are but the effluences of a unitary life. The tree is a picture of mankind; and, as each of the four main divisions of the human race, with their innumerable subdivisions, are properly apportioned as to work and the satisfaction which arises from the right sort of work, the development of society will be commensurate with the normal many-sidedness of the giant oak or elm.

III

In a New Year's message to the British Empire, published over the signatures of the British Prime Minister and the Premiers of Canada, Australia, South Africa, Newfoundland, and New Zealand, there occurs the following statement :

Neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them . . . The co-operation which the League of Nations explicitly exists to fashion will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit

of goodwill among men rests on spiritual forces; the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the Fatherhood of God. In a recognition of the facts of that Fatherhood and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered, harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere.

For the first time the British peoples have been officially summoned to correct their definitions. The call should meet with a response which is universal. America, as much as England and her Colonies, has been deceived by gross materialism. The obsession has made partners double fists when they should have clasped hands. Neglect of the "divine purpose" has led to the folly of correcting class legislation by granting opposing privileges to another class, while the Great Unorganised, whose rights are as inalienable as those of Capitalists and Unionists, but who are themselves neither the one nor the other, suffer from the prerogatives of both. Thus, although the accumulations of some bear little proportion to their services, the earnings of others are less than their deserts. We have plunged hysterically into the minutiae of arrangement before arriving at assured agreements as to fundamental principles.

In any spiritual social State, adapted to the spiritual constitution of man, the sphere of the operation of money would certainly be restricted. It might continue to circulate, but it would be degraded to a lower rank. To endeavour at this juncture to say what should be the exact status of money would be a premature effort. The determining factors would depend on the scheme of management and the principles of government adopted; but, by way of illustration and not as a part of the argument, I pause to show how comparatively easy it would be to revert to that now far distant period suggested by the word "usury". Usury simply means the use of money, and hence the practice of the use of money. If money earned

no interest, it would be no more than a convenient medium of exchange for facilitating distribution. Gold would circulate, but the money market would go. If there were, however, a new spirit of brotherhood, a new conscience as to the rights of men, a new interest in work, and a new idea of justice in regard to reward, lovingkindness and duty would take the place of *per centum* and profits. Capital would doubtless remain, as, if gold and silver continued the medium of exchange, the means of starting or of carrying on expensive enterprises would be otherwise unavailable.

With money no longer accumulating money because interest had been abolished, capital would be obtained as an army on active service obtains its supplies. Responsible army officers send requisitions through the proper channels, and the goods arrive, or do not arrive, as the case may be; but in any event the requisitioning body does not pay. What the Commissary-General demands is not money, but proof that the articles requisitioned are necessities. In the same way, interest on loans being no longer possible, capital would be applied for at the competent office, which would be under the direction of either class two or three. In lieu of interest it would have to be shown that the application was for the public good. In other words, capital would be handed out on principles similar to those governing the granting of monopolies to inventors by the Patent Office.

These considerations are, however, aside from our theme, and the subject may be dismissed in the words of that genial creation of Charles Dickens, our friend Cap'n Cuttle: "The bearings of this observation lays in the application of it."

IV

It only remains to show how values can be reconstructed. We dare not remain indifferent to their existing futilities.

Even medicine, since the discovery of hormones, chalcones, vitamins, etc., is going behind the material, paying less attention to the microbe, and giving more thought to the conditions which enable the microbe to develop and prevail. Society cannot do otherwise in relation to civic affairs. We may be unable to wave the magician's wand and change everything overnight, but we can make sure that posterity shall live in a better world than that which we now know. The growing generation must be taught to live intelligently with well thought-out ideals. They must learn that there is one special line of activity for each person in the world by means of which he or she can find the self more readily than in any other kind of work. When, in the home and in the school, all are trained with this fact in mind, young people on entering manhood will naturally follow that particular sphere of labour for which by temperament and their own hereditary past they are best fitted, and will escape the prosaic boredom of the commonplace which is now threatening social stability. This accomplished, the soil in which discontent can grow will be very shallow. Those who are accustomed to think and work ideally will multiply. Those who are dissatisfied with their lot will rapidly diminish. Now, through the entanglement of their minds with occupations which are uncongenial, the best is smothered. But when new motives in society have made cleaner paths for the earnest steps of youth, middle age will produce a more promising life-crop, and old age will be a fruitful period, gathering around itself the aspirations of the rising generation and directing them in accord with its own longer experience. We dream of a better world. Behold, the materials for its reconstruction are at hand.

If all that has been here said is indeed so, surely we need a new band of enthusiasts who have caught a glimpse of the splendours of life and of the magnificent opportunities before all who make it their life work to mould the opinions and

mental outlook of the young. It is men and women of this stamp who will relieve the next generation of the prosaic boredom of the commonplace—everywhere rising up around us in resentful discontent, threatening our social stability. Our schools must be remodelled, and the moral superiority of a new moral order, such as that outlined in this article, made the sign-manual of education. The change would be comparable to the industrial revolution made possible by the automobile.

The giant strides of a hideous modernity are threatening our cherished deliberative culture, and it becomes a matter of the gravest concern whether all should not be kept under tuition until the age of twenty-one, and the practice of allowing learners to be also earners allowed to fall into disusage. A lengthened school term would secure young brains from undue pressure at a time when the mental powers require long periods of dormancy. It would also permit recreative pursuits to form a part of the day's work, instead of being hurried intervals snatched from study hours. A slower acquisition of the necessary knowledge would enable the young person to assimilate naturally, and as a matter of course, the new social standards. Civic ideals in the school should always be in advance of those in practice by the State.

Let the four divisions of mankind (*viz.*, the man who lives with his own thoughts, the man whose thoughts live with men, the man who prefers to handle goods or to control money, and the man who thinks best with his hands) be the skeleton around which school curricula are built, and let the bases of character and culture, without reference to organised religion, be the foundation of all instruction, nothing being given by the teacher without conscious thought on the part of the pupil; let the child be encouraged to follow as many hobbies as it desires, and the young man and the young woman, towards the close of their school careers, be guided by expert directors to the selection of the task which Nature has

apparently written against their names—and quite a new type of thinker will rapidly develop, a generation into whose hands the future of the world may be committed without misgiving. This is the only way to make the world safe for democracy, or democracy safe for the world.

Nerve-matter in youth is facile. Animals in a state of captivity, fed from the beginning with a strange diet, will starve rather than afterwards accept the food which is natural to their species. What men think and do when they have grown up, depends on the training they received when children. The English race has an exaggerated respect for established institutions; Americans pride themselves on breaking with the past, and care more for originality than for what has been. Again, British reserve is a decided contrast to Italian fluency; also in the average Italian writing there is a brilliancy which is absent from Anglo-Saxon models. Yet if the English child were trained in an Italian school, and the American raised under English tutors, or if the Italian were sent to school in the U.S.A. and there were no counter home-influences, their respective racial characteristics would be lost in the alien environment. The English child would display the Italian brilliancy, the American the British conservatism, the Italian the American practical bent of mind. This slight study in comparative education has been introduced to emphasise that if we formulate our ideals clearly, our children will make them realities. It may be that, owing to the selfishness of man, conscience is frequently a barrier to success, and love an obstacle to woman's ambition, but this is but a phase of the general distortion, attributable to our wrongful placing of life's values. All would have been different had we, in our impressionable years, received a more scientific, a more moral training. Every criminal is some one else's unsuspected neglect; every saint is some one else's unsuspected goodness. It is the same principle as that voiced

by the Christian Apostle: "As in Adam all die, so in Christ shall all be made alive." It was written into the legal code of the late Manchu dynasty of China that fathers were legally held responsible for the acts of their sons, even after the son had long attained his majority.

The most fitting conclusion for what I have written is the following excerpt from Ruskin's *Unto this Last*:

Nevertheless, it is open, I repeat, to serious question, which I leave to the reader's pondering, whether among national manufactures, that of souls of a good quality may not at last turn out a quite lucrative one? Nay, in some far-away and undreamt-of hour, I can imagine that England may cast all thoughts of purposive wealth back to the barbaric nations among whom they first arose; and that, while the sands of Indus and the adamant on Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as the Christian mother, may at last attain to the virtue of the treasures of a heathen one, and be able to lead forth her sons saying: "These are my jewels."

C. Spurgeon Medhurst

POETRY AND SYMBOLISM

By HERBRAND WILLIAMS

IN order to examine the nature of poetry and to study its symbolism, let us consider it from two differing points of view, from above and from below as it were, from the life-side and from the form-side, in some such manner as we are taught in our occult studies to regard life itself. Let us first attempt to realise something of the ideas which the poet is trying to express; we may next study his method of translating those ideas to our limited waking consciousness, the development of his symbolism, and the laws under which he constructs his form; and finally we shall be able to some extent to estimate the value of the study of Art, and its place in our evolution.

A great thinker once defined poetry as “the Reason speaking creatively by Beauty,” and went on to describe it as “synthesising all the arts in the realm of imagination, which is the creative world, and sending down thence the inspiration which evolves them into ever new types of the One Beauty”. That we may understand this definition, let us turn to the Platonic system of philosophy, and apply thereto certain occult principles taught at the present day:

Now Plato held that above the shifting, ever-changing forms of the lower worlds, there is a plane—to use our modern term—on which are to be found the Ideas, of which those forms are but the transitory expression, but the shadows of Reality. In the Seventh Book of the *Republic* he gives us a beautiful allegory—of a cave, in which men are bound with their backs to the light, so that they can in no wise turn

towards it. There is a fire in the cave, and a low wall before the captives, behind which men are carrying vessels and images, even as players carry puppets in a show. All that the prisoners can see is but their own shadows, the shadows of one another, and the flickering forms of the images, cast on the walls of the cave by the light of the fire. And he describes how, when one of the captives comes to be released from his bonds, he turns stumbling towards the light, and is blinded thereby, and conceives that the shadows which he is accustomed to behold in the cave are more real than the true objects to which his attention is now turned. Gradually, however, he begins to distinguish the true from the false, and, as his power of vision grows stronger, he will contemplate not only the Ideas behind the forms, but also the Light of the Sun, which is the cause of all manifestation. And if he should at this point return to the cave, he would be dazzled once more on entering its gloom, and would appear but a fool to the dwellers therein, who know only the shadows, and who can discern naught of the Reality which gives them even the semblance of life that they possess. This is a myth of human existence in the world. The cave is the Hall of Ignorance in which we live and die; the Ideas can only be perceived by him who strives to reach the plane on which they are to be found; and the sun is the symbol of the Sun of Wisdom, the One Divine Self, the true Noumenon behind all phenomena, the living Heart of all things.

The same doctrine is taught in the *Phædrus* :

Now of the heaven which is above the heavens, no earthly poet has sung or ever will sing in a worthy manner. But I must tell, for I am bound to speak truly when speaking of the Truth. The colourless and formless and intangible essence is visible to the mind (*manas*), which is the only lord of the soul. Circling around this in the region above the heavens (the causal plane) is the place of true knowledge. And as the Divine Intelligence and that of every other Soul that is rightly nourished, is fed upon Mind and pure knowledge, such an intelligent Soul is glad at once more beholding Being . . . she beholds Justice, Temperance and Knowledge absolute, not in the

form of generation and relation, which men call existence, but Knowledge absolute is Existence absolute; and beholding other existences in like manner, and feeding upon them, she passes down into the interior of the heavens and returns home . . .

Phaedrus, tr. JOWETT

Plotinus, too, elaborates this Theory of the Ideas in his *Treatise on the Beautiful*, wherein he lays down a canon as to the nature of artistic inspiration. He says:

Where the Forming Idea has entered, it has grouped and coordinated what from a diversity of parts was to become a unity; it has wrought the diversity to a singly determined reality, stamping upon it the unity of harmonious coherence; for the Idea is a unity and what it shapes must become a unity in the degree possible to what is formed from diversity. And on what has been thus brought to unity, Beauty enthrones itself, giving itself to the parts as to the sum; when it lights on a natural unity indistinguishable into parts, then it gives itself to that whole: it is much as there is the beauty, conferred by Art, of all a house with all its parts, and the beauty that some natural quality may give to a single stone.

And thus it is that the material thing becomes beautiful, by partaking of the Reason that flows from the Divine. (Sixth Treatise of First *Ennead*, tr. STEPHEN MCKENNA.)

I will give but one quotation more, and that from a very different source, though here too we may trace the Platonic inspiration. William Blake, perhaps the greatest of English mystical poets, and the "Chanticleer of the new dawn," as W. B. Yeats says of him, has written:

The world of imagination is the world of Eternity. It is the Divine Bosom into which we shall all go after the death of the vegetated body. The world of Imagination is infinite and eternal, whereas the world of generation and vegetation is finite and temporal. There exist in that eternal world the eternal realities of everything which we see reflected in the vegetable glass of nature.

We could give quotation upon quotation to show how widespread is this Doctrine of Ideas in the philosophy of the world, both Eastern and Western, but we have now sufficient material for our present purpose. Let us therefore proceed to apply this doctrine to the study of poetry.

In the days of Plato and Plotinus, the keys to the inner planes of nature were guarded in the Schools of the Mysteries, but now much which has hitherto been kept secret is being given

openly to the world ; thus we may more easily find the clue to the teachings of the great occultists of the past. We have certain hints about the nature of poetic inspiration scattered throughout the writings of occultists of our own time. There is an experience related by Mr. Johan van Manen, which has been annotated by Bishop Leadbeater, in which, during a temporary unification of the consciousness of the ego with that of the personality, he perceived an idea simultaneously as a picture and as a poem. It would seem that to the ego this is but one mode of perception, though to us it appears twofold.

We have heard also how the Great Ones, working on the first subdivision of the causal level, send forth ideas, which are apprehended by the sensitive soul, and being reflected through the personality into the lower worlds, become Art, or literature, music or architecture, according to the temperament of the recipient and the nature of the idea.

It would seem, therefore—and here we can but dimly guess—that the Platonic World of Ideas refers, in one of its aspects at least, to the world of abstract thought, the causal plane, the dwelling-place of the ego, where are to be found the archetypes of the forms that we know on the denser planes of being—

There the Eternals are, and there
The Good, the Lovely, and the True,
And Types whose earthly copies were
The foolish broken things we knew.

—as Rupert Brooke wrote ; that the consciousness of the poet at the moment of inspiration is temporarily united with that of the ego, his true Self, and he is thus able in some measure to perceive the Eternal Ideas of that plane, either mediately or immediately, according to his development ; that he endeavours permanently to retain what he has seen by creating a symbolical form which is capable to some degree of reflecting it, so that others in their turn may understand, who have not as yet his power of vision. Just as the idea of “ triangle ” or “ tree ”

comprises an infinite number of ever-changing forms on these lower planes, so it may be that the ideas with which the poet comes into contact are represented by many differing modes of expression in the great body of the world's Art.

Critics will tell us that the true criterion of Art is whether or no the artist possesses a great personality—an artistic personality as distinct from what we call the “personality” or “character” of the individual; that a true artist can see and express more of reality in the face, shall we say, of an old peasant woman, than many a lesser man would find in that of the greatest character in history. The true artist sees in that old woman something of the light and shade, the joy and sorrow, the pathos and richness of life itself; he has interpreted to others something which he has perceived by the light of his inner vision, and which, if we would but look with open eyes, we would find in many things that seem to us but common and dull. This “artistic personality” seems to be that power of mental vision which is born from the exaltation of consciousness which we have attempted to describe above.

We see, too, in the greatest poetry a glimpse of a still richer goal; we can trace in the noblest Art something of that realisation of the essential Unity of all Life which is ever the accompaniment of the unfolding of the intuitional principle, that Vision of the Sun of which Plato speaks in his allegory, that Oneness which enfolds within Itself all knowledge, all ideas—the Self within every living thing. This is the true life-side of Art, and it is, we are told, to be the heritage of all men in time to come. Art is in very truth the Divine Reason speaking creatively by beauty, the reflection of that Impulse which brought the worlds into being; and every true poem should be, and can be, a channel through which the One Everlasting Beauty may be reached by the earnest seeker.

We must now consider the method of expressing these ideas, so that they may be comprehended, at least in some

degree, by others who have not as yet seen them in their reality. No poet can ever fully translate his idea in all its pristine beauty, for even as no number of plane squares can ever make a cube—for a new dimension is involved—so too, no number of symbols, however lovely, can adequately express the radiant glory of the poet's original concept. Shelley points out this difficulty in his defence of poetry :

Poetry is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say : " I will compose poetry." The greatest poet even cannot say it ; for the mind in creation is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness ; this power arises from within, like the colour of a flower, which fades and changes as it is developed, and the conscious portions of our nature are unprophetic either of its approach or its departure. Could this influence be durable in its original purity and force, it is impossible to predict the greatness of the result ; but when composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet.

It is obvious that ordinary language will not suffice for the purpose of this interpretation, for such language is constructed to meet the needs of the waking consciousness alone. The very words and sentences that we use have to be charged with a deeper meaning than that which ordinarily they bear, that they may become symbols, even though imperfect symbols, to hint at the ideas lying behind the intellect.

Just as we have seen that the life-side of poetry can be summed up in the word " vision," so, too, can the form-side of poetry be determined by the word " technique," and this technique will comprise all the resources at the poet's disposal for the translation of his idea. We may in some measure compare the building of this symbolical vessel to the processes of White Ceremonial Magic, wherein a form is constructed on the physical plane by means of symbols, on the etheric by means of the will, and on the astral and mental planes by the forces of emotion and thought ; so that the entire result

may serve as a vehicle for the radiation of the Hidden Light of the spiritual world, and as a means of conveying a mighty teaching to those assisting at the ceremony.

The poet, too, builds a physical form, using the ordinary language that we are accustomed to speak as a basis for his structure, just as the ceremonialist uses ordinary physical objects to serve as a focus for the power. This form is transfused and etherealised by the subtle power of emotion, which gives it beauty, and which is obtained by the use of rhythm, rhyme and assonance, vowel music and the interplay of consonants, even as the occultist employs certain mantrams to set in motion the forces that he desires. This delicate music conveys its own emotional meaning to the man's astral consciousness directly, without appealing to the mind at all. All this emotional and physical material is sustained, moulded and embellished by the power of thought, which gives it strength, coherence and accuracy. The poem must contain a surface intellectual meaning, though in some of the newer poetry this has been dispensed with, and emotion alone is used to symbolise the idea; and by means of the vast but vague power of the association of words, the poet can indicate both mentally and emotionally the more elusive portions of that which he is trying to portray. We have already seen how this rich and complex structure serves as the expression of an idea, which gives to it the crowning and essential quality of wisdom, without which all others would be of little avail.

The symbols through which a poet presents his idea may be drawn from several sources. He may take the events of the everyday life around him, and weave them into a symbolic form, to express his original concept. This method is to be found to a great extent in lyric poetry. He may employ a system of symbolism drawn from ancient literature or tradition—this was the method of the Greeks and the Elizabethans, and it is to be found principally in epic and dramatic poetry,

and especially in tragedy. Tragedy would be too terrible if its setting was taken from the everyday world in which we live. He may create an imaginary world of his own, as did Blake in his prophetic books, and people it with strange, symbolic figures, whose significance in the scheme is often obscure; or he may use the recognised symbols of some occult or mystic school, as Vergil did, and Dante and Goethe, and the creators of the pre-Renaissance mystical cycles of Europe.

In our study of poetry we must be careful to distinguish between poetry and verse. Poetry is the true art, whereas verse is but an imitation—but form without life, but a dream without reality; and we shall find both verse and poetry in the works of all the greatest poets in our literature, not even excepting Shakespeare himself. No man appears to have that Beatific Vision entirely at his command, and often a lovely form is built up, which corresponds to no idea, even though its intellectual meaning may appear to be sufficient, and though it may convey emotion to the reader. Such verse is, as it were, a mirror in which are reflected the events of its creator's own time, or others taken from the great Art of the world. Many rules have been laid down, by which we may distinguish between the two. I have heard it said—and I believe it to be true—that one great test of a real poem is the thrill felt on the first reading of it, with which comes the intuitive recognition of its inner potency. Another test is the feeling of universality, and yet another that of sincerity or depth. Those who understand will ever recognise the truth, and for the rest, no description can aid them in the slightest degree, even as no description of colour can make a blind man realise its nature, till, ceasing to be blind, he perceives it for himself.

We must be ready, too, to recognise the truth in new and strange artistic forms, that may often jar upon our sensitiveness, wherein the poet is trying to express an idea, new

perhaps to his generation, employing in his struggle to portray it what may seem to us to be a repulsive and obscure system of symbolism. And once more must we guard against that type of verse-maker who, seeing and reflecting the tendencies of his time, but blind to the higher vision, creates a similar strange form, so that he appears to the superficial eye to be in the forefront of creative art. I believe, however, that it is true that no man who has written only verse will ever live beyond his own generation.

A true poem has a genuine sacramental value, it is one of the methods of approach to the Eternal; it leads man, even as ceremonial leads him, to that Threshold where he may possess the Vision of Beauty of which Plato spoke, where he may know the Real from the Unreal, and may perceive the Light of the One both within himself and within all other forms. The greatest poets are ever those who can most completely identify themselves with humanity, in all its varying moods, in all its different grades, from the lowest up to the highest. Thus, in its deeper stages, poetry blends with Mysticism, though the methods of approach in the two systems are different. Rupert Brooke once said that at rare moments he had had glimpses of what poetry really meant, how it solved all problems of conduct and settled all questions of values.

We have considered the perception of the idea, and the building of the form to express it. We must next turn to the law underlying all systems of symbolism, the Law of Correspondences, and apply it to our study of poetry. We shall then be in a position to sum up and determine the value of poetry in our lives. Now the Law of Correspondences is to be found in all systems of occult philosophy. It was stated by the Rosicrucians in the words: "*Quod superius, sicut quod inferius*"—"As above, so below"—and modern students are taught to apply it both to dramatic and to literary forms of symbolic instruction. We may apply it also to the study of poetry, and

we shall find that it is this law which gives its great comprehensiveness to all true Art—the quality of depth, which is inherent in its very nature. We see by this that if a poet creates a true symbol of an idea, he creates a living thing, capable of a far wider range of interpretation than is often realised by its creator. It can be applied to many different grades or orders of experience; it may refer to the personal environment of the individual, to the trials and conquests of his own soul; or it may envisage the spiritual condition of a nation or a world, or may even reflect the creation of a universe. We are told that to every occult symbol there are seven keys, opening the doors of seven orders of experience, and it may well be true that there are many such layers of teaching enfolded within the symbols of poetry. It is true that these symbols are less clear-cut and more “fluidic” than those of Occultism, but none the less this law may apply to them also; and thus from Art each man may draw the living water that he needs for his own soul’s growth, at whatever stage of development he may chance to be, without fear that it can ever fail him or run dry, for its source is fixed in the eternal. It is this law which gives its great potency to Art, I think, which makes it of such inestimable value in the lives of men.

The realisation of Art in our lives is, we are told, necessary to each one of us at a certain stage of our evolution. It is one of the means by which we unfold the higher faculties of the soul, by which we purify and refine our subtler bodies, making them more responsive vehicles through which our true Selves can manifest. And as we refine ourselves, as we purify the lower nature, so do we allow the Light within to shine through, till we stand as radiant channels of the One Eternal Beauty for the uplifting of the souls of men. As in the Church there is a priesthood of the laity, so is there in Art also. We cannot all create—that is a higher power, and is given to but a few in our day—but we can all appreciate, and

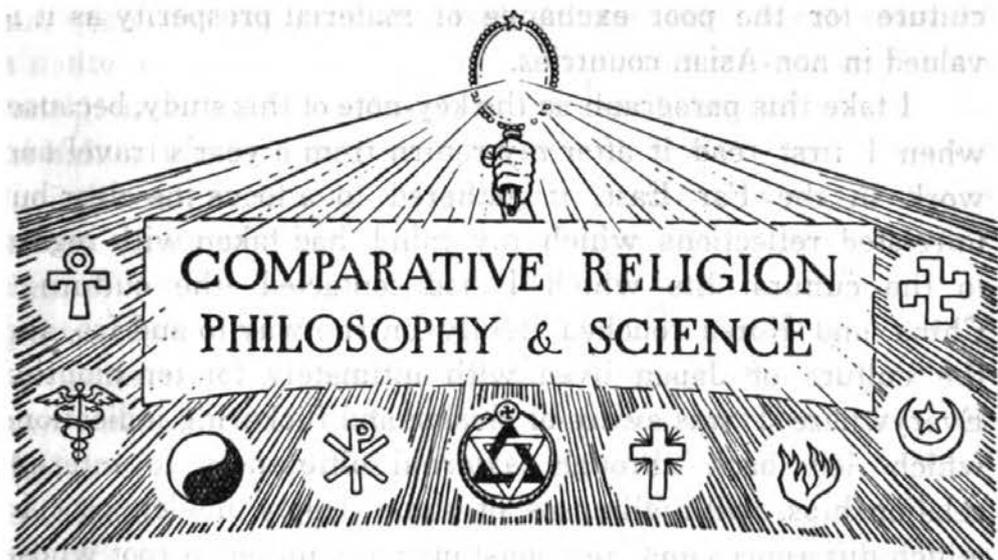
thus hasten on our own development and that of others. But each must tread the Hidden Ways of Beauty alone—none can do more than point out the road—for we must rely upon our own intuition, upon our own power of soul. It is only when a man seeks for the inner meaning of poetry for himself, that he can in any way come into touch with the Reality behind it. “A truth is not a truth for him, nor a revelation a revelation, until he has seen it to be true for himself. As a man grows into spirituality, so will he grow into the perception of Truth.” These words were written of the danger of dogmatic teaching in religion, but I think they apply equally well to the study of Art. As we grow in spirituality, as we begin to come into touch with modes of vibration higher than the physical, through our meditation, through our study, through our life, so do we appreciate ever more deeply the great Art of the world; so, too, do we perceive ever richer beauty in the common things around us. Even so shall we develop, until we ourselves become that Beauty, and lose ourselves to find Eternal Life, and know in very fact the One Dark Truth, the Heart of Silence, the Hidden Mystery, the God that is seated within the innermost Shrine of all.

And this end is foreshadowed by Plato :

He who has been thus far instructed in the things of love, and who has learned to see the Beautiful in due order and succession, when he comes towards the end will suddenly perceive a nature of wondrous Beauty. . . . Beauty absolute, separate, simple and everlasting, which without diminution and without increase is imparted to the ever growing and perishing beauties of all other things.¹

Herbrand Williams

¹ *Symposium*, translated by Jowett.



THE CULTURAL UNITY OF ASIA¹

By JAMES H. COUSINS

Asia is one. The Himālayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life.

THESE words form the first paragraph of a book entitled *The Ideals of the East*, which was published in England in 1903. The writer of the book was Kakuzo Okakura, a Japanese scholar and artist of world-wide travel, who was sent to Europe and America by the Japanese Government in order to enquire into Western arts, and returned a firm

¹ A lecture delivered at the Convention of the Theosophical Society, at Adyar, 1920.

opponent of the westernisation then setting in in Japan, through which she threatened to barter her birthright of Asian culture for the poor exchange of material prosperity as it is valued in non-Asian countries.

I take this paragraph as the key-note of this study, because, when I first read it after my return from a year's travel and work in the Far East, it gathered to a focus the clear but unrelated reflections which my mind had taken with regard to the cultural life which I had contacted—the culture of China and Korea touched lightly on the way to and fro, and the culture of Japan lived with intimately for ten months. Everywhere I was aware of elusive and flickering indications which led back through external differences to internal relationships, with glimpses of some deeply hidden root in which differences and relationships were united, a root whose name I perceived to be Asia. Everywhere also I heard expressions of reverence for India, and was told that no person had ever received such a welcome as a visitor from the sacred land several years ago—Rabindranath Tagore. Indeed, just as the Christian of the British Isles looks to Palestine as the Holy Land, his spiritual Motherland, so does the Buddhist of the Japanese Isles to India. And out of these things arose the mental image of a Great Being, having a mighty brain from which came forth the ideas that took to themselves incarnation in the religions of Eastern Asia—Hindūism and Buddhism—with their intuition, their intellectual adventure, their elaborate psychology; a Being having also a mighty heart through which thrilled the impulses that made for themselves instruments of expression in the religions of Western Asia—Christianity and Islām—with their fervour of devotion, their warmth of humanity, and their emphasis on action.

Asia is indeed one, and unique, in her mothering of the world's religious aspirations. But it is not our purpose to study the rise and history of religions as such; our aim,

rather, is to study that intermediate activity of humanity which lies between its religious function and its daily life; the activity of culture, in which the glimpses and urge of a deeper life are expressed through the symbolism of the life that we know—in literature which uses words and images drawn from everyday life for the expression of a life beyond the day; and the arts which take the sounds and colours of nature as means to the disclosure of “a light that never was on sea or land”. We have apprehended the truth that there is a vast culture which bears the stamp of a quality which we have come to recognise as Asian; and the question raises its head: “What is that quality? Can it be put into a memorable phrase? How has that inner quality shown itself geographically as to its sources, and historically as to its expression in the things of life?”

Okakura answers the first question. “The common inheritance of every Asiatic race,” he says, “is love for the Ultimate and Universal,” as distinguished from love for the Particular, which is expressed by races outside Asia. He also gives us a clue to the answer to the geographical and historical question when he states that it is this love for the Ultimate and Universal that has enabled the Asian races to produce all the great religions of the world. In other words, the elaboration of the religions of the world which have stood the test of time was given to Asia because she was fundamentally religious. She expressed herself naturally in religion, while other peoples have had to take over one or other of the religions of Asia in order to express themselves. That fundamental religiousness of Asia shows itself in every atom of her life where it is truly Asian; so that the study of the geographical rise and historical development of Asian culture, with a view to realising its unity, must take into account the history of religion, since religion is both the shaper and the carrier of Asian culture. Let us glance, then, at the geographical rise of the great religions.

On the tableland of eastern Persia, away back in the mists of antiquity, arose the primeval Āryan religion. From its ancient home it passed into Europe, and built up, in contact with early cults, the primitive religions of Greece, Rome, Germany, Scandinavia, and the British Isles. These early religions have passed away, leaving hardly a trace of themselves in the life of to-day, but leaving certain cultural tendencies and aptitudes that may be seen by those who have opened eyes. One example will indicate these tendencies and aptitudes. When Saint Patrick carried the Christian gospel to Ireland in the fourth century, he found a people with a spiritual instinct so acute that it regarded the new teaching as but a variant of the old Celtic teaching, and merged the old Āryan Faith with the new Faith—that was also Asian. For several centuries the old Brehon laws of Ireland (with their close affinities to Vedic laws, as shown by the jurist Mayne in his book *Ancient Institutions*) existed, but were ultimately overthrown by the Roman law of England in the seventeenth century. So subtly, however, had the Āryan influence intermingled with the culture of Ireland, that when once again, at the opening of the twentieth century, the ancient Asian spirit touched Ireland through the philosophy of India as conveyed to it through the works of Edwin Arnold and the Theosophical Society, there was an immediate response. Two poets (AE and Yeats) found their inmost nature expressed in the Indian modes. They found also the spiritual truths that Asia had given to the world reflected in the old myths and legends of Ireland; and out of their illumination and enthusiastic response arose the Irish Literary and Dramatic Revival whose influence at its highest was purely spiritual.

On the Iranian plateau the Aryan genius expressed itself also in the Zoroastrian religion. From Iran the same genius passed over into India, and gave out the Vedas. Out of those

arose Hindūism, which absorbed the old Dravidian culture. And out of Hindūism arose Buddhism.

Geographically, the next neighbour to the primitive Āryan culture is the Semitic. From its home in Western Asia it sent out the original Arabic, Hebraic and Ethiopian (African) religions. Through the Arabic the spirit of Asia passed into Islām, and through the Hebrew into Christianity; and through Christianity the spirit of Asia once again found its way across Europe, and thence to America. To-day America is sending Christianity to Asia—sending spiritual coals to the spiritual Newcastle! Thus the Āryan chain encircles the globe; and the spirit of Asia which, in the guise of Christianity, went on pilgrimage to “take up the white man’s burden” of care for the Particular, returns to its ancestral home to find its highest interpretation and fulfilment in the Asian “love of the Ultimate and Universal” which is the deepest truth of Christianity and of Asia.

In Eastern Asia the primitive Mongolian religions were supplanted in China by the philosophical systems of Taoism and Confucianism. In Japan the cult of ancestor-worship remains under the name of Shinto, the Way of the Gods. In both China and Japan, Buddhism took root and flourished after it had migrated from its birthplace in India.

Four great religions, therefore, remain—Hindūism, Buddhism, Christianity, Islām—and all these arose in Asia. Out of these arose four distinctive types of culture, and during the ages that have elapsed since the distant Vedic era, the spirit of Asia has endeavoured through interchange to make what was one in origin approach towards unity in expression. Hindūism remained the fixed point, with its tendency to assimilate all to itself. Buddhism, Christianity and Islām moved outwards, seeking to give themselves to all, carrying with them their accumulated treasures of literature, science and art. Let us follow some of the main threads in the weaving of the vast web of Asian culture.

As far back as the fifth century B.C., traders from China reached India through Burma and Assam, and opened the path by which Indian ideas of self-discipline by yoga practice reached China and influenced the cult of Taoism which was then defining itself.

In the year 139 B.C., during the Han dynasty, a Chinese envoy went across Central Asia to the River Oxus and there found goods for sale which he recognised as products of his own State. He found on enquiry that they came from India. This matter of trade with Western India was deemed of sufficient importance to be reported to the Emperor of China; but there was another thing which in the light of the future was of still greater importance, which was mentioned to the Emperor: that was—an Indian religion known as Buddhism. This report was made in 126 B.C. Half a century later, Buddhism was introduced officially into China by the Emperor Ming Ti, as the outcome of a dream which he followed up with a deputation to India. The deputation returned with two Buddhist priests who brought Samskr̥t books and sacred pictures. A temple was built, and it and the imperial palace were decorated with copies of the pictures. Thus began the Buddhist influence in Chinese art which ultimately mastered it, and has characterised it to the present day.

For some time the trade route across Asia was closed by the Parthian (Persian) wars, but when it was reopened there went into China by it a number of Buddhist monks. These monks went from Persia and Eastern Turkestan, from which fact we learn that Indian cultural influence had passed across the mountains in Western Asia over the ancient trade routes that had carried the wares of China to the region of the Oxus.

Between the middle of the third century A.D. and the end of the sixth, China was ruled by Tartar dynasties who made Buddhism the official religion of China, and in the wake

of their expansion westward carried the cultural influence of Buddhism as far as Russia.

During the Tang dynasty (A.D. 618—907), when the Chinese Empire was consolidated, and Buddhism, which had been dethroned in India, made its home in China, there was much cultural change between the two countries. Refugee priests and artists from India found sanctuary in China. Three thousand Indian monks and ten thousand Indian families lived at one time in the Chinese capital, Lo Yang. These immigrants brought with them the perfect art-tradition of Ajanta and Ellora. They also gave a phonetic value to the Chinese characters for writing, and out of this innovation arose subsequently the Japanese syllabary which is at present in use. At the same time bands of Chinese pilgrims found their way to the holy places of Buddhism in India, collected mementoes and writings, and put on record the early geography of India.

The Tang dynasty was broken up by feudal powers in five phases. Three of these powers were Turkish, and make another link between the culture of Eastern and Western Asia. After half a century of turmoil and change, the Sung dynasty (A.D. 960—1280) reunited China. Peace reigned, and the cultural elements that had been gathered up in the previous thousand years began the process of give and take that has been the feature of religious interpretation and philosophical discussion in Asian hands. Confucianism, the traditional socialistic philosophy of the northern Chinese Tartars, was broadened. It took in elements from the Taoism of the South which had been influenced by Indian ideas. It gave out, through contact with the Arabs, the determinist idea that Islām afterwards systematised. Thus the cultural threads were woven. In the controversies during the Sung period between the socialistic philosophy of Confucius and the individualistic philosophy of Taoism, the rivalry, though it had economic implications, was maintained at the level of the

intellect. The Asian idea of human unity rooted in the Spirit, with its practical application in a human comradeship that existed in the nature of things and was not contingent on adherence to any creed, had been epitomised out of the floating traditions of the people of Northern China five hundred years before Christ. It had exerted its influence for fifteen hundred years, and had infused through the whole Chinese body politic the idea of communal service. Europe was astonished in 1912 at what it regarded as the most backward of nations suddenly taking up the most advanced of political systems when it became a republic; but China had been a republic in all but name for a thousand years, a republic of mutual service and democratic spirit in the mass of the people.

While Confucianism and Taoism were rivals in philosophical statement, they were mutual encouragers of the arts. Confucianism saw in the arts a short way to the living of an artistic life, a life compounded of social harmony and beauty. Music, no less than men, acted as conciliatory ambassadors between groups of persons who had matters of difference between them. Poetry was made a happy link between political parties. Painting aided right personal conduct. Taoism laid stress on the arts as means to spiritual illumination; and out of Taoism, with its tincture of Indian Buddhism, arose later some of the distinctive classical art-forms in Japan.

At the close of the thirteenth century the Mongolians overthrew the Sung dynasty, and scattered to the winds of Asia the fruits of a millennium's cultural evolution. But you cannot scatter fruits without scattering the seeds that they contain, and we learn that, about 1256, a hundred Chinese artificers with their families were taken by one of the Mongol chiefs to Persia to prosecute their appreciated craft. In exchange for them some elements in Western Asiatic art found their way to China, and showed themselves in Arabic scrolls on early Chinese painted porcelain.

So much for the weaving of one aspect of Asian culture into the national fabric of another Asian people through the culture-bearing medium of the Indian religion of Buddhism. Let us look briefly at the interweaving process in the arts themselves. We have seen that the influence of India on Chinese art began in the first century B.C. with the official carrying of Buddhism to China. Chinese palaces were then transformed by enthusiastic rulers into Buddhist temples, and temples and palaces were decorated after the Indian manner according to the paintings and images carried from India by the first Buddhist missionaries to China. Afterwards began the process of variation that is the delight of the student of cultural migration. The original canopy or umbrella of early Buddhist ceremonial, multiplied to indicate rank, passed through the stone *stūpa* of Buddhist architecture into the wooden pagoda of China and later of Japan. Buddhist legend found its way into wall-carvings in stone. Large figures of the Buddha and the Bodhisattva were set up. As time went on, and the re-absorption of Buddhism into Hindūism in India set free the art-genius of Hindūism (while Hindūism as a religion remained at home) representations of ideas not originally in Buddhist art made their appearance—the *garuda* (bird), the seven-headed *nāga*, the four Mahārājas, Dhṛtarāshtra, and other figures. Thus Hindū art joined hands with Buddhist art in China. But it did not stop there. It influenced the old Chinese cult of Taoism to such an extent that Taoist temples were copied from Buddhist temples, and their interior decorations made after the Buddhist manner. The Indian style was transformed into the Chinese. Even the later distinctive Muhammadan style in architecture is masked by an exterior in the Chinese style.

In other arts and crafts there are the tokens of cultural exchange between India and China, but a detailed reference to them would overweight our study.

We have to hark back to the middle of the fourth century A.D. in order to take up another of the main threads in the web of Asian culture. The Tartar dynasty was then in the seat of Chinese sovereignty. It had adopted Buddhism as the official religion. It carried its influence as far west as Russia, where still there are half a million Buddhists, and it was the channel for the passage of Buddhist culture into Korea, from whence it went over to Japan.

In the year A.D. 369, Korea was divided into three kingdoms—Koguryu in the north of the peninsula, Pakche in the south-west, and Silla in the south-east. From the king of one of the Chinese border kingdoms a message was sent to the king of Koguryu by a Buddhist priest (a Tibetan), recommending the new religion, and sending texts and images. The king of Koguryu accepted the religion, and appointed the priest tutor to the crown prince. The result was a stimulus to education and artistic crafts. The kingdom became such a centre of enlightenment that its neighbour kingdom of Pakche, in the year 384, asked the Emperor of China to send them a priest. This was done, the priest being an Indian of great learning and repute, Marananda. A century and a half later the king Pakche recommended the Buddhist religion to the Emperor of Japan, with wide-reaching results.

Silla, the third Korean kingdom, received Buddhism about the year 424. The missionary priest, a Dravidian Indian, lived in a cave, and at his request through the king, artists were sent for, to decorate the walls of his rock temple. These decorations remain to-day. Thus religion and art maintained their traditional Asian comradeship. But they were not alone. Science studied the starry heavens thirteen hundred years ago, from perhaps the oldest observatory still standing on earth. Wisdom and scholarship, poetry, skill in essay-writing and in caligraphy, received the highest recognition. Commerce linked the eastern peninsula of Korea with the western

peninsula of Arabia. So powerful an influence did the kingdom of Silla generate, that before its decline at the beginning of the tenth century, it ruled all Korea. It was during this era, about the year 1218, that the complete Buddhist scriptures were printed from wooden blocks, two centuries before the year in which European history would have us believe that printing was discovered in Germany.

During the succeeding dynasty of Koryu, which lasted until the end of the fourteenth century, and the dynasty of Yi, which was terminated by the Japanese annexation of Korea in 1910, the externals of Buddhist religion and art suffered degeneration; and in 1472 Buddhism was abolished, its place being taken to a considerable extent by a Western Asian religion—Christianity with a non-Asian interpretation. To-day there are signs of a Buddhist revival; and those who have observed the spirit of religious toleration which rises naturally out of the fundamental Asiatic conception of the Universal in all things, are not surprised to learn that the editor (1917) of a magazine for the revival of Buddhism in Korea was a son of an elder of the Presbyterian Church, and that the Protestant father had his Buddhist son educated in Roman Catholic schools. In a similar spirit the two sects of Korean Buddhism have worshipped together in friendly recognition of a difference of method but not of purpose; and the same spirit in the art of Asia placed variants of Brahmā and Indra as guardians of the entrance to the shrine of the Buddha.

James H. Cousins

(To be concluded)

CONSCIOUSNESS AND ACTIVITY

By S. V. R.

I WISH to present in this paper a view of the relation of consciousness to activity and the relation of both to religion. I regard consciousness and activity as reflections of each other in the boundary of the human soul. It is possible to regard either as the reality and the other as its reflection, and according as we take one or the other as the reality we build up different systems of philosophy and religion.

2. The simplest form of consciousness is the sense-consciousness, and the simplest form of activity is the sense-activity. Sense-life—the inner life is consciousness and the outer life is activity—is the dividing region between higher forms of consciousness and higher forms of activity. The common boundary of sense-consciousness and of sense-activity is what may be called the boundary of the human soul, for when you pass from consciousness to activity you pass from within the soul without. The sense-life of a man is like the point where two straight lines or two areas or two volumes meet.

3. Desire is the next higher development of consciousness. You have the simple desires of a man for himself and his desires as part of an organic group of human beings—a family, a State, or the whole group of humanity. His desires as an individual man, whole in himself, lead to his economic activities. His desires as a member of an organic group of human beings, which is, however, smaller than the whole of humanity, give rise to his political activity. We trace in political science the development of a fully developed State

from the family group. His desires as a member of the human group lead to his ethical activities. Thus the consciousness which is desire leads to the purely economic, the political and the ethical activity.

In this region of activity we deal with the good and the evil—what is good or evil for the man as an individual, as a citizen and as a human being. The reflection of good and evil activities is the consciousness of right and wrong, and *vice versa*.

4. The consciousness of beauty is the next development. The corresponding activity is the artistic activity.

Next comes the consciousness of reason, which corresponds to the activity of truth in the outer world.

In both these cases man is regarded as an element of the world of matter. *Æsthetics* deals with the inner adjustment of this world of matter. Science deals with the outer adjustment of the matter—the world in relation to Space and Time. The material body of man is the intermediary between these forms of consciousness and activity—*æsthetic* and scientific. We have science divided into physical science and biological science. It deals with matter and such manifestations of life as have matter for basis.

5. We have next the consciousness of intuition. The corresponding activity is the activity in Space and Time. This is the consciousness from which Euclidean geometry and the theory of numbers are derived. When geometry deals with non-homogeneous space (*i.e.*, when it is non-Euclidean), geometry deals with matter and becomes a science.

Beyond the intuitional consciousness is the cosmic consciousness, which finds its reflection in activity as a member of a Cosmos built of life, matter, Space and Time—this Cosmos functioning as an organism in a more complex world. Cosmic philosophy deals with cosmic truth—the law of cosmic activity.

6. The religious consciousness is the highest consciousness which man, at any stage in his development, can conceive of. Godliness is an infinite consciousness and an infinite corresponding activity. Infinity is a relative term.

7. Starting from the sense-life of a human being, it is possible to study him either from the inside or from the outside. The more transparent is the boundary of his soul, the greater the correspondence between his inner life and outer life.

8. Civilisation is a process of progressive individualisation. It is the development of man into a higher and yet higher organism. It leads him from sense-activity through the economic, political, ethical, æsthetic, scientific, mathematical and philosophic activities to the highest form of life—the religious life. Civilisation is thus the outer process of man realising godliness. It is the religion of work—good, beautiful, true and righteous. The test of civilisation is thus the growing of man into goodness, beauty, truth and righteousness. The growth of civilisation implies successively the brotherhood of citizens, the brotherhood of man, the brotherhood of all matter, the brotherhood of all the Cosmos.

Europe has been attempting to develop godliness through civilisation, through the development of man into a higher and higher organism. Christianity, which teaches the doctrine of love of man for man, is thus a force which is in the direction of Europe's development. Christianity, however, deals with the highest development of man as man, *viz.*, with his development as a member of the organic group of humanity, but does not deal with his development into an element of the organic group of the material world or of something higher. Science and philosophy, which deal with entities larger than humanity, are thus out of touch with Christianity. But there is no antagonism between them and Christianity. What is needed for Christianity is its development to suit the modern advance of the life of Christian nations. It has to be developed

so as to consist, not merely of well-defined ethical truth with the more vague truth of the world beyond humanity, but so as to consist of well-defined ethical truth, plus well-defined scientific truth, plus well-defined mathematical and philosophic truth, in addition to the more vague truth of the world beyond life, matter, Space and Time. That is to say, Christianity has to recognise the life of matter and perform a further analysis of Spirit into Space and Time and Spirit beyond. The love that Christ taught towards men has to be expanded into a love towards all the universe. All love is understanding. It is not enough to deal only with humanity, as Christianity did two thousand years ago. It need hardly be noted that Europe has only imperfectly realised even the restricted religious consciousness which Christ taught. Christians have as a whole hardly yet realised the universal brotherhood of man.

9. It is also possible to develop godliness through the development of the inner life—consciousness. That is what Buddhism does. As Space may be regarded as developing from a point into an element of a line, thence into an element of an area and an element of a volume (and higher still, so far as it may be possible), so, too, the sense-consciousness of a man is like the point which, by successive additions and consolidations, becomes the desire-consciousness and thence higher forms of consciousness. Just as we take an element of a straight line as the element from which we can build up areas and volumes, so, too, desires are the elements whereby you can build up higher forms of consciousness. Thus the consciousness of family love, of patriotism and of philanthropy are developments of desires—not the annihilation of desires. As man develops into a member of a family, a citizen, a member of an organic group of humanity, so, too, his desires develop successively into various forms of consolidated desires. The development of the ethical consciousness, which is the

highest form of human consciousness, when humanity is considered as a whole by itself and not also as a part of something greater, is the disciplined development of desire. It is as untrue to consider that man gains more by selfishness than by family love, patriotism or philanthropy, as it is to consider that a man in developing his ethical nature kills his desires which are his elemental self. In building areas and volumes we do not annihilate straight lines, but on the contrary provide an infinity of them. Only we do not allow them to scatter themselves as they list, but form them into an organic group. So, too, ethical consciousness is made up of an infinity of desires consolidated into an organic group. It seems to me that the mistake of Buddhism has been to insist on the annihilation of desire. The instincts of man rebel against such a misconstrued truth. Thus Buddhism is in need of a more understanding development of consciousness, together with an emphasis on the development of activity which it has lacked.

10. Hindūism, however, as a whole, seems to me a more comprehensive attempt at attaining godliness than either Christianity or Buddhism. As in the case of the former, Hindūism preaches the doctrine of attaining godliness by means of works—good, beautiful, true and righteous. Witness the enormous development of Hindū civilisation in ancient times—the development of economics, politics and ethics; the development of art, the development of science and the development of spiritual life. As in the case of Buddhism, Hindūism also preaches the doctrine of the development of consciousness as a means of realising God. The Advaitic philosophy, which reached the position that Ātman is Brahman, passed from the lowest type of consciousness to the very highest that man can conceive. The Hindūs indeed, in the best days of Hindūism, made the most comprehensive attempt to attain godliness both within man and outside him.

11. It seems to me that the apparent victory of Hindūism over Buddhism cost its very soul. The soul of Hindūism was its balance between the inner and the outer life—between consciousness and activity. Hindūism became a one-sided religion like Buddhism, when it accepted the philosophy of the latter. The salvation of the Hindū, Christian and Buddhist world can be attained only by the rejuvenation of Hindūism into the sum of a richer Christianity and a richer Buddhism. Unequal development of consciousness and activity indicates a want of balance in the life of the man. It shows that the soul of the man is tarnished.

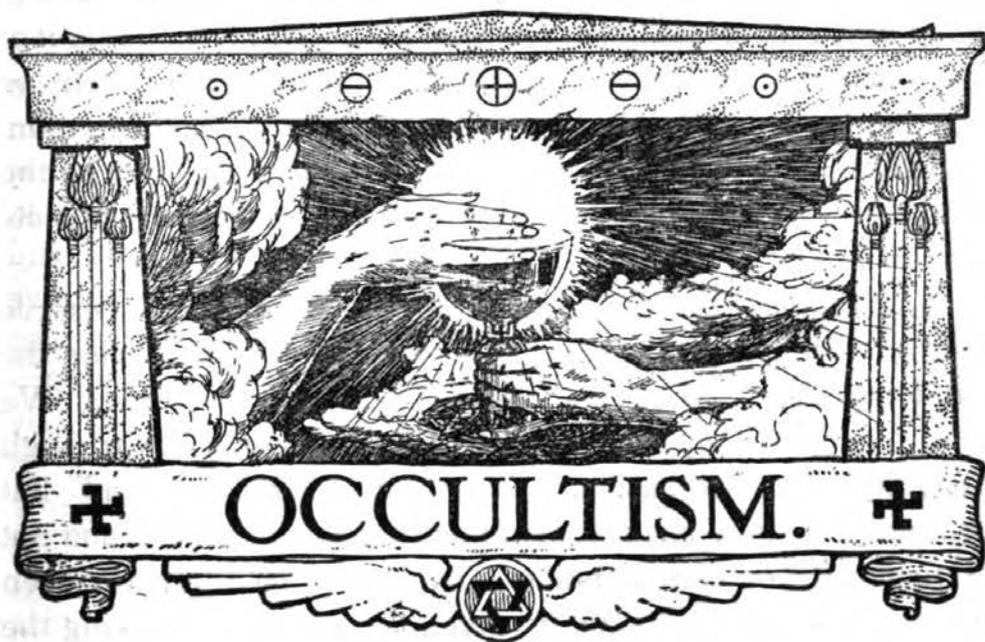
The Immanence of God and His Transcendence, the objectivity of the Universe and its subjectivity, the building up of the Universe by motion and by mass—these are all reflections of each other. If man wishes to progress towards God, let him develop progressively, and in an equal measure, both consciousness and activity. Godliness is infinite consciousness and infinite activity.

12. I have so far not referred to the fourth great religion of the world—Muhammadanism. Its central position is the acceptance of life as the will of God. If godliness is the infinite development of consciousness and activity, infinity may be reached either through the infinitely great or the infinitely small. As the group of Hindūism, Buddhism and Christianity deal with the infinitely great development of consciousness or activity or both, so Muhammadanism leads to godliness through the infinitely small development of consciousness and activity. This does not, however, mean that Muhammadans lack either consciousness or activity. What they do is to regard consciousness and activity not as emanating from man into God but as descending into man from God. The process is the same. The difference is in the direction of outlook. There is, however, a greater danger in the human being in Muhammadanism falling into inactivity and passivity,

through the obstruction of clear communion between him and God, than in the case of the other religions, where consciousness and activity proceed from man, and therefore at the worst proceed at least to a certain length, if not much of the way, to God. In both, of course, the tarnishing of the human soul leads to the obstruction of the communion between man and God. Muhammadanism, the youngest of the four great religions, is thus a complement of the other three in its outlook.

The often feverish development of consciousness and activity requires for its balance the coolness of a passive reception to the will of God. There is That which is higher than God—the Supreme Brahman, who sits ever and everywhere, undisturbed by joy or sorrow, by good or evil, by beauty or ugliness, by truth or falsehood, by righteousness or wickedness, by all that is and all that is not. Let man grow into God; but, even as he becomes God, let him be the child of Brahman, fostered in His Love and His Wisdom. Even as an infinite plane area is boundless and yet is bounded in relation to any part of it—small or great—so Brahman, the boundless, the unqualified, is bounded and qualified in relation to a part, be it the smallest atom or the veriest God. Muhammadanism emphasises the counterpoise to godliness. Even as there should be balance between the inner and the outer life of man—between consciousness and activity—so, too, there should be balance between the inner and the outer life of God—between godliness and that which is beyond. The salvation of the world lies in the rejuvenation of Hindūism into the sum of a richer Buddhism, a richer Christianity and a richer Muhammadanism. It is in India alone, the home of Hindūism, that such a synthesis can be attained, and I look forward to a future India which, having worked out such a synthesis, will not merely try to attain a richer godliness than it has attained in the past, but try to realise the Brahman Himself more vividly than it has done in the past.

S. V. R.



INITIATION AND THE SOLAR SYSTEM

By ALICE EVANS

INTRODUCTORY REMARKS

BEFORE entering upon the subject-matter of this article, I want to make certain statements that seem to me essential for the judicious study and comprehension of the ideas submitted in this and future articles. These statements are as follows :

(1) The following articles are written in an affirmative, dogmatic style *solely* for the sake of clarity. They are not couched in dogmatic terms because every assertion made is capable of demonstration, or because through investigation and long research their accuracy has been proved. The study of

the Law of Correspondences leads to certain conclusions, deductions and correlations in the mind of the student, which are here put forth in textbook style to facilitate apprehension. They are fundamentally suggestions, put forward by one student for other students, and depend for their corroboration or rejection upon the intuition of the reader. That intuition, coupled with a wise use of the reasoning faculty, must be the bar before which all presentation of truth in its many aspects and garbs must stand.

All that is asked of the reader is his willingness to reserve opinion until the case is stated. In these days of shattering the old form and building the new, adaptability is needed. We must avert the danger of crystallisation and contraction through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material nor of foundation. The latter have always been true. To each generation is given the part of conserving the essential factors of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon those foundations a structure that will meet the needs of the inner evolving life.

(2) The ideas that are elaborated here had their origin in the recognition of certain facts that are found stated in our literature, or commonly believed by Theosophists. These facts are three in number and are as follows :

(a) In the creation of the sun and the seven sacred planets composing our solar system, our Logos employed matter that was already impregnated with particular qualities.

Mrs. Besant, in her book, *Avatāras* (which some of us think the most valuable of all her writings, because one of the most suggestive), makes the statement that our solar system is "buildd out of matter already existing, out of matter already gifted with certain properties . . ." (page 48). This matter therefore, we deduce, held latent certain faculties that were forced to demonstrate in a peculiar way, under the law of karma, as all else in the universe.

(b) The synthetic Ray for our solar system is the great Love or Wisdom Ray, the indigo Ray. This Ray (which is numerically counted as the second Ray when the seven Rays are enumerated in order) is the blending Ray. It is the one which will, at the end of the greater manvantāra, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logoic Life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love" and in that God of Love we "live and move and have our being" till the end of æonian manifestation.

(c) The seven planes of Logoic manifestation, or the seven major planes of our system in the terms of Theosophical literature, are but the seven sub-planes of the lowest cosmic plane. The seven Rays of which we hear so much, and which hold so much of interest and of mystery, are likewise but the seven sub-Rays of one cosmic Ray. Our twelve Creative Hierarchies are themselves but subsidiary branches of one Cosmic Hierarchy. We form but one chord in the cosmic symphony. When that sevenfold cosmic chord, of which we form so humble a part, reverberates in its perfection, then, and only then, will come comprehension of the words in the *Book of Job*: "The morning stars sang together." Dissonance yet sounds forth, and discord arises from many systems. But in the progression of the æons an ordered harmony will

eventuate, and the day will dawn when (if we dare speak of eternities in the terms of time) the sound of the perfected universe will resound to the uttermost bounds of the furthest constellation. Then will be known the mystery of "the marriage song of the Heavens".

(3) The reader is begged to remember certain things :

(a) Due to the extreme complexity of the matter it is an utter impossibility for us to do more than get a general idea of the scheme ; hence the futility of dogmatism. We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness—a whole that the highest Chohan is but beginning to realise. When we recognise the fact that the average man is as yet only fully conscious on the physical plane (as we know it in its Fourth Round development), nearly conscious on the astral plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact that to be *conscious on* a plane and to *have control on* that plane are two very different conditions, it becomes apparent how remote is the possibility of our approximating to more than the general trend of the cosmic scheme.

We must recognise also that danger lies in dogma and in the hidebound facts of textbooks, and that safety lies in flexibility of judgment and in a shifting angle of vision. A fact, for instance, looked at from the standpoint of humanity (and I use the word "fact" in the scientific sense, as that which has been demonstrated past all doubt and question), may not be a fact from the standpoint of a Master. To Him it may be but part of a greater fact, only a fraction of the whole. Since His vision is fourth and fifth-dimensional, His realisation of the place of time in eternity must be more accurate than ours. He sees things from above downwards, and as one to whom time is not.

(b) An inexplicable principle of mutation exists in the Mind of the Logos, and governs all His actions. We see but the ever-changing forms, and catch glimpses of the steadily evolving life within those forms, but as yet have no clue to the principle which works through the shifting kaleidoscope of solar systems, rays, hierarchies, planes, schemes, rounds, races and sub-races. They interweave, interlock and interpenetrate each other, and utter bewilderment is ours as the wonderful pattern they form unfolds before us. We know that somewhere in that scheme we, the human hierarchy, have our place. All, therefore, that we can do is to seize upon any data that seem to affect our own welfare, and to concern our own evolution, and from the study of the human being in the three worlds seek to understand somewhat the macrocosm. We know not how the One can become the Three, the Three become the Seven, and so proceed to inconceivable differentiation. To human vision this interweaving of the system forms an unimaginable complexity, the key of which seems not to be forthcoming. Seen from the angle of vision of a Master, we know that all proceeds in ordered sequence. Seen from the angle of Logoc vision, the whole will move in harmonious unison, producing a form geometrically accurate. Browning had hold of a part of this truth when he wrote :

All's change, but permanence as well . . .

and continued :

Truth inside, and outside, truth also ; and between
Each, falsehood that is change, as truth is permanence.
Truth successively takes shape, one grade above
Its last presentment . . .

(c) We must remember also that beyond a certain point it is not safe or wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace

of too little. With knowledge comes responsibility and power—two things for which the race is not yet ready. Therefore all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need, must grow the capacity for discreet reservation and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation.

(d) We must resign ourselves to the fact that the only way in which we can find the clue to the mystery of the Rays, Systems, Hierarchies, etc., lies in the study of the Law of Correspondences. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that finds its way through the darkness of the surrounding ignorance. H. P. B. has told us so, but as yet very little has been done by students to avail themselves of that clue. In the study of this law we need to remember that the correspondence lies in essential essence and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray, for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The moment he attempts to reduce to chart form and to tabulate *in detail*, he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.

Nevertheless, in the scientific study of this law of analogy will come a gradual growth of knowledge, and in the slow

accumulation of facts will gradually be built up an ever-expanding form, that will embody much of the truth. The student will then awake to the realisation that after all the study and toil he has at least a wide general conception of the Logoic thought-form into which he can fit the details as he acquires them through many incarnations. This brings me to the last point I wish to make before entering upon my subject proper. This is that :

(e) The development of the human monad is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the personality, lower self or body, to that polarised in the Higher Self, Ego, or Soul, thence to a polarisation in the Monad or Spirit, till the consciousness eventually is Logoic. As the human monad develops, the faculty of awareness extends first beyond the circumscribing walls that confine it within the lower kingdoms of Nature (the vegetable, animal, and mineral) to the three worlds of the evolving personality, then to the planet whereon he plays his part, to the system wherein that planet revolves, till it finally escapes from the solar system itself and becomes universal.

INITIATION

Some Definitions.—When we speak of initiation, of wisdom, of knowledge, of the probationary path, what do we mean? We use words so glibly, without due consideration of the meaning involved. Take, for instance, the word first mentioned. Many are the definitions and many are the explanations to be found as to its scope, the preparatory steps, the work to be done between initiations, and its results and effects. One thing before all else is apparent to the most superficial student,

and that is, that the magnitude of the subject is such that in order to deal with it adequately one should be able to write from the viewpoint of an initiate; when this is not the case, anything that is said may be reasonable, logical, interesting or suggestive, but not conclusive.

The word "initiation" comes from two Latin words—*in* = into, and *ire* = to go. It means, therefore, "the making of a beginning," or the entrance into something; when used by Theosophists it posits an entrance into the spiritual life or into a fresh stage in that life. It is the first step, and the consecutive steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the super-human. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the Spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present five-fold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

It might be of benefit to us also if we studied first the difference or the connection between *Knowledge, Understanding, and Wisdom*. Though in ordinary parlance they are frequently interchanged, as used by Theosophists they mean dissimilar things.

Knowledge is the product of the Hall of Learning. It might be termed the sum total of human discovery and experience, that which can be cognised by the five senses, and be correlated, diagnosed and defined by the use of the human intellect. It is that about which we feel mental certitude, or

that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the *form* side of things. Therefore it concerns the material side of evolution, the matter in the solar system, in the planet, in the three worlds of human evolution, and in the bodies of man.

Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the Spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life-side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the Mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the Kingdom of God within, and the apprehension of the Kingdom of God without, in the solar system. Perhaps it might be expressed as the gradual blending of the paths of the mystic and the occultist—the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the Science of the Spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?

The understanding, to my mind, might be defined as the faculty of the Thinker in Time to appropriate knowledge as

the foundation for wisdom, that enables him to adapt the things of form to the life of the Spirit, and take the flashes that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way: Wisdom concerns the one self, knowledge deals with the not-self, whilst the understanding is the point of view of the ego, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the Higher Self, or Ego, strives to dominate that form, till gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later, the ego controls more and more, till in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

The Aim of Initiation.—(a) Each initiation, therefore, marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the Self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the Honours Class in the Masters' school, and its attainment is within the reach of those souls whose karma permits and whose efforts suffice to fulfil the aim.

(b) Initiation leads to the Mount whence vision can be had—a vision of the Eternal Now, wherein past, present and future exist as one; a vision of the pageant of the races with

the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system—*deva*, human, animal, vegetable, mineral and elemental—and through which the pulsating life can be clearly seen beating in rhythm regular; a vision of the Logocic thought-form on the archetypal plane; a vision that grows from initiation to initiation till it embraces all the solar system.

(*c*) Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the Feet of the Lord of the World, to the Feet of his Father in Heaven, to the Feet of the Threefold Logos.

(*d*) Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from state of consciousness to state of consciousness. As each state is entered, the horizon enlarges, the vista is prolonged, and the comprehension includes more and more, until the expansion reaches a point where the Self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient scripture.

(*e*) Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it *does* entail the inner comprehension that sees the value underlying the

form, and recognises the purpose pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions affects an hourly, weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself, and not of some occult teacher performing an occult rite—leads to what one might term a *crisis*.

At this crisis, which necessitates the aid of a **guru**, a definite act of initiation is performed, which (acting on a definite centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

(*f*) This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things :

(i) An expansion of consciousness that admits the personality into the wisdom attained by the ego, and in the higher initiations into the consciousness of the monad.

(ii) A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares temporarily in the great plan of evolution.

After initiation the work to be done consists largely in making that expansion of consciousness part of the equipment in practical use by the personality, and in mastering that portion of the Path that has to be traversed.

The Place and Effect of Initiation.—The ceremony of initiation takes place on different planes, according to the initiation. The first two initiations occur on the astral plane, and are undergone in that body. The third initiation

takes place on the second sub-plane of the mental plane or the sub-atomic, whilst the fourth is staged on the atomic sub-plane, and the fifth on buddhic levels. We must remember that at the fourth initiation even the causal body is sacrificed, and the initiate stands bereft of all that could hold him to the three worlds.

Again, the four initiations, prior to that of the Adept, mark respectively the attainment of certain proportions of atomic matter in the bodies. For instance: at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third initiation three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the adept lets the lower vehicles go, and stands in His buddhic sheath. He creates thence His body of manifestation.

Each initiation gives more control on the Rays, if I may so express it, though this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the Adept stands Master in the three worlds, He controls more or less (according to His line of development) the five Rays that are specially manifesting at the time He takes the *asekha* initiation. At the sixth initiation, if He takes the higher degrees, He gains power on another Ray, and at the seventh initiation He wields power on all the Rays, having taken the Bodhisattva initiation, that brings the synthetic Ray of the system under His control. We need to remember that initiation gives the initiate *power on the Rays* and not *power over the Rays*, for this marks a very definite difference. Every initiate has, of course, for his primary or monadic Ray one of the three major Rays, and the Ray of his monad is the one on which he at length gains power. The love Ray, or the synthetic Ray of the system, is the final one achieved.

Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical

incarnation, take their initiations elsewhere in the system. All are in the Logioic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or the solar system are but the preparatory initiations for admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in Masonry; and, in combining the Masonic method with what we are told of the steps on the Path of Holiness, we get an approximate picture. Let me enlarge somewhat:

The first four initiations of the solar system, which bring a man to the Arhat level, correspond to the four "Initiations of the Threshold," prior to the first cosmic initiation. The Fifth or Asekha Initiation, corresponds to the first initiation, that of "entered apprentice" in Masonry, and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second degree in Masonry, whilst the seventh initiation makes the Chohan a Master-Mason of the Brotherhood on Sirius.

A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.

Evolution—a process of at-one-ment.—A point that we need to grasp is that each successive initiation brings about a more complete unification of the personality and the ego, and on higher levels still, with the monad. The whole evolution of the human monad is a progressive at-one-ment. In the at-one-ment between the ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds, successive at-one-ments occur.

At-one-ment on all levels—astral, buddhic, monadic and logioic—consists in continuous functioning; in all cases it is

preceded by a burning through the medium of the inner fire and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the astral. When that web has been burned away by the inner fire, the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The buddhic corresponds to the astral, and the two higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the Arhaṭ Initiation leads to unity between the ego and the monad, expressing itself in the triad. It is the perfect at-one-ment.

The whole process, therefore, is for the purpose of making man consciously one :

1. With himself, and those in incarnation with him.
2. With his higher self, and thus with all selves.
3. With his monad, and thus with all monads.
4. With the Logos, the Three in One and the One in

Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious ego, with the consciousness of the Higher Self, at the third initiation, through the instrumentality of the Masters and of the Lord Maitreya, and through Their sacrifice in taking physical incarnation for the helping of the world.

Man unites with the monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.

Man becomes one with the Logos through the instrumentality of One we can know nothing about, a Master of the greater Brotherhood on Sirius.

In thinking of this matter of the attainment of the sons of men, we must recognise that as mankind completes one unification after another, the "Heavenly Men" on buddhic levels and on ātmic levels are completed, and in their turn go to the formation of the centres in the great "Heavenly Men" of the solar system. These seven Heavenly Men, in whose bodies each human monad and each deva finds his place, form the seven centres in the body of the Logos. He, in His turn, forms the Heart centre (for God is Love) of a still greater Entity. The consummation of all for this solar system will be when the Logos takes His fifth initiation. When all the sons of men attain the Asekha level, He achieves. This is a great mystery and incomprehensible to us. This much can be suggested: that He takes the fourth initiation in this fourth chain, and the fifth initiation in the fifth chain, having taken the third initiation in the moon chain.

Alice Evans

(To be concluded)

OCCULTISM IN RECONSTRUCTION

By B. P. WADIA

MANY are the associations and bodies of the learned and the energetic, in various spheres of life, associations and bodies which are strenuously endeavouring to contribute their share towards the reconstruction of the civilised world. Every one acknowledges that the civilisation of to-day is a debris of broken hopes, of shattered ideals, of calculations gone wrong, of plans proved failures. Equally is every one enquiring what is the way out of this chaos.

That the culture of materialism which inspired and guided our civilisation was bound to collapse, was well known to the student of occult history and the Sacred Science generally. H. P. B. clearly hinted at it; Mrs. Besant drew attention to the "changing world"; careful students of the ancient Purāṇas knew about it; readers of Destiny's pages in the heavens or on the earth's surface, as also the psychologist observing the fears and hopes and cogitations of human heart and head, were aware of the transformation that must take place. The Law of Karma demanded adjustment through an upheaval, and we are in the midst of one.

For us of the Theosophical Society certain questions suggest themselves in reference to the present world crisis. Is it possible that we could have in any way altered by our activities the course of events in the world which brought on the war? To put the question in another form—is it possible

that the Great Ones, with Their intimate knowledge of the evolutionary scheme and of the Law of Cycles, were unable to impress Their Society sufficiently for the purposes of averting the war? A study of Their views, as put forward by H. P. B., indicates that a catastrophe of some kind was due ; even They could not have saved Europe from the upheaval which was its kârmic due. But it appears to me that it could have been possible, if our Theosophical knowledge had influenced the mind of Europe to a greater extent, so as to change its heart-impulses, that we might have to some extent made the task of destruction more humane and less barbarous. We certainly could have, at the end of the catastrophe, produced an atmosphere less dogmatic and less materialistic.

Of course, it is always easy to criticise after the event and say " we could have done better ". As a matter of fact it is always possible, under all circumstances, to have done better ! But what I want to suggest can perhaps more fittingly be illustrated than argued. Take one of our fundamentals—the principle the Society firmly holds, as emerging from its very first Object—the brotherhood of religions. I am one of those who believe that we of the Theosophical Society have so far not made sufficient efforts to give expression to that principle in a practical way. Mrs. Besant, in this as in other lines of Theosophical exposition, has done her share ; as one of our best exponents and teachers she has done more than anyone else to preach, in diverse ways, the unity of all Faiths. That religion ought to be used to make peace instead of war, is a truth that Theosophy has established in a very substantial manner. But when we come to look at the practical manifestation of that Theosophical fundamental in the international world—well, it does not exist.

Our Society is one of a very few international bodies, and has its Sections and Lodges in every civilised country of the globe. But we do not seem to have endeavoured to co-ordinate

our work and unite our workers in a close international relationship. We ought to have been able to produce a body of people in the international world whose intellectual and spiritual kinship would have been a force sufficient to affect the course of the crisis and the *modus operandi* of the upheaval. Even to-day such a body has not emerged into being. Though we are international in character, we are isolated in membership.

Function depends on organisation, especially in this day and generation. I am not forgetting that organisation is often burdensome and stifles proper function; but believing as we do in the ideal of unity, in thought as in action, we ought to strive to unite in a way which will make the true Theosophical function not only possible but certain. What we have failed to create, and what is needed in the world to-day, is a more tightly knitted intellectual internationalism—intellectual because of the race to which we belong, but rooted in spirituality and idealism because we of the T.S. are the advance guard of that race.

The reader may well exclaim: "Why?" It sounds as if I want a Society within the Theosophical Society, and it might be objected that that is superfluous.

What I am advocating is nothing of the kind. I advocate neither a League nor a Church, nor any sub-organisation with rules and by-laws. But I feel that our international Society is not welded together. Just as the Lodges of our Society are knitted well together in Sections, so also our Sections should be bound in some tie of fellowship for the betterment of our members and for the service of the world. If we had had a Theosophical internationalism with a profound and real expression, it is likely that it would have served the very laudable purpose of indicating to those who work for political internationalism how to live in peace and harmony, and thereby a few at least of the very

cruel and inhumane aspects of the European upheaval would have been modified.

But what of the present and the future? What should be our attitude to the present situation? What can we contribute towards the reconstruction of the world?

Our special gift to humanity ought to be the same as that which is the special gift from the Masters to us of the T.S. H.P.B. said that Occultism was the study of the Divine Mind in Nature. The Divine Mind is at work at this hour, and the nature thereof, forming part of the Plan of Human Evolution unveiled for us in *The Secret Doctrine*, can be understood by students. As an organisation we are not yet sufficiently welded together intellectually and spiritually to focus our knowledge by a practical method and radiate it out for the benefit of seekers and enquirers among the advanced reconstructionists. Therefore, as individuals or groups of individuals, we must make an effort to render such help as we are capable of giving.

Mrs. Besant has truly described the war as a War of Ideals. I am one of those who hold that the war is not over, and will not be over till unmistakable proofs emerge that one set of ideals has come out triumphant. As things are at present, it seems as if the ideals of materialism have triumphed; but that is so because we look at victorious countries, where much of the innate poisonous force has not been deprived of vehicles of manifestation as it has in defeated realms. From the Theosophical standpoint the war should be looked at in a somewhat different manner: not as between countries and nations, but between embodiments, human and institutional, of the forces of dark materialism on the one hand and of vitalising idealism on the other. Though a Peace Treaty has been signed, the War of Ideals continues in almost every country of the world. The forces of materialism are still foregathering, returning to their charge again and yet again. Signs, however, are not wanting that they will fail.

Now students of Theosophy in their respective countries can side with the Forces of Spirituality and Idealism. The instruments available and the channels open for these Forces are, alas! insufficient in quantity and not rich in quality. Ours the task to increase their number and enrich them by right constituents.

This brings me to the question of Theosophical activities and service. Ours is a special kind of work in the world—not the task of indirectly feeding the forces of materialism but the task of spiritualising world activities. What does that mean? One aspect of it has been treated, though barely, in my contribution to the October THEOSOPHIST; other phases, in reference to details of the problem, must be left over for the future. Here it is my desire to present one particular factor, which needs to be studied and brooded over by our members.

If Occultism is the study of the Divine Mind in Nature, and if Mahaṭ—that Divine Mind—is manifesting itself in the ever-unfolding Present and therefore at this hour, then it is possible to know of that manifested aspect and its salient features. The work of the student of the occult is to contact that manifestation of Divine Mind in the archetypal worlds, and to help its manifestation in the lower regions where human personalities live and move and have their being. There is, therefore, a twofold task before the student of the Esoteric Science: first, to undertake the yoga which will enable our minds to be the foci for the reflection of some aspect of Mahaṭ; and secondly, to co-operate with the workings of that Divine Mind by such efforts in the world of action as would hasten its expressions along many lines.

The present craving for Idealism in the world is a sure sign that the time has come to free the intellect from the bondage of that particular aspect of it which works by divisions and subdivisions and tends towards the glorification of matter—if not dense, then subtle—and to bring out that phase which

functions by co-ordinating processes and is more attentive to the underlying laws which tend towards unification of all knowledge. In other words, the present tendency of the world towards Idealism means that it wants to enthrone Philosophy in the highest place, which has hitherto been occupied by Science.

In this fifth race, mind is principally the instrument of all human endeavour and expression. In the region of the heart, as also of the labour of the muscle, mind is a dominant factor. We are now witnessing one layer of mind-unfoldment torn to shreds, and a world-peace will not emerge until, from within, the new impulse produces its vehicle of manifestation. Signs are already visible of the construction of the new instrument and its early activities. These reflect themselves in world-movements and world-ideas; if the former are neither strong nor numerous, it is due to the paucity of the latter, and that is so because adequate efforts are not made to contact the Ideas in the archetypal world. The Masters are engaged in the task of pushing these Ideas into manifestation and ultimately into actional forms in the physical world, and those who want to serve Them must participate in that work.

This, of course, demands a purifying of our own intellect and mind-processes. It requires the gaining of the faculty to use the inner layer of our own minds; it means that we have to cultivate the philosophic rather than the scientific mind. For this purpose H.P.B. ever and anon advised her pupils to pass beyond *antahkarana*. In her classification of mind lies a clue to our present intimate work; but nowadays we move chiefly round and round the grooves of kāmīc mind, let alone the scientific, and naturally, therefore, our many and varied activities do not succeed in establishing a philosophical basis. Our altruism in the main is instinctual and emotional—kāma-mānasic—but this does not mean that it is the reverse of good, for there are good instincts and emotions. These also are

wanted in the world; but the question is: Are we of the T.S. destined for that work? There are thousands in the world to-day with good instincts and good emotions, as is clearly evidenced by the wonderful altruism manifesting itself in every walk of life. It seems to me that ours ought to be a higher task—something that is superfine in service, something that is more profound in sacrifice. I have tried to indicate the nature of its source, and it conforms to the condition of the spiritual life, namely, that we have to strive to get that which we want to give.

What a glorious privilege the Great Ones gave us! Let us endeavour to grasp it and put in the necessary self-training towards that inner growth which will make us, very truly, channels of Their Power and Wisdom. If the world-process is not to fail as in the days of Atlantis, if in this War of Ideals the subtler powers of mind have to emerge triumphant over the grosser, then the advance guard of humanity, in its rôle of the pioneer, must make use of the new instrument which mankind as a whole will be able to use in a generation yet unborn. We of the T.S. have that special task, and a few at least among us ought fearlessly to take it up.

B. P. Wadia

RENDS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA¹

I

Time: 14,530 B.C. Place: Canada. Sex: Male.

THE shape of the Great Lakes at the time of this life was very different from what it is now, and the climate very much colder. The tribe into which Ursa was born as a boy was not an uncivilised one. Their houses were made of a sort of a double row of logs, filled in between with some kind of earthy substance, making thick, heavy walls. They lived by hunting, and when on their hunting expeditions they built temporary snow huts in which to live. These were somewhat like Esquimaux huts, with a close, muggy atmosphere within. In one of these may be seen a little brown baby, with little or no clothes on, and sprawling close to the fire. He is a rugged little fellow, and seems to be a person of importance in the tribe to which he belongs. He grows up a handsome, strong and keen-eyed young fellow, and a very good hunter. As the seasons change, the tribe change their hunting-grounds to the south and the west, coming somewhat into collision with other tribes who claim

¹ This series was transcribed in 1903. The clairvoyant investigation was made by Bishop Leadbeater, and an amanuensis took down in long hand his brief descriptions and comments. They have, however, not been revised by him.—C. J.

these spots of country as their own. This results in a good deal of fighting and means a hard life. Still, Ursa seems to enjoy it, and he takes great interest in the traditions of his people and the stories of their ancient heroes.

He was a very determined and rather unscrupulous young fellow. He married a daughter of one of the chiefs in his tribe; she was his own cousin Sirius. While he was fond of her in a way, he had an eye to the advantages gained through marriage with her, and was not quite nice about things. Through her, he obtained information about her father, the chief, which he afterwards used against him, in trying to supplant him.

She loved her husband devotedly, and all this was a very great grief in her life. Some children were born, and she was a very careful and devoted mother. Ursa, however, fell in love with a young woman, Gamma, and this fascination resulted in neglect of both wife and children. The loving wife tried to believe that it was only a temporary infatuation, and that he would come back to her. But he finally drove her away from the home, separating her from the children, whom he kept with himself. He took the new wife into the home, but Gamma did not look after the children as she should, and the first wife, Sirius, learning of it all, had a very bad time. She came to the house and begged to be allowed to see the children occasionally. But Gamma, seeing that Sirius still loved her husband, would not consent; and this state of affairs lasted for some years, the children becoming more and more alienated in this cruel way.

One day, while out hunting, Ursa met with a serious accident. He was badly and almost fatally injured by a bear. The new wife, a flighty and fickle thing, refused to nurse him or to have anything more to do with him. She took possession of all the valuables which she could find, such as furs, etc., and ran off with another and a younger man. It was some time

before Sirius heard of this condition of things, and when she did, she started out on a long journey through snow and ice to go and nurse him. She found him in a very dangerous state, the sadly neglected wounds and lack of food and care causing delirium and terrible suffering. She knew much of the herbs and potions of the time, and succeeded in nursing him back to life. But he was never quite the same afterwards. The shock of the accident and the subsequent neglect had quite broken him. Although he lived some years, he was never quite strong and well, and the accident was the ultimate cause of his death. His wife gave him the best of care during these years, and outlived him. He acknowledged the wrong he had done and tried to make it up to her, but of course things were not what they might have been. The children had for so long grown up away from her influence that they were not very happy, and owing to their father's weakness life was very hard for her.

II

Time: 13,600 B.C. Place: Poseidonis. Sex: Male

Ursa was born as the son of one of the chiefs of a tribe belonging to the second sub-race of the Fourth Race. He was a little brown thing, wearing a gold serpent twisted round his waist, and in the skin under it was tattooed in red the picture of the same serpent. This was the mark given to the first-born of the chief, and signified that he was the heir. The king or chief, Alastor, was a stern and severe father, who showed little affection for his children. The boy was an impetuous, wild creature and not over-scrupulous in his youthful life. In some of his entanglements, his mother, Cancer, a mild and submissive creature, contrived to shield him from his father by petty deceptions. But he fell in love, and became entangled, with his own sister Orion, who was exceedingly

beautiful, and this was discovered by the father. Although the morality of the times was not high, this was looked upon as a heinous crime, and the king ordered the execution of his daughter, and exiled his son.

The young man, however, contrived the escape of the girl, and they fled together to the woods at the borders of the country. He built a house, and there they lived a happy, free life, and two children were born to them, the eldest of whom, a son, Sirius, was tattooed with the red serpent. After a few years of this quiet life, Ursa tired of his wife and deserted her, leaving her alone in the wilds to support herself and her two children, Sirius and Vega, as best she might.

Ursa returned to his father, the king; and, like the prodigal son, was welcomed and forgiven. He did not, however, tell his father of the wife and the two children whom he had deserted, and very soon the King arranged a suitable marriage for him. He consented, though with some misgiving, to the arrangement, and the marriage took place. The second wife, Hesperia, was a good, ordinary sort of a person, but soon became discontented, as she felt that she had not all the love that might be expected from a husband, and that she did not receive as much attention as she perhaps naturally desired.

Children were born, and the eldest, a son, Pollux, was tattooed as being the heir to the kingdom. As time went on and Hesperia became more unhappy and discontented, and fell into the habit of what might be called nagging, Ursa grew to think more and more of the wife whom he really loved, and to regret his treatment of her. He also was not a little disturbed when he thought of the possibility of the discovery of his other son, through the tattooed serpent.

He arranged a hunting tournament, in which he and a party of friends went in the direction of the old home which he had made for his first wife. During the expedition, he managed to separate himself from his friends, and went to the spot where

he had lived with her. He found the little log cabin which he had built still standing, but the place was empty and deserted. He rejoined his followers in a very bad mood, giving vent to his feelings by ordering severe punishments and executions on small provocations.

His tribe or nation was subsidiary to the great Toltec Empire, which, as it grew more and more degraded, had demanded extortionate tributes from his people. As these demands became unbearable, they rebelled, and war followed. An army was sent to subdue them, and as the Toltecs were much better trained and equipped than those belonging to Ursa's kingdom, he knew that his men were unable to meet them in open field. He therefore resorted to clever tactics, decoying the enemy into narrow, dangerous places, where he had an advantage over them, and he succeeded in worsting them on several occasions when their numbers were greater than his own. He finally banked up a large flow of water, making a sort of reservoir at the top of a ravine; he then inveigled the enemy into this narrow valley, and letting out the water in a flood, succeeded in drowning all but a few of them.

After this great victory, there were joyful celebrations with bonfires, feasts, etc., at which his people gathered rejoicing, from all parts of the country. Among them was a fine-looking youth, and it was soon discovered, while bathing, that he had the red serpent tattooed round his waist. This news reached the ears of the king, Alastor, who called his son to him, and there was an angry scene. The result was that Ursa was compelled to issue orders for the execution of his son by his first marriage.

The son was cast into prison and closely guarded, but the father determined upon his rescue. The second wife, Hesperia, suspecting that he would attempt the escape of the son, resolved to thwart him. She constantly watched his every move. The prison was a curious labyrinth of stone walls or cells,

circle within circle, and every opening and passage from one to the next guarded by a soldier, with the son placed in the central cell of all. At night, the father, disguising himself, crept out, and bribed the outer and first guard, giving him a curious trinket, for which he disappeared. Thus Ursa entered the prison.

In the meantime his jealous wife discovered his absence, and stole along outside, watching for him. She found the first guard gone, and went into the prison. Ursa had gone on until he met the second guard. There was a furious struggle, and the guard was disposed of—choked to death. He went on until he came to the innermost cell and found his son, to whom he offered his freedom on condition that he would go away, never tell who he was, and never come back. The son replied: "No, I will not promise that. I promised my mother on her death-bed that I would come here and claim my kingdom, showing that I am the rightful heir." The father then implored him to go, under any conditions—but to go, to get out while there was time. The son then snatched away the disguise, and recognised his father, who admitted the truth. At this point, the second wife appeared and sprang upon the husband. She had followed him, found the murdered guard, and taken his dagger. Now a fearful struggle ensued in which both father and son were injured, and the wife killed.

Father and son then consulted as to the best course to pursue. The father had not quite as much determination as he might have, and at first they thought of going away together and leaving everything. The son was a fine fellow and finally offered to go away alone, to disregard his promise to his mother and never make any further trouble. But the father would not consent to this, and they talked through the long hours of the night, of the second "eldest" son, etc. Thinking of this second son, who had been brought to look

upon himself as heir, Ursa suggested dividing the kingdom between the two sons, or offering the second one a high post in the Government. But he finally decided that the time had come to set matters right if possible, and to undo the wrong of his life, so far as he could. He said to Sirius: "Come out with me and I will tell the whole truth, and we will see this thing through together. We won't mind what the king says, but will try somehow to straighten matters out." So they agreed to go to the old man and take counsel with him. This they did, and told him the whole story. Alastor was so shocked when he heard it all, that he fell into a sort of fainting or apoplectic fit, from which he never recovered, dying a few days afterwards.

Ursa then went to Pollux, the second son, and told him the whole story, saying that the first son must succeed to the kingdom. This was naturally a great disappointment to Pollux, who was not nice about it, and in a great rage he left his father. The father then called his followers together, told them the history of his life, and pointed out to them the true heir. The majority of them agreed to accept the real heir, and the golden insignia of his birth were placed upon him.

Pollux got together a few followers among the people, and they went to a neighbouring tribe with the story, asking their help to take possession of the kingdom with violence. They did not however succeed, and so they resolved to go to the capital of the Toltec Empire for assistance. Pollux then went to the Emperor and laid the case before him. The Emperor was weak and unscrupulous, and having been recently defeated by the young man's father, perhaps saw here a chance to be revenged. So, with the memory of his losses fresh in his mind, he agreed to help Pollux, on condition that, when placed on the throne, he would pay a large tribute to the Empire. The Emperor then issued an edict, and sent an army with him to enforce his claims.

In the meantime Ursa's followers were somewhat divided among themselves. While most of the people seemed willing to accept the eldest son as their King, still there was a good deal of fighting and the Government was sadly disturbed. However, they united against the Toltec army, and were plunged into war, during which they seemed to send somewhere for help, but failed to get it. Ursa's people, though very brave fighters, were principally hill-men with but little training, and the Toltecs, being much better equipped and on their guard against the manœuvres made in the previous war, gained some victories. In the midst of the war, however, a great rebellion arose in the Toltec kingdom, and the Emperor was obliged to withdraw some of his troops to defend the home Government. For this reason the war against Ursa was not prosecuted with great vigour, and he maintained himself very well against the Toltecs, even contriving to decoy the enemy into a swamp where he defeated them by some very skilful strategy. The country was kept in a state of war for many years, as the Toltec Emperor was busy attempting to quell the rebellion in his own kingdom.

During the last years of Ursa's life he was left more and more alone. As time went on, he became interested in religious ceremonies and ideas. He learned much from an old man in his kingdom, who is a sort of priest or bard (Mercury). He sang, or rather chanted, a curious sort of inspired song relating to religious matters, or, in times of war, songs that inspired and encouraged soldiers before battle. He was a very good man and wielded a powerful influence over Ursa for good. He told him in a kind of clairvoyant vision something of Ursa's previous life, showing why, in his love for his son Sirius, there was a curious mixture of resentment between them, although the son always loved the father. The bard described a scene of some past wrong done by the father to the son, and Ursa saw the karmic debt caused by having ill-treated the son in a

previous life. The father had an affecting scene with his first-born son, and decided to abdicate the throne and retire in his favour. Sirius now became king.

Ursa went into a cave and lived the last years of his life as a hermit, spending much time in meditation under the guidance of the priest, who told him that this holy life, just begun, would bear fruit in the far-distant future, and that this was the beginning of a course which should put him at the feet of God. Ursa had a great respect and love for the priest, and showed him every mark of reverence, always standing in his presence; and the tie between them grew very strong.

Sirius ruled the people well, coming to his father for advice and help in government matters, the father all the while full of repentance for his actions in early life. All the people paid Ursa great respect during his hermit life and saw that he was well cared for.

In the meantime the rebellion in the Toltec Empire had been subdued, and the Emperor again took up the cause of Pollux, the second son, by sending his army into the kingdom of Ursa. The king fought well, and did his best, but he was nearly killed in a trap set for him by his enemies.

Pollux conspired with an old duenna, Thetis, who was very much attached to him, for the downfall of the king. She contrived a plan which would betray Sirius into his enemies' hands. Pretending good faith with him, she found out something of his intended movements, in a small and secret expedition planned by him to obtain some special information. This she revealed to Pollux. The hermit father, however, had a sort of dream about the expedition and felt that somewhere there was some treachery in it. He went to meet Sirius as the latter was starting out with a handful of followers, and tried to prevent him from going. Ursa finally insisted upon placing himself at the head of the expedition, promising to get the information desired. Sirius remonstrated, saying that it was a

crazy proceeding of his father to go, but finally yielded and obeyed much against his will. Ursa succeeded in discovering the needed information, and sent a messenger with it to Sirius, before he fell into the ambush intended for his son. He was killed, and Sirius mourned his father long and deeply, especially as the priest explained to him that his father knew of the plot and took this means of saving his son's life.¹

C. W. Leadbeater

(To be continued)

¹ In this life, the wife of Sirius was Alcyone. The subsequent events of this life are narrated in "The Lives of Alcyone," No. XIII, THE THEOSOPHIST, September, 1910.

AFTER SIX YEARS

By T. L. CROMBIE

IT is a "far cry" to 1914, and yet most of those who had stayed in Adyar during the long years of the War must recently have gone back in thought to the December of six years ago when the Convention of the Theosophical Society was last held at Adyar. The world outside has undergone such catastrophic changes—the Society itself has undergone change—that one wondered what especial difference would show itself in the Convention of 1920 to mark the passage of the eventful years.

Until within the last few weeks before the meeting, the place of Convention was still undecided. The President's work in India might still have called her, as it has for five years, to attend the annual session of the Indian National Congress, and once again the Theosophical Convention might have taken its place in the activities of what is termed here the "National Week". However, the Gods saw otherwise, and to the delight of nearly every one, Adyar was eventually chosen.

The Convention programme was formidable. The number of subsidiary activities which claim a place in the proceedings seems to increase, and many different organisations—owing their original inspiration to the T.S., and started at various times for the betterment of humanity—conducted their affairs side by side with the proceedings of the Theosophical Society. The days of meeting were from December 24th to December 30th, but a little time before this people were coming in from all parts, and the Convention spirit began to settle itself upon Adyar. It is difficult to put into words, but there was—it was also noticeable

in 1914 and in 1912—a distinct feeling of brotherliness and harmony abroad, which augured well for a happy Convention. Outside was hustle and somewhat of confusion. Many arrangements had to be made, the housing of many delegates had to be attended to. Adyar was full to overflowing. The numbers seemed to be greater than in 1914—certainly the European element was increased, for the cessation of the Great War has made possible the coming and going of members from many lands. The shadow of actual war was raised, but the shadow of its aftermath, the sad division in India itself, could not but be manifest. Manifest though it may have been, it must be said that differences of caste, creed, race, sex and colour were nobly put aside during the eventful days. The higher sense of Brotherhood reasserted itself, and good feeling was general.

The two most important events of Convention were, of course, the “T.S. Annual Convention” and the set of four lectures delivered by the President on “The Great Plan”. At the Annual Meeting the President gave a summary of the various Reports sent by the Sections all the world over, and one found, on listening to these, that the change one had looked for was beginning to show itself forth. The Reports will be published in due course, and each reader may see for himself; but the idea that was gathered by the writer may be summed up thus. Mrs. Besant has recently shown the transition in the thought of a British Empire to that of an Indo-British Commonwealth. A somewhat similar change is evidencing itself in the T.S., and the Commonwealth idea, if it may so be described, is taking the place of the Imperial idea. A wave of sympathy went out to our Russian brothers in the terrible sufferings they must be enduring, and the last news received of the well-loved Mme. Kamensky told a tale of unflinching heroism for the Theosophical Cause. The sufferings also of our German and Austrian brothers must be very great.

The Banyan tree once again came into its own. Unchanged from 1914 was the scene—the same setting, the same splendid colouring of the Indian dress, the same cosmopolitan gathering, and, best of all, the same white-robed figure dominating all. “The Great Plan” was the title chosen, and Mrs. Besant traced in her four lectures what was her reading of the Plan, and how that Plan had been slowly working itself out from the beginning of manifestation, through the Chains, Rounds and Races of our System, down to the present day. The simple way in which this most tremendous and complicated subject was handled, was marvellous to all who heard, and none will forget the passionate peroration in the fourth lecture, where she urged India—for it is in this ancient land that the centre of struggle is between the Brothers of the Light and the Brothers of the Shadow—to co-operate with the Forces which make for unity and to reject those which would lead to disruption.

During the Theosophical week were held the usual E.S. meetings, the Indian Section Convention, and a Question-and-Answer meeting presided over by the President. Question-and-Answer meetings are very popular, despite the difficulty most people feel in formulating questions. A further public lecture was given by Mr. Jinarājādāsa on “India’s Gift to All Nations,” which, owing to threatening weather, was held in the Hall at Headquarters and not under the Banyan tree as advertised, and consequently was missed by the writer of these notes. It was, however, we hear, an excellent lecture and extremely well worked out. Mr. and Mrs. Jinarājādāsa returned to India just before the Convention, both looking much better for their prolonged tour in Australia and England. Another lecturer was Mr. J. H. Cousins, who talked on “The Cultural Unity of Asia”;¹ but this lecture was overlapped by a Masonic meeting, and one

¹ See page 439 of this number.

could not be in both places at once, so one must trust to the report, which spoke well of the lecture. An interesting Zoroastrian ceremony, the *Ĵasan* ceremony, was held one afternoon at the Pārsī Bungalow. The number of Pārsī brothers who were able to get from Bombay to Adyar was gratifying, and it was pleasant to think that the bungalow they erected six years ago was at last of some use to them. The Order of the Star had its Conference and also a meeting of the Brothers of the Star, which was addressed by the Protector of the Order, Mrs. Besant. Miss Bell's energetic work in this Order secured for her a crowded and successful time.

The Educational Conference must have special mention, as it claimed the whole of the 29th December, and speeches in the Hall went on from early morn till dewy eve. Later on, under the Banyan tree, the students of the National High School gave a dramatic performance of Rabindranath Tagore's *Autumn Festival*, and a pleasing and well-acted performance it was. This was followed by a fire ceremony, a ritual composed for the lighting of a camp fire, which was interesting in many ways, but a little long. Another ceremony that was worked was one in connection with the "Fellowship of Teachers," which was liked by those who saw it, but showed a similar fault in being a little too long. Ritual seems to be coming more prominently forward in our subsidiary activities during these times, and undoubtedly must have a place, although one fears that the jollity of a gathering round the camp fire may be rather checked by a too elaborate ritual in the lighting and extinguishing thereof.

December 30th, 31st, and the New Year saw the departure of most of our visitors, all of whom expressed themselves pleased with the Convention. On every ground it may be said that the 1920 Convention was a success; it had everything to make it so.

T. L. Crombie

AN AUTUMN LOVE SONG

OH Love of mine,
When shadows fall, and Destiny's dread voices call ;
When all that once lay at thy feet,
Doth pass thee by with footsteps fleet ;
Then, Love of mine, shall Love divine
 Lay all his treasures at thy feet,
 And lift thee lonely, to its seat.

O Love of mine,
When only pain flows in the cup thy lips must drain ;
When fame and intellect and power
Desert thee, in thy bitter hour ;
Then, Love of mine, shall bread and wine
 Be brought thee in thy bitter hour,
 To feed the life that fails its flower.

Oh Love of mine, when every hand
Be raised against thee—and thou stand
Reckless and proud, alone, adrift,
Spurned and forsaken—grief His gift ;
Then, Love of mine, shall glory shine
 Through human love, upon His gift,
 And soaring, all thy burden lift.

EL HILAL

THE PRESIDENTIAL ADDRESS

BRETHREN :

With the deepest pleasure do I welcome you to the Forty-fifth Anniversary of the Theosophical Society, and once again to Adyar, its Central Home, the Centre consecrated by the lives and the work of H. P. Blavatsky, the lion-hearted Messenger of the White Lodge, and of H. S. Olcott, her devoted colleague, the President-Founder of our beloved Society. Since we last met here in 1914, the world has passed through the terrible War which she predicted, and it is still reeling under the effect of the blows rained upon it during those five and a quarter years of deadly struggle between the Forces which embody the Future and the Forces which embody the Past now outworn, the Lords of the Light and of the Shadow, the Sons of Love and of Hate. Still are we within the surge of the world-wide storm, still are we tossed on the waves of unrest and of danger. But beyond the clouds we see the STAR, shining with purest lustre in the untroubled waveless azure of illimitable Space. Through the moaning of the wounded world and the cries of anger and of hatred, we strain our ears to listen to the footfalls descending from Himālayan heights, and to the clear voice which presently shall send out its music, breathing the soft irresistible command to the raging billows : " Peace, be still," knowing that they will obey and kiss His Feet, as they sink down into calm.

Once more we repeat our yearly invocation to Those who are our Guides amid the darkness, Those whom we know and love : May Those who are the embodiment of Love Immortal bless with Their protection the Society established to do Their Will on Earth ; may They ever guard

it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

Three of the whilom enemy countries that we could not receive Reports from last year—Germany, Austria, and Bulgaria—are again inscribed as active, but the fourth, Hungary, is still too shattered to take its place in work. Iceland has just separated itself from Denmark, in consequence of the difficulties and delays in communications between them. So we number thirty-one National Societies.

I must put in a word of protest against the unauthorised use of the title of "National President," attached to the names of visiting members to National Societies other than their own. The T.S. in the United States has steadily urged the use of this title, but it has not been authorised by the General Council, though put before it several times. I raise no objection to officers in a National Society calling themselves anything which the laws of their country may demand as a condition of local incorporation, or which they may prefer. But the title should not be used outside their own country, as the Constitution of the Theosophical Society recognises only one President, and the Constitution can only be changed by the vote of the General Council. That has declined to change its nomenclature. As I have received it, I am bound to hand it on.

Fifty new Lodges have been formed during the year.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1920

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,405
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900		
1892	298	1907	958		

BRANCHES AND MEMBERS

National Societies	No. of Lodges	Active Members	New Members during the year	Remarks
T.S. in America ...	189	6,964	1,859	
" England and Wales ...	125	4,649	755	
" India ...	452	7,051	960	
" Australasia ...	22	1,902	312	
" Sweden ...	27	796	167	
" New Zealand ...	24	1,374	171	
" The Netherlands ...	32	2,049	282	
" France ...	51	2,144	495	
" Italy ...	23	392	66	
" Germany	2 reports, both claiming name
" Cuba ...	32	678	117	
" Finland ...	27	392	...	No report
" Russia	Closed by Bolsheviks
" South Africa ...	14	380	...	Number of new members omitted
" Scotland ...	21	724	106	
" Switzerland ...	13	249	...	
" Belgium ...	10	228	38	
" Java ...	17	1,063	...	No report, but list of members received
" Burma ...	10	192	29	
" Austria ...	13	311	241	
" Norway ...	13	346	36	
" Egypt ...	8	77	18	
" Denmark and Iceland ...	14	481	107	
" Ireland ...	7	110	20	
" Mexico ...	14	312	105	
" Canada ...	20	852	170	No report
" Argentine Republic ...	15	338	98	
" Chile ...	10	142	...	
" Brazil ...	12	1,324	...	
" Bulgaria ...	7	144	114	
Non-Sectionalised ...	22	686	111	
Grand Total ...	1,244	36,350	6,377	

The countries vary in the date of closing their year, so the figures are not quite up to date, but the matter is not important, as each states its own year's progress.

America once more records the largest number of new members, 1,859. India again comes next with 960—103 less than last year, and England and Wales third, with 755. Australasia has a record year, with 312 as against last year's 167, but we must remember that she

alone has had the blessing of the presence of my Brother, C. W. Leadbeater. France has 495 instead of last year's 337, which we noted as remarkable last year; there is evidently an increasing interest there in the teachings of the Wisdom.

We now turn, as usual, to the general work of the National Societies.

It is a matter for the deepest regret that in America, our oldest Section, the trouble mentioned last year has increased, and a most regrettable contest, carried on with exceeding bitterness on both sides, threatens the life of the Section. Earnest and good men and women are enrolled on both sides, men and women whose long years of faithful work deserve respect and gratitude from us all. The Report sent is a mere list of statistics, and we miss the usual interesting account always sent to us from Mr. A. P. Warrington, who is away from the States on a visit to Bishop Leadbeater in Sydney, enjoying a well-earned rest from his heavy and continuous work. He is succeeded by Mr. L. W. Rogers, General Secretary, a well-known worker in the States.

The T.S. in England and Wales sends by the hands of its excellent General Secretary a long and interesting Report. It tells us of the starting of a new National monthly publication in place of the *Vahan*. The Society has received a very cruel blow from the Government in the practical confiscation of its beautiful Headquarters in Tavistock Square, on which over £100,000 had been expended. It was taken by the War Office during the War, and we willingly gave way to the National need, and lived in restricted quarters at great inconvenience without complaint; at the end of the War, we naturally expected its return, but the War Office took advantage of our having a very long lease, the conditions of which as to finishing the building could not be fulfilled in consequence of its above seizure, and, refusing to give any date at which it would surrender the property, forced on us its sale to itself for less than one-third of the actual cash expenditure on it, to say nothing of the value of the lease. The Government treated us as its predecessors treated the Jews in the Middle Ages, compelling a forced gift to it of a fine lease and over £60,000 in cash. Such was the reward to the Society for its loyalty and sacrifice during the War. I shall see if any redress is possible when I reach England in May next. Meanwhile we have had to take a house in Bedford Square, and endure the crippling loss inflicted on us in this high-handed way with such philosophy as we

may. The Report mentions the Lambeth Conference, before a Committee of which the T. S. was represented by the General Secretary, the Rev. Messrs. F. W. Pigott and Scott-Moncrieff and Miss Charlotte Woods, who put before them the position of the T.S. in relation to Christianity, and were listened to with great courtesy. We owe thanks to the Conference for its fairness and impartiality. Another interesting and notable circumstance was the invitation to the General Secretary to take part in establishing "a League of Religions, to support the League of Nations in its aim of securing Universal Peace". The T.S. is itself really such a League, but it is natural that a new one should be founded. We must rejoice over the ever-increasing recognition of the high truth of Universal Brotherhood, on the fact of which our Society is founded, and the recognition of which is the condition of our membership. The work of the National Society is spreading out in all directions. It is very active in the distribution of free literature, and has this year issued a series of ten little books on the chief Theosophical teachings, priced at 1d. each, of which 20,000 were sold in the first three months. The Report closes on a note of high endeavour and hope, fully justified by the facts recorded, and we may cordially congratulate the General Secretary and all the faithful workers, as well as the National Society as a whole.

Our Indian Report opens with a note on the unrest and excitement, the rage and indignation of the year, and the consequent difficulties surrounding the work of a Society pledged to the principle of Universal Brotherhood, transcending race, caste, and creed. Our earlier work was to claim equality in status for Indian with European; now we have to remind Indians that Europeans are our brothers, and to strive, as did our ancestors on Kurukṣhetra, to fight for justice and liberty, without hatred against those who deny them. A marked feature of our internal work has been the establishment of a Northern Federation with its centre at Benares, like the Southern Federation due to the initiative of my dear colleague B. P. Wadia, with its centre at Adyar. Within the subdivisions of these, local conferences are held, to the great benefit of all. Bro. T. Ramachandra Rao is our most helpful organiser here, and we owe much to his inspiring work. The Summer School held in Adyar and elsewhere was copied and improved in Benares this year, Messrs. B. Sanjiva Rao and Fritz Kunz and Miss de Leeuw—much aided by our members on the staff of the Hindū University, who supplied help in

apparatus and instruction—being the chief workers, and Messrs. P. K. Telang and Bhagavan Das being also very helpful. Greatly increased efficiency is hoped for as a result of the much improved organisation. The spirit in the Section is admirable, full of warmth and enthusiasm; and we have reason to be grateful to Rai Bahadur Purnendu Narayana Sinha, whose strong brain guides the work, and whose big heart has room for all of us.

The Australasian Report shows much steady work and progress, much lecturing work having been done by the General Secretary, Mr. Chappel, Mr. and Mrs. Van Gelder and others. A Publicity Bureau has been established under Mr. Van Gelder's direction and Theosophical Circulating Libraries have been formed by some branches. The Section Magazine is a remarkably good one, much helped by Bishop Leadbeater. Bro. C. Jinarājadāsa presided "splendidly" at the Annual Convention, and he and his wife concluded their tour, during which so much light has been spread and inspiration given.

Sweden reports very active propaganda work, and much increased activity.

New Zealand speaks warmly of Mr. and Mrs. Jinarājadāsa in their long tour, as sources of inspiration and help to all who came into contact with them. The National Lecturer, Miss Christie, whose invaluable work has done much in building up the Section, has gone to England for a change, and Mr. Harry Banks, an old member and returned soldier, has taken her place. He shows the soldierly qualities of invariable cheerfulness and devotion. Many subsidiary activities are mentioned, which shall be noted in their place.

The Netherlands report "specially active" propaganda and many visitors, notable among whom were Bishop Wedgwood and Dr. Rabindranath Tagore, the latter coming as the guest of the Society and the Free Congregation, which together organised a fine series of lectures.

France is doing very well, and among its new Lodges is one as far afield as Tonkin. The first Lodge in Portugal is temporarily placed under the fostering care of France, but I hope that an Iberian National Society will be formed for Spain and Portugal. The World-Congress, put off this year, in consequence of my inability to leave India, will take place next year in Paris, on July 23rd, and France hopes that every National Society in the world will send at least one delegate. Bros. C. Jinarājadāsa and B. P. Wadia visited Paris this year

to the warm pleasure of our ever genial and hospitable French brethren. I would add my plea to that of my dear colleague Charles Blech, urging that all National Societies will make our first World-Congress a grand success.

Italy reports little activity, in consequence of her terrible War and post-peace troubles, but we have full confidence in her future, in view of the deep devotion of many of her members. We send her loving sympathy.

Germany is in a very confused state, with rival divisions and secretaries. She has passed through such grievous troubles and is still so full of unrest, that the reconstruction of her National Society is beset with difficulties. I hope to be able to help her when in Europe.

Cuba is always devoted and energetic. It has virtually built the Mexican National Society, and speaks most hopefully of its future, to which it contributed nine of the Lodges previously belonging to it, but it has 32 left. I feel the necessity of good maps in these days and a better knowledge of geography than I possess, and shall promptly acquire it, both as regards southern North America and the new States in Europe. I send a special word of greeting to Bro. Rafael de Albear, for his most unselfish labours and his staunch loyalty to Theosophy.

In Finland Mr. Pekka Ervast wished the Society to be divided into two autonomous Sections, one for occult research, of which he would be the head, and one for political and social activity. This was impossible, but I wrote to him that he was perfectly free to form a body within the National Society for his line of study, the National Society itself remaining, and T.S. communications coming through its officers; the members who were not willing to accept him as teacher, did not wish to be classified as doing only political and social work, and they could not be compelled to take a label. This has not satisfied him, but he has finally formed a "Rose-Cross Finnish Occult Research Society," open to members of the T.S. and to others. This is, of course, an independent body, to which I wish all success if it does useful work, but I cannot recognise any "Occult Division of the T.S. in Finland". That is outside my jurisdiction as President of the T.S., and I am in no way connected with it. Mr. Pekka Ervast is a man of learning, and has done great service to the T.S.

Our Russian brothers live in grievous surroundings, and the Society was closed by the Bolsheviks in December, 1919; it was offered liberty

if it would spread among the populace the teaching that not only was there no God, but that religion was the primary cause of ignorance and injustice and therefore the maker of revolution and wretchedness. Our noble Anna Kamensky boldly refused, after being subjected to long interrogation and insult. She escaped with her life, but remains in great danger, with some other well-known Theosophists, and we have no further news. The above does not come from them, but from a person who was in Russia at the time. Communication with the outer world is forbidden by the Tyranny, and we have heard nothing since October last. When I bade her farewell in London, when she took up the work of the T.S. under the Tsar's *régime*, I said to her in the words of the Christ: "Behold, I send you forth as sheep in the midst of wolves," but the far worse wolves of Bolshevism were then undreamt of. May the Masters' Peace be with Their faithful ones; all is well with them, for, living here or there, they live with Them.

In South Africa, the T.S. held its Annual Session for 1920 at Christmas, 1919, in order to hold it in Cape Town, when there were longer holidays. Nothing notable happened during the year, but steady work has gone on.

Scotland and Switzerland are late with their Reports.

Belgium is recovering and is working quietly.

Java has sent no Report; we only have the numbers of Lodges and members in a list sent in connection with the Presidential election in 1921.

Burma reports some propaganda, but much indifference. It has circulated some literature, and has interested a number of Burmese monks, who take part in the meetings. Dr. T. M. Manikam Pillai continues his useful work, but is now on leave in consequence of bad health; the passing away of a faithful brother, C. G. S. Pillay, is a great loss to the Society. Tilanka, the Secretary of the Bhikkus' Branch, has also passed over, and also another devoted member, Maung Thin.

The Report from Austria is touching in its simplicity and affection. One feels the suffering through which the country is passing, and the strength reaching it through the T.S.

Norway has sent no Report.

Egypt struggles on bravely with its cosmopolitan membership and its many languages—Arabic, Italian, Greek, Turkish, Armenian, French, English—a veritable Tower of Babel. It needs a publishing office, a library, and lecturers, to carry on propaganda.

Denmark is showing a much increased interest in Theosophy, and has now a Publishing House of its own. Iceland also is doing well, but is starting its own National Society for administrative reasons. It has eight Lodges, so is ready to do so, but Denmark will need to form another, as there are only 14 altogether.

The young T.S. in Ireland is almost paralysed by the political condition of the country, but Theosophy has a future in the Island of Saints.

Mexico sends in its first Report, cheery and hopeful. It has three magazines—one in Yucatan—and is carrying on an active propaganda.

Canada has sent no Report.

Argentine Report has come late, as has that of Chile.

Brazil has shaped itself successfully and promises well from its first Report. It is active in educational as well as in T.S. propaganda work.

Bulgaria also sends in its first Report, and gives a brief and interesting sketch of Theosophy in Bulgaria. It was first spoken of in the year 1900, when a group was formed in Sofia. Lecturing and publication began in 1904, and the first Lodge was established in 1907; work went on until 1912, when it was checked by the Balkan War. Little was done from 1912 to 1919, the principal workers being away in the War, but after peace was made, the movement rushed ahead, Lodges were formed and a National Society appeared, vigorous and vocal. It has 144 active members in seven Lodges. We warmly congratulate our good brother, Sophrony Nickoff, to whose steady and quiet work for twenty years this blossoming out is due, under the Master's blessing.

UNSECTIONALISED

Spain. The Presidential Agent for Spain, the noble Señor Don José Xifré, the devoted friend of H. P. B., passed away last September. May Peace follow him; we miss him sorely. Major Julio Garrido sends an interesting Report, showing ten Lodges working actively. They will probably soon be formed into a Section.

South America was our chief unsectionalised division, but there are now National Societies in the Argentine Republic, including Uruguay and Paraguay, Chile, and Brazil. We have no detailed Report of the remaining countries, but the following reaches us from Mr. Cousins;

there Dr. F. Vallas Vargas told us last year of two Lodges, one in Bolivia, and one in Peru, that were not working :

Bolivia. "Information has been received that a Theosophical movement has sprung up recently in Bolivia. The recently retired Bolivian Ambassador to Japan has intimated his intention of joining the T.S. and linking up the new movement with India." We shall be glad to hear further.

(A Report has reached us and will appear with other late ones.)

Danske-Landsloge. This independent Danish Lodge continues its regular work.

THE T.S. IN THE WILDERNESS

I have classified as "the T.S. in the Wilderness" some stray Lodges which, if they were Bishops, would be less politely described as *in partibus infidelium*.

The Nairobi Lodge. This Lodge works on faithfully amid the difficulties which surround all Indian work in the British Colonies. It records visits from Lieut.-Colonel Peacocke, Mr. van der Leeuw, and Mr. C. F. Andrews. Mr. Merry, from England, has come to stay.

The Barbadoes Lodge. The Centre in Barbadoes has become a Lodge, thanks to the efforts of Mr. Edward Drayton, who was elected as its first President. Lectures are given; a Study Class has been formed, and a Lending Library started.

The Isis Lodge (Portugal). This Lodge in Lisbon is, as above said, related to France, with the permission of the President.

The Polish Lodge. This also, for satisfactory reasons, is attached to France.

Turkey. There are seven Russian refugees, Theosophists, in Constantinople, and also one belonging to an American Lodge, who wish to organise into a Branch. They cannot hold public meetings without permission from the local Government authorities, but this can be obtained if they are chartered as a Lodge. The Lodge will be attached to Egypt, as the Egyptian General Secretary, Signor Veronesi, is willing to include it in the Egyptian Section.

SUBSIDIARY ACTIVITIES

Education, as usual, bulks very largely among these activities, and the T.S. Order of Service has taken on a new lease of life, thanks to the

energy of its British Secretary, Mr. Arthur Burgess. The Order of the Star in the East makes the most marked advance in India, thanks to its most hard-working Secretary, Miss Annie Bell. Let us look at them in turn.

The Theosophical Educational Trust (Great Britain and Ireland) sends a long and interesting Report. It is fortunate in receiving large financial support in England, and can thus go on its way, useful and free from anxiety as to means. It has seven well-equipped and flourishing schools, of which details are given. The Netherlands have instituted a National Trust as part of the International Theosophical Fraternity in Education, and have started a very small school as a beginning, with the hope that it will grow. Belgium, France, India, Mexico and Sweden have branches of this; Australia has a "Fraternity of Education," but we cannot claim it, as it has omitted the word "Theosophical".

The Olcott Pañchama Free Schools in Madras have lost the valuable services of Miss Kofel, who is retiring from work, on account of failing health. A loving farewell was paid her at Adyar, and needless to say she is very much missed, for she poured her whole heart and life into her work and was the friend of every teacher and child. The new Superintendent, Miss Orr, took over charge from her, and promises to be a worthy successor. I am glad to say that the Schools have received more financial help this year than is usual, but it comes from abroad.

The Musæus Buddhist Girls' College, Colombo, grows satisfactorily, but Mrs. Higgins sorely needs an English Theosophical graduate, who can succeed to her place, as her long years of regular work should now cease, and allow her to retire into well-earned rest.

The Society for the Promotion of National Education, which grew out of the Theosophical Educational Trust, issues its own Report, and is not one of our "activities," though largely worked by Fellows of the Theosophical Society.

Among young peoples' movements the "Round Table," the "Golden Chain," and the "Citizens of To-morrow" are among our offshoots, but—except of one in Chile—we have no Reports of them.

The Order of the Star in the East is markedly flourishing in India as mentioned above, but I have no Report in time for this Address. I make a special appeal for its organ, *The Herald of the Star in the East*, in which the Head of the Order is now taking

an active interest, and is sharing with the Editor, Mr. Wodehouse, the responsibility for the Editorial Notes. Brazil and Chile report progress briefly.

A very interesting Report comes from the T.S. Order of Service in England and Wales; the Anti-Vivisection League has been meeting regularly for study, and has given some lectures. The Braille and Servers of the Blind League does steady, unostentatious and most admirable work, of which details will be found in the Report. The League of Healing is very active. A "Brotherhood of Nations League" has been started, to "support actively in principle the League of Nations Covenant".

The Order of the Brothers of Service is one of the most valuable of our activities. It admits to its highest grade of Brother those only who are both intellectual and devoted, and have some specialised ability to offer for work in the world. One of its Brethren is Principal of a large College in Allahabad; another, a woman graduate, is Principal of the S.P.N.E. Girls' College in Benares. A group of young Indians, with Oxford and Cambridge degrees, are working in the S.P.N.E. University in Madras. Another, who stood first in mathematics at Allahabad University, is head of the University School. Another is Principal of a large Girls' School in Poona. Two more are just appointed Principals of Girls' Schools in the Madras Presidency. Another is the life of the Scout Movement in Southern India, though I fear we have to spare him to take up Mr. Woodward's work in Ceylon. Everywhere they are spreading the high ideals of "Education as Service".

HEADQUARTERS

The work in Headquarters has gone on increasing. We are recovering from the effects of the War, which almost destroyed our publishing business by the lessened demand for the "luxury" of books, and by the extraordinary fluctuations of exchange. We had to remit the whole of the debt due from our London Branch, some Rs. 40,000, as it had suffered like ourselves from loss of business and the depreciation of the English pound sterling. We suffered also from the bad management of our American Branch, which instead of paying us for the books sent out, calmly used our money for printing American editions of our books to our serious detriment. Happily Mr. B. P. Wadia

—to whom the whole success of our Publishing House is due—was in America, and he placed a more responsible Manager in charge, who is guiding the business satisfactorily. Mr. Wadia's effective management was much missed here, during his unexpectedly long absence "in foreign parts," and that absence was taken advantage of by two responsible persons, who were discovered by Mr. Schwarz in the dishonest manipulation of balances, and who vanished from the scene promptly on the discovery. As Mr. Wadia is again likely to be away in Europe for a considerable part of the coming year, and as I also have to be in Europe for some months, he has advised, and I have agreed to, the establishment of a small Board of Directors for the Publishing House, of which we are both members, so that the business may be effectively looked after in our absences. The Board has appointed Mr. Fritz Kunz as Managing Director, and we have the valuable services of Mr. Rajarama, who has been the very successful Secretary of the Kumbakonam Municipality for twenty-seven years, having thus a thoroughly sound knowledge of office management. Mr. W. D. S. Brown remains as Assistant Editor of *The Theosophist*, work he has long been discharging most efficiently; Mrs. Charles Kerr, who has carried on similar duties to *The Adyar Bulletin*, also with great efficiency, is obliged to go to England on the imperative orders of her doctor, and therefore has regretfully relinquished her work into the capable hands of Miss de Leeuw. We shall miss Mrs. Kerr much at Headquarters, as she has been a great helper in many ways, especially in our Masonic work. Mrs. Gagarin, Mrs. Adair, are old and faithful workers in the T.P.H. Mr. and Mrs. Barker have helped much during the year.

My old helpers, Rao Sahab G. Subbiah Chetty, B. Ranga Reddy, A. K. Sitarama Shastri and J. Srinivasa Rao remain as ever. Mr. A. Schwarz is a tower of strength in all financial matters, and keeps our T.S. accounts straight. Several of my best workers, Miss Arundale, Mr. Arundale, Mr. Yadunandan Prasad, Mr. Rama Rao, Mr. Trilokekar, Miss Herington, Mr. Huidekoper, all live here, but are swallowed up by the Society for the Promotion of National Education, as are Mr. and Mrs. Wood and Mr. and Mrs. Cousins away from here. Mr. P. K. Telang works in the Hindū University and the Benares S.P.N.E. High School for boys, and Paṇḍit Iqbal Narayana Gurtu does the same. Our old friend, Miss Palmer, has come back home from America and works in the Benares Girls' School, and Miss Veale in the College. All of these

are away from Headquarters, but seem part of it, as they live in its atmosphere. Mr. Dwarkanath 'Telang is here, bearing the burden of *New India* management, while Mr. Shiva Rao helps effectively on the literary side, as does Mr. Natesan. Mr. V. R. Karundikar and his wife work hard among the poor. Miss van Motman looks after Leadbeater Chambers, and Mr. Ross is our artist, and is a great help.

The Library had 2,263 visitors during the year; 995 books and 22 MSS. were lent to approved students. The Director has edited twenty-four *Minor Upanishads*, classed under Samanṭa Vedānta.

CONCLUSION

Brethren, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent the Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various Societies, for everywhere They seek channels for the outpouring of Their Life on the world. But into this Society of the DIVINE WISDOM, Their special Messenger, the Herald of the coming Teacher, the whole Hierarchy sends forth the stream of Their abounding Love and Strength, in order that the whole world may receive Their benediction. In the Āshrama of the two Masters who founded the Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colours the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our Theosophical Society is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or grow feeble. And there They who sent out the life-current, glance at its streamings, and see how each little centre is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege and your responsibility. The Eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light.

ON THE WATCH-TOWER

(*Concluded from p. 414*)

MISS CHRISTIE, the New Zealand National lecturer, has been touring in Ireland with Miss Daphne Bright, and sends an interesting account. They first visited Queenstown, where they found a magnificent Roman Catholic Cathedral, terrible poverty and dirt, shop windows broken and boarded up, curfew at 10 p.m. About 20 people came to listen to a Theosophical talk, which resulted in one Roman Catholic and two Anglican priests preaching against Theosophy and thus drawing attention to it. Cork could only have afternoon meetings, and a few joined the Society; there were riots in the streets, and firing to clear them before dark. Dublin has a Lodge, and the travellers had a very pleasant time, audience of over a hundred in the Lodge room and library, which were packed. Belfast, full of Churches, each against the rest; firing in the streets, curfew at 10.30, people killed nearly every night, "nice people in the Lodge and out of it, as at Dublin," but "a totally different atmosphere". Coleraine, no Lodge, but "delightful meetings" in the drawing-room of a charming hostess; "no riots or murders"—a pleasant change, one imagines; a Presbyterian lady came because her brother had heard Miss Christie in Murwillambah, Queensland, on her only visit there, and had asked his sister to go to hear her if she ever visited Ireland. Bangor had one day, afternoon and evening meetings, no Lodge. Londonderry, where a small Lodge was founded by Mr. Harry Banks, who is now Miss Christie's junior in New Zealand; "riots, firings, and shootings, Roman Catholics and Protestants at each other's throats, yet outwardly a careless, happy crowd in the streets, and very earnest people in the Lodge"; a Star centre was formed, so "Mr. Harry Banks and I, the two New Zealand National Lecturers, are the parents of T.S. and Star centres in 'Derry". A strange link between the widely separated lands. Miss Christie found many close similarities between the Irish and

the Indians; strange that both, just now, are in so much trouble with England; the hatred between Roman Catholics and Protestants is like that of the anti-Brāhmaṇas to Brāhmaṇas in the Madras Presidency, and the political hatred is as bitter as that of Non-Co-operators.

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This month sees the birth in England of a new Sectional Magazine, entitled *Theosophy*, but I have heard nothing of it beyond a printed circular, from which I take the following:

The Magazine will aim at keeping the members in touch with all new Theosophical developments and with news of our leaders in different countries. It will also have special sections dealing with new movements in Art, Literature and Philosophy, and with the latest discoveries in the worlds of Science, Comparative Religion and Psychical Research. The contributors to these sections will be our leaders in the Theosophical Society, and other well-known students both within and without the Society.

The price is 7s. 6d. annually to members, and 12s. to non-members.

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A correspondent sends the following; the "news" is rather ancient, but will be welcome to my readers as to myself:

Under the protection of Don José Xifré, Presidential Agent for Spain, and with the help of Don Manuel Treviño, National Representative of the Order of the Star in the East, a Golden Chain Group of little children was started and put under the direction of Doña Celine Guyard. The first group commenced on February 12, 1920, with 5 boys and 2 girls. The meetings are held at the rooms of the Madrid Lodge, T.S., regularly each Tuesday, and a quarterly journal has been begun. On May 31st Doña Celine Guyard delivered a special lecture on the subject of the education now actually given to children and what ought to be given, basing herself on the principles in *Education as Service*.

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We begin a new half-yearly volume in April, and it is proposed during the current year to concentrate especially on relating THE THEOSOPHIST more definitely to world affairs. The supreme test of the reality of our knowledge is in its application to the progress of modern thought in all departments. My readers will no doubt have noticed in the January number the opening of a department entitled "Echoes from the Changing

World," as well as timely articles connected with large movements such as the present anti-Semitic activity, the recent advancement of science and the like. I appeal to Theosophists to extend the influence of this magazine as much as possible, assuring them on our side that we shall do everything from month to month to increase the usefulness of the publication in opening up lines of thought and action for our readers. Is it too much to ask that every Lodge and Centre should subscribe for one copy? THE THEOSOPHIST inherits the traditions of both THE THEOSOPHIST and *Lucifer*, and it is the only means of communication I have with the whole Theosophical Society.

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Madras gave a very fine welcome to H. R. H. the Duke of Connaught, when he came here to open the Reformed Council. All went well except the weather; we had three days of rain, which, however auspicious from the popular standpoint, were very unpleasant for the sightseers. The day of his arrival was wet in the morning and evening, but fair during his reception. The streets were crowded—so crowded that an hour and a half after he had passed, motors and carriages could only move at a foot-pace, and finally the police turned all the wheeled traffic off the main road, and sent us a long way round. Parties were many and successful; there were some most beautiful illuminations; people gathered wherever he was known to be passing and he was warmly received everywhere. We beflagged Headquarters by day and illuminated it by night. As I wrote in the January *Bulletin*:

Desperate efforts were made by the Non-Co-operators to spoil the proceedings, but they were a ludicrous failure. The gaily decorated streets were packed by festive crowds, good-humoured and happy; there was a fine military display. As I drove over the bridge and came in sight of our Headquarters, it flashed across the water its row of electric lights. Gay flags by day, and electric bulbs by night testify to the unswerving loyalty of the Theosophical Headquarters to the British connection and to the crowned Head of the Commonwealth.

The Duke sent a pleasant message of thanks after his departure, saying: "The days spent in Madras have greatly

heartened me in the Mission entrusted to me by His Majesty the King-Emperor, and will always remain among my most treasured recollections."

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An interesting letter from our good Theosophical worker, Mr. C. Spurgeon Medhurst, from Peking, has the following, which I transmit to my readers :

I wish, through you, to suggest Peking as an exhilarating winter holiday resort for weary Theosophical workers ; Indians, English, or Americans, ladies or gentlemen, who have private means and are socially inclined, should find Peking unusually attractive and crowded with opportunity. Few cities are more interesting—I have just written an article in a local paper on Peking's Romances—and one might go a long, long way without being able to find anything superior to a North China winter, with its cold, bracing air, and its abundant sunshine.

A student of history would discover much suggestive material here. China's future form of government is still unsettled. She is standing on the lower steps of industrialism and looking towards the temple. Her politics are a morass. Each of these three things is very much in activity. Where could a philosopher find a more promising field for investigation ?

What should interest the suppositional Theosophical visitor most, however, is the opportunity for work. Presumably he would live in one of the hotels, and through their foyers there is a continual stream of people from all over the world, many of them influential persons. Again, it is the custom in Peking that the stranger calls on the resident. He need not wait for an introduction, nor need he have any particular business in view, he just leaves his card with whomsoever he wishes to become acquainted. During the season, from October to March, there are many "at homes," receptions, and other public gatherings, all of which our T. S. visitor could attend. Possibly openings would also be made for him to lecture if he so desired.

From Peking to Port Said, with another message. This time it is from the President of our Port Said T.S. Lodge. M. Henri Gerbaud, F.T.S., writes that he will always be glad to meet members of the T.S. who are passing through Port Said, and to help them in any way that lies in his power, if they will notify him beforehand of the date of their passage, and they should also give the name of their steamer. His address is, Ateliers Généraux, Canal de Suez, Port Said, Egypt.