

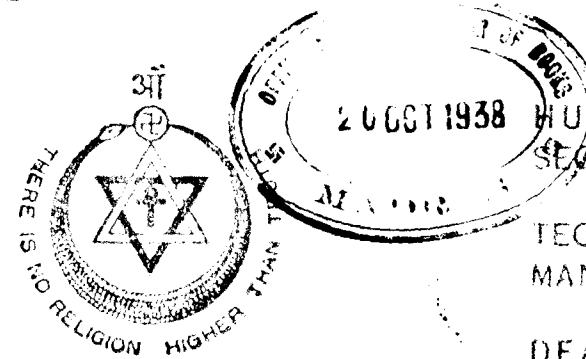
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

October 1938

Vol. LX, No. 1



HUMAN EVOLUTION THE
SECRET TRADITION E. L. GARDNER

TECHNOCRACY: A SCIENTIFIC
MANIFESTO R. MILTON WILLIS

DEATH OUR FRIEND
GEORGE S. ARUNDALE

AN ASTROLOGER'S VIEW OF
NATIONAL PROBLEMS
ESMIE SWAINSON

NATIONAL SURVEY OF AMERICA

THE CALL DIVINE
HIRENDRA NATH DATTA

THE DEVA WORLD CLARA CODD

JUVENILE DELINQUENCY
KEWAL MOTWANI

THE CHRONOLOGY OF ATLANTIS
E. W. PRESTON

THEOSOPHY AND THE MODERN WORLD
GEOFFREY HODSON

VOL. LX

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THE THEOSOPHIST

No. 1

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(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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IN TIMES OF STRESS

The Great White Lodge has its outer fringe of disciples who are, as it were, a disciplined army which in general is left to its own devices to carry out the details of the work, to its own conceptions as to the best way of fulfilling the plan. From time to time commands may be issued, and then you must, of course, do this, that, or the other. In times of stress when there is no time to waste, when a crisis arises, then comes a command. You do not need to follow it if you do not wish to do so, but you would be foolish if you did not.

G. S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

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WHO IS A MASTER?

INQUIRER. What does the word "Mahatma" really mean?

THEOSOPHIST. Simply "great soul"—great through moral elevation and intellectual attainment. If the title of "great" is given to a drunken soldier like Alexander, why should we not call those "great" who have achieved far greater conquests in Nature's secrets, than Alexander ever did on the field of battle? Besides, the term is an Indian and a very old word.

INQ. And why do you call them "Masters"?

THEO. We call them "Masters" because they are our teachers; and because from them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, and still greater holiness of life.

The Key to Theosophy



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THE UNCOMMON SENSE

To all departments of life every Theosophist should be able to bring a virile, dynamic, uncommon sense, all the keener, all the more true, because into its composition enter many elements to which the world as a whole is at present blind. The light of his uncommon sense should reveal the dark places in the common sense of the day.

G.S.A.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA



On the Watch-Tower

BY THE ASSOCIATE EDITOR

[These Notes represent the personal views of the Associate Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

BETTER CITIZENSHIP FOR AMERICA

AS the President has done before in certain national crises, so this year on his visit to the United States of America he has precipitated an immediate need of the nation in a few telling phrases which constitute "The New Citizen Pledge." The Pledge embodies the determination of a group of idealists gathered at the 1938 Convention that their citizenship should henceforth grow more and more worthy of America. Every member of the group was agreed that: (1) America and its citizens are one; (2) In its political life, its problems, its reactions to them all, America is largely a reflection of the collective living and attitude of

its individual citizens; (3) Therefore, to realize the America which is the ideal of every citizen requires the constant practice of the highest citizenship each American knows.

The Pledge was read by the President after a magnificent statement on America's dharma. It was the high point of the Summer School. "It all happened," says the Editor of the Section journal, "on the day of Asala, the full moon of July, and who shall say that it was not inspired by those inner forces that work always for world progress and that are so especially potent on the occasion of such occult observances." The Pledge reads:

THE NEW CITIZEN PLEDGE

Deeply convinced that the United States of America was greatly conceived in

IN YOUR SILENCE

Listen to the Lord Maitreya in your silences. See Him walking majestically in His great Yoga wanderings. See each flower so happy, each rhododendron so joyous. He causes to thrill up and down the Himalayas the forces of His compassion. With a great downward rush they sweep through India, with a great outward rush they sweep through the world. Fold your hands in the old Eastern way before Him and be silent, ask nought. In your silence He in His all-enfolding Silence will give you a Peace that passeth all understanding.

GEORGE S. ARUNDALE

the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity ;

And honouring those who planted and those who have nourished these principles in the soil of this land :

I PLEDGE MYSELF to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious, or other affiliations, recognizing that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

I PLEDGE MYSELF to do all in my power to further the wellbeing of my fellow-citizens above all distinctions of race, creed, or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

I PLEDGE MYSELF to do all in my power to recognize, and wherever possible to cooperate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and, while striving to fulfil my civic duties, never to impugn unworthy motives to those activities I may feel constrained to oppose.

I PLEDGE MYSELF to do all in my power to minimize inter-party, inter-religious, and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

I PLEDGE MYSELF to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

Fire of Patriotism

The President of the American Section reveals the essential value of the Pledge in the following comment :

"The Pledge has a breadth and depth so far beyond party, race, or

creed, so all-compelling of allegiance beyond all personal interest, so appealing in its straightforward recognition of splendid purpose, that it could fire the enthusiasm and spread the spirit of tolerance and love of country in a degree limited only by the extent of its distribution.

"Here is something so fine that it should not only be taken to oneself, but should be copied, distributed and redistributed, until it reaches every thoughtful American citizen. The spirit of it would change our country. No forces of self-interest, no party or other barriers could continue to stand disruptive of the unity of the American people, of their happiness and their social and economic and spiritual wellbeing. This Pledge ought to spread like a flame throughout America. By its observance America could be regenerated."

This is precisely what happened in Australia some eight years ago when Dr. Arundale, inaugurating the Who's for Australia campaign, started a movement which literally "spread like a flame" through the States, burnt up disintegrating elements of sedition and materialism, and regenerated the whole Commonwealth. That initial League of ten thousand people, raised under Theosophical auspices, grew, in other hands, into hundreds of thousands and achieved astonishing results, overwhelmingly confirming Emerson's dictum that because men and women are organs of moral and spiritual force, a nation unanimously bent on freedom or conquest, "can easily confound the arithmetic of statistics and achieve extravagant actions out of all proportion to their

means." There are over four thousand members of The Theosophical Society in the United States of America in good standing. What a fire of patriotism, of selfless love of country, they could spread, and will spread, among the one hundred and fifty millions of their fellow-citizens, even though there is no Theosophical connection stressed in the work !

A Nation-Wide Campaign

Before the Summer School meeting on July 12 at which the Pledge was read and enthusiastically received in most impressive circumstances, a committee interested in better citizenship had been formed, and had already discussed the publication of a journal to further the great ideals inherent in the American Constitution. This committee at once adopted the Pledge as its platform. A correspondent informs us further :

On the Presidential tour the preamble and data concerning the proposed journal were added, and it was determined that 15,000 copies of the Pledge should be distributed by Federations and Lodges, through their members, acting not as Theosophists but as citizens wishing to pass on to others a manifesto which they have found to be inspiring. Further publicity is to be given to the Pledge in *The American Theosophist*, and it is hoped that many hundreds of thousands more copies of the Pledge will be spread throughout the country.

The committee, now called the Advisory Committee, and increased to thirteen members, is in process of incorporating. A sub-committee has recommended the name, "Bet-

ter Citizenship Association." The members of the Advisory Committee are : Mr. Louis Bean, Mr. Sidney Cook, Mr. Ray Goudey, Mr. Henry Hotchener, Mr. James Perkins, Miss Marie Poutz, Miss Etha Snodgrass, Mrs. Elise Staggs, Mr. Herbert Staggs, Mr. Albert Warrington, Mrs. Betty Warrington, Dr. Douglas Wild and Mr. Eugene Wix. The committee's platform will be, in addition to the Pledge, an endeavour to appreciate and aid all efforts to make its principles and spirit dominant in the political and social life of the nation.

The New Citizen journal is to be issued quarterly, beginning October 1st, Dr. Besant's birthday.¹ The Editorial Board will consist of Mr. Sidney Cook, Mr. Herbert Staggs and Dr. Douglas Wild.

Literature in the form of leaflets inspired by the ideals propagated by Dr. Besant are to be made available to all U. S. A. National and State legislators, and it is hoped that a renaissance, in the spirit of the Founders of the nation, will in

THE NEW CITIZEN

¹ A detachable footnote to the New Citizen Pledge form reads :

Having signed the New Citizen Pledge, I would like a specimen copy of the group magazine *The New Citizen*. (Name and Address).

[Mail to 1218 Public Square Building, Cleveland, Ohio.

Five cents quarterly if you deem the magazine worthy.

Beginning with four pages and eight columns, produced at the expense of the group, the magazine will grow as New Citizens pledge themselves to its broad ideals.

Stamps for subscriptions may accompany Pledge or be sent after receipt of magazine. First issue, October 1938.]

time aid in the fulfilment of American ideals, dharma and destiny.

* * *

America's Dharma

Dr. Arundale, asked to share his ideas as to the dharma of America, started with the *Declaration of Independence*, saying he would like to see a copy on the wall of every Lodge room. He took "the pursuit of happiness"—definable according to one's lights—as the bedrock conception for America. For him this meant liberty for self-respect, equality of rightful opportunity, and fraternity of helpfulness. "Here," he said, "is your charter of liberty, and in Franklin, Washington, and Lincoln you have your messiahs . . . America, like India, is a melting-pot. You have your Vaishyas, brought here from all parts of the world, and so also Brahmanas, a recent example being Einstein. Business people and great scientists represent particular contributions to America's development."

America's dharma he defined as "the spiritualization of material wellbeing; the bringing of the principles of heaven down to meet the facts of earth; the demonstration of one of the greatest lessons for mankind, the way in which man can live at the same time spiritually and in comfort."

The rest of the President's remarks are thus summarized: One of America's special dangers is that of material top-heaviness and over-government. At all costs, he urged, let us preserve simplicity here, and cease to desecrate Mother Earth with our present type of cities. We must safeguard the integrity of life, recognizing the worth of the in-

dividual to himself and to the nation. American newspapers constantly exude depreciation and critical venom. "Theosophists in this country should take the most definite possible stand against this practice, insisting on finding good instead of finding fault. Let Lodges everywhere be intent on this. It is of greatest importance that spiritual forces for the purification of America should flow through the States from all the Lodges of the Section."

* * *

UNDERSTANDING—OR WAR?

Even if it comes to war—and war threatens heavily on the European horizon as this issue goes to press—that is no indication that the President's Campaign for Understanding is breaking down, as some faint hearts have suggested, but rather the need for intensifying it and carrying it forward until war has become inconceivable. Dr. Anna Kamensky has been analyzing the situation. Is the President's Campaign for Understanding a desirable thing, she asks in a letter to the Editor of this journal. And her affirmative answer strengthens the opinions of a number of writers in our distinguished contemporary, *The Theosophical World*, that through such a campaign the President can wield an instrument capable of affecting the whole of the world.

What a Dutch member wrote is perfectly true: "If twenty thousand well directed minds and open hearts think all together of understanding, we can be sure that the Great Understander behind all understanding will send down his influence into

our world as yet so devoid of real understanding." Hence the enormous value of the daily concentration on peace and goodwill which the President has suggested, and which thousands of Theosophists, maybe, are already making, thereby releasing thought force which the Adept Technicians of the inner worlds may use in neutralizing currents making for war. "If war seems to be coming nearer," even then the President is still hopeful, the individual "must go on calmly, doing his best to promote the causes of peace, and leaving results to God."

Scan the world's horizon, and say whether or not such a campaign is desirable. How many years did it take to bring peace between Paraguay and Bolivia, the peace reported on page 56 of this issue? Had there been understanding between Japan and China, what appalling savagery and destruction would have been avoided! On the Spanish Kurukshetra, brothers are decimating brothers and ravaging their own territory, because there is no man strong enough to rise up and speak the word of peace—a constructive peace that would heal the awful breach and reunite the nation. Karmic no doubt, but was not the karma engendered by lack of understanding extending back over centuries? Had goodwill existed between Germans and Czechoslovaks, what fear and misgiving on a world scale would have been averted. Because understanding is of the higher mental world, it is there that wars and the thoughts that breed them must be stopped. It is too late when the conflict begun on the mental plane is precip-

itated on the physical. Understanding in the higher worlds is a sure guarantee of peace in the physical, between individuals, and between peoples.

* * *

A Practical Example

So that the Campaign for Understanding, properly waged, must have potent results, and results beyond our power to measure. That is precisely what is happening in most countries in which The Theosophical Society is organized. Not that this Society has any monopoly of peace-loving people or peace-making apparatus, but its thirty thousand trained minds ought to be the spearhead, the focus of such movements in every country. Here in Madras for example the City Lodges are sounding the note of Right Understanding on organized lines, and the campaign is touching the thinking community at all points. Every Thursday evening since the beginning of August, and for three months thereafter, a Theosophist speaker addresses an audience of two hundred in the Gokhale Hall (Dr. Besant's gift to Madras) on some phase of understanding. A Congress Minister, or other prominent citizen, presides and helps with his comment—a Cabinet Minister always makes good publicity. The talks are well reported in the Press, and understanding is filtering into the minds and hearts of men and women of all nationalities, sects and castes. The cumulative effect must be something definite, through past our power to compute. Multiply it to national dimensions, and then to international dimensions, and the impact on the world would be stupendous. To

achieve such an effect, or to strive to achieve it, the President has every reason to expect that every Theosophist "this day will do his duty," even though the duty is entirely voluntary and self-imposed. War will only be averted by the intensification of the effort of men of depth of understanding, men who see deeply into the unity of everything, from Rulers and Prime Ministers right down the line. Only such a pooling of the world's resources of understanding will release the prevailing tension at its critical point. And nobody doubts that if looming war recedes, the need to prevent it will still exist. The light must be ever shining in the darkness.

* *

Six Reasons Why

Dr. Kamensky is seized with this idea when she writes: "It seems to us, Russian members, that the President's campaigns are useful for six reasons—even if they are imperfectly fulfilled they give a fine impetus to the whole work of The Theosophical Society: (1) Every campaign helps us to concentrate on an important problem; (2) It creates the desire to study the problem from new points of view; (3) It unites the energies of Theosophists in one single effort, creating a mighty thought-wave throughout the world; (4) It brings us into combined action (*une action d'ensemble*); (5) It gives us a thrilling and stimulating collective experience; (6) It changes the atmosphere around us, for the benefit of the whole world.

"There is so much rich material and so many interesting possibilities before us" that Dr. Kamensky sug-

gests that every campaign might well be extended over two years. The President realized this when he extended the Campaign for Understanding, originally set for 1937 only, into 1938, and in postponing "Theosophy Is the Next Step" from this year into 1939; so wide is the range and so manifold the implications of such a campaign as this that in all likelihood it will carry over into 1940.

* *

The Next Step. . . .

Of this campaign—Theosophy Is the Next Step—the President has written: "This campaign is being designed to make the whole world acquainted with the outstanding value of Theosophy in helping to solve its problems, by showing how Theosophy indicates what is the next step forwards, onwards. And in emphasizing Theosophy's practical value we shall also set forth the value of the great organization known as The Theosophical Society."

Among the projects for next year which the President announced at the American Convention (June-July) is the publishing at Adyar of a series of booklets which will give ideas and zest to the Next Step Campaign—compelling booklets designed to meet the interests of men and women everywhere who are approaching Theosophy along specialized lines of work. Some of the best students and writers in Theosophy are being asked to write these pamphlets. *Theosophy and the Musician*, *Theosophy and the Teacher*, *Theosophy and the Business Man* are among the titles suggested.

These booklets will call attention as graphically as possible to the next step, and how to find it, in every department of human life, as these departments are at the present time. They will bring individuals to Theosophy along the way of its solution of their particular problems—in science, in art, in religion, in government, in industry, in the home; the next step for youth, the next step to the quicker development of the international spirit, the next step towards a finer understanding of the brotherhood between the human and the sub-human kingdoms. What vistas of illumination and awakening open up before a campaign so revealing, so persuasive. The world would be profoundly affected, silently revolutionized, if it could be deluged with literature pointing the next step in every phase of its life and printed in every language. There should be some slight speeding up of the evolution of the race—a decided fillip.

"Theosophy is the Light. Our Campaign for 1939 is to cause that light to shine more fully throughout the world." So the President has written of THEOSOPHY IS THE NEXT STEP.

* *

THE LIVING ANIMAL

In the eighteenth century the rights of man were recognized, in the nineteenth the rights of women, and in the twentieth we are beginning to concede the rights of animals as fellow-citizens. So slowly does civilization advance. Yet while every year brings greater freedom for animals, in principle, side by side with it grows the increasing

use of animals for experiment—for vivisection, for the preparation and testing of antitoxic sera and vaccines, and for the testing and standardizing of drugs. Dr. Beddow Bayly has produced a pamphlet showing how increasingly the exploitation of animals by vivisection in England is financed out of funds derived by direct taxation of the British public, and we could hardly celebrate World Day for Animals, and the birthday of St. Francis, October 4th, to better purpose than by citing Dr. Beddow Bayly. Distinguished worker in Theosophy and in humanitarian causes, he affirms in *The Taxpayer and Experiments on Living Animals* that the extent of the practice is not generally realized even by those opposed to it, and he produces evidence that vivisection methods have penetrated into the remotest fields of public service and Government departmental activities. The serious inference which he draws is that the figures which he quotes "present no evidence that any important factor has been at work either to check the increasing incidence of diseases already showing an upward trend in this country, or to produce any change for the better in the incidence of those which usually follow a cyclic course."

* *

Futility of Animal Research

Dr. Beddow Bayly cites not a few but many authorities as to the vast amount of ill-directed investigation which has passed for research, and the futility of research in general, especially in relation to alcohol, cancer, dental diseases, influenza, measles, noise, nutrition,

rickets, vitamins. The use of human experimental material is growing also, and he quotes from an authoritative medical journal as to the use of children of families in receipt of poor law relief. Every worker in the humanitarian field knows that experiments on human beings are but the logical issue of research on animals. Then follows a ghastly array of cases of suffering inflicted on animals in experiments made under grants from the Medical Research Council, which he credits with having received in grants over a period of eighteen years an aggregate sum of over two and a half millions sterling.

There is an appalling apathy towards cruelty of this kind. It needs a whole army of crusaders with the fire and courage of Dr. Beddow Bayly and his type to enlighten the public mind as to the enormities and the needlessness of experimental cruelties, to convince those who make the laws and the masses who elect the law-makers that cruelty of whatever kind is a thwarting of a

higher law than Acts of Parliament, a brake on the wheel of the world's progress, and a karmic cause of suffering in the individual who inflicts it. For, as Dr. Bayly says, the result of these activities should be measured not only in terms of money to the tax-paying public, but in pain and suffering to the animals involved. "For let it never be forgotten that a nation that sets material advantage, however plausible the arguments, above moral integrity, and is prepared in its pursuit to exploit the lives of weaker and younger members of the brotherhood of living things, has already paid the heavy price of a lowered standard of civilization which must inevitably delay both the physical and spiritual progress of the race."

We have yet to draw the animals within the family of living creatures before the brotherhood idea will find its true extension and fulfilment. That is a pregnant thought for October the fourth, and for every other day in the year.

THE ELDER BRETHREN

I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of that service which is perfect freedom; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.—GEORGE S. ARUNDALE.

Theosophy and the Modern World

BY GEOFFREY HODSON¹

Mr. Hodson urges a crusade in defence of justice and freedom, a crusade to banish the tyranny and fear in the minds of men aroused by aggressive political dictatorship and religious intolerance and dogmatism. These he regards as an obstruction to the spread of Theosophy and only to be removed by the solvent of Theosophy.

The Threat of Dictatorship

NO one who surveys the material, intellectual and spiritual conditions of the world today can fail to perceive that two great principles are being made the focus for a determined and world-wide attack. I refer to justice and freedom. Already they have been virtually banished from the field of international relationship. This is serious enough, but a far more serious situation also exists—the frank disregard of the principle of freedom not only in the political and social realms, but in the spiritual and intellectual as well.

This spiritual tyranny is to my mind far more serious than the social. For it means that the search of the human soul for spiritual light and understanding is beset by obstacles and barriers which, save for the few, are practically impassable; that search can only succeed where the mind is unfettered and the spirit free to soar wherever inward inspiration leads. Yet we are witnessing in some countries the ex-

pulsion of religion, and in many others throughout Christendom the growth of an orthodox Christian dogma, designed to strike terror into the hearts of believers. Are not the mass of Christians threatened with eternal damnation unless they give implicit belief to an idea which is confined to orthodox Christianity alone among world religions—the idea that there is only one way to God, our own, and only one hope of personal salvation, that offered through the mediation of the clergy. We are in the presence not only of political dictatorship but, far more serious, of an ever growing, ever spreading dictatorship over the very soul and spirit of man.

These two conditions of the modern world—aggressive political dictatorship and religious intolerance and dogmatism—together constitute a most serious menace to individual and national progress and happiness.

We Theosophists cannot afford to ignore these two attacks upon the freedom of man, however free for the time being some of us may be of their immediate effects. For they

¹The substance of an address to the Australian Convention, held in Melbourne, Easter 1938.

constitute not only a harmful state of affairs for humanity in general, but also a serious obstacle to the work of The Theosophical Society. Both Theosophy and its great philosophic brother—Freemasonry—are now prohibited in Russia and Germany.

Seeing all this, the student of world affairs, especially the Theosophist, cannot help being deeply concerned for the future of mankind, cannot but ask himself, when and where will the principle of freedom, essential to human progress and wellbeing, be established on earth. How can this movement be checked?

Only, I submit, by the combined and effective action of men and women who prize freedom, justice and truth above all else in human life. A strong and world-wide crusade is needed in defence of these principles, and for this purpose a great body of crusaders must go into action.

A Crusade for Freedom

For me, the work of The Theosophical Society is such a crusade. For me, The Theosophical Society, the truths it teaches and the ideal of freedom on which it is based, are the spiritual and intellectual hope of the world. The Theosophical Society stands practically alone among great international movements in two respects, first its foundation upon the eternal verities and their propagation, especially the Brotherhood of Man; and second, its affirmation and insistence upon freedom, especially in the spiritual and intellectual life.

The task before The Society is at once apparent. It is an intensive

effort to bring Theosophy in acceptable and attractive forms to the modern mind.

Consider the application of Theosophy as a treatment for the diseases of militarism and dictatorship. While I deplore the intense and militaristic nationalism of the totalitarian States, I conceive also that there may be a purpose behind it. Certainly there is a working out of the educative law of cause and effect. We have only to look at the humiliating conditions imposed upon these States at Versailles to see an immediate cause of their intense nationalism and aggressive militarism.

Maybe an awakened if narrow and aggressive German race-consciousness—and the same may be said of Italy—is needed for the evolution and enrichment of Europe. Yet even if this is true, I feel very sure that the atrocities and persecutions were never in the plan of racial development. They are human perversions, false reactions to whatever inspiration and guidance the Elder Brethren are offering to the national consciousness.

Germany may need to be freed of Jewish influence for some purpose which only the Lord Manu of the Race can comprehend. Perhaps the Jews themselves need to be thrown out into the world, both for their own benefit and for that of other nations. The collective life, especially the cultural life, of the United States of America, for example, has recently been immeasurably enriched by the presence of a small number of extraordinary immigrants, men and women of genius.

At the head of the list is Dr. Albert Einstein, now of the Institute for Advanced Study at Princeton University. Then come Ernst Toller, brilliant playwright; Max Reinhardt, theatrical producer; George Grosz, artist; Vicki Baum, novelist; Elisabeth Bergner, actress; Dr. Otto Klemperer, renowned conductor; Julius Ehrlich, composer; Bruno Eisner, pianist; Dr. Wilhelm Frei, dermatologist; Dr. Richard Goldschmidt, brilliant biologist and geneticist; Dr. Carl Lange, bacteriologist, and Dr. Siegfried Loewe, pharmacologist and biologist. At least fifty other distinguished German scholars have become resident in the United States.

Is it true that the countries to which expelled citizens emigrate need them, or rather that our Spiritual Elders who are guiding racial evolution need them there? Does China need to be shocked, goaded, driven into an intellectual and spiritual awakening and unity? Japan may be the instrument of that purpose, her imperialistic aims and her national need both being utilized by the Powers-that-be.

I do not for a moment suggest that the Masters deliberately initiate and foster aggression, militarism, persecutions and bloody revolutions. We are told in fact that every permissible effort was made, through the agency of the Master the Count de St. Germain, now the Prince Rakoczi, to re-direct the forces which led to the French Revolution. But I feel sure that in Their wisdom the Great Ones are able to produce ultimate good even out of international evils. I am not blind to this possibility when I study world affairs today,

but my thesis is that such activities and events are accompanied by much that is gross and deplorable and which therefore needs to be combated. Even though good may come out of evil, the evil must ever be fought and never condoned.

A Purifying Fire

Now consider the possible effects of the adverse world conditions upon individuals. At this period of conflict between might and right, many souls are being chastened, their evolution quickened and their intellects awakened to the search for truth. Out of the present welter on a world scale of selfishness, ignorance and brutality there are arising, and will continue to arise, many thousands of men and women who have wakened to their own spiritual light. These will be part of the harvest of the present age, the first fruits of the present testing in the fire of individualism and fear.

No one can doubt that there exists in the world an individualism, a selfishness, a pride, and an unashamed, cold, cynical barbarism which is positively satanic. This produces in the hearts of millions of people a fear which is a veritable hell. Unless this fear is removed, the intellectual and spiritual growth of those millions will be delayed. But those who triumph over it will emerge purified, enlightened, and in some cases ready for the Path of Holiness. Reborn, they will become the leaders of the new age, building on the foundations which we are laying today.

The New Age

Glance forward for a moment to the coming age. At the heart of

every institution in the new age, it is reasonable to assume, Theosophy in appropriate forms will be found. Religion, education, politics, the arts and the sciences, will all be founded upon Theosophy. For what is Theosophy but the religion, art and science of life itself?

The reason for the failure of past civilizations has been in the period of decline the inability of the leaders and the majority of the people to continue to perceive the light of the Wisdom-Religion. Of the four great Aryan civilizations which preceded our own, one alone remains—the civilization of India, preserved through the ages by the presence at its heart of the Ancient Wisdom, and on Indian soil of the great Rishis and Mahatmas who are its Guardians and Hierophants. If our Western civilization—and in that I include the new-race civilizations of Australia and South Africa—is to endure, at its heart also must be established the Ancient Wisdom.

The Challenge of the Times

Western people may be said to stand at the junction of four cross roads. Behind is the past, the way they have travelled. One of the turnings leads to financial and political dictatorship. Another leads to increasing domination by a spiritual dictatorship. Straight ahead lies the way of safety into that spiritual and intellectual freedom and light by virtue of which alone a better civilization can be permanently established.

Along this road we Theosophists in every land are already travelling. Apostles of freedom, ours is the opportunity to point the way to our fellowmen. The Theosophical call

today is seemingly for men and women who know the Plan of Life, who recognize the reality of the Elder Brethren, who can point out the Path which leads to fuller conscious cooperation with Them: men and women who are awakening and perfecting their own powers of body, mind, and will, so that they may become increasingly effective in service. I conceive that the living membership of our international Society is one of the most powerful weapons in the hands of those Elder Brethren who called it into existence.

The world will never be reformed by means of parliaments, leagues and pacts. The world can only be reformed by the awakening of the human conscience and the development of men's spiritual perceptions. Theosophy has power to produce these results. Therefore all who live and teach Theosophy are true reformers.

What special Theosophical notes should be struck at this time, what aspects of Theosophy should be emphasized?

First of all and fundamentally, friendship, brotherhood, which is the real solvent of all these national and international complexities. Then the unfoldment of hidden forces—in Nature and in man; and the realization of the hidden wisdom in the world scriptures, especially in Christianity. The Ancient Wisdom carries its own conviction. The subject of Theosophy in Christianity is particularly important. Christianity needs to be Theosophized in order to relieve Christendom of the prevalent spirit of domination and fear. I am inclined to go further and say that for Western audiences Theosophy needs to be

Christianized so that it may be more easily understood and more readily applied to life.

Growing Evil of Black Magic

There is a growing interest in occultism. The literature on yoga is rapidly increasing. Here The Theosophical Society has important work to perform in clearly stating the need for right motives in occult development.

Theosophical teachings are being grossly perverted by individuals for personal aggrandizement and to increase material power and possessions. Occult knowledge is commercially offered to the world for developing a dominating personality with a semi-hypnotic influence over others. Psychologists, success-merchants, preach to the world for huge sums of money methods whereby the occult forces of the mind and the will may be phenomenally employed.

What is all this but black magic of a subtle and dangerous kind? "God's abundance," say the disseminators of this dark creed, "is there for all of us. Reach out and take it. Become wealthy, be strong and a ruler among your fellowmen."

Here is a call to Theosophists the world over to fight this evil, this menace to the spiritual health and wellbeing of mankind. The prostitution of occult knowledge and power is a greater evil than war itself. War destroys bodies. Perverted occultism destroys souls. The temple of truth is being defiled by the presence of money-changers, sellers of sacrificial objects and practitioners of the black arts. The scourge must be used to drive them out and to restore spiritual purity.

We Theosophists are ranged with the forces of light. All our strength, all our wisdom, all our purity and intensity of purpose are demanded to ensure victory in this great conflict. We must take Theosophy out to the world: out of books, out of the study, out of the Lodge room. Theosophy must be lived and applied to the pressing problems which surround us.

If we, thirty thousand members of The Theosophical Society, would use but a fraction of the knowledge which we now possess, would apply the laws governing the mastery of the mighty powers of the mind and the will, would truly live our Theosophy, we alone could change the face of modern civilization.

Masters and the Modern World

In founding The Theosophical Society, the two Masters—Morya and Koot Hoomi—in a certain sense threw Themselves and Their retreats open to the world. It is evident, I think, that They foresaw this crisis, and for the helping of the world offered to Western humanity not only the Wisdom of which They are the Guardians, but in considerable measure They sacrificed Themselves. For Them to emerge from the "silence of centuries," to quote Their own words, was a sacrifice indeed—one for which the whole race owes Them undying gratitude.

The day is coming, I feel assured, is indeed not far away, when in their extremity, Western people will turn increasingly not only to the Wisdom-Religion but to its Mighty Guardians, the Masters of the Wisdom, for the aid which They alone can give.

Human Evolution—the Secret Tradition

BY E. L. GARDNER

Mr. Gardner presents a revolutionary doctrine, reversing the popular conception of human evolution by depicting Man as the ancestor, in terms of form, not only of the human kingdom, but of all the other kingdoms of nature as well—mineral, vegetable and animal. Most people are more or less acquainted with the idea of the Superhuman Orders in ascending grades preserving the human form, but how few are familiar with the secret tradition that the human signature is to be found on the forms of the lower orders.¹ Yet such is the mystery teaching. Mr. Gardner has prepared this article in order to challenge and perchance to correct erroneous notions on evolution which are everywhere current.

A Reversal of Darwin

THE theory that Man is the product and capital of an end-on evolutionary column, rising in a more or less sequential series from earlier kingdoms of nature, held the field in the nineteenth century. It still, probably, can be called the popular view.

Though challenged now from many angles, particularly in the results of biological and anatomical research, the theory has not yet given place to another as acceptable, nor to anything seemingly so well founded. Many theoretical structures, based on the facts and inferences of Lamarck's and Darwin's works, have been found wanting, indeed no wholly satisfactory edifice has arisen from them. I would submit, therefore, that we may profit-

¹ In *The Web of the Universe*, by E. L. Gardner (The Theosophical Publishing House, London, 1936) the subject is further dealt with.

ably consider in some detail the theory, or rather the teaching, concerning the origin of man set forth in Madame Blavatsky's *Secret Doctrine*, published just half a century ago, particularly as the statements therein made do not so much contradict Darwin's facts and inferences as reverse their application.

The following quotations from *The Secret Doctrine* very briefly epitomize her exposition—

Hence the esoteric teaching is *absolutely* opposed to the Darwinian evolution, as applied to man, and *partially* so with regard to other species. (II, 689).

That man was *not the last member in the mammalian family*, but the *first* in this Round, is something that Science will be forced to acknowledge one day. (II, 164).

Man contains in himself every element that is found in the Universe. (III, 584).

The Occult Doctrine maintains that in this Round, the mammals were

a later work of evolution than man. (II, 190).

Man has been on Earth in this Round from the beginning. (II, 295).

That the ape is descended from man, is indeed decadent man, has long been suspected, though the more widely-held view still is that man and ape derive from a common stock. But Madame Blavatsky's statements, from which extracts have just been given, are far more searching than these tentative suppositions, for if they can be shown to be even theoretically sound, the vista of human origins opens clear up to sources which may well deserve the term spiritual.

A Supersensible Analogy

The statement that man stands at the head of the stream of life, is himself the origin of nature's forms, is certainly startling, yet a familiar analogy within each one's experience gives point and reason to this view. An architect, in process of designing a building, mentally pictures a plan and an elevation with their embellishments, and then reduces these three-dimensional conceptions to the symbols of line and colour on two-dimensional paper. Various craftsmen then interpret the design given and embody it in physical material. The mental creation first, then the design symbolized in line and curve, then the edifice.

We can also accept the view that the architect begins his projection into objectivity by creation on the mental level, for the mental forms, three-dimensional on their own plane, are as objective there as the finished building is in the physical world. Thought precedes physical

forms created are as independently real and self-contained in the architect's mental field as the later construction in stone and timber is in the physical world.

All this, of course, may be applied to the creative activity of every artist, whatever his medium. One point in this analogy needs specially to be noted—the artist's mental creation is of the nature, more or less, of an archetype, i.e. it is an original type or form-pattern from which certain structures may be projected by action. Experiments or try-outs with the structure in a physical medium, whether the artist be architect, painter, poet or musician, will result in many modifications, many changes, till the artist achieves some measure of success in portraying an aspect of his creation. Whatever the final result, the archetype is the mental model on which it is built and is the cause of its appearance, though a host of such projected exhibits may be needed adequately to manifest the original archetype.

The application of this analogy is far-reaching, and there is little need to labour it, for the sequence of mental conception to physical expression is within the experience of all, and quite familiar.

Substitute for the architect in this analogy a Super-Being who, having conceived of a solar system and carried it into manifestation to the stage of a thought-form of our world, constructs in thought a living miniature of an aspect of himself to serve as the archetype for the living forms of that world—and we have a picture somewhere near the theory submitted.

The actuality, the objectivity of mental forms needs emphasizing, and maybe, in some directions, needs demonstration, though this view is becoming familiar and is often expressed in the highest scientific circles. Sir James Jeans in *The Mysterious Universe* says:

The universe can be best pictured . . . as consisting of pure thought.¹
If the universe is a universe of thought, then its creation must have been an act of thought.²

The universe shows evidence of a designing or controlling power that has something in common with our own individual minds.³

Until we are all in some measure mentally clairvoyant, the demonstration, and consequent conviction, must perhaps wait. In the meanwhile I shall assume that many will concede this, if not by reason of self-knowledge, then by well-founded testimony and inference.

Man the Archetype

The occult teaching of the secret tradition is that man himself is the archetype whence all nature's forms derive. This is to say nothing less than that from Man all the forms of the kingdoms of nature are descended—mineral, plant, animal—all from him. Almost in these words H. P. Blavatsky sums up her views on human origins, for in one passage, after lengthy references to many ancient myths, sagas and legends, most of them claimed to be concerned with the same mystery teaching, she states in *The Secret Doctrine*:

¹ *The Mysterious Universe*, revised ed. 1933-34 (Pelican), p. 169.

² *Ibid.*, p. 182.

³ *Ibid.*, p. 187.

" . . . all have an identical meaning and relate to the primordial Archetypal Man, ' . . . the Creative Origin of all things.' (I, 478).

" . . . [these] represent primarily the Archetypal Man, the Protologos." (I, 380).

My purpose now is to trace this theory concerning the archetype and apply it to man as we understand him today.

Human Monads Originate

The first globe of manifestation is stated to have been of mental material, nothing denser, a globe of thought, a planetary mind. In the early days of our Solar Scheme this mental planet, the one and only globe of the first Chain, was the field wherein manifestation began; it provided the mirror in which life subjective first saw itself as objective form. Life, or Light, became focused therein. Light, which without the mental mesh or fabric would find no foothold, is arrested—it gyrates, flash-

⁴ In *The Secret Doctrine* the term Man is on occasion intended to include more than our own humanity, our own hierarchy, of today. Three earlier hierarchies functioned in the human kingdom on the 1st, 2nd and 3rd Chains of our Solar Scheme—and passed on. The humanities of those earlier Chains of Globes were the creators respectively of the mineral, plant and animal (reptilian) forms. We have taken up the tale in this the 4th Chain and are described as the immediate progenitors of the mammalia. Hence, according to the context, the term Man must be understood as sometimes including four successive human kingdoms, all intimately related, much as successive generations are of the same family. The four humanities may be designated respectively A, B, C, D. (D is ours).

ing from focused centres along radii and around orbits.

Father-Mother spin a web . . . the Vibration sweeps along, touching with its swift Wing the whole Universe. . . . Fohat traces spiral lines. . . . An Army of the Sons of Light stands at each angle . . . said the Flame to the Spark, 'Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan'. . . . (*The Stanzas of Dzyan*).

Human monads are the Sons of Light, and their first vahan or vehicle, built in the first Chain, we should now describe as of the mineral kingdom, with centres, angles, axes, etc., first born in a mental world and the first and simplest form. We, the humanity of today, a fourth generation of the Sons of Light, using a mental body of the mental world of today, have the advantages accruing from three successive Chains of manifestation¹ since the above genesis.

Though astral and physical bodies and worlds have been added to the mental, still we, as humans, originate thought on these same principles. In the course of the cycles we have registered innumerable experiences in the spark-like centres of the mental web which still usefully arrests and reflects our life. At the touch of our attention these centres light up in our mental bodies and re-display to us as spectators the scenes and incidents registered

¹ Cf. *Chains and Rounds*, by E. L. Gardner, for a brief exposition of these chains of manifestation. This pamphlet is a compilation from *The Secret Doctrine* and the books of Annie Besant and C. W. Leadbeater. It sells for 2d. and has had a large circulation.

and we say—"I remember" this or that.

Mental thought-forms, humanly created, are based on these centres and axes of growth, and expand or fade as the light of our attention ensouls them or is withdrawn. Mental propagation is by simple fission, for telepathy tends to excite in another's mind the same form or feeling by sympathetic vibration, an occurrence, by the way, much more frequent than is supposed. Our practice of communication by "fission" is, at present, almost exclusively by the use of language and the pen, one remove from the mental. The B. B. C. provides an excellent example of propagation by fission, though here the medium and mechanism are reduced to the etheric and physical level. Each active receiving set reproduces the original "thought."

Physical Forms Develop

In the second Chain, the Sons of Light, a humanity two generations earlier than ourselves, function on the astral globe, in addition to the mental, of that Chain. A clothing of fluidic material with membrane and envelope is assembled. The plant form appears, and a medium for feeling and warm emotion is added to the mechanism of cold thinking.

Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water. . . . (*The Stanzas of Dzyan*, III, 9.)

We should note that gaseous, liquid and solid states are due to differences in tattva, differences of measure or beat of vibration; they are differences of degree, not of kind. All is Light, Life.

The circulatory and lymphatic systems of the later physical human body are suggested at this stage, for in the early plant forms of the mento-astral worlds vascular structure is adumbrated. The astral world permits of the projection of the fluidic system inherent in the archetype.

In the third Chain, on the physical globe, the animal form is shadowed forth and established, though for the most part reptilian in design and no higher. Hence the Sons of Light as the dragons and serpents of wisdom—described at length in *The Secret Doctrine*.

The Archetype Established

Throughout these three Chains a descending arc is traced. Life, led by three humanities, three hierarchies, is gradually involved, deeper and deeper, in material form. In the mental, the first material, world contact is first made with a form-fabric, and the reaction (the mirror response) was and is on the pattern of mineral growth; to this was added the astral, and forms developed from a centre downwards and upwards, bifurcating, proliferating, and the pattern of the plant kingdom was set. Up to and through the reptilian animal form the Life proceeds and, in the present, the fourth Chain, dense physical material is encountered. This, though resistant and ponderous, provides clean-cut, precise, and comparatively stable abodes or bodies, and in these, at long last, archetypal man achieves the final and a successful projection of the archetype.

This last statement implies that the physical human form, as we

know it, must be regarded itself as the direct representative of the "creative origin of all things." It means that the physical body of man is, compared with many plant and animal forms, simple, unextended, unspecialized. Nevertheless it contains every potentiality. Not till the physical plane is reached and the fourth hierarchy, our own, is in action, is the archetypal form brought right through and projected in the outermost world of our Solar Scheme.

"Occultism teaches that no form can be given to anything, either by Nature or by man, whose ideal type does not already exist on the subjective plane . . . *our* human forms have existed in the Eternity as astral or ethereal prototypes . . . supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this Globe*. Therefore, man's *outward* shell passed through every vegetable and animal body, before it assumed the human shape." (*The Secret Doctrine*, I, 303).

The Younger Kingdoms

A few further points relating to this theory and its implications need to be noted:

Madame Blavatsky points out that in this Fourth Round our own humanity has been the progenitor of mammalian forms. (II, 164, 265). Hence, in the earlier Rounds and Cycles of our Solar Scheme it was the preceding hierarchies of humanity who played the archetypal part; in other words, the humanities of the three first Chains were the progenitors respectively of mineral,

plant and animal forms. Four hierarchies of humanity are therefore concerned in our Solar Scheme.

In each Cycle it is the human archetypal form, manifesting successively on the mental, astral and etheric planes, whence all other forms derive. By propagation methods of fission (mental), budding (astral), sweatborn extrusion (etheric), all originated by man, did the forms of mineral, plant and animal arrive. During these cycles it must be noted that the human frame is described as composed "of the most tenuous matter compatible with objectivity."

When thrown off, the younger forms tend to materialize comparatively rapidly. As the fragments of hot iron, falling in sparks from the smith's forge, cool and harden more quickly than the hot bar itself, so the younger life, seizing the extruded substance from the astral and ethereal human frame, cooled and materialized long before Man himself did in the physical world. Hence the abundant traces in this world of plant and animal forms prior to those of man.

Our humanity, the fourth, has been vastly assisted by standing, as it were, on the shoulders of the preceding. In physical gestation today, for instance, a human being travels the whole of the course traced since "the beginning." Long practice by recapitulation has ensured an exquisite skill and an amazing expedition. In a few months of embryonic growth the reincarnating ego, the life of the new physical body, passes through all the stages from "a structureless moneron" to the marvellous organism of a new-born babe. And through-

out that period of rapid changes, the thrusting life is *human*. During these few months, stages are passed through corresponding to plant, fish, reptile and early mammal, indicative of the time when man, functioning in such forms in a suitable environment, left them behind to be seized and used by the following appropriate life-stream.

Herein lies the understanding, for as man descended gradually into materiality, periodically thrown off from him were the fragments and essences (the Sanskrit terms are translated into *dust* and *sweat*) which, seized by junior grades of life, were developed along their own specialized lines in plant and animal directions. Ultimately arriving in our own physical world, and assuming the dense material provided, we classify them as of the younger kingdoms of nature.

Is the Human Body Specialized?

It is common knowledge, of course, that no animal, not even plant or mineral, has in its bodily composition anything other than that which man similarly possesses. Bone for bone, muscle for muscle, nerve for nerve, all are to be found in the human body, though in many an instance unextended. Plant and animal have specialized and extensively developed parts of their human inheritance in a way that man has never attempted. As Prof. Wood Jones pointed out many years ago, the arms of man have never been used for walking; the foot of man is a simple structure and remains so, while in many animals it has been immensely specialized, as in the horse; the vertebrae at the base of the spine have never been

extended to a tail; the jaw of the human is typically human and not a retreat from the projected animal jaw; and so on. The so-called vestigial organs in the human body are just as reasonably to be regarded as original parts which have never been extended. The Professor's anatomical researches led him to assert that man has probably always been the contemporary of the animals and not a successor—a very significant statement, though still far short of *The Secret Doctrine*.

Many another authority might be cited concerning the non-specialized character of the human body, and this is quite marked in current thought. In a B.B.C. talk,¹ Gerald Heard on the subject "Man, the Non-Specialist," pointed out truly enough that tool-making has adequately served man in providing clothing, shelter, food produce, locomotion, etc., and hence he has never needed to specialize his limbs.

The principle enunciated in *The Secret Doctrine* founded on Man as the archetypal, original model, covers and relates these views and explains much more. As archetype, Man bears within himself the potentiality of all extensions and every descendant shares this. Each main division of the mineral, plant and animal kingdoms, emerging from the archetypal format the mental, astral, etheric or dense physical levels, would develop and extend its inherited "body" along its own line to the fullest extent of its vital and conscious powers. The life,

being always the driving urge, builds the forms and extends them strictly according to its own capacity. Along its own line a "wholeness," determined by purpose and ray, would be evidenced, and hence our classifications—bovine, equine, canine, feline—each manifesting a certain aspect of the human form, an aspect often extended far beyond that accomplished or needed by man.

A Medium for Self-Realization

To sum up in a phrase: According to the secret tradition the human signature is to be found on the forms of the kingdoms of nature everywhere. As the archetypal author of all, Man has "named" all. His own physical body is a representation in physical terms of the "Archetypal Man, the Protologos"; it is a body of comparatively simple construction and fitted especially, if it can be said to be specialized at all, to serve as a medium for human thinking. The stability and clarity of the physical body and the dense world in which man is now functioning enable him to externalize his mental processes with precision and so to master them. In this mastery the stupendous powers of mentality may be discovered and the spiritual nature of his own life realized.¹

¹ In an article published in *The Great Design*, Sir J. Arthur Thomson refers to the Aristotelian dictum that in a continuous process there can be nothing in the end which was not also present in kind in the beginning; hence we are led from our own mind back to the Mind of God, without whom "there was not anything made that was made."

Technocracy—A Scientific Manifesto

SCIENCE APPLIED TO THE SOCIAL ORDER

BY F. MILTON WILLIS

DR. BHAGAVAN DAS'S significant article in the April THEOSOPHIST—"The World's Dire Need for a Scientist Manifesto"—has inspired the preparation of this one. It is the writer's pleasure and privilege to be able to present to the far-flung international audience provided by THE THEOSOPHIST what seems to be a way to peace, progress and happiness which our Indian friend so cogently shows the need for.¹ This way, to be sure,

¹ "By the due application of the laws and facts of Psychology and Physiology, of human mind and human body, there will also be discovered the just way, the *Correct Technique*, to make an *equitable distribution* of . . . the world's work and wages, of necessities and comforts and luxuries, of labour and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the *Correct Technique* of a satisfactory, complete, and comprehensive Individual-Social Organization of Humanity, which will reconcile all the demands of Individualism as well as Socialism, by giving to each human instinct and appetite, selfish and unselfish . . . and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the technique which will make practicable and

is designed primarily for the whole North American Continent as a unit, but who can doubt that, once established successfully there, it will be used to unify Europe and other great self-contained areas of the Earth's surface?

Let us observe, first, that Technocracy is not an artificial system, a philosophy, an ideology; it is a practical consideration of the social

ensure the service of 'Each for all and all for each.'

"They (the scientists) have created the marvels of modern civilization. They must save it from annihilation; otherwise, the dreadful sin will be theirs, as much as the splendid merit is now. They should teach to the world the best Way to Peace by means of the best form of Social Organization, in accordance with the Law of Alliance for Existence . . . the way which would satisfy all the appetites, needs, requirements of all temperaments, ages, sexes, within the limits of reason and mutual justness . . .

"Scientists of the world, unite! and show us the right way; for Humanity has everything to lose, it perishes if you don't; and if you do, it is saved, it lives, it finds Peace and Happiness for all."—DR. BHAGAVAN DAS, a distinguished member of the Indian Legislative Assembly, quoted from THE THEOSOPHIST, April 1938.

¹ Published in *The Listener*, 21 Nov. 1934.

order in terms of facts and figures, and a consistently logical, non-sentimental presentation of definite means of bringing order out of chaos and establishing human freedom, opportunity for growth, and happiness on an eternal basis.

How Did Technocracy Originate?

In an organization known as the Technical Alliance of North America, in 1919 in New York City, this group was made up of such men as Thorstein Veblen, a distinguished educator in the field of social science; Charles P. Steinmetz, of the General Electric Company, often referred to as "the wizard of electricity"; Bassett Jones, consulting electrical engineer and mathematician; Richard Tolman, professor of physics; Frederick L. Ackerman, consulting architect; Stuart Chase, popular economist and an associate of Consumers' Research, and Howard Scott, outstanding consulting and industrial engineer, who acted as chief engineer of the Technical Alliance.

The primary aim of this group was to ascertain the possibility of applying the achievements of science to social and industrial affairs. With this in mind, they set about making a survey of the energy and natural resources of the North American Continent. They studied the industrial evolution that had taken place therein. They worked out a tentative design of a completely coordinated system of production and distribution—to provide a better standard of living for the people living in the continental area, with the least possible waste of non-renewable resources.

What Are the Conclusions of Technocracy?

First, that on the North American Continent is a potential condition of plenty such as is to be found nowhere else in the world; marvellous natural resources, an abundance of raw materials, huge productive machinery adequate for turning out vast quantities of goods, a body of trained technicians and skilled workers—the finest in the world—capable of operating this productive machinery in the most efficient manner. And it immediately ties up these findings with the fact that in America are to be found, too, hungry, tattered, homeless people, and insecurity in every walk of life.

The second conclusion is that the price system can no longer function adequately as a method of production and distribution of goods. The invention of power machinery has made it possible to produce goods in abundance with a relatively small amount of human labour. As machines displace men, however, purchasing power is destroyed; so that we find ourselves in this paradoxical situation: the more we can produce, the less we are able to consume. We find the price system making it impossible, on the one hand, for people to buy goods and so keep production going, and striving, on the other hand, to pay mounting dividends and interest on the money invested in industry. The price system is crashing of its own inherent contradictions. We are at the end of an era. Technocracy is a change from the present price system with its motivating force, *profit*, to a new system which

will function without profit. Technocracy will operate under an economy based on an abundance of goods.

What It Proposes to Accomplish

In order to facilitate the distribution of goods, a new Currency of Distribution will displace our present currency. The amount of this new currency issued will equal exactly the amount of goods and services made available by the unified production and distributive machinery. Thus all goods manufactured will find their way into the hands of consumers.

This new currency of distribution will have one single function—the purchase of goods and services. It will have no other use, cannot be hoarded, stolen, loaned, borrowed or otherwise used. It will have no value to anyone except the person to whom originally issued, and even he will be forced to spend it within a prescribed time or it will become valueless.

The bountiful natural resources of the North American Continent are being wasted under the price system methods. Technocracy declares against waste, and postulates that all articles must be made for usability, thus eliminating the waste occasioned by early replacement, which is a necessity under the present system of making goods for profit.

By utilizing the genius of our technologists and inventors in conjunction with our present manufacturing plant, Technocracy guarantees a high standard of living and economic security for every one from birth to death. To achieve this result, those under 25 years of age will be educated until they

reach that age, when they will be absorbed into the productive equipment of the nation, which means not only manufacturing, farming, mining, fisheries, etc., but also the various professions, "white collar" work, etc. The "workers"—equivalent to those at present doing physical work of any kind in contradistinction to those doing mental work—will work four hours per day until they arrive at the age of 45. All over 45 may retire from active participation in industry, etc., and will receive their regular amount of purchasing power until death. Income for all citizens will start at birth and end at death, and only the labour of those between 25 and 45 years of age will be necessary to keep the national plant functioning at top speed.

Technocracy will raise the purchasing power to satisfy every material need and reasonable want; fully utilize our scientific knowledge; encourage invention; use the machine instead of allowing the machine to abuse us; prevent depressions and provide economic security and abundance for all, for all time; make liberty and leisure available for all, for the first time in history.

These benefits can be made available just as soon as sufficient people learn what Technocracy is, and then demand that it be put into effect. Technocracy is educative, not militant.

A New Social Organization

Quoting M. King Hubbert, Instructor in Geophysics, Columbia University, New York City, and Director of Education, Technocracy:

"Technocrats propose to so operate the industry of the North

merican Continent as to provide for every inhabitant of that area complete economic security at the highest standard of living attainable that is compatible with social needs, on the one hand, and with the necessity of conserving limited natural resources, on the other.

"Since drudgerous occupation at long hours of labour is socially objectionable, they propose to do this by means as automatic as can be devised.

"They propose to achieve the highest standard of public health attainable through the most advantageous application of modern scientific medical knowledge and research.

"They propose to maintain an educational system that will train the entire younger generation indiscriminately as regards all factors, other than inherent ability, to man and perform all the necessary functions in the social mechanism.

"To do all this requires that society be organized along functional, technological lines in a manner dictated by the requirements of the job itself. The present operating and technical staffs (as opposed to the financial superstructure) of such large functional units as the telephone system, the power system, etc., may be taken to serve as small-scale models of what is here envisaged on a large scale. The social organization here considered would embrace the whole range of socially necessary functions, the purely social such as education, public health, entertainment, etc., as well as the industrial functional sequences.

"To insure the continuous operation of industry at full-load capacity, and to maintain the high standard

of living postulated, requires a mechanism that will distribute the goods to the public at a rate equal to that of industrial production. Such a mechanism is to be found in the physical cost of production, namely, the energy expended in the production of each item of goods and services.

"If, in a given year, a certain sum total of energy (equivalent to that contained in a given number of tons of coal) be ear-marked for expenditure in the production of goods and services, this energy cost can be allocated item by item to each of the goods and services produced and rendered. A purchasing power likewise stated in denominations of energy (kilowatt-hours, calories, etc.) can be issued to the public in an amount per annum equal to the energy allotment ear-marked for expenditure in that time period.

"This energy income can be granted to the public in the form of energy certificates which are valid only for the time period for which issued and null and void thereafter; they to have the further property of being non-interchangeable between individuals. Thus one's income cannot be saved, nor can it be lost, stolen, given or gambled away. It can only be spent by the person to whom issued. There is no necessity that the recipient spend the entire amount he receives provided, as might well be the case, he finds it inconvenient to do so. All incomes continue without interruption until the death of the recipient.

"Since all incomes can be made large, there is no need for differentiation between the amounts received by different individuals, and

moreover there are distinct advantages in not doing so. Hence, all adult incomes, male and female alike, are to be made equal. The State accordingly renders it impossible for any of its citizens to suffer poverty or economic insecurity. The working day would be made a minimum, probably not in excess of four hours a day for twenty years of one's lifetime.

"The implications, social and technical, are many and far-reaching. On the social side, crime, war, poverty, disease, and ignorance would largely be abolished; on the technical side, the present junk which we call our industrial equipment and our housing would be replaced by the best that modern science and technology can design and produce."

National Control

Mr. Howard Scott, Director-in-Chief of Technocracy Incorporated, in a radio address delivered in New York 6th February 1935 made the following statements:

"Technocracy with its blueprint of a balanced-load continental control stands ready to guarantee to the 126,000,000 Americans a standard of living for every adult equivalent to the purchasing power of \$20,000 per annum in 1929. Technocracy's proposal is a technological control, functional in structure, necessitating the entire elimination of political administration. Technocracy would abolish the price system with all its attendant social ills.

"America might just as well make up its mind that it cannot have economic planning, social justice or guaranteed security under the dominance of a price system.

The political administration of our national affairs is deemed by Technocracy to be totally inadequate and incompetent. Politics and the financial racketeering of the price system are blood brothers conceived in the ages of scarcity along with the ox-cart, the sickle, the hoe and the spade, and like them they have become as obsolete and must be consigned to historical antiquity. The technology of a new America of plenty will not permit price-system sabotage of our national operations, nor will it tolerate either a Marxian insurrection or a Fascist suppression.

"No importation of any social theory or philosophy will avail America in the slightest in solving her operation problems of today and tomorrow. Communism, Socialism, and Fascism were conceived outside this continent and belong to the European philosophical proposals to divide up the results of scarcity. Technocracy is not a philosophy, it is a continental engineering design of a social mechanism for the production of plenty. Technocracy, Inc., is a continental organization open to all citizens of this continent who are not affiliated with, or members of, any political organization. Yesterday, Technocracy was a body of thought that was ballyhooed across the front pages of the world; today, Technocracy, Inc., has organized sections functioning from New York to Los Angeles, and Miami to Edmonton, Canada.

"Technocracy is not a political party, it is the Technological Army of new America. It therefore is the only organization of this continent that can afford to wait. No other

one can, because the installation of economic security and adequate and equal purchasing power to all in this country can only be accomplished by the Technocrats of tomorrow."

Economic Security

It has been feared that the perversities of human nature would prevent the working of Technocracy, but the Technocrats reply that what is in the minds of most people when they speak of human nature is human behaviour. This in great part is the result of reaction of the environment upon the individual. So Technocracy proposes to regulate this environment so that the resulting human behaviour will be the most desirable; or, to put it another way, Technocracy proposes to change the rules of the game under which human nature operates. Given a decent set of rules, there is every reason to believe that human nature would effect a veritable Renaissance. Crime under the Technate would be reduced to the minimum, for without money and with all citizens more than adequately provided with purchasing power, the incentives to crime would in very great part be swept away, and it is likely that only crimes of violence due to anger, jealousy, etc., would survive the change.

As to the individual who refuses to work, under the present price system it may be said that there has arisen a totally erroneous idea of the willingness of human beings to work, this concept being due to the fact that labour, or any other form of personal service, is considered a commodity to be bought and sold in the market-place, and

man for the most part has had a tendency to give as little as possible in return for as much as possible. This is no true indication, however, of the natural attitude of man toward work. Under Technocracy, since the pecuniary canons would be lacking, social prestige would be dependent upon one's achievements in the realm of socially useful work. Technocracy would simply supply a higher mode of expression for the natural, inherent desire of human beings to work and achieve.

A Higher Standard of Living

And it should be borne in mind that under Technocracy, each individual would be required to work only about four hours a day, four days in the week, forty weeks in the year, for twenty years—this in return for full economic security through his whole life, and a much higher standard of living than most people have under the present set-up. Any individual who would refuse to fulfil his part of such a contract would undoubtedly be a case for the physician or the psychiatrist, being either physically sick or mentally unbalanced. If definitely neither, he would most certainly become the object of strong social disapprobation. The pressure of intelligent public opinion would be brought to bear upon anyone deliberately attempting to become a social parasite, to the extent, even, that if he continued his refusal to execute his part of the contract he would starve to death more quickly than anyone has ever starved before, it has been said. The desire to participate in the activities of the group is a wholly natural one, and it would

be specially in evidence where the advantages to be gained from such cooperative effort would be so obvious as under Technocracy.

In this connection there arises the question as to who is to do the dirty work under Technocracy. The ditch-digger of today is the steam or electric shovel; the garbage collector is being replaced by the incinerator. Once the technologists are given free rein, there would shortly be left very few jobs of a dirty, drudging nature, and doubtless there would be found human beings of such a turn that they would by grade of intelligence and predilection fit very happily into such situations, especially when the element of servility attached to these positions under our price system would be replaced by the consciousness of performing a socially necessary task. Fortunately, we do not all desire to become chief engineers or doctors of philosophy.

Private Ownership

A matter that seems to perplex certain inquirers, is whether or not Technocracy would put an end to private ownership. Under a price system, private ownership has two aspects: title and use. Under Technocracy, the only title would be use. This follows the principle that things are most valuable as extensions of the personality of the individual. An excellent example of this is the

microscope, the use of which extends tremendously the powers of observation. Obviously, the title to a thousand microscopes used by others is not as significant from the standpoint of personality as is the efficient use of one. If, then, with particular reference to personal belongings, we define "ownership" as use—which is, after all, the only sense in which we actually own anything—under Technocracy there will be more widespread ownership, that is more individual use, of this world's goods than has ever been known before. In fact, the whole industrial system will be attuned to the one note: produce in order that we may use. It will also follow that there will be a greater development of personality than mankind has perhaps ever before experienced.

Dr. Willis has drawn freely upon two pamphlets written by experts; namely, *Discussions on Technocracy*, by Walter T. Neubert, and *Technocracy: Some Questions Answered*, compiled by Martha Adamson and Raymond I. Moore. Other works on this subject and a very fine monthly magazine (*Technocracy*, which, however, is only one of about a dozen such journals in the United States and Canada) can be procured at the Continental Headquarters of Technocracy, Inc., 155 East 44th Street, New York, if readers wish to go more deeply into this matter.

Do Technocrats believe in democratic methods? What would become of political Government under Technocracy? How do the Technocrats propose to come into power? As to war? As to women? Is Technocracy only for America? Dr. Willis will answer these questions in the concluding part of this article in our next issue.

Death—Our Friend

FROM A ROOF TALK BY THE PRESIDENT

IT is so odd to hear Theosophists talk of a person as "dead." He is probably less dead than they are. If someone on the other side were to look at one of us and say "he is dead," it would be more true in a way than the first proposition. We think we are so very much alive, but as a matter of fact we are less alive than those who are the so-called "dead." The relief some people feel when they get rid of the body is not understood by those who cling to the body regardless of how misshapen and decrepit it is. That is not to say, of course, that we should attempt to get rid of the body prematurely.

I think we should hold a class of elderly people who apparently have one foot on the cremation pyre, and the subject of the class would be "How to Die." How horribly morbid? Not at all, if you can show how wonderful a friend death is, so that you will look forward and be thankful when he comes. You do not lose any friends—all will be around you as much as ever they were before the operation. There is nothing in it really, but somehow such mountains of misery are made out of the molehills of

death. We are all afraid of dying. At all costs we try to bolster up our bodies. I sometimes think a doctor should say, "Look here, you are not in the best of health. What is your age? Well, it does not much matter, you may as well let the diseases have their way and be done with it."

How dreadful if I were to have a death class. All my friends would be shunning me for fear I would invite them to it. Unfortunately the word "death" has gathered a horrible odour and aura, and so when a person says "death," people immediately become depressed, and entirely through ignorance. We ought to have a few articles in *The Theosophist* on "How to Die." People might not mind reading an impersonal article when they would object to a class.

One usually has to cope with the elemental. Bishop Leadbeater was always a bit anxious as to how his elemental would behave when he came to pass over, but neither his nor Dr. Besant's gave them any trouble. Whether our elementals give us any trouble will depend upon how much they trouble us now.

An Astrologer's View of National Problems

BY ESME SWAINSON

The Occult Plan

STUDENTS of world history are united in recognizing that every nation, with its rise and fall, has a definite and unique contribution to give to the sum total of human development and progress. To take the symbol of a world design, each nation represents a thread of a peculiar colour and texture, and is essential to the perfection of the world pattern.

The occult plan for the development of mankind gives us seven Root-Races, and seven subraces with their subdivisions. Each Root-Race is born under a planetary influence—one of the spiritual Fathers or Logoi, and the Manu of each Race works within the pattern set by His particular rate of vibration.

Within any one of the sacred

seven influences unfold the twelve, known as the twelve Signs of the Zodiac, the twelve Sons of Israel, and otherwise. It is to one or other of these twelve that the nations as we know them in modern times belong.

To understand life as we see it in national tendencies, we must realize the differences of type and their reactions to life; and we are at once thrown back to an understanding of the gunas in Hindu philosophy, and their corresponding division of the Zodiac types.

Here let us remember that nations have had their traditional rulerships handed down to them, and modern study has confirmed, in most cases, the finding of the ancient writers.

A useful table of the Signs is the following:

	1	2	3
	FIXED (Will)	CARDINAL (Activity)	MUTABLE (Rhythm)
1. FIRE	Leo	Aries	Sagittarius
2. EARTH	Taurus	Capricorn	Virgo
3. WATER	Scorpio	Cancer	Pisces
4. AIR	Aquarius	Libra	Gemini

This table gives $3 \times 4 = 12$

Every nation is displaying one of the facets of the Logic trinity and also the quality of the element to which its Zodiac sign belongs.

In perfection this is the keynote the nation is intended to sound, but, like the human unit of consciousness, it is rare indeed that the true

keynote is sounded all the time, and we are more apt to hear the discord than the true chord.

Types in the Orient

In looking at the nations of the East—the most important nations and those with the longest history, China and India, we find that these come under the cardinal signs, as does also Japan, and they should therefore express *rajas* more or less perfectly.

Ancient China, under the sign Cancer, has always put the family life as the pivot of the nation, possibly more perfectly than any other nation, Cancer being the Mother sign and that of the home. The fetters which China has made for herself by too much ancestor-worship are only too obvious. The Crab, with its capacity for holding on, is seen here, holding to the past. Cancer also dislikes fighting, but will fight to the end, when it has to.

The younger nation under Cancer—Holland—also places the family as a factor of vital importance, and has been one of the prime influences in the work of universal peace movements. Note here the upward trend of the cycle—China, family life in the nation; Holland, working for the larger family of the world.

India under Capricorn has given to the world the supreme philosophy, the way of inner union through Yoga—the deep thought of a Saturn-ruled sign. In outer things there is the dislike of swift changes, but also note that the Capricorn type, when old, does not age, and persists when other types have vanished into dust.

Another race under Capricorn shows the same persistence—the

Jews, but they have developed, as well as their own system of Yoga, the business side, which after all is externalized meditation. This sign, having much to do with spiritual ritual, shows in the Laws of the Manu in India, and the Laws of Moses among the Jews. These laws again show the passage of time and have become fetters.

Dictator Countries

Coming to Europe, we find that the will aspect of fixed signs is the cause of international conflict because of their power.

Italy under Leo, Russia under Aquarius, Germany under Taurus-Scorpio (this is the opinion of many astrologers, including Germans themselves), and France under Leo—all *will* to sound their *own* note, in more or less watertight compartments, until they have built up their own plan.

The will aspect of manifestation, in the imperfect stage, working through a *tamas* sign, tends to lay down laws for itself and sometimes thinks these are good for another type also. The fixed type, individual or national, likes laws and regulations—the advanced type because it saves energy and time at some levels; the less evolved because it saves them the trouble of evolving their own plan and they can see it is going to bring results, also they like leaders.

All fixed signs take their changes suddenly and violently.

We can trace the love of dramatizing life in Italy. The Leo signs have always loved colour and processions; these were a great feature of old Rome. Leo people have hearts of gold if properly appealed

to, and can be most generous. Uphold the dignity of the individual or the State they must, by real means if they have arrived at that level, by pretence at the lower stages. They know of their divine origin and always want to appear big and great, even before they have come to their full stature.

Military Germany under Scorpio, family Germany under Taurus, are also *tamas* and need rules and regulations for State guidance. Both Germanys show infinite endurance and persistent effort, not counting time or trouble to achieve a given end. There is infinite capacity for work and self-sacrifice for an ideal, and when the angle of vision changes from the material to the spiritual there is great mysticism. Without mystic vision, Scorpio and Taurus can be materialists—they believe in Heaven on Earth, a joyous and happy physical existence, not a distant ideal to be waited for.

Russia, under Aquarius, is also *tamas*, but mental *tamas*, and as the world yet is incapable of fully expressing this wonderful sign, it is not a cause for wonder that Russia has behaved like many personal Aquarians, who wish to improve conditions. Violently leaving one set of circumstances, they nearly put themselves in another "cage"—much better than the old one, but still isolated. The search for wisdom leaves many wrecks on the road, and the personal is always less important than the welfare of the group.

All these *tamas* countries aiming at development through the "will" aspect are bound for a period to isolate themselves, and we should remember that we are still in the

Iron Age; changes are not likely without friction. Evolution marches on, and the power generated by *tamas* will not always be used in isolation. Brotherhood is in the air.

We can put in an astrological way what Dr. Arundale expressed in the April THEOSOPHIST; for a Zodiac type of a nation to display its true colour in the world pattern, it must first be fully individualized, otherwise it cannot keep its place in the pattern.

An intensification of type, personal or national, up to a certain stage of evolution tends to clash with some other types. We have only to look back in history to the beginnings of races to see how there was compulsory isolation to form a new type.

Britain and America

We have mentioned some of the older nations under *rajas* or cardinal signs. In modern times Britain represents this type, under Aries. She has had her periods of physical activity—the true pioneer and explorer, her dramatic period of art and literature, her religious revivals; but go forward she must or perish, ever to greater ideals, to defend truth and the right.

A curious aspect of Aries, borne out nationally, is that an Aries nation makes new discoveries in various directions, but she is so busy trying out some new method that these are ignored, and it is some other nation that takes up the ideas and develops them.

So far, all the nations we have considered are under *tamas* or *rajas* signs. What of the *guna* of rhythm and harmony—*sattva*? Spain is under Sagittarius, and

Greece under Virgo. Greece has given her contribution of Beauty to the world, and Spain has played an important part, and now, as befits her sign, is fighting for political and religious freedom, too much preoccupied with her own problems to act as the unifier for the other forces.

The factors needed in the sattva type are a young nation, unbiased as yet by the weaknesses of its sign type, and not too many fetters of old traditions. We look to the new race forming in the United States of America, which is under Gemini. Immature as yet, she is willing to try new methods, new experiences, new ideas. There has already been some indication of her mission of acting as a link between the other two types, but it is early yet to expect the fruit or even the flower from the seed.

The United States of America held the birth of The Theosophical Society, the Wilson plan of a Peace Conference for the Nations, and many other things that will show their fruit in world progress later.

The real aspect of any type is its spiritual note, not its failures, and the will and endeavour to aid world peace and brotherhood. We might think of Spain trying to express freedom; Holland, family life applied nationally; Italy, the ideal of organizing and rulership; Japan, courage; Germany, personal self-discipline for a cause; U.S.A., adaptability; England, truth and honesty of ideas; Russia, national brotherhood, cooperative work, and so on. The astrological rulership will give us a key-work to formulate our thoughts to.

DISCIPLESHIP

The Masters desire greatly that we should have belief in them, have desire to reach Them, to recognize the nature of the work They are doing, of those great truths adumbrated in The Theosophical Society. A true appreciation, a recognition of authority, coupled with a tremendous urge to experience as rapidly as possible—these are among the qualifications for discipleship.—G.S.A.

The Call Divine

BY HIRENDRA NATH DATTA

There is a passage in Browning which speaks of the heart of God, like a Divine Lover, pressing "close and palpitantly" o'er ours. The Vice-President stresses this mystical experience, "God's love-chase" as he felicitously terms it. He traces it in the *Hound of Heaven* and in the beautiful story of Krishna and Radha, as it is also in other of the world's mystical legends.

Divine Osmosis

IT is the united testimony of Mystics of all times and climes, I mean of those who are temperamentally able to react to the Vision of Truth and so can speak from first-hand experience, that "without beginning" God, who is Love, loves and longs for the human Soul. So Meister Eckhart says: "God needs man. It is Love calling to Love . . . O Soul! before the World was, *I longed for thee* and thou for Me. Even as from everlasting thou hast loved thyself, so from everlasting thou hast loved Me. So when Our two desires unite, love shall be fulfilled."¹

"We long for the Absolute," says Royce, "only in so far as in us the Absolute also longs." Rumi, the Persian mystic, confirms this: "When the Love of God arises in thy heart, without doubt God also feels love for thee."

Mr. Jinarajadasa notices the same fact in his booklet on Mysticism: "The never-ending wonder is that God is indescribably full of love for His creature. If only man would recognize how greatly he is sought by God!"

¹ Mechthild of Magdeburg.

This mutual attraction between God and the human Soul, which gives rise to a "rippling tide of love, which flows secretly from God into the Soul and draws it mightily back to its Source," is a spiritual mystery of the deepest significance, and has been rightly called "divine osmosis," whereby a "give-and-take" is set up between the finite and the Infinite Life.

It should be noted at this point that God is not a mere passive Lover, who nurses His love for man in the isolation of a far-off heaven, but adopts, as we shall presently see, active measures to achieve union with the subject of His love.

God's Love-Chase

To start with, the human spirit, being an emanation of the Divine-Man, being made, as the Bible says, in His image, or, as an American writer has phrased it quaintly, the Ego-man being a reflection of the Ego-God, the Infinite Individuality—there is a natural affinity between the two, and thus it becomes inevitable that as soon as the Ego-man has developed some degree of awareness, he seeks the Ego-God. No doubt, we sometimes meet with

rebel souls who resist the pull of spiritual gravitation, who are apparently abnormal and perverse, spiritual outlaws who make a point of avoiding the touch of the Eternal. That is so because they are still immature, undeveloped, and so exceptional. But does the Divine Lover leave such a soul alone to nurse for long his sense of separateness from Him? By no means. He inexorably chases such a spirit flying in terror from His overpowering presence, follows him, tracks him and conquers him ultimately.

This love-chase of God, "of Reality's quest of the unwilling self" is expounded with rare power by Francis Thompson in his *Hound of Heaven*, depicting how the Hound relentlessly pursues its quarry, following him "with unhurrying chase and unpurtrubed pace, deliberate speed, majestic instancey." Meanwhile, says the victim:

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind. . . .
Adown Titanic glooms of chasmèd fears.

But the Hound steadily gains on him, though "across the margent of the world" he flies. Seeing at last that there is no escape, that his "days have crackled and gone up in smoke," the victim surrenders and says:

Naked I wait Thy love's uplifted stroke.

That is a fine phrase, the fang of the Hound being spoken of as love's uplifted stroke!

The whole poem, as can be readily seen, is an allegory of "the

remorseless, tireless seeking and following of the Soul by the Divine Life to whom it will not surrender"; the inexorable onward sweep of the tremendous "Lover," hunting the separated spirit that flees Him and will not surrender to God. Francis Thompson was anticipated in the thirteenth century by a Christian Mystic, Mechthild of Magdeburg, who heard the voice of God saying to her:

"I chased thee, for in this was My pleasure; I captured thee, for this was my desire; I bound thee, and I rejoice in thy bonds; I have wounded thee, that thou mayst be united to Me. If I gave thee blows, it was that I might be possessed of thee."

A Krishna Legend

In India we find the same idea expressed in some of the love lyrics of Chandidas and Vidyapati, who lived five hundred years ago and were the Dioscuri of the Vaishnava dawn. The wonderful songs of these "Minnesingers of the Holy Spirit" are still an inspiration to the spiritually-minded in Bengal. I shall give here a verse or two in translation.

It is Radha, the timid neophyte, speaking: "Ah! Krishna may not, must not touch me. He is so rough and rampant. Mon Dieu! I am terribly afraid." And when Shri Krishna has possessed her by main force, she cries out in agony to her maidens: "Oh, dear, dear! What a night of pain! What trepidation! What tribulation! What eager graspings! What ruthless hustlings—as if He would drain my very life out of me! Never more—oh, never, never!"

The *Bidagdha Madhava* of Rupa Goswami puts the same idea rather more delicately:

"Oh Beautiful One! Thou lodgest in my heart. For fear of Thee, in whatever quarter I fly, Thou bring'st me back by main force."

But the better and truer version of the Krishna-and-Radha legend is as follows:

Radha, a simple artless maiden, chances one day to cast her eyes on Krishna and is smitten with love of Him at first sight. Presently, she pants and sighs after Him alone and feels the intensest longing to meet her Beloved. As the parched deer thirsteth for the water brook, so her heart thirsteth for Krishna. She says in thought, what a Christian mystic, St. John of the Cross, has said in words:

"I will draw near to Thee in silence and will uncover Thy feet that it may please Thee to unite me to Thyself, making my soul Thy bride. I will rejoice in nothing till I am in Thine arms."

On his part, is Krishna indifferent? No. He fully reciprocates Radha's love, and on His side ardently longs to draw her unto Himself. For, as we say in Bengal, to raise a clap a single palm is not sufficient, you require a pair. Thus does the law of divine osmosis work, and when the time is ripe He sounds the notes on His magic flute—*jagau Kalam bamadrisam manoharam*—calling Radha to the place of assignation. Radha, hearing the Call Divine, goes out on *Abhisara*. She puts on her finest apparel—*Shilaya Nila Nicholam*, stains her delicate feet with *yabaka* and hangs a pearl necklet of the purest ray serene on her neck—

Gimaka Gajamati Hara. Decked thus, she sallies forth, to the country of the Soul!

Upon an obscure night,
Fevered with love's anxiety.
(O hapless heavy plight!)
I went, none seeing me.

So the Lover and the Beloved meet and oh, the ecstasy of that meeting!

All things I then forgot.
My cheek on Him who for wooing came.
All ceased and I was not.

Radha's Suffering

But affirmation has inevitably to be paid for by negation. So this union between Radha and Krishna proves transient. Presently the Light withdraws and what the mystics call "the Dark Night of the Soul" sets in. In our legend, Krishna leaves Radha and Brindaban and departs for Mathura; and then Radha suffers the intensest agony of soul and is overwhelmed with darkness and distress and despair unspeakable. This is technically called *Biraha*—the "period of destitution." In this ecstasy of deprivation, she calls out in the intervals of her swooning madness: *Kwa Nanda Kula Chandramā, Kwa Shikhi Chandrikalan-Kritih!* But though God has now utterly withdrawn Himself and, as it were, completely forsaken the devotee, "acting as if there were a wall erected between Himself and the devotee,"¹ the devotee tenaciously clings to Him with "utter acquiescence in the large and hidden purposes of the Divine Will," and says, as Radha does: "Whether He hugs me to His bosom or tramples me with His feet—whatever He

¹ Meister Eckhart.

does to me or by me—He is my one and only beloved.” Therefore, though Krishna has withdrawn His presence—never perhaps to manifest Himself again—Radha waits for aeons “with lovely faith for His coming who is the Fire of Love,” and alternates between hope and fear, between exaltation and destitution.

Seeking Her Beloved

The final and crowning act of this love-drama is staged at Pravasa, near Dwarka. Thirty-six years have elapsed since the Kurukshetra battle was fought and won, and Sri Krishna is preparing to end His earthly *Lila*. He is now the chief of the Yadu clan, which rules in Saurashtra. He has announced a great Vedic sacrifice (*Yagna*) to take place at Pravasa, to which everybody is invited—except poor desolate Radha at Brindaban and her companion Gopis. In spite of the passage of years, Radha is still young; so are the Gopis. Can age wither or custom stale the lovers of God? On them He confers the unasked boon of perennial youthfulness.

Well, mighty preparations are forward at Pravasa for the great sacrifice. All Bharatavarsha is astir, even that sleepy hollow Brindaban, which has remained in a state of stupor all these many years since Krishna left it for Mathura, never to return. Nanda, the chief of the cowherds of Brindaban—the putative father of Sri Krishna: is He not aptly called Go-pala?—and his consort Yasoda and the whole clan, having received formal letters of invitation, are on the move for Pravasa in their vehicles, taking with them fit offerings for the Lord.

But what about Radha and her companion Gopis? They have not been invited. Apparently they are not wanted, should they go? It seems they are about to start. They, especially Radha, must indeed go to Pravasa to meet her Beloved—invitation or no invitation—though public opinion jeers at, ridicules, this glaring departure from convention. But there is the almighty urge within her, and this may, after all, be the last opportunity! By this time the others have left and no cars or carts are at hand. “Let us go on foot and in our rags,” cries Radha, and she starts in her beggar’s habiliments, for she is now bereft of all—a truly “naughted” soul—*Kangalini*. What a contrast to her *Abhisara* a few years ago, when she went by appointment to the place of assignation decked in her most resplendent finery to meet her Lover!

The Lovers Embrace

After a toilsome journey on foot, she arrives at long last at Pravasa. There is a great crowd assembled—rajas and maharajas, sages and saints, big merchants and bigger industrials—all invited guests, and she an outcaste and uninvited! She proceeds in trepidation to the gate of the huge enclosure where the big sacrifice is being performed. Of course Sri Krishna is the central figure, the *yajamana*, and He is surrounded by *Ritvigs* of sorts, each doing his bit. Radha would feign go in and have a distant peep at her Beloved. But the doorkeepers bar the way. “What impudence! The beggar woman in rags! She wants to enter where the Lord of the World sits in His glory!” So

they pull and push and turn her away, and Radha falls down in a dead faint. At once the law of divine osmosis comes into operation, and a wireless reaches Sri Krishna. Rising instantly, he would run to the gate. But the priests, proficient in ritualist formulae but not at all conversant with affairs of the heart, try to hold Him down. “Mighty Lord! Now is the moment for *Purnahuti*, the crowning act of the long sacrifice. If you stir now, the whole thing will turn into a fiasco. Give us a few brief seconds

—for the sake of Prajapati, the Lord of the Sacrifice!”

But Sri Krishna heeds not. He brushes the priests aside and runs to the gate of the mandapa and takes up the swooning figure of Radha in a loving, lasting embrace. Thus the Lover and the Beloved are finally “at-oned,” unified, and the law of Love is fulfilled—Radha being merged, absorbed, engulfed in the Divine Life, like a drop of dew in the shining sea. Thereafter she may live, yet not she but the God in her (Rajejac). *Nā So Ramana Nā hañ ramanī*.

YOUR KINGSHIP

You do not merely learn of kingship from the kings of men, you learn of kingship from the kings of the mineral kingdom, the vegetable kingdom, the animal kingdom itself, from the kings of the Deva and other kingdoms around you. Wherever there is kingship, there you can learn from it. Enter then into the kingship of your physical heritage wherever you can, drink in all its splendours and the majesty of its reflection of God’s guidance and so stimulate that guidance in yourselves. Among other things, draw near to our Mother Earth, rejoice in her, take her near to you, and she will help to give you your heart’s desire.

—G.S.A.

TWO ELEMENTS

This is a specimen of poetry by a young citizen of the United States of America. It is only one specimen of very many showing that there is widespread literary capacity and aspirational power among American youth.

A THOUSAND times have I resolved to cease
This constant restless questioning of Death—
Whether the wild heart bows at last to Peace,
Whether the soul survives the futile breath
So soon dispersed and lost. I have declared
That I shall learn to live by bread alone,
Forget the spirit, hopelessly ensnared
In its ephemeral house of flesh and bone.
Yet in me is a ceaseless battle waged
Between eternal fire and heavy clay,
Nor will the spirit bow to Death, still caged
In walls of living flesh. Must death betray them both
And all their longing be in vain,
Or shall this singing heart of fire remain?

What tho' the eyes insensate close at last
To look no more on beauty, and the ears
Lie deaf to song. Beauty is never past,
It comes in smiles, returns again in tears,
It will not perish, though the jewelled brain
Is dulled by earth. It lives in passing things,
The gentle brush of sweeping summer rain,
A swallow's flight on curved and satin wings.
It lives—and I am in the quiet fall
Of rain—the sun-flecked wings—the veering flight—
I am a surge of music; I am all
The ragged-blue-fringed shadows of the night,
Mine the inconstant wind's wild happiness,
And all my soul a part of loveliness.

Must it then die, this soul, this gleaming thing
Of fire and silver, moved by every breeze
That touches it with gentle breath to sing
Strange flights of melody? The autumn trees
Will flaunt their scarlet and the snow will fall,
And always songs will stir, and always hearts
Will rise exultant, answering the call
Of youth and spring, and when the spring departs
Bright summer will requite them. And my voice

Which is a part of beauty shall not die,
It will return with autumn, to rejoice
Again, and spring shall hear its last glad cry
Fade to a song of summer. This I know:
Life shall remain with me, who love it so.

Oh Life, how utterly do I belong
To You, who breathed in me a living flame
That henceforth I may spend my days in song—
A wild ecstatic music, never tame.
I cannot cast you out and bow my head,
So proud it is, and say that all is dust,
And dust will smother fire and leave instead
Cold embers. I believe because I must,
My body is the reed, the empty grass;
Myself the tune blown through its hollowness.
And when the reed is gone, the song will pass
Into the sweeping wind's wild loveliness,
To be a part of earth and sky and sea
And listening hearts that know its melody.

B.L.S.

A LIVING ROAD

The Master of the Road respects us
Always respects us, always and everywhere.
He knows the experiences we meet,
He knows the people we meet, on the Road.
What matters is *how* we walk the Road,
Friends and so-called enemies are both our teachers—on the Road.
We *can* walk the Road with dignity.

My deeds are the stones of the Road I travel,
I make the Road as I go.
These "stones" shaped by my thoughts and emotions
Are good or ill as I sow.

My Road leads on through light and night.
But presently this stretch will end
And another begin, but not on earth,
With a quiet stretch of fresh green turf,
And after a while turn to earth again.

Life as a Road is experience,
We reap just what we sow.

A. G. PAPE

A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

From a high elevation Mrs. Ransom views the development of the Monad and the Elements through which he manifests on this Earth—the "immaculate pilgrim" descending into self-conscious existence and reascending into the Bliss beyond Nirvana.

The Spark and the Flame

Stanza VII, 5. In the *Personality* the "Spark" is the Monad plus Manas (Mind) linked by Fohat to the Flame, Ātmā-Buddhi. "The Spark" animates all the kingdoms in turn, before it enters into and informs Divine Man, between whom and his predecessor, animal man, there is all the difference in the world." (I, 259).

The Monad, or real Jiva, as a Ray or Breath of the Absoluteness, is "shot down by the Law of Evolution into the lowest form of matter," and after a sevenfold gyration is encased in that type of matter which in the Fourth Round becomes a mineral or stone, and

"creeps out of it, say, as a lichen. Passing through all the forms of vegetable into animal matter, it reaches the point at which it is the germ of the animal that will become the "physical" man. All this is very tenuous, that is, "formless" as matter and "senseless" as consciousness. In addition to the material needed for its future human form the Monad requires (a) a spiritual model for that material to shape itself into; (b) an intelligent consciousness, to guide its evolution and progress. Yet two more things are needed: the two middle principles of the *sentient* Life of the irrational animal, and the Human Soul. It is only when man separates

into male and female that he is endowed with this conscious, rational individual Soul (Manas).

Rounds and Elements

Then follows a description of the organization in each Round of the Elements which are necessary to the expression of human Principles.

First Round. Fire alone is One on the plane of the one Reality; on that of Manifested Being its particles are Fiery Lives which live and have their being at the expense of every other Life that they consume, therefore they are named the "Devourers"; but they are also "Builders" of every visible thing in this Universe. As Destroyers these Lives disintegrate the germs of other Lives, in this case probably a previous "substance" or material. What remains of this Primordial Substance is the Sun which "is the body of those Spirits themselves" and their very essence. Our physical light is the manifestation on our plane, and the reflected radiance, of the Divine Light, emanating from the collective Body of those who are called the "Lights" and the "Flames." They rob primeval matter of its vitality. The Devourers then differentiate out of this disintegrated substance, by a peculiar process of segregation, the "Fire Atoms," which become "Life Germs," and these aggregate according to the laws of cohesion and affinity. These "Life-Germs" produce "Lives" (vitality) of another kind, called Fire-Lives (to be distinguished from "Fiery Lives"), which work on the structure of our Globes. For the Fiery Lives are the seventh and highest sub-division of the plane of matter, and correspond

in the individual with the One Life of the Universe, though only on that plane of matter. The microbes of Science are the first and lowest subdivision on the second plane—that of material Prana, or Life.

The "Fiery Lives" first manifested as cold luminous Fire, which formed the "Curds in Space." These fought, and a great heat was developed by the encountering and collision, which produced rotation. Eventually, the Earth Globe of this Round was formed into a sphere having no solidity, no qualifications, save a cold brightness, no form and no colour. It was fiery, cool and radiant, as were the ethereal men and animals during the First Round.

This prepared material of the First Round is called Akasha and is the material cause of sound, its *one single property*. This Sound is the Verbum, or Word of the Logos. Everything in nature is progressing steadily, it is ever *becoming*, as it has to evolve, progress and increase to the manvantaric end and mineral, vegetable and human life is always adapting its organisms to the then reigning Elements. By the end of its period the First Round had developed one Compound Element—Fire—and a nature and a humanity in one aspect of Nature—a "one-dimensional space," or rather, the characteristic of matter was one-dimensional in Space. The qualities, "the characteristics of matter, must clearly bear a direct relation always to the senses of man." (I, 272).

The Second Round. This Round developed a second Element, Air, and its "humanity" was adapted to this condition of Nature. It was a "two-dimensional" species. The

THE STANZAS OF DZYAN

VII, 5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyā. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma. . . .

Earth Globe of this Round was luminous, more dense and heavy. Hitherto it was only a foetus in the matrix of Space, now it began its real existence and developed individual sentient Life.

Third Round. The Centres of Consciousness destined to develop into humanity as we know it, arrived at a perception of the third Element, Water. A third "dimension" was added.

The Earth Materializes

Fourth Round. To the three other Elements in their present transformation, this Round has added Earth, but none of them were then as they are now. The gaseous fluids and plastic forms of our Globe were transformed into the hard, crusted, grossly material sphere we are now living on. Earth has reached its fourth Principle. It is in its Kamarupic state. It will reach its true ultimate form, the body-shell, only towards the end of the Manvantara, after the Seventh Round, when it will be formed of matter in its essential form. Since there are five senses of man by this time, matter has therefore five characteristics: extension, colour, motion (molecules), taste and smell. The next will be a sixth characteristic—"permeability"—and will correspond to what may be called "normal clairvoyance."

Fifth Round. Apparently the Higher Mind develops to perfection in this Round and is expressed through an appropriate constitution of man. There will be new Revealers of Truth. The anthropoid apes are destined to pass into the lowest human forms in this Round.

"The fifth Element, Ether—the gross body of Ākāsha, if it can be called even that—will, by becoming a familiar fact of Nature to all men . . . cease to be, as at present, hypothetical." "Only during that Round will those senses, the growth and development of which Ākāsha subserves, be susceptible of a complete expansion . . . a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round." (I, 278) This fifth Element will become visible towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth.

Sixth Round. The Buddhist principle, Intuition, will be developed in this Round. But all connected with it is normally beyond the range of our perception, though, as we have said, the Buddha and the first Shankarācharya had developed its characteristics.

Seventh Round. Presentments of the Sixth and Seventh Rounds will appear during the Sixth and Seventh Races of this Round. In the Seventh Round, presumably, Ātmā will be fully developed. Spirit and Matter are re-united in the Seventh Race of the Seventh Round. All "matter" is "reabsorbed once more into the One Element, the spirits of men becoming Nirvānis, and the elements of everything else becoming again what they were before—Protyle or Undifferentiated Substance." It is the Seventh Day, the Sabbath, which means Rest, or Nirvāna. (I, 260). But man, even in this stage, will not be wiser than

the Beings who brought the changeless traditions of Occult or Divine Science to Earth in prehistoric times. (I, 562).

The Immaculate Pilgrim

Stanza VII, 6. This Shloka stresses that each incarnation of the shadow (Man) makes stronger the link with his Silent Watcher, the Monad, which "is an individual Dhyān Chohan, distinct from others, with a kind of spiritual Individuality of its own." (I, 285). Here is suggested Man's supreme Self, Ātmā, and his supreme Body or vehicle (Buddhi), not the later more restricted human principles known by these names. And also—the Monad is Man in the sense that he is developing, as a composite Being, into a Dhyān Chohan Host, to be a prototype in some future Universe.

Stanza VII, 7. In a few swift flaming words this Stanza closes the long and intricate story of involving the Monad in vehicles. It is emphasized that the "Watchers," Monads, who are, or form, the Body of the Dhyān Chohans, the spiritual Egos or Ātmic natures of man, and the psychical and material bodies, will be at Pralaya all reduced to

their original principle. "Everything will have re-entered the Great Breath."

Four points are reiterated: (1) That Spirit and Matter are two aspects of the one Consciousness, differing only in degree of expression; (2) That the Monad is the true *Self* rooted always in the Dhyān Chohānic Body; (3) That *Man*, the Monad's vehicle, is compounded of his inner principles given him by the Gods from their own essence; (4) That Matter is gradually transformed into its original principles, but organized into use for individualization when the time is ripe.

Just as we have been instructed in this cycle, so in the next great Manvantara will the men of our own Life-Cycle become "the instructors and guides of a Mankind whose Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world." (I, 288).

Thus proceed the great cycles of septenary evolution, each realm the microcosm of its preceding macrocosm. "The same for the Universe,

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VII, 6. From the First-born the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. The morning Sunlight has changed into noon-day glory. . . .

VII, 7. "This is thy present Wheel," said the Flame to the Spark. "Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan to the Day 'Be With Us,' when thou shalt re-become myself and others, thyself and me." Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are themselves. . . .

which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal: that each atom, we say, may reach, *through individual merits and efforts*, that plane where it rebecomes the One Unconditioned ALL." (I, 288).

The "immaculate" Pilgrim descends and walks the weary "Road" and suffers in every form of Life and Being, and now ascends the uphill path, "the martyrdom of self-conscious existence." He *de-*

scends and sacrifices himself (spirit) to himself (matter) in order to redeem all creatures, to resurrect from the Many into the One Life. Then he *ascends* into the Bliss of the Para-nirvāna (beyond Nirvāna) where he reigns unconditionally, and will redescend at the next Great Cycle. (I, 288-9).

So closes our study of Vol. I. The remainder and larger portion of the Volume is a "summing up," an expounding in greater detail the mighty march of events which have been summarized in these few pages. Many explanations are given of the truths that lie behind religions, rites, symbols and traditions, the truths which, however veiled in allegory or misunderstood, are the occult story of creation, of Man's becoming, of his destiny, and of his ascension homewards to Godhead.

This article completes the present series, which have appeared in THE THEOSOPHIST, January, February, March 1937, and July, August, September 1938.

LOVER OF ALL

The Master can hold himself as centre, while yet able to share consciousness with all else. . . . He is conscious on every plane, Saviour and Lover of all that lives.—ANNIE BESANT.

A National Survey of America

A reviewer in the crow's nest at Olcott, headquarters of The Theosophical Society in the United States of America, surveys the advancing political and cultural movements within this wonderful nation in the twelve months ended June 1938.

The Democratic Ideal

WITHIN the year there has been a change in the thinking of the American people. A year ago they believed their most serious national problem was one of economic security. Today, observing the happenings abroad, they consider the major issue as lying in Democracy itself, believing that a challenge has been made, at least by implication. In the totalitarian States people have given up liberty, hoping to find security and plenty under centralized leadership. One of the major contributions of the United States to the world way well lie in the facing of the issue between democracy and dictatorship and in winning through to economic liberty. "In the pursuit of liberty itself we shall find the only security that is secure." (Coyle in *The American Way*.)

President Roosevelt continues as champion of the democratic way and, as well, of the people of his country as against over-centralized financial power. In his Message to Congress on 3rd January 1938 he said:

"As a nation we have rejected any radical revolutionary programme. For a permanent correction of grave weaknesses in our economic system we have relied on new applications of old democratic processes."

He said further: "Unhappy events abroad have retaught us two simple truths about the liberty of a democratic people. The first truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic State itself. . . . The second truth is that the liberty of a democracy is not safe if its business system does not provide employment and produce and distribute goods in such a way as to sustain an acceptable standard of living. . . . Both lessons hit home. Among us today a concentration of private power without equal in history is growing."

Perhaps because President Roosevelt is constantly calling attention to the concentration of wealth and power, his enemies have in turn accused him of seeking a concentration of power in his own hands, so that he recently felt it expedient to announce through the press: "I have no desire to become a dictator. I have none of the qualities which are requisite to become a dictator."

The Administration continues its efforts to absorb the vast numbers of unemployed in Public Works projects, and to give material aid to the needy. To get first-hand information as to the number of unemployed, a census, directed from Washington and delivered by mail

to every family in the United States, revealed that there were yet 11,000,000 unemployed in February 1938. All previous figures had been given as estimates: this was the first systematic attempt to get the facts.

In a continuous effort to ameliorate this condition the Administration advocates further giving of relief, further extension of credit, and the building up of purchasing power by providing new work. Work plans to this end include extensive slum clearance projects, flood control, and the erection of many needed civic and federal buildings.

The President received the most serious setback since he took office in the whirlwind campaign against and defeat of his Reorganization Bill designed to simplify the administration of government. Observers are still a bit mystified at the virulence of the attack on the Bill, but seem inclined to attribute it mainly to politics. Be that as it may, it is more significant than the defeat of the supreme Court proposal in 1937, and it brought about a split in the liberal bloc in Washington which would have been unthinkable a year ago. It must not be supposed, however, that these apparent setbacks foretell any majority change in the political colouring of the country as a whole.

State Cooperation

Until recently there has been in this country a serious gap between State and Federal governmental obligations, so that a sort of no-man's-land existed in which inefficiency and even crime could flourish. In the past few years excellent progress has been made in cooperation between States which

have identical problems, through the formation and extension of various Councils of State Governments called familiarly "Cosgo." The rapid spread of this new form of cooperation is indicated by the fact that at the present time all but seven States in the Union belong to one or another of these State Councils.

Third Party Attempt

Senator La Follette, liberal of Wisconsin, announced the formation of a new party under his leadership, making a bid for votes in the 1940 Presidential election. The party proposes:

1. Government control and ownership of money and credit.
2. Restoration of the right of every American to earn his own living.
3. Granting to the Executive branch the power to get things done and guaranteeing against abuse of such powers.
4. Security for those who work.

It is extremely doubtful whether this movement will develop into a separate party. It is more likely to become merely a political bloc, and through adjustment and compromise to lead its adherents to support the platform of the major Democratic Party.

Senator La Follette says emphatically that the nation needs production of wealth on a scale commensurate with opportunities rather than on distribution of income.

International Relations

In March 1938 the United States appealed to twenty-nine nations for a cooperative effort to aid refugees from Europe, and especially

from Austria. As England has been the haven of the oppressed for many years, so may the United States be in these troubled times.

The American neutrality policy formulated to avoid the errors of 1914-17 continues in effect, but under divided opinion. While one school of thought considers it adequate inasmuch as it keeps the country free from entanglements, another contends that this very policy denies aid to the weaker nations which are victims of aggression, while permitting stronger, aggressor nations to secure all the materials of war which they can pay for and ship from our ports, thus nullifying the true neutrality which is the American objective. A shrewd observer recently referred to the "quadruple alliance of Hitler, Mussolini, Franco, and non-intervention." Real neutrality in the interest of world peace is the American objective.

Cultural Life

Cultural trends foreshadow the future of the American people. The restless, eager search for truth is unending in every department of knowledge. The numerous tests, intelligence, musical, etc., applied to students and employees are an outcome of the desire to explore the unknown depths of hidden potentialities far more than a mere wish to evaluate capacity.

Future-dominated as the Americans are, they have as yet acquired few of the traditions and conventions that make for self-assured poise and an easy skill in leisure enjoyment. On the other hand, intensity of purpose, flexibility of method, and warm human sympathy are taking them ever nearer

their goal—the blending of heart and mind in a new principle of Understanding.¹

Architecture

Architecture appears now to have reached that "strip-tease" phase recommended by Louis Sullivan some forty years ago when he said: "It would be greatly for our aesthetic good if we should refrain from the use of ornament for a period of years, in order that our thoughts might be concentrated acutely upon the production of buildings well-formed and comely in the nude."

This change has been brought about through economic necessity rather than as a result of conscious effort. Though the Government may be lavish with the taxpayers' money in hard times as in good, the business man has always to consider the return on his investment, and since the great depression he has refused to waste money on architects' dewdabs when he could get what he required to meet his needs from the structural engineer. The growing power and importance of this functionary in a field which had been the architects' own has converted the latter to the new attitude and given rise to what goes by the name of "functional" architecture, the ideal of which is the machine, wherein the function develops the form, and the form expresses the function.

Although in this new architecture grace and opulence are lacking, bare

¹ This item under "Cultural Life" from the *International Theosophical Year Book—1938* is approved by the authors of this Survey as briefly covering America's cultural life today. It is reproduced here to complete the picture.

and meagre as it may be, it represents a step in the right direction, being the outgrowth of necessity, an expression of modernity, no longer reminiscent of a past which is not ours. At last we are going somewhere instead of continuing to revolve in circles represented by the aping of this style or of that.

Frank Lloyd Wright, a pupil (but not a disciple) of Louis Sullivan, has been and is the chief inspirer and exemplar of the new attitude, so instead of multiplying examples I shall cite the recent work of this one man, as illustrated in a special issue of *The Architectural Forum*; and in particular his building for the S. C. Johnson Company of Racine, in which he carries to its logical ultimate the use of what he calls dendriform columns, with results both practical and beautiful.

The preoccupation of architects and city planners with large-scale housing projects has been increasingly marked during the past year, and in general there has been an intention of consciousness upon the problem of "shelter," as evinced by the large number of popular magazines devoted to this subject in all its phases. And though we lag far behind most European countries in the matter of cooperative and governmental housing, the year has witnessed specific efforts at slum elimination and replacement, and the rescue of the small householder from the loan shark and the speculative builder.

Two distinguished advocates and practitioners of the new architecture have visited our shores; Meis van der Rohe, and Walter Gropius, of Bauhaus fame. Both represent a vital reaction to the chaotic con-

fusion of the past—a vigorous attempt to rid us of those hopeless narcotics, and both are sincere seekers for a true expression of the life of the time.

Paul Phillipe Cret was awarded the Gold Medal of the American Institute of Architects. His most representative building is the Folger Library, in Washington. Dr. Ralph Walker, in presenting the medal, declared it to be "far in advance of all modern building in Washington, and in the exquisite design-relationship to sculpture and to nature, even though that nature is formalized, and is only primarily that of a flat city lot."

Sculpture

The Architectural League of New York awarded its Silver Medal in Sculpture to Carl Milles, for his Peace Memorial in the St. Paul City Hall and Ramsay County Court House. This is in the form of a gigantic figure of an American Indian in onyx, made to appear as an emanation, so to speak, of the smoke of the peace-pipes of the circle of warriors which constitute the figure's base. The memorial is splendidly placed in a lofty corridor and at the end of a vista. Lighted from concealed sources and made to revolve slowly, it introduces into sculptural art the elements of light and mobility.

Another important work of the year, not yet, indeed, entirely completed, is the sculptural embellishment of Boulder Dam, Colorado, the work of Oskar Hansen. The outstanding feature of his scheme is a pair of cast bronze nude figures of heroic size, seated, but with their wings towering vertically to a height

of fifty feet above them, as though poised for flight. Between the two is a lofty flagpole, the three units being bound into a single composition by means of a base and pedestals of massive polished granite blocks. The background is the living rock, and the foreground an ample platform the floor of which is inlaid with the zodiacal signs and stars of varying magnitudes disposed with relation to a circumscribing circle representative of that "Great Year" (marked by the precession of the equinoxes) made up of 25,800 solar years. Upon this circle the elapsed time from the first recorded ruler of Egypt to the Roosevelt regime and the building of Boulder Dam is represented by the merest marked-off segment, yet within it transpired all recorded history. This is a notable conception, worthily carried out. The Guardians I take to represent perfected man, for they are of the androgynous type, of noble mien and presence, their wings symbolizing potency in the spiritual realm.

A third work deserving mention, though of an antecedent year, is Lee Lawrie's bronze figure in the forecourt of the International Building of Rockefeller Centre, New York, representing Atlas, on a high granite pedestal, bowed under the burden of the universe, of which, according to ancient Greek mythology he is the sustainer, the same being symbolized by a gigantic armillary sphere. The outstanding merit of this work is architectural rather than sculptural, the circular lines of the great sphere contrasting so satisfactorily with the uncompromisingly rectilinear character of the surrounding architecture. The

environment of the figure greatly enhances its effectiveness, as it, in turn, lends dignity to an otherwise unimpressive little quadrangle. This is as it should be, and shows how well Lawrie has profited by his training under Bertram Goodhue, surely one of the finest architects this country has ever produced. In the Nebraska State Capitol, designed by him, with the sculpture by Lawrie, he achieved a synthesis of the two arts unmatched anywhere else in the country on such a scale.

The Drama

The commercial theatre, as epitomized in the Broadway season, has made some notable contributions to the drama during the past year. The urbane, sophisticated, "well-made" play of such dramatists as Herbert Lonsdale and Somerset Maugham has suffered eclipse by the more unconventional offerings of younger men with more sensitive social consciences, more ardour, and employing freer forms of art—Clifford Odets, author of *Waiting for Lefty* and *Golden Boy*, and Thornton Wilder, author of *Our Town*, for example. It is significant that the plays which have succeeded best are those dealing with what might be called "spiritual" themes, some of them involving the supernatural. *Shadow and Substance*, *Star Wagon*, *Father Malacky's Miracle*, *On Borrowed Time*, were all of this order, not to mention *Our Town* again, in which the action continues into the after-death life of some of the characters.

This play, and the Mercury Theatre production of *Julius Caesar* were performed on a stripped stage, and without scenery, yet both were

phenomenally successful. This is an indication of the tendency already noted in architecture, to strip away all unessentials—a return to the proverbial “three boards and a passion.” Of course this is a transitional stage only, in both cases, but one necessary for the breaking down of outworn forms and conventions, which must be done away with in order to give the new ideas room to move about.

The frank, fearless and sometimes humorous criticism of contemporary life—political, social, economic, which is one sure sign of a living theatre, found forceful or felicitous expression in *I'd Rather Be Right*, *Pins and Needles*, and *The Living Newspaper*. In these, things customarily considered sacrosanct—from the President and the Supreme Court right down the line—were satirized, and their false solemnities purged by cathartic laughter.

The year has witnessed the emergence of what may perhaps prove a new art form, already many years in the making. Walt Disney's *Snow White and the Seven Dwarfs*, the first animated cartoon to constitute an entire evening's entertainment, has been so successful as to break all records; but it is doubtful if the millions who have been charmed by it realize the true significance of Disney's achievement. Although it follows along the familiar lines of those other animated cartoons developed by the newspaper comic strip, it is sufficiently different from them to mark the emergence of what is really a new art form from the tyranny of the merely funny—the groove in which it happened to start, and in which it had been run-

ning until the advent of *Snow White and the Seven Dwarfs*.

This order of animated pictures adds another dimension to pictorial art—the *time* dimension, which is the *fourth* dimension. It is the binding of time to do the artist's bidding; he is at last able to make the creatures of his fancy move and speak. Nothing more notable has happened in the field of art during the past year than the liberation of a new and marvellous vehicle of aesthetic expression from the thralldom of slapstick comedy where it had been held until *Snow White* liberated it.

Science and Invention

The year has witnessed increasing appreciation of the fact that Science and Invention must be made to work for social progress and international cooperation and goodwill, instead of for mere material advancement. The Washington Award, bestowed this year on Dr. F. G. Cottrell, “for his social vision in dedicating to the perpetuation of research” a large part of the earnings from his inventions, is symptomatic of this fact. Research institutes, government bureaus, “international hookups” via the radio, all tend toward this social aim. Flood control, scientific farming, soil conservation, socialized medicine, are some of its phases. Recently, the work of the Science Advisory Board has shown the way to greater cooperation between science and government for the commonweal.

Plans were announced for the largest “atom-smasher” so far built, by whose help, it was hoped, valuable data on the structure of

matter and the transmutation of the elements would be secured. A new method of weather-observation was inaugurated when two “robot observers” were installed in California and Alaska, floating in balloons high above the earth, sending down radio-meteorographs which would provide the minute-to-minute information so necessary, particularly, for accurate airport weather-forecasting.

The study of “brain waves” proceeds apace, leading to new concepts of nervous activity; in a direction (it might be said parenthetically) which foreshadows agreement with some basic occult views.

A comparatively large-scale method for the separation of the heavy isotope of Nitrogen was for the first time developed by Professor H. C. Urey, Nobel Prizewinner and discoverer of “heavy water.” This development, it is hoped, will materially assist in the study of bodily processes, in which Nitrogen plays an important part.

Dr. W. M. Stanley of the Rockefeller Institute received the award of the American Association for the Advancement of Science for his work on virus diseases and for his demonstration that a virus is not an invisible living organism but a giant protein molecule of non-living matter. This discovery “provides a new scientific approach to the study of all virus diseases—including influenza, infantile paralysis, encephalitis, measles, smallpox, yellow fever, and the common cold.”

Columbia University was host to the First International Conference on Fever Therapy, to survey the

progress made in the artificial induction of fever for curative purposes. Such progress has so far been most marked in the treatment of venereal diseases.

In the intellectual implications of science, the recognition continues in some quarters that science is necessarily honeycombed with dogmatism, because of its increasing specialization, as a result of which scientific presentations are often unverifiable and must be taken on faith like any theology (“The New Dogmatism,” *Scientific Monthly*, Oct. 1937). Some psychologists similarly criticize the “behaviourism” that would deny the reality of mind and consciousness in favour of merely objective phenomena (cf. Dr. B. R. Simpson, *ibid.*, May 1938).

On the positive side, there is increasing appreciation of the fact that the unorthodox sciences also have or have had in the past a basically true insight into certain phases of activity. This is most obviously true in the modern study of the atom (Lord Rutherford, *The Newer Alchemy*, and J. Read, *Prelude to Chemistry*, Macmillan), and in modern psychology and parapsychology (J. B. Rhine, *New Frontiers of the Mind*, Farrar & Rinehart.)

It is also expressed or implied in the study of solar influence (H. T. Stetson, *Sunspots and Their Effects*, McGraw-Hill), while the theory of relativity continues to make much revision necessary in our cosmic conceptions, some of it in harmony with occult theory (Millikan and others, *Time and Its Mysteries*, N. Y. University: Eddington, *Relativity Theory and Protons and Electrons*, Macmillan).

Sir James Jeans' *Science and Music* (Macmillan) suggests a Pythagorean approach, while, on the other hand, W. L. Bragg's *Atomic Structure of Minerals* (Cornell) recalls the fact that a correlation between the atomic structures of modern science and those described in *Occult Chemistry* is still lacking.

Press and Radio

The field of Radio continues to be one of the wonders of the age, though often taken as a matter of course. Its contributions to the dissemination of culture are enormous. The best symphonies and operas are brought to millions; university lectures and discussions, dramatizations of scientific lore by the Smithsonian Institute, broadcasts of Open Forums of vital issues of the day, popularizations by the Zenith Foundation of Dr. Rhine's work on extra-sensory perception, are some of the benefits received. The turn of the year saw the inauguration in Boston of the short-wave station WIXAL, for the international dissemination of cosmic data and scientific news—a new type of scientific journal—and dedicated to the encouragement and co-ordination of the work of scientifically-minded laymen everywhere. It operates on 20,000 watts and can be heard in practically all parts of the world.

Since the 1936 presidential election, when unprecedented numbers of people voted for President Roosevelt while the press almost solidly opposed him, discussion of the value of sources of information has been fairly constant. A Convention of Newspaper Publishers held in 1938 simply accentuated the widening

gap which exists between opinions voiced through the press and the facts of American life.

The magazine *Fortune* conducted a survey to learn which sources of information were preferred by the American people. Radio was shown to be coming to the fore in this regard with astonishing speed, though readers still outnumber listeners two to one. Readers were found to be on the whole more belligerent than the listeners, though listeners favour a strong foreign policy.

It was found that Americans particularly like the synthesis of world news which is given by radio commentators, a fact which seems significant, and they appear to prefer fact to opinion.

Education

A report has been made this year of an experiment in "education for character" which has been going on for the past fourteen years in Alabama under the guidance of Dr. Charles B. Glenn. The experiment covers the twelve years of grammar and high schools, stressing in every department one virtue per year—courtesy, thrift, work, etc. Two years ago the first young people who all had twelve years under this regime were graduated. Reports are most encouraging. Youthful crime and delinquency have decreased in such numbers as to cause educators everywhere to give serious heed. And willingness to work in other than "white collar" jobs has a deep economic significance.

Aviation

During 1938 there have been thirty thousand miles of airlines on scheduled operation, carrying one

million passengers and eighteen million pounds of freight a total distance of ten million miles.

A non-stop flight from California to Virginia was made in ten hours.

A great and significant step forward was made by Army Aviation which developed the substratosphere plane XC—35 with supercharged pressure cabin fit for passenger service. It flies as high as 20,000 feet, but the inside pressure equals that at 12,000 feet. Temperature outside ranges from 100 degrees above to

54 degrees below zero F.; but inside temperature varies only from 50 to 70 degrees F. The ship has already flown thousands of miles.

Religion

The trend towards unity and co-operation was evidenced in 1938 by the numerous Conferences of Jews, Catholics, and Protestants for the purpose of combating atheism and irreligion, and by the vote of the seven branches of Methodism to unite to form one Methodist church

[We gladly acknowledge the help given to the General Secretary for America in compiling this Survey by Mrs. Ava Boman, covering national progress; Mr. Claude Bragdon for the section on Art; and Mr. Alexander Horne for the review of Science.—Eds.]

I LOVE ALL BEAUTEOUS THINGS

I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.

I too will something make
And joy in the making;
Altho' tomorrow it seem
Like the empty words of a dream
Remembered on waking.

ROBERT LRIDGES

(British Poet Laureate, 1913-1930)

How to Increase Goodwill

(An Address to Brazilian Spiritualists)

BY C. JINARAJADASA

SINCE I was in Belém four years ago, my work of propaganda for Theosophy has taken me to many countries. I have visited twice the United States and Australia, I have been as far east as China and Japan; I know the condition of affairs in France, Italy, Germany and England by visits to those countries. The whole world is disturbed; men have distrust of each other, and there is more hate in the world than at any other period in the world's history.

What can we do to help? I think we can learn something from the message which the Angels gave when the Christ Child was born. They proclaimed: "Peace on earth to men of goodwill." You will note that the Angels did not promise peace to every man, but only to those who are of goodwill. Because, the peace which we all desire—peace in our hearts and in our minds, peace between neighbours, and peace among nations—is not a miracle which it is God's task to perform, but a slow reconstruction of thought, feeling and action which is the duty of all mankind.

To increase goodwill in the world—that is the world's supreme need. What stands in the way? Fear and ignorance. Men are afraid of many things, especially of death. Men are wise about many facts and laws of nature, but they are ignorant that

God is at work in the world's affairs with a plan of His own to better the world. Spiritualists throughout the world have done much to banish the fear of death. Theosophists also have worked in that field, but more particularly to show that there is a Plan of God for man's evolution which every man can understand.

Every man and woman who discovers any truth has the special duty of sharing that truth with another. But we do not convince another and help him to be better merely by our words that we have found truth; the only way to prove it is by our life. It is by our acts that we prove that we are going on the right road.

You will recall what Christ taught—that there are two duties, the first, to love God, and the second, to love our neighbour. Just now, our neighbour needs our help; we must develop in him more goodwill. But how? Not by talking to him, but by serving him. Every place where Spiritualists and Theosophists meet must be a centre of goodwill in action. Much can be done for children; make them sing and play; make them happy, and there will be more goodwill in the world. I will not mention other ways of helping to develop goodwill. Your own intuitions will suggest the ways.

We must show our friends and our enemies that we do not meet here to think of our personal happiness and salvation, but to know more how to serve God and man. We must prove, by what we do in this hall, that we believe in an era of peace for all men, and that we pledge ourselves at each meeting to work to increase goodwill in the hearts of all.

We Spiritualists and Theosophists understand better than others some of the mysteries of God. From that follows our duty to forget our own needs, and to remember God's plan for all, and to work for that plan night and day.

Peace on earth—to men of goodwill—that is our work. Though we are few, yet we can do much. Did not Christ say: "Where two

or three are gathered together in My name, there am I in the midst of them"?

Work, my brothers, with what knowledge you have, to develop goodwill among men, and then you will find peace and happiness in your hearts and minds. You will also discover that supreme joy, that Christ, your Elder Brother, is ever with you, encouraging you, inspiring you, and guiding you. The peace which the Angels proclaimed can be yours also, if you will work for the success of Christ's plan of goodwill, which He came to proclaim, but which has not yet been realized. But it *can* be realized, if each of you will make yourself a messenger of goodwill, and be a centre of peace and friendliness wherever you are.

THE SUN SMILES

Blossomed a flower in cranny of a wall,
Mean, nameless, lineageless, and very small.
"Fie! fie!" the garden-flowers' reproaches fell;
The rising sun asked, "Brother, art thou well?"

RABINDRANATH TAGORE

Peace in South America

Years of enmity and fighting between Bolivia and Paraguay have been wiped out by the Treaty of Peace lately signed at Buenos Aires. We are obliged to Mrs. Schohaus, La Paz, Bolivia, for the following narrative.

BY EDITA SCHOHAUS

THE Bolivia-Paraguay Treaty is an act of great importance for the peace of South America, inasmuch as these two countries were under intense strain for over fifty years. This feeling culminated in the Three Years war of 1932-35, which set the two countries in flames of hatred and cruel suffering. Everybody hopes that the treaty of "peace, friendship and delimitation" will be lasting, and that the two nations will build a prosperous future on the ruins of the past.

In June 1935, after infinite efforts—principally on the side of Argentina and Chile and with the help of Brazil, Uruguay, Peru and the United States of America—to reconcile the adversaries, an armistice was agreed upon, which ended one of the most cruel wars of the century. Perhaps as many more precious lives were sacrificed on account of the inhospitality of the theatre of war, the Gran Chaco, where the brave soldiers had to battle against the agonies of thirst in the deserts, the fevers and perils of the primeval forest, as well as the most modern weapons.

Three more years were necessary to reach a definite adjustment, years in which more than once the old animadversion threatened to ex-

plode anew, but the untiring efforts of the delegates of the sister Republics and the manifested goodwill of both Bolivia and Paraguay were crowned at last with the desired success. And thus America gives a lesson to old Europe: the New World is creating the spirit of fraternity, which above all hereditary rights of property holds high the ideals of peace, of harmony and sacrifice. As it was lately between Peru and Colombia, so it is now between Bolivia and Paraguay.

Argentina, great among the Republics of South America, was the heart of the negotiations, which took place in its beautiful capital, Buenos Aires. The population of this city, in imminent expectation of the great act of conciliation, was throbbing with strong emotions of rejoicing and happiness.

Day and night the delegates at the Peace Conference had been working to bring about a solution acceptable to both opponents, and this was accomplished in the early morning hours of the 20th of July. The solemn act of signing the transcendental document was to take place on the following day at 3 p.m. in the Government Building, the Casa Rosada. Generous Buenos Aires prepared to recognize this

evidence of newly contracted Brotherhood with the most splendid celebration. Flags of all the Republics concerned adorned the city in great profusion.

Meantime at the fixed hour a large concentration of 45,000 scholars gathered on the Plaza de Mayo, and indoors assembled in the Salon Blanco (White Hall) the most prominent personalities of the Argentine Republic, at their head the President (Dr. Ortiz) himself, the diplomatic corps and foreign delegates.

After the reading of the treaty by the Secretary of the Conference, two identical documents were signed simultaneously by the Chancellors of Bolivia and Paraguay. At the moment of the concurrent signing there was an impressive silence, followed by enthusiastic applause, which was repeated at each signature of the delegates. The happy animation, which possessed the whole gathering and expressed itself in reiterated congratulations, grew as the speeches proceeded, first by the President of Argentina (Dr. Ortiz), then by the Chancellors of Bolivia (Dr. Diez de Medina), and of Paraguay (Dr. Baez), and ultimately by the Chancellor of Argentina (Dr. Cantilo), under whose leadership the negotiations had come to such a happy culmination.

Then the assembly moved to the balconies fronting the Plaza de Mayo, over which appeared three airplanes with huge flags of Argentina, Bolivia and Paraguay. At the sight of their magistrates the

crowd broke into a frantic ovation, which was followed by the majestic chords of the National Hymn.

After this the symbolical ceremony of "the kiss of the flags" took place. On a movable platform already awaited a standard-bearer with the Argentine flag; now slowly from both sides approached schoolgirls with the Bolivian and Paraguayan flags, and behind them other girls with the flags of the other five mediator-countries, then both flags in new fraternity crossed over the Argentine flag, sealing with it the new bond of friendship after long, long years of rivalry.

So American Youth bore witness and acted in the solemn festivities of reconciling two countries of the great brotherhood of Republics of South America, united in the bonds equally of language and descent. There were more speeches, ovations, playing of hymns, banquets, to celebrate the great event, but the moments above described were the most impressive, and will never be forgotten by those who were present and felt their hearts uplifted in gratitude to the Higher Powers at the thought that once more peace was granted in our Continent. And in the hearts of American Youth will be engraved the great lesson, that it is not hatred and war and forceful acquisition which make a country happy and honoured, but the Spirit of Goodwill, Peace and Justice.

[Bolivia and Paraguay both ratified the Chaco peace treaty on Aug. 10.—*Keesing's Archives*.]

A Radio Talk on Fairies

BY CLARA CODD

Miss Codd talked about fairies to a Durban reporter, and the newspaper interview led to this "conversational broadcast"—a monthly feature of Durban radio.

1. Do you believe in Fairies?

Most certainly I do. I am convinced that there is a more subtle radiant world all round us, which is invisible to physical eyes, but not invisible to those endowed with clairvoyant vision.

2. Can you give any evidence from your own personal experience which would help to convince me?

I can only tell you of the large number of people I have met all over the world to whom the fairy world is an ever-present reality. Amongst them are my own sisters. Little children under the age of seven are sometimes what we call psychic, and are aware of unseen beings. They tend to lose the power as they grow up. But often it persists, and I have met many people in whom it does. I met a family in Donegal, Ireland; the mother was a trained woman-doctor, and she and her nine children all saw the fairies. They had, so they told me, a pet "leprachaun" in the house, and one of their favourite games was to try and catch him. But they never did.

When I first landed in Ireland I asked the servant in the house if she ever saw them. Imagine asking an English servant that! But Bridget took it quite naturally. "Oh yes, Miss," she said, "every

night when I look out of the window, I can see the fairy lights dancing all over the hills."

In Dublin I met the poet AE (George Russell), and he told me of his experiences with the fairy folk of Ireland and how he had tried to paint them. We sat in a room whose walls were decorated by himself with shining pictures of the Irish Devas or the fairy world. He told me many fascinating details of their lives and races.

But perhaps one of the most convincing things that ever happened was the photographing of fairies dancing before two children in Yorkshire. I happened to know these children, and was the first to see the photographs produced. Afterwards Sir Arthur Conan Doyle wrote a book about them.

3. Is there any scientific basis for the belief in fairies?

Surely. Occultism tells us that there exist in this universe different degrees of matter, each with its own laws and rate of vibration. These constitute spheres which permeate and interpenetrate each other. The psychic world—and after all the word *psyche* is the Greek word which we translate in the Bible by the word "soul"—is still material, having colour and form and texture, but its matter is so subtle and fine

that it interpenetrates this rather grosser world. Professor Evans Wentz made a long study of the universal belief in fairies and came to the considered conclusion that that world *does* exist, but that it is another form of matter and requires another order of consciousness to perceive it.

4. It is a fact, is it not, that this belief in fairies is most strongly held amongst Keltic peoples?

Yes, because the Keltic peoples have a natural sensitivity to the psychic world. We all know of the famed "second sight" of the Highland Scotsmen. Evans Wentz studied this question in five Keltic countries: Scotland, Ireland, Wales, Cornwall and Brittany. He got first-hand accounts from the peasantry, and compared them with the ancient traditions also to be found there.

5. Is there any connection between the Fairies' realm and what are commonly called spooks?

Yes, they both belong to that interior psychic world which has a far greater population than ours. There are to be found those of our race who have laid aside for a time the working clothes of the body. And also a vast population of beings who never live here at all, fairies of all kinds and degrees of intelligence, and also tremendous beings of a majesty and intelligence so vast that we had better call them by the Sanskrit name "Deva," which literally translated means "Shining One"—the name John Bunyan gave them too.

The lower orders of the Fairy world are very irresponsible, tricky creatures. They have no sense of responsibility, but are very imita-

tive, and mischievous. If someone in the house is a medium, they will sometimes obtain from him enough finer physical matter to produce physical effects, such as breaking china, throwing stones, even moving objects. Such manifestations are called by the Germans "poltergeists."

6. Is there any connection between psychic sensitivity and musical appreciation, or any other sort of appreciation?

Most certainly. The artist is generally more sensitive to the psychic world than any other type of man. Musical sounds, for example, immediately appear psychically as luminous colour. Thus, a symphony will build a marvellous coruscating colour picture. The great composer Scriabine saw this for himself, and it was one of his ambitions to find some means of reproducing the colour picture formed while music was being played before the eyes of his listeners.

It is a fact that all devotees of the Beautiful, whether in sound, colour, or idea and word, attract the invisible cooperation of the glowing hosts of the Shining Ones, and in some cases may become aware of this attendant influence.

7. While I can believe in Fairies in surroundings such as a mossy dell in the New Forest, or at sunset in the Welsh mountains, I find it much more difficult to have any settled convictions about them on the South African veldt. Are there fairies in South Africa?

There are fairies everywhere in the world, but the appearance and character of the fairy world differs in each country. In Oriental countries the fairy population are very

gorgeously coloured. In Northern Ireland they are black and white. Flower fairies generally are near the colours of the flowers they aid. They are protean creatures and can take on any form they like. They sometimes copy us and take ours.

But it is true that the earth and sky and sea are teeming with the lovely hosts of the Deva world.

Happy the person who can see this joyous and lovely life. I think there will come a day when man will go back to conscious cooperation with the Deva hosts. Once again the gods will walk with men, for this physical world of ours is truly, as Sir Oliver Lodge once phrased it in closing an address to the British Association, "the ever-growing garment of a transcendent God."

GIORDANO BRUNO IN ZURICH

An interesting sidelight on Bruno, who is said to have been an incarnation of Dr. Besant, is thrown in a Swiss paper (*Neue Zürcher Zeitung*), which describes his appearance in Zurich at the close of the sixteenth century.

In Zurich he found a faithful disciple in Raphael Eglis, and it was to Eglis that he dictated his last and unfortunately lost work which "embraced all sciences." This was for Eglis an experience of which he still spoke in later years with enthusiasm. "Standing on one foot, the Master thought and dictated so rapidly that the pen could hardly keep pace with him, so quick was his mind and so deep was his thought." Part of this work Eglis published at Zurich.

Bruno seems to have had a far-reaching influence in Zurich, for after his visit many problems were treated in scientific literature which before would have been inconceivable; they were sure signs of a new conception regarding the moral and religious purpose of life, and had their roots in Giordano Bruno's metaphysical optimism. The first fruit of this spirit was the Public Library in Zurich, founded in 1629, with which the enlightenment (*Aufklärung*) in Switzerland took its rise.

In Zurich also Bruno prepared his *De Imaginum, Signorum et Idearum Compositione* for the press, and dedicated the book to von Elgg, his benefactor. Von Elgg was proprietor of the Flums-Gonzen ironworks, and at his invitation Bruno stayed for some time longer to give advice in mining and alchemy.

Philosophers in Europe seemingly never tire of descanting on Bruno. He was the subject of a radio talk recently given from the Basel studio by Prof. Dr. Hermann Schmalenbach in a series entitled "Portraits of Philosophers." This professor remarks that Bruno has the groundwork of a "mechanistic natural science and of a nationalistic philosophy," and he approximates Bruno to his famous successors Goethe and Schelling.

An Approach to Brotherhood

Juvenile Delinquency

BY KEWAL MOTWANI

Dr. Motwani describes typical juvenile institutions in America and England, and sums up recent developments in methods of reclamation. What of India? Dr. Motwani foresees difficulties in his own country, though much of this trouble may be avoided, he believes, if India will profit by the experience of the West.

What Makes a Delinquent

THE individual, condemned as a confirmed criminal in his later years, received his initiation into crime in his earliest years. Had the group tried to help him at that time, he would not now be beyond reclamation. Prevention of crime is as imperative a duty of society as is education or care of the sick and the wounded.

Crime is the result of a constellation of causes, as we have already seen. In the case of the young delinquent, those causes may be beyond his control, while a little attention on the part of society may be quite enough to put him on the proper path of life. A tainted heredity with tendencies to certain forms of crime; an inadequate home; insufficient vocational education and religious training; pernicious promptings in an evil environment—these form the fertile soil for juvenile delinquency.

The inadequate home may be classified under several headings: home broken by death; home rent asunder by divorce, desertion, or separation; home in the grip of

chronic poverty; home in which parents are too busy with midnight parties, teas, cards, to give sufficient attention to the welfare of the children; home in which the parents are shiftless; home in which parents are given to drugs or vice; home in which wealth and luxury have induced irresponsible habits in the children; home with parents mal-adjusted to the complex life in urban areas; home in which parents have no training in parenthood or in the scientific principles of child guidance.

No child who has grown up in any one of the homes described above will be a normal personality in later years. He may succeed in keeping clear of crime, but the tendencies are firmly planted in the mind and the body and may burst forth at the slightest provocation.

Add to these inadequate homes, the unhealthy influences of streets and by-lanes in large cities, the inadequate provision for outdoor games and sports for children, the harmful amusements operated for profit, the unrestricted sale of liquor, the suffocating atmosphere of

the sweat-shops, and we have the stage set for the general atmosphere of disorganization for both children and adults.

It is only the healthy influences of primary groups, such as home, neighbourhood and school, that can ensure growth of pro-social attitudes and directions. Every child can be conditioned and controlled in his early years. Cooperative, sacrificial, generous attitudes are as much the result of early environment as the individualistic, selfish and acquisitive attitudes. The juvenile delinquent gets all his impetus from his environment; his ability to combat anti-social promptings is not so great as that of an adult. A juvenile delinquent is a potential criminal calling for reclamation, and not for vindictive reprisal.

Reformatories in America

The reclamation of the juvenile delinquent has a very interesting history in the United States. The system is known both for its efficiency and the early date of its inception. The first reformatory came into being as early as 1825, as the result of the indefatigable labours of the great philanthropist of the time, Edward Livingston. This institution still continues to function and has its home on Randall Island, New York. Philadelphia and Boston followed suit the next year, and today every State in the Union has a reformatory dedicated to the reclamation of youth.

A few of these institutions deserve special attention. The first is the Elmira Reformatory in New York. It received its first prisoners in 1876, with Z. R. Brockway as its

first superintendent. Under Brockway's direction, the following principles of dealing with persons convicted of anti-social behaviour were put into operation with marked success: (1) The prisoner can be reformed; (2) Reformation is the need of the individual and the duty of the State; (3) Reformation can be facilitated by the prisoner's cooperation; (4) The supreme agency for securing this desirable cooperation is power lodged in the administration of the prison to lengthen or shorten the duration of the offender's term of imprisonment; (5) Reformation must be education; (6) Business or industrial training is the basic need of the prisoner; (7) The treatment of the prisoner must be individualized and he must be given every cooperation to reorganize his personality.

Thus, at Elmira, the right of society to inflict punitive punishment was denied, while the claims of the delinquent were strongly affirmed. It was considered an imperative duty of the State to remake the criminal, restore him to physical and mental health, help him to earn a livelihood by reputable means, and thus become a normal citizen.

Individual Treatment

The Reformatory is more or less a boarding school. Every new case is thoroughly looked into. The physician, the psychiatrist, the psychologist and the sociologist study the case of every newcomer and give their full reports. Each case is individually treated. Great emphasis is placed on physical fitness. It is strongly maintained that socially destructive tendencies have their roots in physical degeneracy.

Vigorous physical exercise in specially equipped gymnasiums, hot and cold baths, are a part of the regular routine. There is a plentiful supply of wholesome food; movies are frequently shown to the youngsters; there are large collections of books on arts and sciences; music is also taught. Every inmate has to learn one vocation.

The inmates are first offenders, guilty of, it may be, manslaughter, robbery, fraud, forgery, burglary, bank hold-up, etc. After release, equipped with some vocational training, they enter their respective fields. Some join the army, the navy, the mercantile marine, the police; some enter hotels as cooks, waiters, bell-boys; others become shoemakers, barbers, carpenters, miners, tailors, steel-workers, printers, etc. The indeterminate sentence, mentioned in the preceding article,¹ quickens the process of self-improvement, and about 81 per cent are released on parole and safely absorbed in society.

The next reformatory worthy of mention is at Sherborn, in Massachusetts. This institution does for women what Elmira does for men. Since drunkenness claims the largest percentage of offenders here, the institution resembles more a home for invalids than a State convict settlement. The average duration of detention here is about a year. A subtle system of grading improvements in conduct fosters a healthy competition and intensifies effort. The authorities allow the keeping of pets or tending of sheep, calves or chickens, for their softening influences.

¹ "The New Treatment of Crime," THE THEOSOPHIST, September 1938.

Attacking the Problem

With this brief outline of these two typical juvenile institutions in the United States, we may pass on to consideration of some of the recent trends that have developed very rapidly in that country.

1. Separate courts have been established for children's cases. They are unlike the regular court chambers; they resemble a private conference room. Women acting as referees or judges in girls' cases have proved very successful. In cases where it is realized that parental neglect is responsible for the children's guilt, the parents are called into the domestic relations court.

2. The self-government idea inside the reformatories is catching on very well. It owes its origin to W. R. George, affectionately called "Uncle George," who mooted the idea of Junior Republics. The youngsters hold their own courts, and mete out punishment which is chiefly in terms of deprivation of certain privileges. These who "play the game" and live in accordance with the home regulations are given special opportunities, which stimulate further effort in socially responsible ways. This "junior republic" idea puts the youth on their own responsibility, and they learn social self-control through personal experiences in group life.

3. It is now widely maintained that it is the function of the public schools to segregate all mentally defective adolescents and keep them under institutional supervision. Such a procedure would be much better than allowing them to be released from school supervision at a young age and then drift into delinquency. If the public schools

would keep the mentally deficient and the candidates for crime under proper supervision until such time as they show themselves capable of self-control, the problem of juvenile delinquency would be largely solved. Thus, the school might take care of a certain number of behaviour-problem youths.

4. Rapid strides have been made since 1925 by child guidance clinics. They receive "problem children" and give them medical, psychological, psychiatric and sociological attention. It has been found that problem children have problem parents; that is, the parents have been failing to meet the needs of their children. These clinics, therefore, prescribe treatment for parents, so that they change their attitudes and relations to their own children.

It will thus be seen that the problem of juvenile delinquency has to be attacked from many angles. Cities must supply parks and open places for children to play in; schools must prolong the period of stay of the probables; parents must be taught the art and science of child-raising; reformatories must be built on principles of self-control and self-rule. Cooperation of all the sciences pertaining to human welfare must be secured for study, interpretation and solution of each problem. It can be safely said that the United States has made very great strides in this field.

The English System

The systems of reforming juvenile delinquents in different countries of Europe are interesting from the standpoint of comparative study, but for lack of space we must

pass them over and concentrate our attention on the English system that has brought into being a very significant institution, known as the Borstal. The Borstal is for delinquents who are too old for the reformatory and too young for the ordinary prison; Borstal is a half-way house between the two.

It was found that more than half the number of criminals were first convicted when they were still under twenty-one years of age. This was a plastic period of their lives; had they been spared the contaminating contact with the confirmed criminal, they would have been restored to normal social attitudes. They could not be admitted to reformatories, since sixteen was the age for criminality in Great Britain. Thus, the Government saw that the greater number of criminals had been almost compelled into the life of confirmed crime by a very defective system of admission and treatment. This called the Borstal into being.

In 1902, the Government made a selection of juvenile adults sentenced to not less than six months and sent them to Borstal. Borstal is patterned after Elmira of New York, and the Borstal Association, composed of the leading men in public life of the United Kingdom, has rendered magnificent service in helping to secure employment for those released. Local Borstal Committees have been started and attached to prisons. The method of reclamation of the delinquents is almost the same as at Elmira in New York.

The Situation in India

In India we are likely in the next fifty years to witness an enormous

rise in the wave of crime. The rural economy of our civilization is fast being replaced by a mechanized urban order, and urban areas are known to be the vast vortices that suck in the rural population. Migration to urban areas means inevitable maladjustment or personal disorganization of those who have lived in the lap of nature, with face-to-face contact with their neighbours and relatives.

Already, Indian newspapers give attractive descriptions of crimes, with flaring headlines that almost seem to encourage emulation of Chicago methods. Removal of restrictions over the use of arms is bound to give a fillip to crime, and while foreign pictures are fast becoming cleaner, depicting the higher phases of western culture, Indian pictures lag far behind in this respect. If anything, they portray the worst phases of Indian life for the degradation of the unsuspecting masses of people. Indian cities are increasing

in size and number, yet scientific town-planning is still unknown in the East. Absence of parks and playgrounds for children living in congested quarters must result in explosion of physical energies. And to these factors, the general poverty of the masses must add its own share.

The stage seems to be set for crime on a large scale, particularly in India, since we have not yet acquired mastery of machinery and its concomitant problems—educational, economic, social, political and religious. In meeting those problems, we can take much from the West; we need not go through the trial-and-error process of the West, which had no precedent to work with and had to develop independently the technique of meeting every new situation. We Indians can profit by its experience, and thus put our belief in the brotherhood of man into practice.

This concludes Dr. Motwani's series on criminology. Earlier articles were: August: "Causal Factors in Crime"; September: "The New Treatment of Crime."

SCIENCE ARTICLES

Notice: The science articles contributed by the members of the Science Group of the Theosophical Research Centre, London, in the June-July-August issues of THE THEOSOPHIST should on no account be reproduced without the special permission of the Editor.

The Chronology of Atlantis

Taking up a challenge that the geological periods she quotes from modern authorities are not in harmony with those in *The Secret Doctrine*, Miss Preston makes a spirited and scholarly reply.

OUR correspondent bases all his calculations on Prof. Lefevre, who is quoted in *The Secret Doctrine*, but whose work is now out of date. Professor Lefevre in figuring out the geological epochs adopted a ratio based on the thickness of the strata. But, as Miss Preston points out, geologists today adopt not one method, but at least six methods, see Holmes, Bean, Schuchert, Taylor, Jeans, Keith, Huxley (J. S.) and articles in *Nature*, 1935, 1936, 1937. Our correspondent shows no knowledge of these recent writers.

Further, though H. P. Blavatsky frequently refers to the confusion of the geologists of her day as to the length of the various periods (as our correspondent reminds us),

there is much less confusion nowadays—Science is agreed on the range of the geologic periods within fairly definite limits.

As a bridge-builder between occultism and geology—which is no easy matter when Science is moving so fast—Miss Preston gives a word of caution. It is important, she urges, that we should not insist on the “verbal inspiration” of *The Secret Doctrine*, or impose on H. P. Blavatsky the burden of infallibility; and that we should avoid at all costs the beginnings of a Theosophical orthodoxy, lest Theosophy become a petrified system rather than a growing philosophy.—ASSOCIATE EDITOR.

BY E. W. PRESTON

The purpose of this article is not to confirm or disprove either scientific statements or those of *The Secret Doctrine*. The whole purpose is to show the present situation in regard to the subject in question. Rightly or wrongly, present-day science has come to certain conclusions as to the dates of the geologic eras and periods. These conclusions are very different from those of the science of 1888, when H. P. Blavatsky published her great work.

Fifty years also the science of geology was still young, and the geologists were fighting the battle begun by Darwin and Huxley against the ecclesiastical estimate of 4,004 B.C. as the date of creation. The geologists were indeed fighting H. P. Blavatsky's battle. Although she heaped scorn upon them for their lack of agreement and for the short periods of time they gave to creation, yet their lack of agreement was due at that time to insufficient

and contradictory evidence. Their estimate of dates was already much in advance of “biblical” chronology, and they were even then pushing further and further back. Today, new methods and increased accumulation of data enable geologists to reach a reasonable agreement. Some of the statements in *The Secret Doctrine* relevant to this matter are:

(1) “18,000,000 odd years ago, when physical, or the truly human, man first appeared in his Fourth Round on this Earth.” (II,323).

(2) “In the Eocene age . . . the great cycle of the Fourth Race men, the [Lemuro-] Atlanteans had already reached its highest point [of civilization].” (II,452).

(3) “. . . the Miocene, when the bulk of the Fourth Race was submerged.” (II,165).

(4) “The destruction of the famous island of Ruta and the smaller island Daitya, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main Continent of Atlantis during the Miocene period. Geologists cannot bring the Miocene so near as 850,000 years, whatever they may do: it is, in reality, several million years ago that the main Atlantis perished.” (II,328).

(5) “. . . the Giant Atlanteans (the Ruta and Daitya Island-Continents) who perished some 850,000 years ago towards the close of the Miocene Age.” (II,452).

(6) This implies that the main portion of Atlantis sank something over four million years ago in the Miocene period. (II,751-755).

DIAGRAM I.—H.P.B.'S CHRONOLOGY

APPROX. DATE	NAME OF PERIOD (given in 1888)		EVENT
11,000	Quaternary	(Pleistocene?)	Sinking of Poseidonis
850,000		Pliocene	Sinking of Ruta and Daitya
1,000,000...		Miocene	
4,000,000	Tertiary	(Oligocene?)	Sinking of Atlantis (main continent)
		Eocene	Demise of Atlanteans (Great South)
9,000,000...		Cretaceous	
18,000,000	Secondary	Jurassic	First time war
45,000,000		Triassic	

It will be noted that there are certain definite contradictions in these quotations. For instance, the date 850,000 years ago is referred to as "later Pliocene" in (4) and "the close of the Miocene" in (5).

Another contradiction is found in the references to the Fifth Race. (II,755).

(7) "The Fourth perished during the Miocene period when the Fifth had had one million years of independent existence." This would make the Fifth Race at least 5,000,000 years old, and is not in agreement with the next quotation:

(8) "If the Quaternary period is allowed $1\frac{1}{2}$ million years, then only does our 5th Race belong to it." (II,755).

Leaving aside these difficulties, however, we may attempt to express H. P. Blavatsky's chronology as follows. The dates, etc., are based on the previous quotations (1) to (6).

Scientific Statements

Scientists have been in agreement concerning the approximate dates of the more recent geological periods for some considerable time.

Not only one method (that of thickness of strata quoted in *The Secret Doctrine*, II, 750), but at least six different ways of calculating the periods are used. These agree fairly well among themselves, and the average is accepted as approximately correct. Details of these methods and the results obtained can be found in such books as *The Age of the Earth*, Prof. A. Holmes, 1927; *Man's Family Tree*, Sir A. Keith and Prof. Gregory, 1934; *The World of Science*, Sher-

wood Taylor, 1936; *Nature*, 20th February 1937.

A table based on these facts is shown in Diagram II. In the last column, the events concerning Atlantis have been entered opposite the date given by H. P. Blavatsky.

There is still some uncertainty about the date of the division between Pliocene and Miocene, which *may* be as long ago as 12,000,000 B.C.

These two diagrams give, I think, a fair statement of the position. A slightly different presentation and further details are given on p. 51 of *The Earth and Its Cycles*.¹

The placing of the events concerning Atlantis and other Root Races in geologic time obviously depends on the view we take of the foregoing tables. They show that if the *dates* given by H. P. Blavatsky are correct, the names she gives are *not those now given* by science to that particular epoch.

For example, if the sinking of the main continent of Atlantis occurred about 4,000,000 B.C., this would be in the Pliocene period and not in the Miocene.

Again, the evolution of the Races from the Lemurian Race onward must have occurred after "the first truly human man" [see (1)], that is, *after* 18,000,000 B.C.

The greatest height of the (Lemuro-) Atlantean Race must therefore have been *after* this time, and hence could not have been in what we *now* call the Eocene [see (2)] but in the Miocene. Nor could the Lemurian race have lived in what is now called the "Secondary" age, as implied in *The Secret Doctrine*.

¹ By E. W. Preston, M.Sc. (Ed.)

II, 753, since this period is now considered to have been long before 18,000,000 B.C.

It is for the student to decide whether he will adopt H. P. Blavatsky's dates or her names for these periods.

There is, however, a striking scientific confirmation of the date 18,000,000 B.C. as the period of the first truly human race, because leading anthropologists like Keith, Elliott Smith and Gregory agree that the definite separation of the human stem from the common stem of the monkeys and man took place

about that date of 18,000,000 B.C., at the beginning of the Miocene period.

In view of all these facts, and of the contradictions in *The Secret Doctrine* itself, it seems that we should be unwise to try to take every word as literally correct. If, however, we try to realize the conditions under which H. P. Blavatsky was writing, it *is* possible to show the *relation* between her statements and modern scientific nomenclature. This nomenclature is now well established. Any comparison between the stage reached by

DIAGRAM II SCIENTIFIC CHRONOLOGY

	APPROX. DATE		NAME OF PERIOD (given in 1938)	EVENT (H.P.B.)
Cenozoic Era	11,000	Quaternary	Pleistocene	Sinking of Poseidonis
	850,000			Sinking of Ruta and Daitya
	1,000,000			
	4,000,000		Pliocene	Sinking of Atlantis (main continent)
	7,000,000	Tertiary		
	9,000,000		Miocene	(Lemuro-) Atlanteans (greatest height)
	18,000,000			First true men
			Oligocene	
	35,000,000			
	60,000,000		Eocene	
Mesozoic Era		Secondary	Cretaceous	
	200,000,000		Jurassic Triassic	

geological science fifty years ago and that attained today is ludicrous and her strictures on science are quite out of place when applied to the present situation.

Evidence from Other Sources

There is something further to be said.

A close study of some of the arguments such as that on page 753 of *The Secret Doctrine*, Vol. II, concerning the early mammalian kingdom suggests a confusion between the previous *Third Round* and the *Third Race* of this Round, owing to the repetition of the earlier conditions which occurred in the beginning of this Round. No mention is made of the great "Revolution" which occurred at the end of the Cretaceous Period between that and the Eocene, when all the reptilian and most of the early mammalian forms were destroyed. Other references suggest a confusion between the Lemurian Race and Continent, and Atlantis.

Let us now examine the further information to be found in Theosophical literature concerning the date of Atlantis.

Mr. Scott Elliot in *The Story of Atlantis* (p. 26) states that "the Rmoahal (the first subrace of the Atlanteans) came into existence between four and five million years ago, at which period large portions of the great southern continent of Lemuria still existed, while the continent of Atlantis had not assumed the proportions it ultimately attained."

This is not in agreement with the idea that the main continent of *Atlantis* was destroyed four to five million years ago, but it is in har-

mony with the idea that the catastrophe referred to by Madame Blavatsky was the final destruction of the Lemurian continent.

Mr. Scott Elliot's first map shows *Atlantis at its prime* up to about 800,000 B.C. The catastrophe of this date he calls the *first* catastrophe (p. 22). It very much reduced the size of the continent of Atlantis. The islands Ruta and Daitya were finally broken up in the *third* catastrophe of about 80,000 B.C. in the Pleistocene period (p. 24).

Dr. Besant and C. W. Leadbeater agree with Scott Elliot, for in *Man: Whence, How and Whither* (pp. 102-6) they say that the Atlantean Race was not started till some time *after* the coming of the Lords of the Flame, and this event occurred 6½ million years ago. They also call the catastrophe of 850,000 B.C. the first catastrophe (p. 110) affecting Atlantis, and speak of a catastrophe of 75,025 B.C. which destroyed Ruta and Daitya (p. 119).

Recent scientific evidence is in harmony with these dates, since examination of the bed of the Atlantic indicates the gradually sinking of a continent until, at the time of the last ice age, there was a ridge or peninsula extending down from the north somewhat in the position occupied by Poseidonis.

The evidence seems to be in favour of the 4,000,000 B.C. catastrophe being connected with the final destruction of Lemuria, and that of 850,000 B.C. with the main continent of Atlantis, while Ruta and Daitya were destroyed about 80,000 B.C.

In this case the gap between the formation and the sinking of Poseidonis would not be so large.

All these facts taken together form a coherent and consecutive whole, and in forming an opinion on the relative correctness of an individual fact its harmony with the general scheme is of great importance.

In our study and interpretation of Theosophy we should avoid at all costs the beginnings of a Theosophic orthodoxy.

A belief in or insistence on the "verbal inspiration" of *The Secret Doctrine* would but place us in the

category of those against whom the great author herself felt the deepest opposition. Let us recognize her work for what it is, but let us not impose upon her the burden of infallibility.

In this way only shall we keep our teaching fluidic and our minds open to inspiration from whatever source, so that Theosophy will not be a petrified system, but a growing philosophy able to embrace and to synthesize whatever life may bring.

GIRL RECALLS PAST LIFE

The Associated Press of India circulates the following news item dated Allahabad, August 12:

What appears to be a case of transmigration of soul is reported to have come to light here recently.

One Mahadeo Bhunjwa, residing in Colonelganj, has a daughter by name Kallo, aged about seven. It is said that ever since her infancy, she has been used to mutter "Lukko, Lukko," by which it transpires that she meant Lucknow. As she grew up, she began to say that her father in her past life lived in Lucknow and had a sweetmeat shop. She also gave a description of the locality in which his house was situated. She said that the house was in Aminabad, close to a tank and a tamarind tree, and that the locality abounded with monkeys, and that her father was of a fair complexion.

The girl's parents had been making an effort to make her forget her old memories; but for the past few months, it is said, the girl has been getting

very impatient to return to her former parents, and for the last ten days she has been lying ill on the same account.

Instead of stopping down the girl's memories of her last life, how advantageous it would be to her, and to the cause of science, if her present parents enabled her to identify her former parents and place of residence, as was done twelve months earlier in the case of Shanti Devi of Delhi. Shanti Devi narrated incidents of a past life in Muttra, and on being taken with a party of fifteen people, including a photographer, to establish her story, was successful in tracing the whereabouts of her former home and relatives. The case was investigated and her story corroborated by the International Aryan League which did much to give physical plane confirmation to the reincarnation theory.

Social Credit

BY MARY GRAHAM

(Wellington, New Zealand)

KINDLY allow me to refute the utterly mistaken idea that Mr. Jeffrey Williams has in regard to the ethics of distribution under Social Credit principles.¹ It is evident that Mr. Williams does not study the writings and speeches of Major C. H. Douglas. These reveal that the founder of this great movement has a truly Theosophical attitude and purpose.

One of his most quoted remarks is that institutions are means to an end, and the elevation of means into ends, of institutions above humanity, is an unforgivable sin, involving tremendous penalties. In the same address Major Douglas points out that under our present money system we insist on forcing workers to make battleships and bombs before we allow them money to provide access to food, clothing and shelter, which is surely an unethical method of distributing purchasing power.

In another speech on his return from Alberta in 1935, Douglas pointed out that in that potentially rich State there were only 150 miles of tar-sealed road, and that in the North of Alberta there existed the richest deposit of tar-sand in the world, which only lacked the creation of money tokens by the Government to give Alberta and other States exceedingly good roads,

¹ Notes and Comments, *The Theosophist*, June 1938, p. 286.

whereby distribution of foodstuffs would be enormously aided, and everyone would have access to the wheat lands, to the great benefit of transport services.

It is significant of the ethical nature of Social Credit principles that since Mr. Aberhart became Premier of Alberta the number of bankruptcies dropped from 325 to 28, as recorded in 1937.

Before the recent union of Austria with Germany, under the prevailing ethics of loan money at 5½ to 7 per cent interest, it was quite customary to see numbers of Austrians drop exhausted through starvation; and the number of suicides in that unhappy country for over ten years has been abnormally high. Yet Austria possesses enough natural wealth for food, clothing and shelter of her citizens, who have been prevented access to these human needs by a false money system based on loans with usury.

It would be interesting to have Mr. Williams define right economic living when he accuses Social Credit reformers with advocating wrong methods. After making an intensive study of the debt money system, we have come to understand that under its ghastly principles the only solution of modern financiers is to distribute further purchasing power by the creation of war materials.

Overseas markets have failed because our former buyers installed power machines and are now making their own goods. Manufacturers in Great Britain and the United States of America are having to close down many works, and in order to find work for the displaced workers an armament boom is staged. There are 13½ million unemployed in the United States of America, with dependents, largely displaced by the improvements in power machines which can produce a glut of goods with only a few workers.

The whole object and intention of the humane founder of Social Credit is to prevent disaster coming to the people who are barred from the avenues of employment by the introduction of solar energy into the factories. Douglas, in a remarkable statement, says that we have obtained control of the transforming mechanism of the universe—and that machines are not the point. This should make all students of Theosophy sit up and take notice, for it is an event of great significance in evolution.

I would quote Professor J.B.S. Haldane: "As a scientist I am certainly sad that our knowledge is not applied, that people go hungry when we have at last made it possible for everyone to be properly fed. But I realize that science could be fully applied only under a different economic system from our own, and that most people do not yet believe this. If we can make our theory and practice, our faith and works, agree, we may manage to run society successfully. And if we fail to act and think scientifically in social matters we shall have no

just cause for complaint if science destroys our society."

Another illuminating statement was made by Senator E. F. Tadd, U.S.A., in 1921: "This country alone has resources more than sufficient to feed, clothe and shelter the entire population of all civilized countries."

The money system of modern usage prevents access to this world of wealth and plenty. Money is kept in short supply. Millions have scarcely enough to buy food and nothing for luxuries. Governments pay for most of their services with borrowed money from banks. The money so lent by the banks is created by them out of nothing, yet the banks demand and get the title deeds of government and private production in exchange for bank credit which is mostly figures in a ledger.

Money paid by the people for rates goes to repay bank debts. The people have to make sacrifices, to go without food, clothing and shelter in order to repay banks which actually profit by making loans. In many English towns the amount collected in rates is nearly all absorbed in paying interest on previous loans, and this interest goes to a few shareholders, while the bulk of the taxpayers are further taxed for next year's services. This means that the perishable goods for sale are not all bought, and that many shopkeepers and others go bankrupt, while at the same time primary producers cannot market their goods, as the people have not enough cash left to purchase all goods on sale. Consequently coffee is destroyed, farmers are asked not to produce more wheat, cotton growers plough

in their abundant crops, herds of cattle are destroyed.

The Government of New Zealand sees the light and is making every effort to bring about a fair distribution of wealth, by increased wages and a 40-hour working week, by guaranteeing prices to farmers, by subsidies to manufacturers, by stimulating all production, and by basing the money supply on production. The superannuation and health schemes now before Parliament are far in advance of those in any other country.

The extinction of the high interest money-lending system can be accomplished only by the united will of enlightened people who will demand that money be created by their own Government in exact relation to goods and services produced, and that such money be distributed to all citizens whether in productive work or too old or too young to work. Women should also receive an equal share, as they happen to be one half of the human race, and they are producers of the most highly evolved creature on earth, the human child, potential genius and creator of wealth.

This essential service of women has never received adequate reward by any State. Child-bearing has been taken for granted. Great abuses have arisen from the shortage of money in circulation and from the poor wages of women workers, causing degradation of the high function of motherhood to millions of women. Fear of war, fear of indiscriminate bombing is causing many women to refuse to bear more children to be slaughtered. Wars

today are directly due to the nations' bids for overseas markets, to their jealousy of trade competitors.

Mr. Williams quotes Russia as an example of a country in which almost incredible development has taken place in the last twenty years. Students of Douglas are fully aware of this notable achievement, but they have also been made aware that the Russian Government has returned to the orthodox policy of loan money, and that vast loans have been floated at interest which will soon have to be repaid and that the bondholders will demand payment. The orthodox procedure of loan money brings major slumps following periods of booms, and Russia, having adopted this financial policy, cannot escape the consequence of borrowing money, instead of creating it.

Major Douglas recently asked the following question: "Do you realize that securities probably amounting to £10,000,000 were acquired by banks and financial institutions at your expense during the last war and the years succeeding it? If you do not, do you realize that it would be possible for this country [the United Kingdom] to be free of taxation even under existing circumstances of rearmament, if these securities were placed at the disposal of the taxpayer?"

The monetization of these securities constitutes the basic principle of Social Credit. Methods of distribution need not disturb us until the truth is established that man is master of his money system, and not its slave.

Notes and Comments

THE JEWS

A FRIEND in England has written to me regarding a word I used in the April THEOSOPHIST in connection with some remarks on the Jewish people. I used the word "coerced" and my correspondent quite naturally comes to the conclusion that a chastisement is involved. He even goes further to imagine that I am suggesting they must be coerced into joining some other Faith. Perhaps the use of the word "coerced" was a little unfortunate as liable to misunderstanding. When I used the word I had in mind the fact that from time to time the Inner Government of the World speeds up, as it were, the growth of a nation or of a Faith by subjecting it, of course within the Law, to a pressure which may take the form of some kind of misfortune. This has happened to my knowledge in the case of more than one country, and I have conceived of this as very likely happening to the Jewish people for their spiritual regeneration. Of course, I could not possibly suggest that they should be converted to some other Faith. They have a great Faith of their own and need no other.

I hope that this little note clears up any misunderstanding that may have arisen in the minds of others besides my correspondent.

G.S.A.

[The President's comment in the April Watch-Tower (p. 12) was as follows:

"Of course there is the persecution of the Jews to be thought of. That was one of Germany's greatest mistakes. On the other hand that too can be utilized by the Elder Brethren: however much it may and should be emphatically deprecated by us, it can be used by the Elder Brethren. The Jews have not yet come into their own, and they have to be, if necessary, coerced. In the meantime they are being thrown out into the whole world, for what is Germany's loss is indeed the whole world's gain. The fact that so many of the finest Jews of Germany have found their home in the United States of America is distinctly significant. So one wants to look deeply into the German situation and see how the Elder Brethren will use what is there."

AUSTRALIA NEEDS A LARGER POPULATION

Capt. A. G. Pape, Edinburgh anthropologist and F.T.S., comments on the Memorandum of Conclusions in the trade discussions between the British and Australian Governments, which States that British Ministers recognize the desirability for Australia to bring about as soon as possible a substantial increase in her population, and that this necessitates the progressive development of Australia's secondary industries. Capt. Pape bases his observations on a summary of the Memorandum published in *The Scotsman* of July 21, under the above heading. He remarks:

Australia certainly needs a larger population. The Australian Government admit this fact. They talk of facilities being made for Britishers to go to Australia. The word Britisher covers many types, and we have to consider suitability and climate. The North of Australia is not suitable for English people, but is eminently suitable for Madras Indians, who could use such an area for constructive and cooperative development. They could work freely and wisely under the aegis of chartered companies under the direct control of their own British Indian Government. If we consider other Europeans, as is suggested, for instance Italians and Germans, this must be only if they are pledged and willing partners in a United States of Europe, and offer to fit into the fabric and plan of the Australian Government.

There is one necessary factor so far omitted from this ambient of colonization, and that is the basis from which to judge the fitness of candidates. This can wisely be done by an agreed anthropometric survey first of the Australians and then of the candidates. The evidence from such a survey would give the vital data necessary to a proper and wise understanding of the whole position, personal and national. There is an interesting statement made as to Chinese candidates, and that is that they, and not Japanese, can marry with useful results among white Australians. Chinese allied thus with Australians answer the double question of race and climatic suitability. This of course refers only to this particular alliance. There are other European alliances which an anthro-

pometric survey would show to be practical and useful.

The chief trouble in this matter of colonization is that individuals must migrate, not so much because they want to, but because they have to; the reason for this is the present method of our financial and economic systems. When the Australian Government has the sense to base its national money system on the productive and not on the taxable capacity of Australia, then another and wiser reason for migration to Australia will be found. The result of the increment of association, which has enabled the country to do what it has done, is the right of the individual Australian to demand from his Government that increment as his national cultural inheritance. It is computed that there are two people "crowded" into every square mile of Australia against England's 468, Canada's three, South Africa's ten and New Zealand's fifteen.

Australia needs to improve the standard of living, to avoid the sabotage of industry and invention, and to prevent the ploughing-in or incineration of the products of nature, as is done in every other part of the world. This she can do by putting more purchasing-power into the pockets of the people of Australia, who want the products they and their forefathers helped to produce. Australia need not make the mistake of other countries in advocating high ethical ideals without specifying the economic machinery which will produce those ideals, for sound ethics and sound economics are inseparable. The quickest means for the reconstruction of the present financial system

of Australia would be for the Government to declare a state of economic emergency and to appoint a Cabinet Committee to determine the necessary measures to carry them through. These measures in my view would be, and in this order, the setting up of: (1) an Australian Credit Department, that is, the real credit department; (2) The institution of the Australian retail price discount; (3) The gradual introduction of the Australian national dividends. The individual can have his national dividends when he and other individuals in Australia demand them.

A RUSSIAN NOTE ON DHARMA

Apropos of the President's Watch-Tower paragraph on The Theosophical Society's motto, Dr. Anna Kamensky, General Secretary of the Russian Section (outside Russia) writes:

It has been proposed to change the sentence: "There is no religion higher than Truth" into: "There is no justice higher than Truth." I do not think "justice" can replace "religion." It is true that the Sanskrit text has not the word "religion," but the word *dharma*, which cannot be translated in any European language. But the deep sense of dharma is a religious concept, as can be seen by many sentences of the Mahabharata. For instance, in the sixth parvam, Bhishma gives a teaching on dharma and concludes with the words: "For the good of the world dharma has been given to us . . . To help men to be harmless and kind to

each other dharma has been given . . . He who has become a friend of all creatures, he knows the meaning of dharma." There you feel the great Vedic ideal of unity and brotherhood, which must be fulfilled as the destiny of the human race. Thus the word *religion* is the nearest to express its meaning.

Of course, we could keep the sentence exactly as it is in Sanskrit: "There is no dharma higher than Truth," leaving to everyone to find out the best interpretation, but then we should retain a Sanskrit term, and that makes the text more complicated for non-Theosophists. We could say perhaps: "There is no human ideal higher than Truth," but such a text weakens the power of the Vedic sentence. I would suggest that we stick to the ancient wording, or replace "religion" by "dharma."

In Russian, we have two words for Truth: *Istina*, the absolute Truth, the Truth of God; and *pravda*, the relative truth, the human truth. My *pravda* is not the same as *yours* or *his pravda*, for *pravda*, being only a part of the real Truth, is seen differently by each of us. It brings us near to the idea of dharma. For instance every religion is the *pravda* of a nation or a race.

We Russians could easily say: "There is no *pravda* higher than Truth."

A RELIC OF THE LORD BUDDHA

The Government of India have handed to the Maha Bodhi Society for enshrinement in the Buddhist Vihara at Sarnath, near Benares,

a relic of the Lord Buddha which was discovered in a tiny round gold box, together with a few gold flowers, pearls, garnets, and rock-crystal beads. The relic was deposited at Nagarjuna's hill, an ancient Buddhist site, in the Guntur district of the Madras Presidency. A number of monasteries, temples, coins, and a large collection of magnificent bas-reliefs were discovered in the vicinity. A museum sanctioned by the Government to house the relics is nearing completion.

"From the inscriptions discovered at the place it appears," says a press report from Simla, "that most of the monuments at Nagarjunakonda were set up by certain royal ladies of the Southern Ikshvaku dynasty, which ruled in the Andhra country in the second and third centuries A.D."

Nagarjuna was celebrated as a poet and a dramatist; he also wrote works on logic. He wrote in Sanskrit. C. W. Leadbeater states that the greatest work which Nagarjuna gave the world, or which the Nagas gave through him, was the *Prajna Paramita*—the wisdom that brings the aspirant to the farther shore, or the consciousness of the sage which vanquishes illusion. The same authority says that Nagarjuna was one of three great teachers sent forth by the Lord Maitreya to revive Buddhism. "Suns of Buddhism," they breathed new life into the faith at a time when the misuse of dogmatic Buddhist scriptures had reached its climax and the true spirit of the Buddhist philosophy was nearly lost.

Nagarjuna was probably a pupil of Asvagosha (A.D. 100), the saintly preceptor of King Kanishka. He is supposed to have died A.D. 180. "He is now known to Theosophists under the name of the Master Kuthumi," so we read in *Talks on the Path of Occultism*, pp. 336-7.

ALICE BARNHAM'S DIARY

In reply to an inquiry as to whether her story "Son of England" concluded in our September issue was based on an actual diary, Miss Helen Veale writes: A large number of relevant facts have accumulated during years, in the course of a fairly wide reading, and this was an attempt, begun during an unwonted time of leisure on an ocean voyage, to create for those facts an imaginary setting in which they would fit. It proved very easy to think myself back into the person of Alice Barnham, a rather obscure though real person, with whom I might perhaps take some liberties.

The diary—or rather, annuary, if I may coin a word—is pure invention, a convenient subterfuge for avoiding mention of much that I had no means at hand of verifying. Apart from some old notes taken in England about twenty-four years ago, I had Mrs. Gallup's monumental work to consult, also Bailey, the *Encyclopedia Britannica* and, of course, the Shakespeare Plays, in which I have always found the nature and breed of their author writ plain enough, without need of confirmation by ciphers.

The Renaissance of the Adyar Library

ANYONE with the slightest imagination can see a magnificent future before the Adyar Library as the international library and cultural centre of the whole Theosophical Society. Col. Olcott's vision still holds good to make Adyar "a second Alexandria," an intellectual metropolis, and Dr. Arundale is planning to this high purpose.

Travelling round the world, the President finds many people interested in the renaissance of the Adyar Library both as to its cultural ideal and its immediate output of classic texts through *Brahmavidya*. His ambition to raise within the next two years £10,000 for a modern building—"a new Serapion"—to house the library and to bring its western literature up to date is beginning to materialize. A generous donor says she regards it as a very high privilege to be able to contribute towards "the realization of the President's dream."

An integral and important part of the renaissance is a project to augment the stock of modern literature—to enlist the help of friends in every country who will collect for the Library gifts of representative works of their country—valuable works in science, art, literature, religion, philosophy, occultism, government, even dictionaries and books of reference. Last year the stock

was increased by 2,000 books and pamphlets, and the total number of books in the western section is now 40,000. But this is utterly inadequate. The western section, as the President has said, has been "a poor Cinderella, and the splendid contributions of the West to the unfoldment of Truth are conspicuous by their absence." This new project should materially help to bring the western literature up to the high level which the Oriental library has for many years maintained.

In the Oriental department some 250 printed volumes and palm-leaf manuscripts were added last year, either purchased or donated. In this department there are 20,000 books and manuscripts, and though Adyar has one of the finest collections of rare manuscripts in the world, the hunt still goes on. Some of the great Indian libraries are sending out special emissaries to buy up manuscripts from old temples and from private collections.

It is gratifying to note that *Brahmavidya*, the quarterly bulletin of the Adyar Library, is gaining in importance among contemporary libraries and universities. With its publication, the director reports, the Library has entered on a new era. Not only has this journal more than justified expectations, but it has "easily impressed great scholars, both of the East and the West."

The European Congress

(From a Correspondent)

ZAGREB, August 24
THE European Congress opens tomorrow, with a most happy prospect.

The Yugoslavian Section has been preparing for this meeting for three years, and members have shown the greatest devotion and enthusiasm in their difficult work.

Over 350 members, chiefly from Europe, have registered, representing twenty-two European countries. There are also several registrations from other continents. The meetings will be held in a well known school of music in the centre of the town, which is admirably suited to the needs of the Congress. There is a bright and spacious conference hall for the lectures, with foyer for social gatherings, as well as various smaller rooms for committee and office work, and for interviews. The 'printing room' as we call it, is the busiest, for here are multigraphed the translations of all the lectures, which are distributed in three or four languages on entrance to the lecture, so that all may be able to follow. Meetings of the European Federation Council will take place, also informal gatherings of a social nature where officials may meet and discuss the problems of their Sections.

The Congress has attracted much attention both in the press and amongst influential people. A representative of the King of Yugoslavia will be present at the official opening, as well as a Bishop of the

Roman Catholic Church, and several other dignitaries. On Balkan Day there will be a broadcast of the speeches by the representatives of the four Balkan countries who are the hosts of the Congress—Yugoslavia, Bulgaria, Rumania and Greece. There will also be a concert by a group of well known artists, specially arranged for the Congress.

Zagreb itself is a charming town, not too large, so that the countryside is readily accessible. Excursions to the environs are planned, and to the nearby mountains. Everywhere is gay with flowers and bright colouring.

It is significant that these meetings are being held at such a time as this, in Eastern Europe, where peace is essential and so difficult to establish. It may well be hoped that this gathering of real friends, Theosophists of many lands and faiths, will release energy in this part of Europe that may be used to stave off menacing war and keep the world's peace.

LONDON, September 2

We have had a most energetic time in Zagreb, and returned here last night. The President and Rukmini Devi, though tired from their American tour and the long train journey, were in excellent form, and the Congress seems to have been a great success. There were thirteen General Secretaries present.

Adyar Publications

THE *Short History of The Theosophical Society* is ready for dispatch. A jewel of a book, accurate and authentic. See advertisement pages for prices.

The Doctrine of the Heart, a priceless devotional manual compiled by Dr. Besant, is available in a reprint. As. 14 post-free.

The Adyar Diary for 1939 has gone to the press. Order now. Price, As. 9½ post-free. A quotation from the President on every page. Bound in cloth and gold (red, green, blue).

The MS. of *The New Humanity of Intuition* by Mr. Jinarajadasa is also in the hands of the printer.

"Understanding Yourself" would be a good title for a lecture in the Campaign for Understanding. You will find plenty of material in Dr. Arundale's book, *You*. A London reviewer said of this author: "His plea throughout the book is for dignified, peaceful, kindly and honourable living, and even those least inclined to his creed cannot quarrel with his ways of making such living possible." Reduced price, Rs. 2-8 post-free.

Dr. Atreya's book *The Philosophy of Yoga Vasishta* is the first attempt to introduce this Sanskrit work and its deep and comprehensive philosophy to the modern world in a proper manner. The book is not only scholarly and adequate but interesting and readable. It covers the whole range of the Yoga philosophy as revealed by the Rishis of the Ramayana. Royal 8vo; pp. 762; Rs. 13 post-free.

Dr. Atreya is Assistant Professor of Philosophy at Benares University. Sir S. Radhakrishnan says his range is as wide as his judgment is measured, adding that this work is certain to rank among the dependable English treatises on Sanskrit philosophical classics.

Another authoritative book in the T.P.H. Oriental Series is *The Jivan-Mukti-Viveka* of Sri Vidyaranya, a Sanskrit classic on the Path to Liberation, translated into English by Pundit S. Subrahmanya Sastri, who has for years kept in close touch with

the Adyar Library, and T. R. Srinivasa Ayyangar, a Sanskrit scholar of Tanjore, both of whom have frequently worked in collaboration. The book is a favourite with the sannyasis of India. Vidyaranya was Prime Minister to the King of Vijayanagara in the 14th century and compiled this work after he had renounced all concern with the outer world. Vidyaranya's noble life was a true example of his teaching—which points a sure road to "Liberation-in-this-life." Price, Rs. 6-8 post-free.

There is a good demand for *India's Living Traditions*, a handy book of passages compiled from the works of various authors—Annie Besant, Sister Nivedita, K. S. Ramaswamy Sastri, E. B. Havell and others. The book treats of nationality, kingship, village life, city life, university, marriage, the family, government. Also religious traditions. A fine conspectus of Indian life. Post-free price, As. 11.

The Campaign for Understanding is still on. Suggestive helps are given in the President's booklet *Understanding Is Happiness*, giving a plan of the Campaign and applying Understanding to the facts of life in the individual, the race, the nation, the faith. An ideal conception of Understanding is enshrined in Dr. Arundale's poem, *Understanding Godlike*, which prefigures the golden age when peace and friendship will be universal. Prices respectively: As. 3½; Re. 1-2 post-free.

Every educationist, every teacher, every legislator should be interested in *Education for Happiness*, a collection of writings by the President, touching the individual's road to his kingship, and the fundamentals on which a national system of education should be built, with special reference to India. And what applies to India applies everywhere, because the fundamentals in education, as in every other pursuit, intellectual and spiritual, are the same universally. This is a small book, but every chapter is a plum—ripe and ready to fall from the tree of experience. The T.P.H. will send it for annas eleven.

The Theosophical Publishing House, Adyar

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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



On The Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

THE 1938 TOUR REVIEWED

HEAVY pressure of travelling and of the lecturing and other work to which travelling is incidental have prevented me so far from recording my impressions of the long and varied tour. I have my moods for writing as for talking, and it is only with the greatest difficulty that I can dominate any inertia with regard to either. Added to which there is always a considerable fatigue after a long tour is over, however easy it may have been made by the kindly ministrations of friends. This too has kept me from the typewriter. But at last we are for a very short while in the beautiful country home of Mr. and Mrs. John Coats, and for

the first time for many months I am at my typewriter.

* *

Through Europe

We started off from India, a happy family party of eight, including my private secretary, Miss Makey; the headmaster of the Besant Memorial School, Mr. K. Sankara Menon; Mr. and Mrs. Coats and their young people; Miss Hunt of New Zealand, and Mr. van de Poll, the honorary manager of our Theosophical Publishing House. Passing through the Suez Canal I had a most interesting talk with the Presidential Agent for Egypt, Monsieur Pérez. He is a particularly eager student of botany and has already done

remarkable work in this field. At Marseilles we were met by my very valued colleague, Monsieur J. Emile Marcault, General Secretary for France, and a large group of French members whom we were very glad indeed to see. We spent a short while in Marseilles, thence travelling to Nice and to Monte Carlo, and here I had the pleasure of seeing again Bishop Hounsfield, who is doing very useful work in southern France. In Paris we attended the Annual Convention of the French Section, from which we received that hearty welcome which always comes to us from the warm hearts of our French brethren. Then a visit to Huizen—a very happy visit to a great spiritual centre manned by a large number of stalwart and devoted friends. And from Huizen to London to attend the English Convention, where again we received the kindest of welcomes from Mrs. Gardner and a large number of members from all over the British Isles.

* *

Symbolic Yoga

I should like to say here that both Mrs. Gardner and my dear friend Mynheer Kruisheer, General Secretary of the Netherlands, gave me opportunities to address large gatherings on my researches into Symbolic Yoga. I think these talks were appreciated, and I feel encouraged to start on the heavy preparation of the book which will expand them. But I felt throughout how very amateur I must seem to those real Yogis who do not give lectures nor write books on their marvellous science. Still, it seems wise to have

spoken, even though so superficially; and I did the best I could.

* *

The American Tour

From England we went on to the United States, "sailing," if the word may be used, on the giant 80,000-ton "Normandie," which made the crossing in a little over four days. We had the great pleasure of the company of Mr. and Mrs. Arthur Chase, who in fact accompanied us throughout the American tour, to our great comfort. At New York we were met by Mr. Sydney Cook and Miss Etha Snodgrass, General Secretary and Secretary respectively of the American Section—the General Secretary being called President, and Miss Snodgrass National Secretary. It was a great delight to see them once more and also to be welcomed by leading members of the New York Federation, including Mr. John Sellon, the exceedingly able son of our Financial Adviser, Captain Ernest Sellon, and of our ever-dear friend Mrs. Barbara Sellon. Mr. John Sellon and his splendid wife are indeed pillars of support to the birthplace of our Society, as is also Mr. Ross, the present President of the Federation, worthy successor to Mr. de Saas.

* *

Planning Study Courses

A series of talks by Rukmini and myself to good audiences, Rukmini giving, as throughout the tour, some really fine lectures on "The Soul of India," began the American tour, but before leaving New York territory we paid a visit to the camp established by Mr. and Mrs. Fritz

Kunz about an hour or two out of the city. A very kindly welcome awaited us from a number of members, and we spent there a very pleasant couple of days. With characteristic generosity, Mr. Kunz promised to cooperate with Mrs. Gardner in the preparation of a study course in Theosophy which we are planning for the use of newly joining members of The Society. There is a great demand for this, and for a further course in meditation. The South African Section during its recent Annual Convention passed a special resolution on the subject of study courses and training for members of The Society.

* *

The Twin Cities

From New York we moved on to Baltimore, where once more we received a most hearty welcome, and had the special pleasure of seeing again the splendid De Hoff family and Mr. Thomas Pond. We also renewed our old friendship with Mrs. Dekker, who placed her car at our disposal during the visit, and with Miss Larman, whose beautiful house and stately grounds are ever at the disposal of Theosophical workers.

Then to the twin cities—St. Paul and Minneapolis, where we were happy to see more old friends, and to be given a most hearty welcome. The usual lectures and the same kindly hospitality.

* *

Beautifying Olcott

Then down to Chicago and to the American Headquarters for the beginning of a long Theosophical session to include the Annual Con-

vention and Summer School activities. Installed in the rooms we always occupy when at Olcott, Wheaton, we at once felt at home, and were thankful to be able to work in the restful atmosphere of its grounds. We were surprised at the changes which had taken place since our last visit about four years ago. The magic wand of Mr. Cook had seemed to cause springs to rise up and flow through the grounds, trees to become almost full-grown in an incredibly short space of time, and many other embellishments to appear here and there, including handsome tennis courts.

The brief period before the Convention passed quickly enough in the company of a number of friends who had gathered at Olcott, and then we all moved into the great Stevens Hotel in Chicago, with its 3000 bedrooms and 3000 bathrooms—a veritable city under the most efficient and gracious management. I have been in very many hotels throughout the world, but I can say most sincerely that nowhere have I been treated with such graciousness and indeed generosity as by the management of the Stevens Hotel. I hope this will somehow reach the eyes of those members of the staff who made our stay as their guests so pleasant and easy.

* *

Chicago Convention—Harmonious and Efficient

The organization of the Convention was an example to all Convention organizers in smooth and unobtrusive efficiency. The great ballroom of the Hotel became an exhibition of Theosophy at Work, with the many booths of the Theosophical

Order of Service and of the various aspects of the work at the American Headquarters. The almost innumerable meetings were held with fine order and precision, both those for members only and those for the general public. A most delightful spirit of harmony prevailed throughout, even though there were one or two matters of controversial importance which had to be brought up—such as, for example, the raising of the membership dues. There was a very noticeable spirit of harmonious difference. Differences there were, but all were subordinated to the common purpose of strengthening The Society and spreading more and more widely our great science of Theosophy.

The wonderful ovation which Mr. Cook received at the close of the Convention was a spontaneous and remarkable tribute to the affectionate esteem in which he is held throughout the American Section. Mr. Cook is a born leader, with a highly trained organizing and business capacity, and I am hoping for the time when he will be free to enter the political life of his country to its very great advantage. America, like all other countries, needs Theosophical politicians. Mr. Cook has in him the power to be a statesman, and I hope the American Section will some day have the proud privilege of releasing Mr. Cook for a great national career.

* *

Great Citizenship

The Convention over, during which I gave two lectures on Symbolic Yoga and Rukmini spoke fiercely on "The Soul of India," we returned to Olcott, where was held

a most impressive Summer School, the highlights of which were Rukmini's beautiful illustrated lecture on Indian dancing and the composition of a very remarkable Pledge of good American citizenship. It has already been published with appreciative references in many American newspapers, and as far as I can judge expresses finely that spirit of true citizenship which was the subject of a remarkable address by Pythagoras to the citizens of Naxos in Sicily.

The New Citizen Pledge was reproduced in the October Watch-Tower, pp. 1-2.

I am writing this as Mr. Neville Chamberlain, the British Prime Minister, is visiting Herr Hitler in the endeavour to avert a world-wide war—an unprecedented action of great nobility, but I cannot help thinking of the urgent need each country has of good citizens and great leadership. Not a country but sadly lacks both. Perhaps this Pledge of Good Citizenship will help America out of her troubles by establishing a body of men and women, young and old, who will rise above all party futilities, remember with reverence America's great traditions and splendid exemplars of them in human form, and will see into the future for inspiration to build upon such traditions a superstructure which shall be a great monument to the western branch of the Aryan tree.

* *

Delightful Travelling

During the course of the Summer School I gave a number of talks on

Symbolic Yoga which I think were appreciated, and I may repeat what I said as the School drew to its close—that it was one of the very best we have ever had, and we have indeed had many very good Summer Schools at Olcott.

Then came one of the most delightful modes of travelling that I have so far experienced, again a conjuring by the magic wand of Mr. Cook. He had gathered together a number of enthusiastic American workers to make part of our tour with us, so it became possible to arrange for a private saloon to take us from Chicago through our various halting places right to San Francisco. I believe we have to thank the authorities of the Baltimore and Ohio Railway for the saloon and for all the excellent arrangements made *en route*, and I do thank them most heartily for their courtesy in doing everything possible, and sometimes more than seemed possible, to make us feel their honoured guests.

Our party consisted of Rukmini and myself, Mr. Cook and Miss Snodgrass, Miss Poutz the ever-young, Miss Maquillet, Mr. and Mrs. Staggs, Miss Norma Makey, Mr. Warren Watters, Mr. van de Poll, Mrs. Gray, Miss O'Connell, Mr. and Mrs. Chase and Mr. Donald Chase. Our carriage was air-conditioned, and many of us had individual bedrooms. In addition there was a kind of parlour for sitting comfortably during the day.

* *

Warm Welcomes Everywhere

On the way we had the pleasure of receiving railway station visits from members of isolated lodges, and we happily rose at all kinds of

unconscionable hours to greet them. H.P.B.'s ring, which as President I have the privilege of wearing, was the subject of eager interest, and of course most of those who came to see us were seeing for the first time both their General Secretary and their President.

Finally, after about three days travelling, we reached Seattle, our first port of call on the western coast. The same warm welcome—America is a land of warm welcomes—awaited us here, and we had a very happy though strenuous two or three days. We had here the pleasure of seeing again Bishop and Mrs. Wardall, and many other old friends, including that indefatigable worker Mrs. Durham, and her fine son Nelson. But I have not the space to enumerate the many old friends whose hands we were happy to clasp in unceasing friendship, nor the generous arrangements made for our work and comforts. I think I gave at Seattle my best address to members—The Masters and The Theosophical Society.

But the highlight of Seattle was the unexpected but delightful visit from a large group of members of the Canadian Federation of our Society. I was more happy than I can say both to see them and to have a little talk with them. Indeed I do not think I enjoyed anything more during our couple of months stay in America than this short glimpse of these Canadian brethren, all the more so as I had found it impossible to pay them a visit. They were all very gracious, and impressed upon Rukmini and myself the urgent importance of a visit to Canada in the near future. I know Mr. Smythe will welcome us too, so

I do hope that the fates which rule our visitings will point to us the way to a little tour of Canada.

Old Friends at Hollywood

The Seattle visit being over, our saloon was ready to take us on to San Francisco. Again the warm welcome. Again the renewal of old friendships. Again the happy contacts with our fellow members. We were very specially glad to see again Mr. and Mrs. George Friend, who had been such delightful hosts to us on the occasion of our last visit.

Then to Los Angeles and Hollywood, surrounded once more by warm friendship and gracious hospitality. In Hollywood we stayed again with our two dear friends Mr. and Mrs. Hotchener, in their beautiful home overlooking the city with its myriad lights of many colours. Here again numbers of old friends to greet us, including some whom we had known in the Australian days when Bishop Leadbeater was the head of The Manor at Mosman near Sydney. Mr. and Mrs. Tettermer, Mr. and Mrs. Erling Roberts, Mr. and Mrs. Walter Hassall, were among these. And then there were Mrs. Rogers and her son Stanley, and the American Section's grand old man, Mr. L. W. Rogers, in great form and the proud President of a new Lodge—the Chela Lodge—with a number of new members whom his fire and compelling exposition of Theosophy had brought into our Society. He was good enough to attend a number of our meetings, and I was very proud to meet him again and to derive encouragement from his faithfulness.

Mr. Warrington

Perhaps one of the highlights here was the very gracious presence of our former Vice-President, Mr. Warrington, with Mrs. Warrington, at many of our gatherings in Hollywood. Although he is still far from well, and walks with difficulty, he came down from Ojai to be with us during some portion of our stay in Hollywood and Los Angeles. I was very happy indeed to see him and Mrs. Warrington, for there are specially close links between us.

We were also glad to see two comparatively new stalwarts in Mr. and Mrs. Wix, Mr. Wix being the President of the Southern California Federation. He is indeed a tower of strength both to Southern California and to the whole of the American Section, as well as being a lawyer of eminence in Los Angeles.

We had hoped to have one week's activity and then a week of comparative leisure. But it was decreed otherwise, and we found the second week as strenuous as the first. But it was all very happy, for we were at all times surrounded by most kind friends.

* * *

Virility at St. Louis

Our last place of call was St. Louis, where we were met by those tireless and competent workers, Mr. and Mrs. Charles Luntz, and were once more provided with kindly hospitality, enhanced by the provision of an air-cooled suite of rooms, for the temperature of St. Louis was supposed to be well into the three figures. As a matter of fact, the temperature was so charming as to bow before us, and kept within a

discreet two-figure limit. What fine premises the St. Louis lodge has, with its excellent house and really beautiful hall, erected in memory of Mr. Hudson, to whom St. Louis owes so much.

There is no doubt as to the virility of St. Louis, largely, of course, because Mr. and Mrs. Luntz mean business and stir their fellow-members to mean business too. There was a sense of constant activity and of ceaseless endeavour to bring people to Theosophy along the line of least resistance—their particular interest whatever it may happen to be. I was specially interested to learn of Bible study classes, so that the great Christian Scripture may be studied in the light of Theosophy.

I do not think I have come across this activity elsewhere in America, though it is obviously so important. It is a sign of the alertness of the St. Louis lodge to its obligations towards the general public.

I was also interested to know that Mr. Rogers had transferred his little journal, *Eternal Wisdom*, to the capable hands of Mr. Luntz. I believe it has a large circulation, as well it may have since it is full of all kinds of good things. So was it that our final visit left a very pleasant impression upon us. Many lodges might, I am sure, send a worker or two to study the technique of the St. Louis lodge.

* * *

Au Revoir, America!

Back once more to New York, but with a very delightful surprise in seeing upon the platform of one of the stations through which we passed the tall slim figure of Mr.

Cook. When we rushed out to see him he calmly informed us he also was travelling by the same train to New York and that Miss Snodgrass was already in her compartment. You can imagine how happy we were to receive this further act of loving graciousness, the very keystone to an arch of graciousness which was over us throughout our sojourn in the United States. He and Miss Snodgrass stayed with us during the few days we were in New York, as well as my dear young private secretary, Miss Makey, who had already been with us everywhere on our tour, but whom we had regretfully to leave behind awhile in America so that she might be some time with her mother.

Au revoir, dear America! Thank you for all you give to us, and may we see each other again soon!

* * *

Publishing Houses' Policy

Once again in London, after a most comfortable voyage in the "Normandie" once more, in the company of Mr. van de Poll, he going on to Le Havre and we disembarking at Southampton, to be met by Mr. and Mrs. Coats and Mr. K. Sankara Menon, the headmaster of the Besant Memorial School, who had stayed behind in Europe to make a round of visits to some of Europe's leading educational institutions.

I must mention here the great value of Mr. van de Poll's visit both to Europe and America. There have been, in connection with our determination to develop the publicity work of our Adyar Publishing House, a number of matters which

needed the cooperation of the many Publishing Houses in all parts of the world, and specially of London, Amsterdam, Paris and America. I am very glad to say that from each House Mr. van de Poll received the most generous and understanding help, and it has been possible to draw up a number of agreements embodying a policy congenial to each House, and particularly to America and to London. I feel sure that through the understanding thus reached, our publishing work will go forward rapidly, and I thank most heartily all who have met us so generously and with so broad-minded a conception of the unity of the whole work. Mr. van de Poll has been both indefatigable and appreciative of the problems which confront individual Houses, and this has done much to help.

* * *

International Elements at Zagreb

I was very happy to have a fleeting glimpse of Madame Lefevre, our Portuguese General Secretary, who came to see us off on our visit to Zagreb.

Then to Zagreb for the fifteenth European Congress of the European Sections. It was a most valuable gathering, though in a way clouded over by the passing of the Secretary of the Federation, Mynheer Cochijs. We all have known him well, and have both loved him and deeply respected his ability and loyalty to The Society. On all sides in Zagreb we were constantly hearing of the many ways in which he had endeared himself to all the European members and had helped them in

all their difficulties. He had, of course, a perfect genius for organizing Congresses, born, doubtless, of his remarkable work in his glass factory at Leerdam, in which most beautiful glass was produced and the workpeople cared for in a truly fatherly manner. We missed him sorely at Zagreb, and our hearts went out to his family in deep affection and sympathy.

I do not think I have attended, I do not think there has been, a more representative gathering than this one. There were twelve General Secretaries present in person, and representatives of several Sections whose officers could not be present, as Denmark, Poland and Czechoslovakia. It was wonderful and inspiring to see on the platform the General Secretaries of Greece, Bulgaria, Rumania, Norway, Holland, Scotland, England, Yugoslavia, Italy, Belgium, Russia (outside Russia) and Wales. And no less wonderful and inspiring to see before one as one spoke a uniquely international audience.

We were all very happy together, all intent on peace and friendship, all looking for the good in one another. I had the pleasure of conversations with Signor Castellani and the Italian brethren who came with him, and while we were unable to agree as to the nature of my Presidential duties, our mutual respect and affection became intensified, for each of us spoke as truly as he could. He is writing, at my special request, to every member of the General Council setting forth the views he expressed to me at Zagreb, so that the responsible authorities of The Society may be

fully aware of his point of view. He does not think it would serve any useful purpose for these views to be published in THE THEOSOPHIST since they have reference to our own internal affairs.

* * *

Regal Courtesies

The authorities of Yugoslavia gave us a very generous welcome, a representative of the Government being present at the opening session, which Rukmini and I were unfortunately unable to attend as we had to be a day or two in London after returning from America. A very gracious reply was also received from the Prince-Regent to our telegram of homage to His Majesty King Peter. So we felt ourselves very much at home, the more so as there was on duty a body of Yugoslavian scouts and guides who acquitted themselves in the true scout fashion. I was very happy to be honoured by investiture as an honorary member of three of their troops, being presented with three scout scarves. I shall treasure these and show them proudly wherever I go. The Young Theosophists, too, were much in evidence and had several meetings to discuss business and to have addresses. Very special thanks are due to Monsieur Prikril, who was a tower of strength to the Congress and who helped our unity by his accurate translations of the various foreign tongues. It must have been very tiring work, but he was never at a loss and translated with equal effect both humour and seriousness.

The time passed all too quickly, thanks to the brotherly care be-

stowed upon us by our Yugoslavian brethren, with picnics, excursions, national music and dancing, and even a military band. Two Austrian friends contributed some really beautiful music to the various meetings, and I for one wish it could have taken the place of my lectures. Indeed there was much musical talent available to make the various meetings more palatable!

I am glad Mr. van Dissel was able to take up the duties of General Secretary of the European Federation in place of Mr. Cochijs. He is a splendid worker, endowed both with wise devotion and unusual business ability. Mr. Labberton was also fortunately available for the onerous office of Treasurer, which reminds me that financially the Congress was a success.

* * *

Congresses to Come

The next Congress, in 1939, is probably to be held in France, and will take the form of a Summer Camp or School somewhere in the north of France, in beautiful Normandy or Brittany.

And while I am on the subject of Congresses, let me say that I have received an official report from Mr. Jinarajadasa, my travelling Presidential Agent, that there will be no possibility of holding the next World Congress (1942) in South America. There are too many difficulties in the way. I have received a very warm invitation from the American Section to make America the venue of this important Congress. The question will, of course, be laid before the General Council at its next meeting.

* * *

Concentration on Peace

And now we are in England again for much business of various kinds before we return to Holland for a week's concentration on peace, with what I hope will be an international gathering of members of The Theosophical Society. Much depends upon the international situation, which for the moment seems dark, though I have always said that I do not see war as likely this year. I am addressing our London members on September 25th for the last time before we leave England, and the Dutch members a Sunday or two later. And then to Switzerland for a brief relaxation before embarking on the P. and O. liner Strathaird on October 27th at Marseilles for Bombay.

Greater Understanding Achieved

Summing up my tour, let me say at once that the President of The Theosophical Society has received on this occasion, as he always does, from one and all the warmest of welcomes. He is always *persona grata* wherever he goes, whatever may be the individual member's opinions about him. I have been vividly conscious of drawing nearer to every Section, to every General Secretary, and to every member of each Section, as I have travelled about; and this has made me very happy. There is far more understanding between my fellow-members and myself as a result of this tour than ever before. There may not be more agreement. Why should there be? But there is more understanding. And where there is real

understanding there is safety and power in difference of opinion.

Greater Solidarity Needed

But I have noticed also that there is not nearly enough solidarity among the membership in the various localities. The sharp differences that sometimes exist tend to a destructive lack of cooperation, which, of course, makes the work far more difficult. Sometimes there is a very influential member who dominates the whole of the Theosophical activity in his locality. Sometimes, when there are two or three lodges, they are at variance one with another. Sometimes a little group of members controls the policy, so that those who differ from the policy are regarded as disloyal or obstructive. I think that in every lodge there should be much more tolerance of difference of opinion, much more room for difference of opinion, for the expression in all courtesy of such difference. I think that where there are more than one or two lodges, there should be very close cooperation, each helping the other, all together dividing between them the work of presenting Theosophy to the public from different angles. And when a national or an international lecturer comes, there should be very close combination to make his visit as fruitful as possible.

Sometimes very earnest members seek to create Theosophy in the images of their own philosophies, forgetting that Theosophy is the property of all, is the science of the life of everyone. Thus is it that orthodoxies arise, to the dangerous devitalization of our movement.¹

Cease Ye! O Cease Ye!

BY GEORGE S. ARUNDALE

I WILL send forth my voice among the people of this land :
I will call unto them in the cities of degradation :
I will seek them out in the wildernesses of desolation.
In all their dwelling places will I find them,
And I will speak unto them all with my voice, which shall be as the
Voice of God calling them to desist with haste from their un-
godly ways.
And my voice, which shall be the Voice of God, shall be as the
voice of all who are oppressed, calling for deliverance from
their darkness.

In the name of all the unhappy and miserable, of all the unfortunate
and sorrowful, in the name of all dumb creatures, will I send
forth my voice, and it shall be their voice.
It shall be the voice of the helpless children of God which are being
cast down into misery by the iniquitous.
And I shall say unto those who cast them down :
Cease ye, O cease ye, to oppress the children of God.
Cease ye to torture them, for in no wise shall ye draw even one
single drop of contentment out of the ocean of their agonies,

O ye mockers of God !
O ye mockers of yourselves !
Vain deluders of yourselves that through the pain of the helpless ye
shall derive a single moment of comfort.
O ye blasphemers of the Christs, They that are anointed of Mercy :
Cease the delusion that out of wrongdoing shall come good.
Verily, verily, inasmuch as ye do wrong to one of the least of the
children of God ye come within the justice of God who work-
eth His law of Adjustment unto its perfect fulfilment.
Have ye not yet learned of the wisdom that God is Love, and that
there is no other Godliness but Love ?
Have ye not yet learned of the wisdom that God is the Father of
all, and that there is no other godliness than brotherhood ?

O ye unfortunate whose civilization is built upon the sands of the
unreal !

O ye unfortunate whose minds are sunken in the dark miasmas of ignorance !

Cease ye, O cease ye, to boast of the splendour of your God-flouting monster-forms, and seek to rise in faithfulness unto the Love of God.

Cease ye, O cease ye, to oppress the children of God !

Cease ye, O cease ye, to sacrifice them upon the bloody altars of your self-seeking !

O ye mockers of God !

Know that the body and blood of each of God's creatures is verily the body and blood of their Father who has begotten them.

Know that as ye trample underfoot in selfishness the life that God has given unto them ye are laughing at God who is your Father and theirs.

O ye unfortunate and deluded !

As ye eat the pain-ridden flesh of the helpless, and adorn your desecrated bodies with the agonies of their martyrdom, ye doom yourselves to share with them the hells into which ye have cast them, and to obtain no deliverance until the last prisoner is freed.

Ye are not accursed of God, for He loveth and cherisheth you.

But ye are accursed of yourselves and shall dwell in the hells of your creation until your repentance is accomplished and ye go forth no more into the ways of darkness.

Ye condemn others for that they are not as ye are, for that their ways are not as are yours, for that their civilizations are not as are your civilizations.

I say unto you : Judge not others whom ye know not. Rather judge yourselves, lest ye come under the chastening whereby alone ye shall be redeemed.

Seek ye first the Kingdom of Righteousness which is within you.

Assail it no more with your lawlessness and mockeries of brotherhood.

Divide it no more with your tyrannies and quarrellings, so that it standeth not as the rock of your safeguarding.

Bless all creatures with the power and grace of your understanding, and shelter them within the love of your hearts.

Lift them up into your brotherhood which is the Glory of God.

Thus will I send forth my voice among the people of this land !

So will I call unto them in the cities of degradation.

Thus will I seek them out in the wildernesses of desolation.

In all their dwelling places will I find them.

And my voice shall be as the Voice of God, for it shall be the very Voice of all who are oppressed, that they may be delivered out of their darkness.

"Pour penser il faut etre"

BY "ANKH"

Commending the President's "splendid and courageous appeal" for world peace in his recent correspondence with the Italian General Secretary, the writer of this article demonstrates philosophically the rightness of the President's point of view, and strives to elevate the discussion to a level beyond dispute and to facilitate mutual understanding.

Two Methods of Thinking

IF the issues of THE THEOSOPHIST for August and December 1937 are compared, it appears that between the thoughts of the President of The Theosophical Society and the thoughts of the General Secretary for Italy on the same question, viz. World Peace, exists a most marked, and perhaps even irreconcilable clash, notwithstanding the fact that both have pledged themselves to the principle of Brotherhood, which as seen from their published private correspondence, neither of them as yet has openly violated.

This might seem very strange to everybody ; however not to a Theosophist, who knows that there are not one, but two quite distinct methods of thinking : the kama-manas, analytical thinking, exclusively applied by European science until now, and buddhi-manas, or synthetic cogitation, which only now is beginning to develop in Europe.

Both methods, being different in essence, naturally lead to different results. Because there cannot be the least doubt that both authors, though perhaps not on the same level, have expressed their best

thoughts, their sincerest aims and the fruit of their highest inspiration.

Descartes' System

But for us, who are asked to put these thoughts into action, arises the question : What shall I, the reader, do ? Because nobody can tread simultaneously two paths leading in opposite directions. To facilitate the task of answering the above question the following article is written, showing that the rightness of the point of view of the President

1. can be demonstrated mathematically : i.e. **beyond dispute ;**

2. that it has been demonstrated philosophically these three hundred years past by the famous philosopher René Descartes in his very brief, but immortal treatise : *Discours de la Méthode*, published at Leyden in 1637 and now translated into all languages ;

3. that it has been tested by clash of arms during the long era of the Thirty Years' War (1618-1648), which annihilated two thirds of the population of Central Europe and was ended by the Westphalian Peace, signed by the disciple of this same philosopher Descartes, namely

Christina, daughter of Gustav Adolf and Queen of Sweden and Estonia (1632-1654).

René Descartes (1596-1650), the father of the European so-called New Philosophy, which superseded the Scholasticism of the Middle Ages, not only invented analytical geometry, to this day the basis of the mighty structure of modern higher mathematics; he not only invented barometrical levelling, without which even today there could be no navigation of the air, but on his proposition contained in the quoted treatise, shortly after his death, Francis Bacon, Robert Boyle and the Bishop of Chester founded the Royal Society (London 1662), and the experimental method of research introduced by him has in the brief space of three centuries conquered the entire world.

His Profound Influence

From this it may be seen that the influence of Descartes' lifelong work has been profound, commanding and universal, and just therefore it is strange that his system of philosophy, the basis of all these great achievements, has proved to be not final and not conclusive. Contrarily, it has been the first of a whole series of very ingenious endeavours to bring into prominence other properties of the human mind.

The first of these was the so-called occasionalism of Arnold Geulincx (1625-1669), which disputed the autonomy of the individual in the realm of thought, and soon afterwards the system of Gottfried Wilhelm Leibniz (1645-1716), who in spite of the fact that nearly all his works were written in French, is held to be the father of German philos-

ophy. Not being able to realize the categorical difference between spirit and matter, he postulated, instead of the might of the human intellect, his so-called "la force primitive," comprehending under this term a power which, being outside of man's spiritual entity, rules over him and over the entire world.

In such circumstances and being convinced that the system of Descartes, like every other philosophical system, cannot be absolute and binding to everybody, which very forcibly is asserted by himself in this very easily readable treatise, it is necessary to decide, whether his system indeed is based on an unshakable foundation, and whether we, the readers of his book, can identify ourselves with his philosophy.

A Basic Axiom

It is generally known that to a certain extent every science, and in the first place the only absolute and truly incontestable science, mathematics, is based on one or more uncontradictable assertions, the so-called axioms, the rejection of one of which is equal to the negation of the whole structure resting on them. Contrarily, if these axioms once are acknowledged to be true, all that follows from them is beyond dispute. Now the basic axiom of the whole philosophy of Descartes says: *Pour penser il faut être*, i.e. **to be able to think, you must exist**, because never has he said, as is often asserted, *cogito, ergo sum*; but what he did say was: *Ego cogito—ego sum (je pense, donc je suis)*.

Certainly the quoted sentence is true for its author, for the reader of his book, who has been following his argumentation up to this point,

and for the writer of this article. But it is not true for a great many people, because there exists the possibility of an opposite axiom, viz.: you can exist not being able to think. In this way evidently the two conceptions: to exist and to think, can be united in two different ways:

First truth: To be able to think you must exist.

Second truth: You can exist not being able to think.

Opposing Philosophies

It seems that under such conditions every one of us must choose with which of these two axioms he will identify himself. However, quite unexpectedly, it appears that this is not only not necessary but even impossible. This follows from the fact that both truths are not equivalent, because the first, even not being valid everywhere, nevertheless where it is valid is so forever, whereas the second, even where it is valid, has only a passing, i.e., temporal validity. We are human beings! No child is born possessing the faculty of independent thinking, but no man dies not having achieved at least something of this faculty, be it even as primitive as possible.

This means that whether we like it or not, life itself relentlessly compels us to begin to think independently, and what pertains to every individual is also true with respect to all nations. Having spent long centuries, at last to everyone of them certainly comes the time when the second of the above stated truths is dismissed and there begins a general process of thinking.

But now in this process of thinking already participate large masses

of the entire nation, and not any more only some few specially gifted individuals. And what is going on in Russia, Italy, Germany and maybe even in Spain and perhaps in Japan is nothing else, notwithstanding the very great difference in the events themselves, their character, the methods employed in their States and their aim; notwithstanding even the great antagonism between many of them; all this is nothing else than the solemn declaration of the truth: **you can exist not being able to think, but not for long.**

Indeed the philosophy of Descartes is not at all addressed to everybody, but only to those adult persons who either possess or wish to acquire the very great, difficult and noble art of independent thinking, and to this end are determined to identify themselves with the axiom: to be able to think you must exist. Because this formula contains yet something more, not evident to everybody at first sight.

Certainly there can be no doubt about the fact that to be able to exist there must be at least one property, because the absence of all properties of course would be equal to the absence of existence itself. Therefore the systematic criticism of Descartes, though in itself a negative phenomenon, must lead, being inherently constructive, to a positive assertion, which we indeed do find in the three following paragraphs of the fourth part of the quoted treatise.

Philosophy of Force

It may be formulated thus: **I am not yet sufficiently perfect.** That is the conviction of one of the

acutest minds of his generation. But also to it may be opposed another axiom: I am not yet sufficiently strong! And this has been done and is at present done, alas, by very many people. These are the same who in ancient times worshipped great and powerful animals; who afterwards idolized Heroes and Caesars, and who in our days are so very enthusiastic devotees of their dictators.

These are the same people who have accepted the second of the two truths stated above, and thereby having confined their being exclusively to material existence, indeed and according to the deepest and sincerest demands of their own conscience, do need a powerful authority to rule over them, because they do not know, and cannot know, what is right and what is wrong. And therefore, as Descartes affirms, these people never can hope to attain the position of "lords and rulers of Nature."

A protagonist of this view was the abovementioned Arnold Geulincx, who as the foundation stone of his philosophy put the axiom: *ubi nihil vales, ibi nihil velis*; i.e. where you cannot command, there you must not demand, which is equivalent to the complete negation of the rights of any minority. Of the same opinion was also Leibniz, who declared himself unable to live without an almighty and all-embracing power, which rules over the entire world and also over him.

Such a power, so very dear to these people, here on this earth, in fact has been the mediaeval Roman Catholic Church. By auricular confession she delivered the faithful from the pangs of their conscience,

and by sacerdotal remission of sins she bestowed on them that peace of mind, which without this help they were absolutely unable to achieve. And only in the interests of the congregation has this church, in olden times, put forth the claim to be the single power on this earth and has demanded absolute submission from every sovereign and from all States.

Democratic Philosophy

In spite of this, however: you can exist not being able to think, **but not for long**. To the division of humanity, in force at his time, into the Mighty and the Weak, Descartes opposed his deeply and truly democratic axiom: **I am not yet sufficiently perfect**. And this assertion had not been the result of a passing pessimistic mood of mind, but was the fruit of seventeen years of extensive experience and of incessant and prolonged study. Indeed, by this sentence Descartes affirms that his spiritual ego stands in the middle between absolute nothingness, i.e. a state where the faculty of thinking and therefore the thinker's existence has not yet come into being, and Absolute Perfection, which he already dimly conceives and to get nearer to which is his constant highest aim.

To this Absolute Perfection Descartes gave the appellation God. Evidently he could not act otherwise. It is expressly stated in the treatise under consideration that he did not wish to be either a revolutionary or an agitator, therefore he selected a symbol familiar to his readers, but to the anthropomorphic god of the uneducated masses he

did not oppose a likewise anthropomorphic devil in whom the church at that time believed. By this act he purified his ideal from the heavy weight and from the weaknesses of the terrestrial globe.

On that account, however, Descartes, as also Galileo Galilei, some years earlier (1633), had to suffer from the punishing hand of the church, firstly through an atrocious attack against his classic work: *Meditationes de prima philosophia*, by the jesuit Bourdin, professor of mathematics of the University of Clermont, and later, after his death, by the inclusion of it into the *Index Librorum Prohibitorum* (1663). However, in spite of all these prosecutions, the Thirty Years' War (1618-1648) had brought about already a profound change in the European mind, and notwithstanding its awful devastations had established the conviction of the necessity of freedom of thought, independent thinking and personal responsibility.

Mutual Understanding

From the foregoing it follows **beyond dispute** that the philosophy of Descartes is based on an unshakable foundation and is acceptable to all those who agree to his two axioms:

1. **To be able to think, there must be something which thinks**, i.e. a free, independent and responsible entity, in other words a human I.

2. **This human I is not yet sufficiently perfect**, i.e. not being able to embrace and still less able to penetrate the All, it divides the world into friends and foes and is

afraid, and therefore angry, if it encounters opposition.

But from the above there still follows something more, which is very important with respect to the Mutual Understanding so forcibly advocated by the President, viz:

Those who do not accept the above two truths, i.e. the remainder of the entire party interested in the present discussion are obliged to affirm the opposite two axioms, viz:

1. **It is impossible and therefore useless to think**.

2. **To the end of being perfect it is necessary to be strong**, because also they, as explained above, are not at all opposed to Absolute Perfection and naturally are very angry and extremely eloquent if they feel that somebody is supposing that they are. Force is the only way for them to reach Perfection, and therefore they much more than their opponents need a Supreme Power, if it only would agree to rule over them. Because in their sincerest thoughts Might is equal to Right, and being themselves unable to decide what just is right, they will gladly bow to any decree of a Federation of Free Nations; if this latter is only able not hypothetically, i.e. in a not-existing-for-them Realm of Thought, but here on this earth by force of arms, i.e. by **their ultima ratio**, to demonstrate that it is absolutely unassertable and in the position to withstand every future attempt to question its authority.

Precisely in this way Roman Law has come into existence; only in this way, even before the Christian era, law has been established and enforced in every and all of the incredibly different and absolutely disconnected countries of the Great Roman

Empire, and only in this way Law and Order are reigning today in every modern State without exception. And just those who at present most vehemently attack the League of Nations, will most energetically support this new Order, if the Federation indeed is able to convince everybody that the same Institution which is entrusted with the

administration of the law, is also in a position to enforce what is Right. And certainly will come the time when this Institution will not be needed any longer, because

**"You can exist not being
able to think,
But Not For Long."**

THE PERFECT BOY

Lives in a Wood, is a Vegetarian

Doctors have discovered the Perfect Boy. He lives in a wood; eats neither meat, fish, eggs nor bread; takes a cold bath every morning and an air bath out of doors.

Nine years old, this boy weighs 4st. 3lb., is 4ft. 4in. in height, and has a remarkable power of chest expansion and abdominal retraction. His parents—people of culture—are also strict and ardent vegetarians. Their woodland home is two miles from a shop.

Sir Leonard Hill, the physiologist, giving details in the *British Medical Journal* of the boy's life, adds that he underwent tests at St. Thomas's Hospital, London, which proved him to be in a remarkable condition of physical fitness.

Sir Leonard provides a striking contrast to this boy's diet which, he says comes to 100 calories a day, by giving details of the dietary of chimpanzees at the Zoo. Their daily meals are said to represent 4,800 calories.

A typical day's diet for the boy is as follows:

Breakfast (after walking five miles to church and back).—One fairly thick

slice of pineapple, weighing about 6 oz.

Luncheon.—Baked spinach and onion pie, with a very thin crust made of wholemeal flour, cheese and milk, about 10 oz. in all.

Tea.—Two apples, one orange, two small tomatoes, in all about 12 oz., including the skin of the orange. One small ice.

His school is two and a half miles away—he can easily walk ten miles a day—and when he is there he has vegetables for dinner, with some fruit.

The boy is bright and intelligent, has a clear skin and eyes. Says his father: "He is full of life and energy, and getting stronger and tougher rapidly. Anybody who likes could come and observe. There is no deception; only the workings of God's laws of nature in a clean young organism."

Although the boy has no bread at home, he is allowed to eat bread and butter and cake when he goes out to tea, about once a week. And when the Perfect Boy does get mildly out of sorts, "it is only due to too many tea parties, and consequent starch and sugar consumption."

Zagreb Congress

MANY NATIONALITIES: UNDERLYING UNITY

From a Correspondent

THE Congress at Zagreb, August 25-30—the fifteenth Congress of the European Federation—met at a very critical time when the problem of Czechoslovakia overhung all Europe. In spite of passport difficulties and vague apprehensions 350 members of The Theosophical Society enrolled, twenty-two countries were represented, and twelve General Secretaries were present, a larger group than has gathered since the World Congress at Geneva.

At the first meeting in the absence of the President, who could not arrive until later, Mr. J. E. van Dissel presided over the Congress and a few moments were given to recognition of the splendid work done by the former General Secretary, Mr. P. M. Cochius.

On this opening evening a representative of the King of Yugoslavia was present in the chair, and a Bishop of the Roman Catholic Church, as well as other public dignitaries. Apparently this courtesy is extended to all international gatherings in Zagreb, but it added colour and importance to the occasion. The General Secretaries of the four Balkan States, or their representatives, acted as hosts to the Congress, and gave short speeches.

The usual greetings were given by the other General Secretaries and representatives, and one felt

the solidarity of our Society in the face of the disharmony of the world at large.

The meetings were held in the Croatian Music School, and some of the music was given by professors or pupils of that school who are friendly to our movement. The hall was spacious, the entrances good, and there was ample accommodation for committee meetings, buffet, etc.

The town of Zagreb is the usual combination of old and new: the old city on the hill with promenades where old ramparts stood, and the new, rather modern, town at the foot of the hill running down to the river. The town is pleasant and spaciouly planned, and the streets have many trees and open spaces. The restaurants catered admirably for vegetarians, and one favourite restaurant, where most of the café is in the open air, ran a special Congress menu.

In addition to Congress meetings and lectures, there were also meetings of the European Federation Council and an informal gathering of the General Council. Mr. J. E. van Dissel (Holland) was elected General Secretary of the Federation, with Mr. D. van H. Labberton as Treasurer, and a new Executive Committee. The chief work otherwise was the organization of activities in Europe.

The Federation hopes to be able to supply lecturers to countries which are not usually reached by outside visitors, and also to assist the smaller Sections in other ways.

Enter—The President

When the President arrived on Saturday, the 27th, the Congress was well established, and his coming brought immense vitality and vigour to the whole gathering. His lectures on "Symbolic Yoga" were translated sentence by sentence, and made a great impression. Saturday was Balkan Day, and there were talks about the four Balkan countries by their representatives, with the national anthems. This programme was broadcast. There was a social gathering in the afternoon, and in the evening Mr. John Coats showed his Adyar films.

On the 28th the young people held their meetings, and on the 30th two lectures were given under the Theosophical Order of Service.

Meanwhile other lectures and discussions were taking place which contributed greatly to a deeper understanding of our work. Dr. and Mrs. Arundale spoke on Sunday evening to a large gathering. The President's title was "The Fundamental Teachings of Theosophy," and Shrimati Rukmini Devi's "The Soul of India."

A list of these lectures does nothing to convey the quality of life which was the important keynote of the Congress. In the gatherings that continually occurred on the stairs, over mealtimes and during the excursions, all nationalities mingled with friendship and goodwill. There was happiness and interchange of ideas. National barriers melted,

national problems seemed less important. The preparation for the Congress by the local committee led up to the international work, which was superimposed upon that of the local Sections, and as the life of the European Federation began to flow through the organization, the greater life of our Society swept in and for the time of the Congress we all lived as a universal brotherhood. To many who attend these Congresses from year to year the life pouring out seems a unique contribution which The Theosophical Society makes to the life of Europe. There are other international groups which meet for special purposes—to talk of peace, to coordinate labour, to discuss diet or esperanto. The Theosophical Society meets to discuss life, to accept life as it is, and to fulfil whatever obligations life may demand from it. The awakening of a certain universality in consciousness amongst the members present is part of the interior work of such a meeting. Faces light up, difficulties disappear, and things "feel differently."

In the closing talk, given by the President, when he spoke so quietly and with such a deep sincerity that the hall became intimately still, he described the work of the Regent of Europe and of His contact with the different countries and their needs, stressing that today it is urgently necessary for all members to think more of what is wanted for their country by the Great Ones and less of what the country wants for itself.

For some of us the curtain of doubt and insecurity which screens the future lifted for a moment, and

we could feel the calm detachment with which our Elder Brothers continue their unremitting efforts to awaken the latent spiritual consciousness that sleeps in all men, even here and now, in Europe. Renewed with hope and enthusiasm,

we return to our National Sections, having lived for a little in a world where nationality was indeed recognized, but was clearly seen to be secondary to basic spiritual unity which underlies all variations in national feeling and behaviour.—A.G.

WHAT CAN WE BEST DO FOR PEACE?

From Dr. Arundale's closing address at Zagreb, August 30:

By standing strongly and WILL-fully for peace. *There is no need for war.* We have to say there shall be no war. It is less important to speak about it and more important to WILL. If all nations in Europe can stand strongly for peace there is no need for war. But we must also stand for justice. We ought to be able to cure injustice without having need for war. Be very impersonal. Try to look at the situation from the standpoint of the Masters. What do you think They want? You may be quite wrong, but it is good to try to see what They wish the nations to become. See where there are dangers. Put the force of your will to peace in the midst of these dangers.

When ugliness ceases to flow through us, then I trust wars will cease. We have not finished with war because we are at war within ourselves and on all sides. Therefore it is all the more important to work for peace *everywhere* and especially peace between the kingdoms of nature.

Never turn away your understanding from any person or any group of people. Try to have a

capacity for understanding which is unlimited by frontiers—to help all, wherever you are.

My experience is that throughout the world the people of every nation are very fine, but the governments leave much to be desired. I wonder if we shall ever have such wonderful governments as will represent the wonderful nature of the people.

In the darkness in which the world is today, one still sees the promise of the light that is to come.

We always have to realize one thing—all that takes place in the world takes place within the love of God. However we may have to war against injustice, whatever comes is within the love, the mercy, the understanding of the Divine Life.

Please don't hate—try to understand and be friends with those with whose opinions you emphatically disagree. We are all children of God, the persecutors and the persecuted, the righteous and those we call evil-doers.

From this Congress go forth in strength to help your Motherlands, support the good wherever you can, stand fearlessly against that you feel to be wrong—but never fail in friendship, and may the real right triumph out of the friction.

Rigas—Liberator of the Balkans

BY M. PAPASOTIRION

Balkan Day, August 27, fell in the midst of the European Congress at Zagreb, and the day was given over to the national festivities of our Theosophical international gathering. This address on the hero of the Balkan Federation was followed by talks on Yugoslavia, Rumania, Bulgaria and Greece, who were the hosts of the Congress, each representative in his own language, and the whole symposium was broadcast.

THERE are some names in history to which human thought turns with emotion, admiring alike the enlightened intelligence and the generous heart. In this Balkan Congress it is natural, particularly for each Greek, to remember the man who first, 150 years ago, conceived the idea of a Balkan Federation, although those States did not yet exist and the Balkan peoples were then under the empire of Turkey. That man was Rigas.

He was born in 1757 in a village in Greece, Valestino ou Feras, whence he received the name of Valestini ou Feraios. After primary instruction from a priest in the village, he went to Ambelakia, where he finished his education and became a tutor. When twenty years old he was sent to Constantinople with letters of recommendation to the Russian Ambassador, Prince Ypsilautis, also a Greek, and there he learned French and German. Some years later he became Secretary to the Hegemonies of Moldavia and Wallachia. It is in those lands of the Danube that the true work of Rigas began. There first he conceived the idea of an *Entente*

of all the Balkan nations as a general revolution against Turkey, with a view to liberation, and the formation of a Balkan Federation. He was then 30 years old.

His inborn love of liberty interested him in the French Revolution in 1789; he followed with lively interest the progress of the change that took place in France, and decided to settle at Vienna to put into action his plans for the liberation of the Balkans. There he found many rich Greek merchants who gave financial help. In a Greek printing press in Vienna there were printed at night thousands of revolutionary proclamations for distribution to the Greeks, and the other Balkan peoples.

Rigas had not only ardent feelings; he had also an athletic physical body, a healthy and practical intelligence, and a courageous soul. He formed contacts with the Greek merchants established at Constantinople and Smyrna and other towns, made propaganda for his revolutionary ideas, and published proclamations and articles.

As prologue to one of his books he wrote the following phrase: "The

holy love of one's country has the heart for its nest, and the heart does not grow old." He drew up a proclamation, with the French law of 1793 as the basis, which bore the title: "New Political Government for the inhabitants of Rumelia, Asia Minor, the Mediterranean Isles and Bogdania Wallachia, for Country and Law: Liberty, Equality, Fraternity."

His project was to commence the revolution in the Peloponnesus, to liberate all the peninsula, and then to proceed towards the North, with Epirus, Albania, Macedonia, and all the lands that desired their liberty, marking no difference in religion or nationality.

In one of his poems he writes: "Each one who is free in his beliefs, lives freely."

Rigas wrote to Bonaparte who was then in Italy, and begged him to help the Greeks in their historic struggle. On Bonaparte's invitation, he went from Vienna via Trieste to Venice. At Trieste he was taken by the Austrian police and sent back to Vienna. The Austrian Government made inquiries with great zeal, for on the one hand it feared that liberal French ideas

might influence its subjects; and on the other hand it wished to remain on good terms with Turkey, in order to obtain in exchange diplomatic and commercial concessions. By continued inquiries all his plans were ascertained.

The Government then accused him of preparing a revolution against Turkey, the friend and ally of Austria. The pamphlets and proclamations were destroyed. Rigas and seven of his collaborators were surrendered to the Pasha of Belgrade and strangled in their prisons without any legal form on the 11th or 12th of June 1798. And in the country of his birth they slew his sister, his brother-in-law and their child.

Such was the tragic end of the first herald of the Balkan Federation, and legend relates that on his last day he said: "I have sown seed enough, the hour will come when it will germinate, and my descendants will harvest the sweet fruit."

And today we see one of these fruits in this Congress of all the Balkan peoples, gathered here in an *Entente* founded on friendship, fraternity and love.

GREATNESS FOR ALL

Greatness is not a quality reserved for the few, but is a quality intended for the many—intended for all. So that it becomes but a matter of time for us all; you and I shall some day achieve the greatness which we may happen to admire in others.—G.S.A.

New Horizons in Science

BY CORONA G. TREW

Science is finding its concept of a "hard-outline" world inadequate, and envisaging a world in which uncertainties and probabilities abound, a world more consonant with spiritual growth. A world, moreover, in which there is room for bringing science to bear on social and international relationships.

A Scientific Conscience Awake

THE meeting of the British Association for the Advancement of Science held at Cambridge in August of this year is important for the further steps that have been taken to show the increasing interest of scientists in the social and international consequences of their discoveries. For some years past there has been a growing sense of the urgency of this problem and a recognition of the need for men of science to extend their researches and interest to the human applications of science. In fact, a scientific conscience has been awakening.

As early as 1933 the then President, Sir Gowland Hopkins, warned his hearers that the bearing of science on public welfare must begin to occupy their attention. At the 1936 meeting¹ a strong lead was given by its president, Sir Josiah Stamp, who pointed out the increasing need for research and study of the social and international consequences of scientific discovery. In April of this year a discussion in *Nature*, the foremost British scientific journal, showed that the scientific world was

¹ See THE THEOSOPHIST, Jan. 1937, p. 353, "Science and Society."

fully awake to the great discrepancy existing between the discoveries of natural science and the social and moral education of mankind. This discrepancy prevents human beings from making the correct use of discoveries and may indeed lead to disaster for western civilization if it is not speedily remedied.

The outcome of this discussion was a suggestion that the British Association should be invited to consider the whole problem, and at the Cambridge meeting the idea took concrete shape in the formation of a new division of the Association "to consider the social and international relations of science by means of inquiry, publication, and the holding of meetings not necessarily confined to the annual meetings of the Association." The stress on the international aspect is in part due to a resolution from the American Association for the Advancement of Science, the kindred body in the United States of America, to the British Association, inviting them to cooperate closely in the study of international relations.² The welding of a closer link between these two Associations has also been

² THE THEOSOPHIST, June 1938, p. 265.

a marked feature of the Cambridge meeting.

Science and Goodwill

The Theosophical student may welcome this concrete attempt to form a body which will introduce the spirit of scientific dispassion and unbiassed search for truth into this difficult field of human relationships. Dr. Arundale has stressed in THE THEOSOPHIST¹ the need for the formation of an International Council of Goodwill to work independently of parties, faiths and nationality, and it may be that a nucleus of such a body will be found in this new division of the British Association, with its well established international contacts. Such a move as this, which brings the scientific spirit to bear on international and social affairs, is new in the West, where the research worker has up to now been chiefly concerned with his individual work in the fields of pure science. The sciences of humanity, psychology, sociology, and economics, are among the youngest sciences, and it is still somewhat of a novelty to find men of science prepared to study questions of ethics and values as a part of their scientific field. The ordinary scientist of the last generation considered that social behaviour, national and international values and ethics, did not come within the range of scientific treatment. Such subjects, except where they were studied as academic philosophy, lay in a field untouched by the scientific spirit. In the world as a whole, however, this attempt to bring the scientific spirit and an impersonal

¹ "The Future of Europe," THE THEOSOPHIST, Jan. 1937.

and dispassionate approach to the search for the truths underlying a stable and happy society, whether national or international, is no new one. In the East the science of social organization has long been understood as the crown of the scientific structure.

Open Minds

The auspices for the success of the new experiment are the more favourable in that the recent meeting of the British Association is marked by a spirit of intellectual open-mindedness and perception which has been a growing feature of scientific thought in recent years. The old rigidities and prejudices for which Madame Blavatsky indited the science of her day have passed away, and in every field we find a spirit of willingness to scrap rigid formulae and frameworks and a progressive growth towards new ideas. In one section after another at the Cambridge meeting the sectional President showed that old views of the rigid mechanical kind have been found inadequate and new ways of approach of a more vital kind are needed.

This is most marked in the address of Professor C. G. Darwin, President of Section A, Mathematical and Physical Sciences. His address was devoted to showing the need for reform in our western education, both at school and at the university, so far as our methods of thinking and reasoning are concerned. Prof. Darwin considered that in the West we have stressed too much the kind of thinking which is based upon formal logic and rigid proof, so that our minds have taken on rigid lines. We have tried to

construct an exact and mechanical picture of the world with everything marked in clear and close-knit outline. He says: "There is a notable contrast between the way we think about things and the way we think we ought to think about them. We have set up as an ideal form of reasoning the formal logic which has held the field since the days of Aristotle." He goes on to show that all our daily experience denies this formal logic, so that in practice we live on a basis of approximations, averages, probabilities and uncertainties. While in our living we are forced to accept these as a normal part of daily experience, our education tends to make us reject them, as not correctly fitting into the formal and logical scheme.

A More Flexible Cosmos

From this Prof. Darwin developed the idea that the great contribution of modern mathematical and physical science has been to show the complete inadequacy of our concept of a "hard-outline" world. The new physics now includes the study of probabilities, the laws of statistics, and an understanding of uncertainty as fundamental constituents of the relative world in which we live. "For more than a century there has been growing up the recognition that probability plays a part in much reasoning, and that there must exist a wider system of logic which has probability as one of its features." It is our *feeling* which makes us long for the comfortable security of the old rigid forms. "Like everyone else I *feel* the compelling power of the old logic . . . on the other hand I *know* of a case where

the result is undoubtedly wrong." Whereas modern theory shows that we must accept chance as an integral part of our world picture we feel that "ignorance is a confession of incompetence, and so we regard the existence of chance as a blemish in our otherwise admirable characters. This feeling goes very deep, since we are prevented by it from having the complete control of our surroundings that we somehow think should be our due. We start prejudiced against probability and in favour of causality." Our present system of mathematical education with its stress on axioms and proofs bolsters up this feeling so that we are inadequately equipped to face the world as it really is.

In this conclusion Prof. Darwin pictures a generation taught to accept the "fuzziness" of the world with its relativities, uncertainties, and probabilities as part of its essential features. As a result they will have a "facility that few of us at present possess in thinking about the world in the way which the quantum theory has shown to be the true one. . . . Inaccuracy in the world will not be associated with inaccuracy of thought, and the result will be not only a more sensible view about the things of ordinary life, but ultimately, as I hope, a fuller and better understanding of the basis of natural philosophy."

Professor Darwin's penetrating perception of the defects in our mental education, with his suggestions for changes in the curriculum, shows what happens when the physicist turns psychologist! A generation trained as he suggests would be more fitted to live in the world as

"whole individuals," growing and changing as a part of the world in which they lived. They would expect the world to be as it is, and even while they worked to assist its progress to another condition, they would be equipped to realize what are the invariant fundamental laws of our universe upon which they might securely rest, and where to expect that change and disintegration and often "volcanic eruption" which is inevitable in any system capable of spiritual growth.

New Vision

While the above address of Professor Darwin represents the most startling contribution in this field, others followed along similar lines. Thus in Section J, Psychology, we find the President, Dr. Thouless, in dealing with the theory of vision,

showing, with a mass of experimental evidence in support, that the old mechanical theory of vision based somewhat on the idea of an automatic telephone exchange, was inadequate and that a new picture of this sensory mechanism is needed, one which will include the function of mind as active in visual perception. This is of importance, since it is an instance of the breakdown of the purely mechanical picture, which has up to now been universally accepted. It illustrates the appreciation by specialists, in at least one field of scientific thought, of the need to create a new view of physical mechanisms which will include the behaviour of mind (consciousness as we might term it) as a real factor in human sense perceptions.

THE PASSING SHOW

Out of the Past, from darkening ages growing
 Into the light that marks th' Eternal Day,
 Forth from the mist that veils the Self's true knowing,
 Hides the bright soul beneath a mask of clay—
 Out of this Past, with swiftest feet we're springing
 To a sure foothold on the Perfect Way,
 Comrades of past lives joy and comfort bringing,
 Speeding beside us to the Golden Day.

(Author unknown)

H. P. Blavatsky's Magnum Opus

"The Adyar edition of The Secret Doctrine is ready for dispatch to several hundred subscribers"—T.P.H.

THE republication of *The Secret Doctrine*—fifty years after its first appearance in 1888—at Adyar is occasion for rejoicing in the Theosophical world, maybe in other worlds too, for the telling reason that every new edition means a renaissance of Theosophy.

The President took into consideration a number of important factors in undertaking the editing of the 1938 publication at Adyar. In the first place, not only has it needed the expert care of an editorial staff well versed in Theosophy and in the history of The Theosophical Society, but even more the opportunity constantly to consult The Society's Archives, where alone exists the original material necessary for the checking of the text with the written manuscripts and letters, and for ensuring the production of an edition "as conformable as possible to H. P. Blavatsky's original intentions."

Another important fact was the presence of Mrs. Ransom at Adyar, a deep student and authority on *The Secret Doctrine*. "But for her," the President says, "the new edition could not have appeared. At every stage she has most carefully examined the smallest details so that every word on every page shall be as true as possible to its great author."

While preparing *The Secret Doctrine*, Mrs. Ransom has also done an immense amount of research, some of the fruit of which our readers have read in "New Light on H. P. Blavatsky" and "How *The Secret Doctrine* Was Written," which have appeared in THE THEOSOPHIST and are now incorporated in the Adyar edition, the former series in brief, entitled "H. P. Blavatsky: A Sketch of Her Life," and the latter in full.

Fortunately in the Archives there is much original material which the editorial staff were able to examine, including the material of the original draft of *The Secret Doctrine*, written in a book purchased in Wurzburg (where H.P.B. wrote the early chapters) and most of it in the handwriting of Countess Wachtmeister. Some of this original material was published in the Third Volume, 1897, so that the Third Volume is, in parts, that which formed the earliest extant rough draft of the whole work.

The earliest plan was to make *The Secret Doctrine* a revised and annotated version of *Isis Unveiled*, to be brought out in monthly parts; then H.P.B. conceived the idea of bringing out the material in four volumes. Only two volumes were published in her lifetime, and a mass of manuscript remained over.

Mr. Bertram Keightley relates that: "She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a third Volume out of it. But this she never did, and after H.P.B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and re-writing—as part of Volume III in the revised edition."¹

H.P.B. had planned the fourth volume to deal with the lives of great occultists of the past. It is the world's loss that this was never published. In fact little of it was written, but some of the articles in her *Theosophical Glossary*, such for example as that of the Count de Germain, gave us a taste of the brilliant sketches which she would have produced. Further, not all the material of the early draft went into *The Secret Doctrine* of 1888. One section called "Star Angel Worship" was published by H.P.B. in *Lucifer*, June 1888, with annotations by herself.

In the 1938 edition the Editor has followed the much criticised edition of 1893, prepared by Dr. Besant and Mr. Mead. They made numerous alterations in the 1888 edition, mostly "improvements in grammar, punctuation, etc., and only very rarely any serious alteration in the text."² Where any word in the 1888 edition seems better, it has been used, for example in the "Stanzas of Dzyan" (VII, 2), a footnote to the word "Beads"—"the Life-

¹ *Reminiscences of H. P. Blavatsky*, p. 15.

² *The Theosophical World*, Feb. 1938, p. 44.

Ray, the One, like a thread through many Beads"—refers us back to "Pearls" in the 1886 MS. and "Jewels" in the 1888 edition.

It is true that by blending into one the 1888 and 1893 editions, nothing whatever is lost from the 1888 edition, while the conveniences for reading which constitute the main difference between the two editions, such as changes in grammar and type-arrangements, are faithfully embodied in the Adyar edition.

Five volumes are devoted to the text, and the sixth to a revised and enlarged Index, a comprehensive and original Glossary, and a list of books quoted. The glossary is a most valuable vade-mecum to *The Secret Doctrine*, as every word not defined in the text is traced back to its root as determined by the best modern philologists. A lecturer will find that certain key-words—"Atlantis," "Mother," "Sevens," etc.—correlate all possible references to their subject.

In addition to these special sections, every volume is furnished with a bibliography, and with students' notes. The student is recommended to read the notes before studying the text, as they throw much light on the preceding pages—these additional notes were purposely not incorporated in the text in order to keep H.P.B.'s notes intact.

We cannot praise too highly the format of the Adyar 1938 edition—the fresh type (Granby), the more convenient size, the new binding—all these give the books not only a pleasing appearance, but a "nice feel"—they are nice books to handle.

The many workers are duly and individually thanked by the President in his Introduction. Of the work itself Dr. Arundale writes:

"Thus have we begun at the Headquarters of The Theosophical Society, the very home itself of H. P. Blavatsky, still fragrant with the potent atmosphere she created and with so very much of the actual material of her work, a reincarnation of that mighty spiritual outpouring which was the creative activity of the two Inner Founders of The Theosophical Society and of Their principal agent in the outer world, and which took shape in 1888 in *The Secret Doctrine*. In the spirit of the Second Logos

They created in 1875 the form—The Theosophical Society. In the spirit of the Third Logos they gave in 1888 the life—*The Secret Doctrine*.

"In 1893 this life was renewed. In 1938 it is renewed once more.

"So does H. P. Blavatsky remain for ever the original giver, under the Inner Founders, of the life which one day shall make the new world whole.

"In the spirit of her messenger-ship she has been persecuted and reviled. But the day will come when she shall be known for what she really was—Light-Bringer of the new age."

The Secret Doctrine, Adyar 1938 edition, in six vols. Price, Rs. 12. Theosophical Publishing House, Adyar; Theosophical Publishing House, London; Theosophical Press, Wheaton.

AT ADYAR

I saw a Mighty Being of majestic grace,
Of beauty indescribable, and radiant face,
Appear thro' space, enveil'd in glory as a cloud,
Enwrapping Nature in a shining golden shroud;
In clear compelling tones I heard His vibrant Call:
"Leave Earth's allurements, worldly pleasures, rend'ring all
To Me; fame, riches, hopes, desires,—fling all these toys aside,
Then with a cleansed heart, humbled and reft of pride,
Take in thy hand this sword, fear not its piercing pain,
Cleave from thy shrinking soul all thought of self,—remain
True unto Me, true to the vision of the Goal,
Draw near to consecrate thy dedicated soul;—
Lo, I baptize thee with the sacrificial Flame,
I sign within thine heart the Ever-Sacred Name!"

Thus spoke the Mighty Being of majestic grace,
Of beauty indescribable, and radiant face,—
Then with Compassion's tender smile, and scarce-breath'd sigh,
He vanish'd in the glory of the ev'ning sky!

C.T.T.

The Phenomena of Life¹

BY ALEXANDER HORNE

A discussion of the Radio-Electric Theory of Life and its occult correlations.

THIS important work,¹ by a leading medical scientist of America, deserves careful study by Theosophical students and investigators interested in the scientific aspect of life. It is an elaboration of the author's earlier work, *A Bi-polar Theory of Living Processes* (1926), and is of such scope as to pry into the basic phenomena of biology, and even attempts to take in the psychological and cultural activity of man as well. In addition, it contains implications of great interest for the occult student, in that it corroborates some important occult observations. The argument is supported at many points by laboratory and clinical data; numerous illustrations show the body as it behaves in health and disease, and under the influence of various forces and circumstances. But extensive as these data are, they are unfortunately far outrun by the author's speculative tendencies in many directions.

The primary question Dr. Crile asks himself is: What is the fundamental nature of the life-force in its physiological aspect? What is it that the living body has, that the dead body does not have? The

answer to this basic question of life and death took Dr. Crile and his associates through ten years of intensive research, across a field strewn with the sufferings of numerous patients (including, one is sorry to read, twenty-five hundred animals). Their reactions in health and under injury from a multitude of causes led the author to the formulation of the Radio-Electric Theory of Life.

The Radio-Electric Theory of Life

The theory, briefly and very inadequately, is this:

As is well known, the fundamental unit of the physical organism, whether of plant or animal, is the cell. Dr. Crile's Bi-polar Theory—an aspect of his basic theory—is that this cell is essentially an electro-chemical mechanism, analogous to an electric battery. An electric potential (experimentally demonstrable) exists between its poles, and it is this voltage that supplies the driving energy of life, and which, by its intensity, indicates the degree of health of the organism.

During physiological activity, electric discharges take place, and the microscopic battery-cells as a result "run down." If allowed to run down continually without pause, their driving power would become completely depleted and death

¹ *The Phenomena of Life: A Radio-Electric Interpretation*, by Dr. George Crile, ed. by Amy Rowland. W. W. Norton & Co., New York. \$3.50.

would eventually ensue. Nature, however, provides for periods of inactivity or sleep during which the battery-cells become recharged and the original electric potential is regained. Where waking activity is abnormally prolonged, the electric system does in fact run down to the point where the organism can no longer function, and death does finally supervene. In death through every other cause, we find instrumentally this same depression of the electric potential. Drugs, poisons, narcotics, and anaesthetics—all have their effect on this all-important electric phenomenon. The inescapable conclusion is therefore reached that life is a function of electricity.

Now the organic cell, true to the battery-analogy, is not an electric generator: it is an accumulator only.¹ Some mechanism has to be found to *generate* the energy that the cells accumulate and discharge over the nervous network. That function Dr. Crile ascribes to his "radiogen"—a theoretical ultra-microscopic unit, built, along the lines of the solar system, a molecule of iron being the central "sun." The oxidation of this iron molecule generates the energy which becomes dissipated as radiation, gives rise to the phenomena of heat, and is the source of the short-wave radiations which operate protoplasm, producing bodily as well as mental activity. The solar radiation ab-

¹ In the earlier work, above-cited, the author compares the organic cell to an electrolytic condenser rather than to a battery. The battery analogy, it must be admitted, is a distinct improvement, as it presents more analogous features than does the condenser; in neither case, however, is the analogy a perfect one, from the electrical standpoint.

sorbed originally by the plant, and absorbed in turn by the animal in the form of food, in this way becomes the prime source of radiation in animal protoplasm.

Such, in short, is the Radio-Electric Theory: all life a radio-electric phenomenon, not only in its physiological aspect, but also in its mental, aesthetic, religious, and cultural aspects. Protoplasmic radiation is life, as well as all the driving energies of man: love and lust, fear, greed, and ambition, self-abnegation and self-immolation.

Criticisms

Now, too many well authenticated facts support the electric conception of life to warrant its hasty dismissal. The issue must be met on its own grounds: that of a scientific approach to the phenomena of life. Dr. Crile's work, however, has been received with polite disapproval in some quarters, and even open derision, as in William Maria Malisoff's review in the *New York Times*. His materialistic conclusions have been especially frowned upon. While his skill as a brilliant surgeon and the contributions he has made to medicine are everywhere duly recognized, current reviewers of his work almost unanimously agree that many of his mechanistic views are not justified by such facts as are beyond dispute.

H. M. Parshley, Professor of Zoology at Smith College, writing in the *New York Herald Tribune*, for instance, brings out the significant fact that while Dr. Crile demonstrates how solar radiation is caught up and employed by living matter to effect life's processes, "he does not tell us just how the leaf makes

starch, nor just why Shakespeare could write Shakespeare's plays. . . ." The point certainly is well taken, and while this may be only an example of what Joseph McCabe disparagingly calls plying the discredited trade of pointing out residual obscurities, it may on the other hand indicate that the difficulty perhaps lies, not in a mere deficiency in the necessary data (which, it might be hoped, time would supply), but in an altogether wrong method of approach. There are in fact biologists and philosophers—J. S. Haldane, Thomson, Driesch, Bergson, Rignano, Whitehead, Overstreet, and others—who insist that the materialistic approach does not possess the possibility of coming to grips with the fundamental facts of "life itself," since the essence of life is not material.

Other critics point out the insecure scientific basis on which Dr. Crile rests his exposition of the nature of man. At this point, writes Harold Ward in *The New Republic*, "the scientist is overcome by the mechanist—whose typical view of man-the-machine is subject, today more than ever, to deceptively easy generalizations." Homer W. Smith, Professor of Physiology at the New York University College of Medicine, writing in the *Saturday Review of Literature*, criticizes especially Crile's "attempt to analyze the complex problems of pathology, physiology, endocrinology, and psychology by measuring potential differences between one organ and another. It would be more sensible," he remarks caustically, "to analyze banking, economics, and politics by measuring the potential differences

between gold and silver metal, between hogs and potatoes."

It is perhaps significant that all the former-mentioned reviews are to be found in literary, not scientific, periodicals. A glance through some forty current medical journals finds not a single reference to this work, while the only scientific periodical that I have so far found to give it some notice displays a ridiculing familiarity.

"It seems to us unlikely," says the *Quarterly Review of Biology*, "that any professional biologist will regard the evidence presented as establishing the conclusions reached. In fact this book considerably increases the conviction, engendered by the author's earlier excursions into the realm of theoretical biology, that as a biologist dear Dr. Crile is a great surgeon."

Psychological Implications

It is, however, in the psychological conclusions that Dr. Crile draws that we find the greatest weakness of the scheme as a whole. Numerous examples are given, for instance, to show the very intimate connection that undoubtedly does exist between the physiological state of the body and the accompanying state of the mind—the old "theory of parallelism," rejuvenated by a shot from Dr. Crile's galvanic battery. One would think that Bergson had been dead and forgotten a thousand years for all the notice Dr. Crile takes of him, yet Bergson many years ago successfully laid to rest this ghost of a psycho-physical parallelism. Hans Driesch, the father of modern vitalism, has in addition brought to our attention numerous familiar mental

phenomena for which a mechanical equivalent is inconceivable.

Of course the word "mental" itself is anathema to a good many modern psychologists whose lead Dr. Crile does not hesitate to follow. To him also, "mind" merely connotes the work of the protoplasm of the brain, and it would be more simple, he thinks, to dispense entirely with such words as "mind" or "psyche" and use only the physical terms involved. Well, simple it certainly might be, but whether the procedure would be more illuminating is another matter. Many, in fact, find physical terms entirely inadequate to plumb the depths of human achievement in the realms of art, philosophy, religion, and social service. As a result, if the *Encyclopædia Britannica* can be accepted as correctly indicating the modern trend, we find that "everywhere in psychology the main drift appears to be away from atomistic and mechanical types of explanation." This, however, troubles our author but little. The energy that operates the brain in fabricating memory, reason, imagination, and in expressing the emotions, is nothing more, he insists, than the physical radiation produced by brain-cell activity. He has, however, been taken to task by other critics for identifying, as one and the same thing, two merely *associated* types of phenomena.

His views on education are equally mechanistic. "There is no fundamental difference," he claims, "between muscular action . . . and the learning by the child that two and two equal four"—both are purely physical processes. In this connection it is worthy of remark that Dr. J. S. Haldane, the English physiologist,

asserts that a satisfactory, purely physico-chemical explanation of even muscular action has not so far made its appearance. In other respects as well, Dr. Crile's argument at many points lacks conviction; and even if the numerous detailed facts that he marshals are each individually correct, the attempted synthesis into one all-inclusive theory somehow does not hang together.

The Bi-polar Theory, in short, may be suggestive to physiologists, and clinically useful in medicine and surgery. It may even help biology towards an understanding of the bio-chemical phenomena *associated* (not identical) with the life process. But that it can explain the subtle, web-weaving faculty of the imaginative artist, the creative activity of the inventor, the self-annihilating urge of the mystic, or the pioneering spirit of the adventurer, will be denied by those who realize to the full the psychological implications of these aspects of human consciousness. (I say nothing of the spiritual implications, as that might be described as begging the question). The electro-mechanical view of cerebral activity will no doubt appeal to Behaviourists and others who view the word "introspection" with abhorrence, and to whom the behaviour of an organism is its only scientifically discernible reality. But such investigators conveniently sidestep the elementary psychological fact that in the very process of observing external behaviour, and in reflecting, recognizing relationships, and drawing conclusions, they are performing operations that are in themselves discernible only to the introspective eye.

Occult Correlations

Curiously enough, despite the many questionable elements in Dr. Crile's work, it presents data of peculiar interest to the occultist. The radio-electric picture that the author paints for us of the physical organism in health and in disease is a case in point. Inhalation anaesthesia, he shows, is analogous to death itself, the principal difference being one of intensity. Now, according to occult investigation, the administration of an anaesthetic drives the etheric body out of the gross physical body, similarly to the separation that normally takes place at death, except that the "silver cord" connecting the two in one case, is completely severed in the other. Thus, in occult science also, is there an analogy between anaesthesia and death. Can it be that the etheric body of the occultist bears some relation to the maintenance of electric potential in the various tissues of the body? If this were so, the extrusion of the etheric from the lower-physical might very well result in a lowering of the body's potential. Similarly, the reduction of this potential to zero would be the natural result of a complete separation between the two, just as when an electric mechanism is cut off from its energizing power supply.

Still other considerations bear out the suggestion that the etheric body might be electrical in character or activity. The very picture of the etheric body as seen by clairvoyants is significant¹: striations radiating out on all sides in even, parallel lines when the body is in good health;

¹ See Plates XXIV and XXV in Leadbeater's *Man, Visible and Invisible*.

drooping when in ill-health. All this is very suggestive of an electrified body, when alternately charged and discharged. The radiation of vital force seen by the occultist may in fact be identical with the short-wave radiation described by Dr. Crile. These radiations (produced, according to Dr. Crile, within the physical organism itself) are originally obtained from solar radiation, in his theory; the "vital force" of the occultist is similarly believed by the latter to be absorbed from the sun. Leadbeater's picture of this transformed solar vitality coursing over the nervous system with the brain as centre—and Dr. Crile's picture of the brain cells as the principal centre of the body's co-ordinating energy, transmitted over the nervous system—form another suggestive parallel.

To the occultist, "the Sun is the storehouse of Vital Force, which is the Noumenon of Electricity."² From that storehouse it circulates over all creation. Electricity and Life in fact find a close correlation in occult science, as the numerous references in *The Secret Doctrine* testify.³ Here, however, it is Life or Vital Force (Fohat), that is the primary reality, and Electricity is only one manifested aspect of it. This Life (spelled appropriately with a capital L) is a positive principle, comparable, at one end of the scale, to the "entelechy" of Hans Driesch. It is suggestive also of the view of Dr. J. S. Haldane, who looks on Life as an entirely separate category from the category of Matter. In Dr. Crile's theory, however—as in all non-vitalistic theories—life

² *The Secret Doctrine*, I, 579.

³ See, for instance, I, 136.

is not a thing-in-itself, but merely an expression for a physico-chemical process of a particular kind. Disease is accordingly an expression for the breakdown in that process. Thus, in the Radio-Electric Theory, disease or injury is indicated by a depletion in the electric-battery potential of the organism. Recharging the run-down batteries brings about recovery and health. Now the occult theory postulates that many cases of occult healing can be accounted for on the ground of magnetic energy passing from the healer (here seen as one super-charged with the magnetic power) to the patient, thus apparently recharging the latter's depleted electric system to a condition of health, in a more direct way than by the restorative methods more familiar to medicine.

Chemical Reactions

A further point brought out which may have some significance for the occultist is in connection with the radiation observed experimentally to emerge from various animal tissues. Determinations made by Dr. Crile on various tissues—muscle, liver, stomach, kidney, brain, heart, lung, spleen—show that muscle tissue, under suitable conditions, manifests the brightest “chemiluminescence,” as it is called, while the spleen shows the least amount of radiation (about one-twentieth of that produced by muscle tissue). Now Leadbeater states that it is the spleen's etheric counterpart that absorbs vitality from the sun and transforms it into bodily vitality. Can there possibly be a connection between these two sets of facts? If so, it is conceivable that the organ responsible for the absorption of

solar vitality would also be the one that would radiate the least, just as black objects, which absorb the most light, reflect the least.

The chapter on “Radiation from Animal Tissues” will also be of great interest to occult investigators interested in the observation of auric phenomena. (One is here impressed with the immeasurable advantage that physical scientists possess in being able to substantiate every step of their reasoning by the production of evidence in the shape of accurately-observed data. It is unfortunate that in the case of occult investigation, such a painstaking accumulation of data is not always evident, which somewhat lessens its scientific value).

Dr. Crile also brings out the fact that electricity applied externally to the brain has the same effect as the electricity generated in the brain itself. Thus, “when an electric current is directed through the brain in such a way as to pass through the fundus of the eye, light is seen.” The same with sound. The brain, in other words, cannot distinguish between one source of electricity and another, either kind being productive of sensation. This suggests an explanation for the “objectivity” of hallucinatory visions and auditions. In fact, Hereward Carrington, in one of his works (*Psychic Phenomena*, I believe) shows diagrammatically by this method just how in his opinion hallucinations do take place. The rationale of telepathy may similarly be established on the basis of the Radio-Electric Theory. Thus, if consciousness is a radio-electric phenomenon (and it may well be that at the periphery, whatever more it may be

at the very core), then the corresponding radio-electric explanation of telepathy is almost too obvious to need belabouring.

As to this identity between externally-applied electricity and that produced internally by the organism itself (the brain being the central power-house), it is interesting to recollect a sentence interjected by H. P. Blavatsky in a discussion of certain spiritistic phenomena and their possible electrical explanation. Referring to the familiar forms of electricity, she adds: “But there evidently exists a corresponding electricity produced by the cerebral pile¹ of man: this *soul-electricity* . . . has to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does.”² It would seem that Dr. Crile has come upon a fundamental secret of nature in his Radio-Electric Theory of Life, even though he fails to appreciate anything more than its purely material significance, and totally misconstrues its meaning in other than the physiological field.

As to his reference in his earlier work to “the vibrant energy of light which obviously is the ultimate

¹ A “voltaic pile” is any arrangement of chemical or organic elements capable of producing an electric current.

² *Isis Unveiled*, (1877), I, 322, 1910 ed.

source of life,” it is interesting to remark that, according to the concepts of modern physics, Matter also is seen as a condensation of radiant energy. This leads Jeans to the statement that the whole story of the world's creation “can be told with perfect accuracy and completeness in the six words: ‘God said, Let there be light’.”

One final point of interest for the occult student has to do with the question of longevity and the “elixir of life.” The thyroid secretion, we are told, governs oxidation, and thus its energy factor—its capacity for work. When the thyroid is completely removed, the electric potential finally reaches zero, and death ensues. When it merely loses its efficiency, as in old age and senility, “there is a lowering of the oxidation, radiation, and electric potential of the organism,” says Dr. Crile; “therefore it would be reasonable to expect that . . . the thyroid hormone, if administered in suitable cases would tend to ameliorate the feebleness and inertia of declining years.” While this may be only a shot in the dark, may it not be that the abnormal longevity of certain “wise men of the East” is due to their ability to control the functioning of the thyroid gland, possibly through the direct instrumentality of its associated *chakram*?

KURUKSHETRA

The wise man never fights misfortune in advance.

—THE MASTER K.H.

The Ladder of Arhatship

BY A. J. HAMERSTER

Linking *The Secret Doctrine* with the Adepts, its real Authors, and tracing the rungs of the ladder on which They climb to the highest level of attainment in the Hierarchy, beyond which is only "the inscrutable glory of its Root-Base"—the RULER OF THE WORLD.

The Ancient-Wisdom Doctrine

IN the changing world of today, where nothing remains unchallenged, and only few things hold out, we find Theosophy not exempt from the general trial. And if some say that it is losing its grip on modern youth, or that the structure erected for it in the world is crumbling down in places, we should not lightly disregard such observations, but carefully examine how we have built in the past. Perhaps too clumsily, or too airily? For I hold that the foundations are all right, if we still build upon the Brotherhood of men; and the building material I think is of the best, if we still cut it from out the bedrock of "the ancient wisdom-doctrine."

To this bedrock H. P. Blavatsky has in modern times again carved the way for us, dug out of its depths some massive blocks of knowledge, and brought them forth into the light of day. Those of us who come after her must continue her work, lay bare yet undiscovered veins, add new blocks to our old stock, and shape and fit them to the needs of the world of today and the future.

But our first duty to the past is to guard against the dust of our

own labours gathering in layer after layer upon the work of her who was once our chief "foreman"; against that dust altogether burying the stones borne forth by her, and closing up the passages hewn out by her exertions. And it is to this humbler duty that, forced by my natural limitations, I shall here restrict myself. Chief part of the task I have set myself in these pages is therefore to blow off the dust from a few of the old blocks, exposing them to view again as shaped by H. P. Blavatsky, in other words to make a study of early Theosophy as expounded in her books, and in books of some of her contemporaries. But later Theosophy will not be entirely neglected. On the contrary, it will always be present in the background of our minds, for purposes of comparison. And we shall see how closely on the whole both agree.

The Brothers

One of the first things to put right is the fallacy that we could do without the Masters, that Theosophy stands on its own merits, and has no need of mysterious Adepts, known or unknown, from whom to derive it, or to seek support for it. We must realize from the outset

that we cannot have or think of Theosophy without the Brothers, or of the Brothers without Theosophy. Either is an anomaly, which would impair the progress of the Theosophical movement. The Brotherhood of Adepts is the *conditio sine qua non*, the source from which Theosophy and the Theosophical movement spring. The Adepts are the authors, the custodians, and the dispensators of that science of life which we have come to call Theosophy. Neither H. P. Blavatsky, nor any other, greater or lesser, light in Theosophy is to be taken for the sun, a self-luminous body, but only for a planet, reflecting in a mellow glow the lustre received from the star round which it revolves. The stars are the Brothers, and Theosophy therefore is primarily *Theirs*, just as the rays of the Moon are in reality not hers, but the Sun's.

We should, however, equally guard against the other extreme, of erecting the Masters into fetishes. They themselves have, on more than one occasion, warned us not to place the Brothers before Theosophy. They thought it was one of the failings of many who joined the Theosophical movement, that "they preach too much 'the Brothers' and too little if at all *Brotherhood*." The "living" of Theosophy is more important than its "preaching," say the strongest way of preaching it. So is the living of Brotherhood the best way of preaching the Brothers. But in order to live Theosophy, we must learn to know it; and in order to live Brotherhood, we must learn to know

those who are the true Brothers. *Their* Great Brotherhood, then, shall be the subject of our study in these papers.

The Adepts' Book

There are in *The Secret Doctrine* two or three principal passages, which still remain the fundamental texts for a study of that great Brotherhood of Adepts, in whose strong and wise and kind hands are placed the reins of the Inner Government of the world. We shall take those texts for the basis of our argument, which will be more or less in the form of a commentary on them. As such, these papers may incidentally give an example of what in my opinion, when studying *The Secret Doctrine*, our attitude should be. Though guided by reverence for what in that book is delivered to us, we should nevertheless not receive a single item of its contents without extreme caution, redeemed by our readiness to take infinite pains to ascertain its meaning. The task of interpreting such a book ought not to be lightly undertaken. I have never been able to conform myself to the tendency of late years to subject *The Secret Doctrine* at ordinary study classes to a general discussion and consequent distortion of its teachings by all and sundry. That is an improper treatment of a work which is very much more than a mere handbook of Theosophy. *It is the Adepts' Book*. On the authority of the Master K. H., commenting on H. P. Blavatsky's work, we are to rest "assured that what she has not *annotated* from scientific and other works, we [the Adepts] have given or *suggested* to

¹ *Isis Unveiled* (1877), II, 99.

¹ *The Mahatma Letters*, 2nd edition (1926), p. 252.

her.”¹ Therefore let us endeavour to study it, not in the darkness of human ignorance, but *sub specie aeternitatis*, in the light of the eternal, as Spinoza would have us contemplate divine things.

The Texts

Saith the seventh verse of Stanza VI from the *Book of Dzyan*, commented on in the first volume of *The Secret Doctrine*:

Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see [O Lanoo].

H. P. Blavatsky's comment on this verse consists of three parts, each of which we shall take up in separate articles, headed respectively:

1. "The Ladder of Arhatship."
2. "The Root-Base of the Hierarchy."
3. "The Origins of the Brotherhood."

The first part of her commentary, which forms the subject of our immediate scrutiny, runs as follows:

"There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as *Srōtāpanna*, *Sakridāgāmin*, *Anāgāmin*, and *Arhan*; the Four Paths to Nirvana, in this our Fourth Round, bearing the same appellations. The *Arhan*, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes *Chelā* (Pupil) to a higher Initiate. Three higher grades have

¹ *Letters from the Masters of Wisdom*, (1919), p. 54.

still to be conquered by the *Arhan* who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always be Initiates and the profane till the end of this minor Manvantara, the present Life-Cycle. The Arhats of the 'Fire-Mist' of the Seventh Rung are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This 'Root-Base' has a name which can only be translated into English by several compound words—the Ever-Living-Human-Banyan.”²

Life a Graded Process

Since Darwin's illuminating researches and daring hypotheses, the West has slowly become evolution-conscious, regaining the knowledge, once intuitively possessed by ancient Greece, and still an integral part of Eastern wisdom, that life is a graded process, an ascending causeway leading through the bogs and mires of this world towards higher ground; that it is not one monotonous desert-plane, changeless and directionless. There is a goal, and a way to it, and different stages on the way, each further one higher than the preceding. It is this idea which is expressed in the verse quoted above from the Stanzas of Dzyan. The goal is Nirvana, and there is *one* path leading towards it. . . .

² *The Secret Doctrine*, I, 225-6 (1893).

But the Stanza speaks of *four* paths! True, these "four" are a well known division in Buddhist spiritual discipline. They must, however, not be considered as *separate* ways, running parallel to each other, or branching out from one point. They are *one* continuous pathway consisting of four sections. Rather than four paths, therefore, they are four stages on one and the selfsame path, or "four grades of initiation," as H. P. Blavatsky describes them.

There is another possibility for misconception in the verse from the Stanza. The "Fourth Fruit of the Fourth Path" does not mean that there are four fruits to be obtained on the fourth path. Each path yields one fruit only. Each grade or stage is subdivided into two steps. The lower is called the *mārga* or way; the higher, the *phala*, i.e. the result or fruition.¹ The expression used in the Stanza is therefore a pleonasm. The "fourth fruit" would have sufficed to indicate the fruit of the fourth section of the path. This fourth stage is the *Arhatva-mārga*, the way of an Arhat, and the fruit an Arhat reaps, the *Arhatva-phala*, is Nirvana.²

¹ Cf. H. Kern, *Manual of Indian Buddhism*, 1896, p. 52. I refer to this somewhat old book of a one-time Benares (1863) and Leyden (1865) Professor of Sanskrit, rather than to a more recent work, because it is a most scholarly production, while at the same time of a handy size (150 pages). The amount of detailed information it offers in a very condensed form, with an abundance of Sanskrit and Pali terms duly explained, is extraordinary, and a joy for the student who has not the leisure to wade through bulky volumes.

² The subdividing of each of the four stages into two steps belongs to the exoteric works. C. W. Leadbeater distin-

I need not digress here on the maltreatment the word *Nirvana* has suffered from the hands of western scholars, as well as in some eastern schools of thought. The Stanza strongly opposes the notion that the word in any sense signifies the annihilation of all that we understand by consciousness. On the contrary, Nirvana means that state in which perfect comprehension and perfect vision are realized. Reach it, O Lanoo, the pupil is exhorted, "and thou shalt comprehend, for thou shalt see." Let us hope that the misconception as to Nirvana belongs entirely to the past, for it is detrimental to spiritual progress. The negative nature of its ideal—the consequence of a deeply pessimistic view of the world—strives after killing or rooting out rather than tending man's powers to fuller growth.

The Aryan Root-Language

We now turn to H. P. Blavatsky's comments: "There are four grades

guishes two further steps on each stage—the *bhavagga* or consummation, and the *gotrabhū* or threshold, leading to the next stage. See *Invisible Helpers*, ch. xvi, and *The Masters and the Path*, pp. 296-7. According to Kern the *gotrabhū* is one "who, without having entered the first stage, is in possession of those conditions upon which the commencement of sanctification immediately ensues," a definition which, when applied to any of the four stages, tallies fairly well with C. W. Leadbeater's description of the *gotrabhū* as "the man who is ready for any one of the Initiations, who has all the qualities and only awaits permission [from the Initiator] to present himself." It is one more proof of C. W. Leadbeater's vast erudition. See *Talks on the Path of Occultism* (1926), p. 511. For the rendering of *gotrabhū* by "threshold," see Kern's *Geschiedenis van het Buddhisme in Indië*, 1882, I, 388.

of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotāpanna, Sakridāgāmin, Anāgāmin, and Arhat; the four paths to Nirvāna, in this our Fourth Round, bearing the same appellations." It is doubtful what exactly she wanted to say in the last part of the sentence. It cannot be, of course, that the same Sanskrit words were in use during the whole of the Fourth Round, to indicate the four stages on the path.

Race succeeds race. The Lemurian and Atlantean races, each with its own characteristic "root-language," have gone before our Fifth Race. Sanskrit, as taught by Pāṇini, Kātyāyana, Patanjali, and other famous Indian grammarians, is not even the root-language of the Aryan race. Only for its first sub-race can it have the significance of the "perfect language." It was India's genius which developed it from older roots, as every new language can but grow from an older stock.

That older stock, the "Mother-Sanskrit" so to say, or better perhaps the "root-language" of the Aryan race, from which have also sprung the more modern stems, dead and living, on the European continent—Greek and Latin, French and German, etc.—was brought to the Earth, we are told, from the planet Venus by the Lords of the Flame.¹ We shall return to this fascinating problem more fully in a separate article. What has been said here may suffice to make it clear that the most H. P. Blavatsky can have meant is that, not the letter, but the significance of the

¹ *Man: Whence, How and Whither*, p. 258.

Sanskrit words for the four initiations has ever been the same during the whole of the Fourth Round, and possibly even throughout the life-period of the planetary Chain.

The Four Initiations

Translated into English, the Initiates of the four degrees have therefore ever been called:

1. The Stream-winner;
2. The Once-returner;
3. The Not-returner;
4. The Noble, Venerable.

The names for the first three stages are to be explained as follows. The first is of course metaphorical. "Stream-winner," or "he who gains the stream," is the literal translation of *srotāpanna*. The common rendering, "he who *enters* the stream," may give rise to a misconception. It calls up the image of a man who, on reaching a river, wades bodily into the water. It is better to picture him as launching on the stream in a boat.² As such, "he who has gained the stream" has set out on a course that differs materially, in two important respects, from the way followed by his fellow-pilgrims, who have not yet adventured upon the water as he has. In the first place, he is now following a definite course with a definite goal before him, whereas his wayfaring before was but a directionless meandering. In the second place, he is advancing much faster than his one-time companions, who still loiter along the riverbanks. In gaining the stream, then, life for him has gained in direction and speed.

² Cf. Mrs. Rhys Davids, *A Manual of Buddhism*, p. 137; F. L. Woodward, *Some Sayings of the Buddha*, p. 55.

It is the second factor, the increase in speed, which reappears in the names of the second and third stages of the path. Countless lives, a weary procession of continuous births and deaths, fall to the lot of those who know yet of no goal, to whom life has not yet revealed its purpose, from whom the path yet lies hidden from view. But for the man who has found that path, "who has gained the stream," the end is in view. It has been sung of him that only seven more lives, seven more births and deaths, await him before he enters Nirvana.

They who by their own knowledge can the Aryan truths discern—
The Aryan truths so well proclaimed
by Him of wisdom deep—
Though they be swayed to sluggishness
by worldly things, yet these
After the seventh birth from now shall
come to birth no more.³

As he advances on the Path, though still within its first section, he gains new titles, amongst which is for example that of *kolankola*, "he who will be reborn but two or three times more."⁴ Then, when he reaches the second stage, his name will be that of a "Once-returner," and at the third stage a "Not-returner." The former has only one more life on earth to run, the latter but one more death to face, not followed by other births and deaths.

Yet has the "Not-returner" still one more stage to conquer, that of the *Arhat*, before he can reach the final goal and reap the fruit of Nirvana. How is this "seeming dis-

³ From the *Khuddaka-Pāṭha*. Woodward, p. 60.

⁴ Kern, p. 52.

crepancy" explained? By the fact that, when the "Once-returner" comes to earth for the last time, he will normally master, or at least is expected to gain, the last two stages of the Path in that one life which remains to him.⁵

Arhat and Aryan are practically the same word. "The Arhat is the *Ārya par excellence*."⁶ Both words are derived from the same root, *arya*, that is noble, worthy, reverend, and therefore mean a nobleman, in a spiritual sense for the Arhat, as being of a noble mind; in a material sense for the Aryan, as being descended from a noble race. But may we, in our pride of race, beware of decrying others as of an ignoble or inferior race, to be treated differently from our own kindred. The spirit is more than the body, and Theosophy teaches us, if not the blood-unity of all races,⁷ then at least, what is of greater importance, the spiritual equality of all men.⁸

⁵ Cf. *The Masters and the Path*, p. 313.

⁶ Kern, p. 61.

⁷ On man's "polygenetic origin" see *The Secret Doctrine*, II, 1, 77, 168.

⁸ For a more detailed description of the four stages from the exoteric standpoint, it would be sufficient to refer the reader again to Kern's book, but it seems well to counterbalance the western by an equally eminent eastern scholar. Though the latter is not a Buddhist but a Hindu, his exposition has the further advantage that it serves primarily philosophical interests, instead of religious or purely scientific purposes. I recommend therefore Professor S. Radhakrishnan's *Indian Philosophy* in two volumes, a splendid work. I know no other on the subject by an eastern mind better suited to a western reader. See I, 427. For an esoteric exposition, see C. W. Leadbeater's books.

Three Higher Stages

Saith H. P. Blavatsky: "The Arhat, though he can see the Past, the Present and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate."

Elsewhere I have already remarked on the free way Madame Blavatsky has of handling some Theosophical terms. "Initiate" evidently indicates any degree, from the lowest to the highest. "Adept" here apparently includes the Arhat. It sounds, moreover, contradictory to hear an Adept called in the same breath a "candidate" or "pupil," however much the latter may be an "initiated" one. In this sense Adept simply means proficient in one or other science or art. Annie Besant was right when she remarked in the third volume of *The Secret Doctrine*: "The word 'Adept' is very loosely used by H. P. B., who often seems to have implied by it no more than the possession of special knowledge of some kind. Here it seems to mean first an uninitiated disciple and then an initiated one."¹

In *The Mahatma Letters* we find the same free use of one term for several meanings or shades of meaning. It seems necessary again and again to draw attention to this fact, in these later years when we are bound by a much more developed and fixed terminology. It may prevent misunderstandings. The terms Arhat and Adept for example in these Letters each comprise several degrees of initiation, which we have since learned to distinguish by different names. So the Master

¹ *The Secret Doctrine* (1897), III, 367.

M. speaks of "my *Arhat* vows," and the Master K. H. of "our Arhat philosophy," while the former describes his Brother as "a *perfect* Yogi-Arhat," though it is well known that these two Masters had then already fared beyond the Arhat stage. H. P. Blavatsky also in our text speaks of "the Arhats . . . of the Seventh Rung" of the ladder of Arhatship. The term Arhat, then, in the early times was a generic name for all the higher degrees.

The same with the term *Adept*. Writing to A. P. Sinnett in July 1881, the Master K. H. says: "As regards the Adept—not one of my kind, good friend, but far higher." And again the next year the Master writes: if "having become a *full Adept* (which unhappily I am not)." Thus he clearly recognizes different degrees of Adeptship. Of these, Buddhahood, the same Master assures us, is "the highest form of Adeptship man can hope for on our planet."

In the following passage, written in the same year, Madame Blavatsky evidently intends to say the same things: A "perfect Adept," she writes, is "one who has successfully passed the highest degree of initiation, beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth."² The sentence is contradictory in itself, for beginning by saying that "beyond" the highest degree of initiation lies perfect Adi-Buddhahood it ends by saying that the latter is the highest "one" (i.e. degree of initiation) on this earth. There can be no doubt that it was her intention to iterate the same ideas as

² THE THEOSOPHIST, September 1882, p. 324.

the Master, namely that the highest stage of human evolution on earth, that is Buddhahood, is only one remove from "perfect Adi-Buddhahood," which is that of the Root-Base of the Hierarchy.

Elsewhere the highest stage of human evolution is said by the Master to be that of "the highest Chohan," and the fruit or *phala* it yields is "the *Light of Omniscience* and infallible Prevision on this earth."¹ Again, in another place the same Master speaks of "the Maha-Chohan, to whose insight the future lies like an open page."² When therefore H. P. Blavatsky writes that the Arhat "can see the Past, the Present and the Future," this is not to be taken in an absolute sense, but only in a relative sense. The Arhat's pre-science does in reality not compare with the insight of the Mahā-Chohan or "the highest Chohan." Even the latter's omniscience must needs appear of a limited nature when laid alongside that of the Root-Base of the Hierarchy. And so on, in grade after grade, till we reach the unconditioned true "omniscience" of the Absolute, if that can still be so called.

¹ *The Mahatma Letters*, pp. 268, 329, 253, 51, 129, 43, 425.

² *Letters from the Masters of the Wisdom*, p. 47.

Query: How many of these higher rungs of the ladder of Arhatship are to be scaled till the "apex" is reached? H.P.B. says: "Three higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship."

We are now able, using no other terms than those we have found hitherto in *The Secret Doctrine* and *The Mahatma Letters*, to distinguish these fifth, sixth, and seventh Initiations by different names, reserving for the time the word *Adept* more especially for the fifth, *Chohan* for the sixth, and *Buddha* for the seventh degree or highest initiate.

Recapitulation

To recapitulate, we have found that the seven rungs of the ladder of Arhatship, from the bottom up to the apex, appear to be:

1. Stream-winner
2. Once-returner
3. Not-returner
4. Arhat
5. Adept
6. Chohan
7. Buddha

And beyond the seventh grade lies the inscrutable glory of the Root-Base of the Hierarchy.

(To be continued)

MYSTERY

To dwell in knowledge is beautiful and helpful, but no less beautiful and helpful is it to dwell in mystery, for in mystery Gods learn to know themselves as God.—G.S.A.

The Divine Form

BY CLARA CODD

A mystical dissertation on the compelling appeal of the Beloved under whatever form, and the utter abandon of the lover, as St. Paul gave himself to the Christ or Annie Besant to her Master.

I HAVE noticed something often missing in our work, something which is at times possessed in overwhelming fervour by representatives of other schools of thought and living with less knowledge of the Ancient Wisdom than we Theosophists possess. And that is the extraordinarily uplifting power of whole-souled devotion to a Divine Ideal. There is nothing in the world so transforming, so ennobling, which so endows a man with dignity and power. During the course of a very varied life I have noticed it on certain rare occasions. For it is rare, although the finest transmuting power in the world. I saw it first on the face of a little Salvation Army captain. He was of working-class birth, and not very well educated. But his face shone with a divine light which refined and ennobled every feature, and lent to his simple words and actions an extraordinary beauty and dignity.

I have seen something similar in the faces of simple Irish nuns. I have seen it in India. I well remember the clever Brahmin judge who showed me as a special confidence the tiny ivory figure of the baby god Krishna lying upon an exquisitely carved leaf. He told me of his devotion to the Lord Shri

Krishna, and as he spoke the tears poured down his face. He apologized for that, and explained to me that to speak of his supreme devotion made his whole body dissolve into blissful tears.

And recently, reading the autobiography of a noted English missionary to India, I found a splendid description of similar mystical realization. Born of saintly parents, religion did not mean much personally to him until one day in his youth the Presence of the Lord Christ suddenly became the universe to him. "I saw no outward form, but I was conscious of an overshadowing presence and an ineffable peace, as though the everlasting arms were upholding me and I was utterly at rest. The radiance was inward, not outward, and it flooded my whole being. It came upon me suddenly, unawares. There something happened which I cannot well describe. I became lost altogether to time and space and outer things as I passed upward into realms of unimaginable light."

This descent of a Presence, unawares and unexpected, has also been described to me by two faithful Theosophists both now passed in to the light beyond. And with them as with the missionary, hereafter

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THE DIVINE FORM

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all burdens became light, of small account. Let me quote the missionary's words yet again: "Whenever, in some silent manner, however insignificant, I was able to do some lowly act in Christ's Name, then at once it seemed to make the pent-up fountain of joy within to overflow, and my intense longing to serve Christ was immediately relieved. I can remember what perfect happiness it gave me merely to carry, at a picnic, the heavy basket of food, thus relieving others of the burden. Now there was a delight even in the strain that came with bearing such a load."

It reminds one of the words of St. Thomas à Kempis: "Love maketh all burdens light." Love to God or love to an ideal, even a human ideal. I remember the confidences which a fine young man in love once gave me. He wrote me: "Nothing now makes me tired, nothing seems hard or difficult. I wake in the morning to pure joy of living, and there is nothing that is too hard or lowly to do. I must serve because I love, because I love her." And did not St. Francis the lovable kiss the sores of lepers just because they were Christ's poor little ones?

There is no fervour in heaven or earth like this, no power to create miracles like it, no other transformer of earth into heaven, and of lowly, even repulsive, duties into flower-scented acts of mercy and peace. I would we all had it. I would that The Theosophical Society were alight with its divine flame of adoration and self-sacrifice from end to end. How we would then shake the world, and win it to loveliness and truth!

What is the secret? Can we find it? Have we not as Theosophists been so often too intellectual, too formalistic? Knowledge is good—we cannot have too much knowledge—but it is useless, sometimes worse than useless, if it stands alone unlit by the fire of love, adoration, devotion, self-sacrifice and self-surrender, which inevitably calls out the spirit of mercy, charity and love to all that lives.

Is it because we have placed in the past almost too much emphasis upon the non-anthropomorphic nature of Deity? "God is a spirit." Yes, but He is only understandable to you and me in terms of a great Personality. Here I shall come up against these good members of The Society who continually argue with me that "principles" alone matter, "personalities" not at all. That is a one-sided way of seeing things. *Both* matter. Principles are powerless, without moving power, except as they are embodied in perfect life. The Trimurti of Hinduism are utterly powerless without their "shaktis" or wives. And what are those "shaktis" but the expression of a nameless spirit in form? Thus Brahma, the Divine Mind, is useless without Sarasvati, the goddess of wisdom and speech; Vishnu, the Divine Love, without his expression through Lakshmi, beauty and joy; Shiva, the Destroyer and also the Regenerator, the Great Yogi, the Lord of the Burning Ground, without Parvati, the Daughter of the snowy Himalayas, the goddess of purity and peace. The Shakti is the principle's moving, creative power. One is continual Being; the other eternal Becoming. The moving power is feminine, matter, "form."

But spirit and matter, life and form are an inextricably married pair who cannot be separated during the life of a universe, and in the Great Day of "Be With Us" will become again one.

So form expresses and renders inexpressibly near and dear the hidden life of spirit. What are principles worth that have no living, dear, adorable form in which to rest embodied? Too hard a path for the souls of most men to find. As Dr. R. J. Campbell once phrased it: "Ideas are useless until personality lends them wings."

But what is personality, that mysterious mask, like the *persona*, the Roman actor's mask, through which the sound came, the invisible voice spoke? It is elusive, indescribable, mysterious, yet, to my thinking, the one force which counts in the world. Dean Inge defined it as the unifying power which correlates separate characteristics. This synthesis of all my numerous characteristics is "me." Hence, he argues, the final synthesis of all the universe, its unifying Principle, is Deity.

To the devout Christian the *ferouer* or revealer of God is Christ. *Who is God's revealer to the Theosophist?* I think the answer is clear, *the Master of the Wisdom*. He is the Ancient Wisdom, its love of men and its magnificent purpose, embodied. Therefore the source of divine, creative, motive power lies here for us, in the selfless adoration, love, consecration of ourselves to these great Lovers of God and man. I have met Theosophists to whom the Master as yet means nothing, who sometimes even object to the mention of His being. I would ask

them what would be the Christian religion without the Christ?

Yet here we must be careful. If we would carry into the Theosophical life the creative fervour of the selfless Christian, we must approach the Highest with the same reverence, the same wonder, the same sense of the Holy. Anyone who studies the best mystical literature of the Christian Church will find that the approach is always made by the denial of self, the entire surrender of that self to God. And the ecstasy of the Divine response is not asked for, not even expected. It is awaited in lowly humility, to be endowed when God wills. Always the attitude is "Lord, I am not worthy!"

How opposite is the attitude of certain schools of New Thought mysticism and affirmation. Here God is claimed, even appropriated, and made to serve purely human aims. Such response is of course not purely divine. Let us be wary lest in our thoughts of the Perfect Man, the Master, we try to make Him fit our tiny moulds, to adorn our transient personalities, in place of the expansion of our little selves into Him by self-forgetfulness and perfect love.

When we love, we shall serve. How could we do otherwise? For the lover of God in man seeks such service as does the panting hart the water-brook. And such service is always light, because it is born of love. That is ever to be seen. Only the other day, when complimenting a young girl upon an excellent dinner, she replied to me: "But I love to do it well, because I do it for my husband, and all I can do for him is to me the purest joy."

I wish that spirit would come everywhere into our Theosophical Society. But it cannot be forced at will. It must be lived for, sacrificed for, humbly hoped for. Happy indeed the man in whom its spirit, from whatever cause, is born. It is the result of a personal glimpsing of the Face of God. "To me to live is Christ," said ardent Paul. But that was after the Divine Voice and Face broke into his consciousness upon the road to Damascus. Let us try to find it by meditation, by life, by humble "waiting upon the Lord."

Only the other day a lovely young girl told me how in her meditations a Presence came, a Presence so dear that no earthly friend even was like it, and yet so near that it seemed to be part of her very deepest self. She has found the beginning of the Way. It is always through the heart. "It is the emotions alone which admit you to the citadel of the soul; it is through the heart only that you can reach yourself. Those who are without heart are also without soul." "Lord, show us the Father and it sufficeth us," said the disciple Philip. And our Lord replied: "Hast thou been so long with and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; how sayest thou, show us the Father?"

Let me quote here again the aforementioned missionary's words: "It is said in ancient Sanskrit that God in His Infinitude has no form by which we may comprehend Him. The word used for 'form' is *rupam*. But the Formless is ever seeking to take form, the Infinite to become finite. Now, just at this point, in the direct religious experience which I have re-

counted, the vital meaning of Christ to the human soul appears to be represented. Through Him all that was vague to me in God became definite, all that was impersonal became intimately personal; all that was infinite became finite. Thus Christ became to me truly God's *rupam*, God's word, articulate and intelligible to my heart; God's symbol, making visible the invisible God."

From such realization merciful and righteous action must needs flow. Such an enduring atmosphere is called by St. Clement of Alexandria "the perpetual springtime of the soul." Its evidence in the outer world is charity and service, joyous love and service, for such a one is delivered for evermore from the motives of self. "To me to live is Christ. So now also shall Christ be magnified in my body, whether it be by life, or by death."

This was the secret of Annie Besant's power. In *THE THEOSOPHIST* some years ago Mr. Jinarajadasa published the account of an experience out of the body she had recorded privately. The Master had asked her to take on yet another responsibility, asking her in spite of her age, to bear yet a little more for Him, and reminding her of the promise of the world's KING of His unfailing help.

"I threw myself at His Feet," she wrote, "for it seemed almost like a reproach: 'My Lord, my King, I want none but you; even His power is dearer to me when it comes through you. I am yours, your servant, body, soul and spirit. You know it.' His voice was infinitely sweet and tender as He raised me to my seat on the floor,

at His feet, where I always sit : 'Yes I know it, child of my heart ; most faithful and loving of my disciples. Is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor, and that you will be with me till this earth shall sink into Pralaya—and afterwards?' "

Annie Besant, great Yogi and great Bhakta. Ah, no wonder she gave of herself utterly ! She was like the "true man" of Carlyle, quoted by the Master K. H. to Bishop Leadbeater, who was not to be seduced by ease—"difficulty, abnegation, martyrdom, death, are the *allurements* that act" upon the heart of a true chela.

"Love maketh all burdens light." The Saints, for love of God and

man, *sought* martyrdom, *sought* humiliation, *sought* self-sacrifice and self-noughting. "Let me either suffer or die !" cried St. Theresa in the ecstasy of her surrender. And so they became the channels of exceeding blessing to their fellow-men.

Alas for the man who loves mostly himself ! He can never know peace of bliss or power. But he cannot lose himself by will. Only by love can the bonds of his little imprisoning self be loosed, and his mortality begin to put on immortality. The disciples of old said to their Master : "Lord, teach us to pray." But I would rather say : "Lord, teach us to love." For by love alone is man purified, redeemed, set free.

STORMING THE KINGDOM

Every step made by one in our direction will force us to take one towards him.—THE MASTER K.H.

Where Is Music Going?

BY MARGARET E. COUSINS

Mrs. Cousins thinks that the impact upon the world's millions of radio music in every country—"we are living in an ocean of music"—will create subconsciously a basis of unity and understanding which will be an invaluable factor in promoting world friendship.

Millions Listening In

NEVER in the world's history has music been so much in the ears and thoughts of so many people throughout the world as today. Science has made us aware that we are living in an ocean of music; and through its waves, etheric, short, ultra-short or long, we, in this new era of musical influence, are impressed, consciously or unconsciously, for good or evil, by song and instrumental music from all parts of the globe, expressing the emotions of the different races. The gramophone and the radio have brought folk-song, drama songs, dance music, sentimental and sacred songs, and great classical music, not only right into our individual homes, but to the masses in the parks and maidans and on the beaches.

Today science, commerce, and organized social amenities, all internationally "tuned in," are exploiting this new wonderful power of enabling millions of people over thousands of miles to "listen in" to the music they each enjoy, and are giving them the opportunity of hearing music foreign to their ears, music which is the product of systems of sound-production, rhythm and tonality entirely different from their own. In my opinion this im-

pact on us of every kind of music will create subconsciously a basis of unity, mutual appreciation, and sympathetic understanding between peoples, which will be an invaluable factor in the world-friendship which has to be built up in order to prevent civilization from being destroyed by world-wars.

Reaction on Humanity

But will not this interaction of musical system on musical system, such as the Indian, the Chinese, the European, tend to break down the barriers of racial difference in musical systems? Should it do so, would we not be impoverished culturally by the loss, the forgetfulness, of distinctly racial methods of emotional expression? These are some of the deep questions underlying all processes of unification. They affect the profit and loss connected with the necessity or the desirability of a single world-language, a single world musical notation, a universalized art-form. We are groping for the adequate and satisfactory answer to these questions, while the tide of affairs is rushing us into and under influences of cinematograph (sight), broadcasts (hearing), flying (24 hours from Ireland to America)—all unbelievable to earlier peoples

or even a hundred years ago—which means pliability to and receptivity of cultural contacts (touch).

Who amongst us is great enough to fathom what is being done to the child, humanity, by this deluge of new experiences? If it is towards evil, who can stem the tide? It is part of the school of experience into whose classes the human races were admitted when the Lords of Karma caused the flow of mind and human inventiveness to pass through the opening of modern science, powers of steam, petrol, electricity, radium, for the help or hindrance of men and women. We are reduced to faith in the scenario of an Omnipotent, Omnipresent, Omniscient Mind working through its Hierarchical Orders of Executives—Logoi, Masters, Yogis, Geniuses. This Mind is playing out a drama as part of the entertainment of its creative being, all of which is enfolded in love and universal goodwill. It is either this or chaos. The middle term is individual adaptation to necessity under the illumination of the ideal of the highest service to humanity. When all is said and done, one's dharma as a Theosophist is to be true to one's Highest Self, as one knows it, at every moment and in every circumstance of that flowing tide of ever-changing Life.

Interaction Between Musical Systems

After this squaring of our problematical circle we come back to the immediate effect of the causes that are at work around us. In the great mystery of the occult influence of music on the human sound-board, it is inevitable that now and in the

future there will be inter-influence between the various musical systems. It is less than fifty years since European and American musicians woke up to the knowledge that there are systems of musical development as scientific, as self-conscious, as satisfying as their own, and more ancient. Something of each system will impinge on and interflow into the others. Even without the radio the necessary evolution of each system in its own area along indigenous lines would create change within the system. Such change has come about in the music of India throughout the long centuries; so much so, indeed, that Indian books on music written two thousand years ago are almost unintelligible to modern Indian musicians. But so deeply is the love of melody, self-satisfying without harmony, ingrained in the Indian soul, so much does that soul value the opportunity in music of extemporaneous expression by improvisation, that it is highly improbable that these characteristics of lyricism and freedom of individual extemporization will be destroyed. Rather should they be encouraged and fostered in order to keep this spring of music fresh-flowing and pure as the complement of western music, whose characteristic is organization for the exact and constant reproduction of a composition originated by one musician and thus is creatively static rather than individually dynamic and often ecstatic.

India's Tempo

At this point arises a problem as to the effects on music of commercialized and world radio service. How can improvisation, or any kind

of spontaneous music, function under the limitations of short-time radio broadcasting? It is impossible. Shall only snippets of sound-effects be broadcast East and West? Should a non-oriental restlessness demanding rapid changes of programme be forced on Indian and other oriental audiences whose life-tempo is entirely different from that of Europe and America? If such interference in cultural differentiation is avoided, then the radio service, for instance, newly established in India will become one of the boons of the Gods for the Indian peoples, and will help in educating people generally in the various systems of music and in fostering appreciation of music in an intelligent way.

Another service that wisely adapted broadcasting may render to oriental peoples is that of developing the faculty of "community" singing. It will teach people inspiring songs which the masses will learn to sing together, and thus make song an auxiliary of culture to an extended degree. I think it is very essential that radio programmes for countries with non-western systems of music, such as Iran, India, or China, should be made by their own nationals. Very much of the capital, speculation, adventure, science and energy for developing broadcasting today in the Orient is in English, American and Dutch hands. Such executives, though admirable in their own spheres, can play havoc in the aesthetic sphere, and particularly in music, by a mixture of dissimilars. I shall never forget the shock my whole artistic nature got when, gliding in moonlight down the wide

waters of the Ganges past the ghats of holy Benares, one of my western friends struck up "Way down upon the Swanee river!" Nothing more incongruous, more aesthetically shattering, could be imagined.

A Method of Yoga

Music is not a "pleasant pastime." It is an occult force, a method of yoga, a science of related numbers, an art of fineness of skill in the adjustment of similars and contrasts. A deep psychological truth is imbedded in the saying of the wise Plato that "the introduction of a new kind of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important of political institutions."

This is an era of large audiences collected for both public meetings and entertainments. Large cinema halls and stadiums have come into being, and will, I believe, become larger in the future. Music of a magnified kind is therefore essential. No longer will a single instrument or voice fill such a hall or give pleasure to the listeners. The transitional attempt to meet the need for music audible to large audiences is the use of mechanical amplifiers. But these at present are largely vulgarizing music. In India and other oriental countries such amplification is changing the vocal tone into a resemblance of its metallic amplified result. It is even deteriorating the specific types of oriental music. The problem in India will, I believe, be solved by the organization of Indian orchestras in which numbers of musicians, playing in unison, and producing

beautiful effects by skilful alternate groupings of their indigenous instruments giving out varieties of "tone colour" or qualities of sound, will give both novelty, freshness of inspiration, increase in the volume of sound, and pleasure and enjoyment to the musically inclined, which in India means practically the whole people.

A Universal Code

While the Orient moves towards music of increased volume, it is curious that western peoples seem to be growing content with a diminution of the dynamic strength and full tonal effect which is in the power of western orchestras and massed choirs, for no radio or gramophone can give more than a quarter of the full volume of sound of the original orchestra or instrument, and either tends to blot out or destroy the variety of timbre of many instruments. Naturally one does not appreciate the same largeness of tone-power and gradations of expression in a small home-room as in a great concert hall. People risk losing much in music if they become content to substitute listening to mechanized music for attending original performances.

All movements towards concerted music either in voices or instruments demand stabilization in the music performed, as they are controlled by one conductor. I foresee therefore that music in schools will be taught not only by the ear but by the eye, and that there will be the teaching of musical notation. This has already happened outside Asia. I believe a universal code for musical sound language is being evolved by

the coming together of Orient and Occident in a system of symbols independent of written language-scripts, whether Roman or Tamil or Hindustani. While India keeps to melody only, the staff notation can easily be enlarged and amended to cover the needs of Indian "gamakas" and rhythms, and the idioms of other systems, and thus the system of circles, dots, lines and figures will be a musical *lingua franca* throughout the world.

The Need of the West

I think Indian musicians will develop harmony on India's own lines, just as Indian music, being a true self-conscious science, has developed its tonality and melodic material in an inclusive, logical, mathematical manner. And, whereas European music uses only two combinations of the seven out of the twelve divisions of the octave, thus basing its musical expression for three hundred years on two modes only, India has seventy-two *melakartas* (scales), each richly characteristic and well-explored. Seeing that Europe developed its two scales intensively through the exploration and exploitation of harmony, I expect that a new world-music will be opened up to western musicians when they become accustomed to an increase in their scales, and use all the *melakartas* (scale combinations) as their future sound-material. The West is tired of old forms. Its musicians are seeking freshness—and here it is at hand. It is the same with rhythmical material, in which India and the Orient generally can give the Occident much instruction. Thus a-tonalism will come to rest

in multi-tonalism of a disciplined order.

Similarly a hunger will grow in India for at least a first experimentation in putting sounds of different pitch together. My belief is that India in the near future will find a joy in putting *melodies* together which have been born out of the one *raga* (scale), like members moving together within a joint family system, rather than in developing harmony, as the West did, from a ground bass with a feudal atmosphere. If this happens, both systems, oriental and occidental, will gain new vigour from the new adventure.

A Vehicle of Racial Expression

I see music internationally moving towards a wider range of musical material through which to express the ever-increasing complexity of human emotion, giving and taking as racial musical systems because of the closer linking of means of knowing and appreciating the existent systems, all of which deserve study. But I do not see the loss of any system through this. Diversity is a boon.

Affinities of musical expression are related to unique racial characteristics which cannot be stamped out, characteristics such as the religious attitude and atmosphere which makes the Carnatic music of India and the music of the *Bharata Natya* (Indian classical dance) sacred, not secular. And by these specializations, and by the study also of the psychological and magical influences of musical sound, the joy of concerted music and the richness of the content of the art-consciousness of humanity will be increased.

The Music of Tomorrow

Today we can (at will, but within certain limits) listen-in to the music produced by denizens of any part of this planet. We move towards some tomorrow when we may hear "the music of the spheres," and to a more distant tomorrow when we may hold musical converse with the Spirits of Music, the Gandharvas themselves, in their universe of higher ether intermingled in our mortal air.

Music in the future in the Occident will become more widened in material, deeper in content, more therapeutic, more spiritual. Music in the Orient will be studied more academically and practically in all schools and colleges. It will be regarded educationally as of equal honour with history, science or literature, and be used more widely than today for informed recreation, health, inspiration, discipline, emotional self-expression, and spiritual inspiration.

Music is the common mode of speech of the Deva Kingdom. The greatest musicians are contacting more and more this devic world, and its denizens are imparting to their music-lovers in this world snatches of their conversations in their own realm. We are all children groping in the dark as far as true understanding exists of the Mystery of musical sound. But we march surely in the direction of the elucidation of that Mystery, and we hail and thank the artists of all arts, and of all climes and systems, who have given us whispers and glimpses of the supernal which is both within and without in that ocean of music, that cosmic symphony, in which each of us is one of the inherent melodies and rhythms.

PHILOSOPHY IN VERSE

Here is another sheaf of verse showing the deep insight of some of America's youth into Nature's moods and rhythms. These verses are by Peggy Street :

ON THE HEIGHTS OF MOUNT PELEVIN

Eternal sunshine brooding in the grass
Covers the flight of Time ; the light hours pass
Like butterflies drousy with summer heat.
Strange peace is here ; the touch of passing feet
Upon the mountain sward is a caress
Woven in the unearthly happiness.
Like the first whisp'ring note of heav'n's first bird,
Like water human hand has never stirred,
The voice of breezes in the cherry tree
Unfolds a song of Cosmic Mystery.

Far in the distant heights' unmeasured skies
A still gray crag has risen ; there my eyes
Dwell in quiet meditation. Now I cease
To know myself apart ; 'tis strange, pure peace
And liquid, growing sight. . . .

A soft footfall—

I see the grasses and the mountain wall,
The small white path, a peasant going by . . .
Clear with the Vision, brooding stays my eye
Upon a brother ; now his form grows dim,
And, loving one, I love the world through him.

*
* *

COMMUNION

Some thought of mine
Touched the enchantment hid in Nature's mind ;
My heart beat in the breast of the Divine
With conscious knowledge. There I found mankind

In one vast pure communion, like one sweet
Broad stretch of waters. . . . As the lovely chime
Of bells breaks forth, like to love's quick heart-beat
Piercing the thickly woven spell of Time,
And melts into the soft vibrating air,
So, in the Mystery, each separate part,
Each little wave of life proclaimed its share
Of joy, and laid it back in Nature's heart,
The winged inspiration of a soul.
And, as I gave, the spirit in me saw
How giving-out had glorified the whole,
And giving-back made bliss for evermore.

*
* *

AFTER THE NIGHT

Can all this sadness, all this loving and dreaming
Lead us homewards peace-enwrapt at last,
And anxious weaving of a sweet false-seeming
Make our small boat fast
In an Eternal Harbour ?
Dreaming and loving,
Hoping and losing, knowing not our gains !—
Were this our heritage, Time were but moving
As the wind-tossed grains
Of sand upon the shore that, rising and falling,
Sink back to place upon the level strand,
Touched by the wind, deaf to his strong voice calling.
Hold we not One Hand
Through Time with strange pure fingers clasping, compelling,
Drawing us in dreams, in love that brings
Wonder and grief from out the deep heart welling
Unto Eternal Things ?
—Will not all this grief-born, love-burdened dreaming
Forge a fire-tempered steel that, from our Past
Rending the sweet sad veil of all false-seeming,
Reveals Our Home at last ?

PEGGY STREET

Technocracy—A Scientific Manifesto

BY F. MILTON WILLIS

Claiming for Technocracy that it would effect a "veritable renaissance" in the United States of America, Dr. Willis in our October issue traced its origin, its ideals and its proposed practical working. Below he discusses its relation to the democratic method, says in fact it is the "very essence of democracy," and to what extent the Technate might be adapted to other countries.

Leisure Time

NOW as to leisure time: This question must be faced squarely; it is important. Because of the world-wide depression, much thought has already been given to this question. The belief that there is unquestionable virtue in plenty of hard work seems debatable, indeed to have little basis in fact under our present high pressure mode of living. Leisure, when accompanied by an abundance of food and other favourable material conditions, can hardly be said to result in either physical or mental degeneration. Human beings are restless animals, it has been said. If they are not doing one thing, they are doing another.

This is at once our hope and our challenge. The primal urge for activity must be directed into positive and creative channels. Our educational system is the best means at hand through which to accomplish this end, but it will serve our purpose only if there is brought to bear upon it an enlightened public opinion which proclaims that one of the chief functions of the schools is to train the children to make

wholesome use of leisure time. More emphasis upon the purely cultural subjects would contribute toward this end. The highest development comes through giving man leisure in which to follow his bent. Fortunately human beings appear to be able to adjust themselves rather easily to whatever amount of leisure is available, provided that it is not accompanied by lack of food and other necessities of life.

The Price System

Is there room only for engineers in the Technocratic organization is a question often asked. Not at all. Technically trained men are signally important in our modern power civilization. Regardless of the political superstructure, there is only one group of people who can operate the functional sequences of this country, and that is the kind of group now actually engaged in operating them. To be specific the only group which can actually operate the physical equipment of the telephone company is the kind of group now operating it. So with the railroads, public health, the educational system, the mines, and

the farms. The function which each individual would perform under Technocracy would be closely related to, and usually identical, with the function which he is performing under the present set-up. And even though the present occupation of any individual happens to be such as is not required under Technocracy, as, for instance, salesmanship, there would be little difficulty in adapting him to some socially useful occupation.

When the price system finally crashes of its own inherent contradictions, and we are faced with the possibility of chaos and violence that usually accompanies a great social change, one cool head at a strategic point in our power system will be of inestimable value; but of importance, too, will be one cool head in the pulpit and in the schoolroom that helps to marshal the forces of public opinion behind the man who is bending every effort to keep the power going over the wires, the transportation lines moving, the bread and milk delivered to our doorstep.

The Democratic Ideal

Does Technocracy believe in the use of democratic methods? Technocracy does not subscribe to the basic tenet of the democratic ideal, namely, that all men are created free and equal. A knowledge of the sum total of facts necessary for an intelligent democratic expression of opinion of the present industrial operation of the continent is far past the scope of the average individual. In our political government, which is the only part of our total social operation maintaining even a pretence of democracy, the theory is that

while the individual may not be able to pass opinion upon the facts involved in the intricate matters of State, he will have sufficient intelligence to elect as his representatives those who do. The fallacy of this assumption and of the idea that democratic methods can be applied to the industrial operation of our country is of course too obvious to warrant further discussion.

Technocracy concerns itself, primarily, with the operation of our functional sequences; that is, those processes which have to do with the production and distribution of goods and with services. Obviously, these are not matters that can properly be decided upon by a vote of the people. Scientific and engineering problems are not solved by vote; they are solved by an intelligent inquiry into the facts. Nor is the choice of the personnel which is to operate our functional sequences a matter which can be left to popular vote. The fallacy of the democratic method is so obvious that no attempt is made to use it.

The operating staff of a telephone company, for instance, is made up of thousands of people with all ranges of training and ability, working together as a unit; totally undemocratic organization, with no elections. Positions are filled through appointment from above by one who is conversant with the requirements of the position and with the qualifications of the appointee. Mistakes made by such a method become immediately obvious through the inability of the incumbent to meet the requirements of the job. Decisions affecting the operation of the equipment itself are made always by those in charge of the particular division

n which the decision is effective. That this undemocratic type of organization is efficient is proved by the fact that the telephone company gives a very creditable performance and that it is not static, but is being continually changed and improved.

Compare the efficiency of this type of organization with that of our political institutions which still attempt to cling to the democratic ideal. If we picture all the functional sequences of the continent, that is, the steel industry, production of food, medicine and public health, etc., organized in a manner similar to the telephone company, we have the basis for the type of social organization contemplated in Technocracy. A continental board of control, made up of representatives selected from the operating staff of each functional sequence, would plan and direct the operation of our industrial equipment as a unit, so that there would be a continuous flow of goods and services such as no haphazard method of a democratic nature could possibly insure. "The principle of democracy," says Harold J. Laski, "is that men and women have an equal claim upon the common good." If this is true, then Technocracy, in its fundamental principle, is the very essence of democracy.

What check would there be against the abuse of power by the engineers? Since, under Technocracy, every individual would have an equal claim upon the productive energy of the country, there could be no power based on the control of material things. Men and women would hold positions of responsibility, not through power inherent

in the control of wealth, but rather on the basis of competence. One of our foremost educators has remarked that the society of the future will have to be run by an engineer with some social idealism and a sense of humour.

Social Administration

What would become of political government under Technocracy? Political government as we know it today has for the most part no vital relationship to the fundamental processes of modern society—the operation of our intricate industrial equipment and the rendering of important services. Even our postal system, our highways, our coast guard could be made much more efficient if divorced from politics. Indeed, our country has been experiencing very serious political interference in its vital processes, and business has been complaining bitterly.

Under Technocracy the social administration of the continental area would be vested in a chief administrative body known as a Continental Control, composed of equal numbers of administrative personnel (executive and technical) from every functional sequence necessary for the production and distribution of all goods and services in the above area. All essential functions would be a part of this all-embracing, non-democratic, non-political organization—the American Technate. The Technate bears no resemblance to a political State; it is a technological control of the continental area, functional in structure, socially integrating and synchronizing all operation on the balanced load basis

necessary for the maintenance of the highest standard of living permissible on that area. Under Technocracy there would be no vested interests either of capital or of labour. The intricate industrial power age in which we are living demands a new type of government.

Technocracy for Other Countries?

Is Technocracy concerned only with America? What about international affairs? The reason why the whole world is not included in the plans of Technocracy is that the whole world is not a geographical and industrial unit, whereas the North American Continent is. While the same technique used in solving the problems on the North American Continent would be applicable elsewhere, the results could not possibly be the same. The example, however, of a happy people living in abundance under Technocracy will be the finest kind of incentive to the peoples of Europe to break down the arbitrary political barriers that separate them and to work out on a continental basis a Technocracy of Europe. Technocracy might conceivably be the practical scientific basis upon which to build that United Europe which has so long been the dream of the socially-minded leaders of the old world. There is little doubt that the scientifically and technically trained men and women of America, when the time comes, would be willing to lend their time and talent to the solution of world problems just as they are now grappling earnestly with those of America.

In travel abroad, what would be used for money? The citizen of

the Technate planning a trip abroad would be granted the equivalent of his domestic income in foreign currency which would have been secured by the Technate through foreign credits. Upon his return, the traveller would relinquish any foreign money that he might have in his possession.

How would we secure from other countries the goods that could not be produced in this continental area? There would be no international trade for private profit, but there would be an exchange of goods on somewhat of a barter basis, or there would be direct sale in some instances in order that the Technate might be provided with foreign currency for the use of its citizens in travel abroad.

A New Economic Order

Technocracy is entirely unrelated to either Socialism or Communism or any other social philosophy. These philosophies are antithetical and opposed to the technology of social mechanics, namely, a Technocracy necessary for the operation of the continental area in a high-energy civilization. Technocracy deems all social philosophies as being totally inadequate to deal with the problem of designing and operating the New America of plenty. Technocracy holds that the technology of the New America will rate the stupid reactionary and the emotional radical as being alike incompetent. Technocracy defines Fascism as a consolidation of all minor rackets into a major monopoly for the preservation of the price system. Fascism is the "last ditch" defence of the price system.

The aim of Technocracy is to replace the dying economic order with a carefully planned society having as its goal the provision of economic security and a very high standard of living to every man, woman and child in the North American Continental Area. Technocracy holds that the technology of the New America will tolerate neither a Marxian insurrection nor a Fascist suppression. All worthwhile social objectives are implied in the one big objective of Technocracy, which is to give to every human being adequate economic security. Technocracy insures to each individual complete freedom of belief and worship, and the greatest amount of personal freedom in matters resulting in no social ill consequences. Technocracy will make it possible for one to be socially honest and to live in accord with religious ideals. There are now numbers of clergymen who see in the promise of Technocracy the fulfilment of all that the greatest religious leaders have worked for from the beginning of time: a life of peace and plenty for all mankind.

Women

Woman, under Technocracy, would occupy a unique position: for the first time in history she would have economic independence in her own right; for, having an income of her own, equal to that of every other citizen, she would never be under any economic pressure or subject to the whims of a male supporter. For the first time in history, woman is offered the hope of complete emancipation from household drudgery and the release of her energies for creative effort.

War

As to war, Technocracy has no illusions with regard to this. It knows that so long as the price system persists, minority groups will find it profitable to promote war, and men will continue to die to make the world "safe for democracy" or whatever other catch-phrase seems appropriate. With the advent of Technocracy, the causes of war will automatically disappear. Hence many ardent proponents of world peace see in the promise of Technocracy the realization of their dream.

A Challenge

It has been asked many times: "How do the Technocrats propose to come into power?" It is the policy of the leaders of Technocracy not to discuss tactics, because it is impossible to say definitely just exactly what would be done in a situation that is still some distance in the future and in which so much would depend upon the attitude and actions of others.

All we can say is that as scientifically trained men and women the Technocrats would weigh the facts and act upon them as intelligently as possible when the time comes. For the present, they know that they must educate and organize, not to foment a revolution, but to be prepared to keep our industrial mechanism operating when the price system can no longer function. This must be done in two ways: first, by building up a closely-knit organization of technically trained men and women in strategic positions in industry; secondly, by developing a new attitude of mind among the intelligent minority to support the first group when the crisis comes.

One thing is certain: given a strong sentiment on the part of this sufficiently large intelligent minority in favour of having those men and women operate our functional sequences who are capable of so doing, and the Technate will come into being, for, as Howard Scott says significantly, "Even the Supreme Court knows how to bow to *force majeure* when it becomes necessary."

One wonders what is to be the greatest obstacle to the advent of Technocracy. The Technocrats say that in American life there are three groups which conceivably might be expected to oppose it: first, the corporate owners of wealth, who find their prestige and power threatened; second, the irrational radicals who feel that any change in our social system must come exactly according to the specifications laid down by their leaders; third, and this is a class not so easily defined and from which only a passive sort of resistance may be expected—the so-called liberal, who is an interested spectator of the forces at work in our social mechanism, but can never quite come to a decision as to whether he should ally himself with the forces of progress or remain politely passive in the face of reaction. He is always in a state of suspended judgment with scarcely enough conviction to carry him to the end of the day, believing that somehow, without any expenditure of effort on his part, we shall muddle through.

Technocracy believes that it is working in harmony with the evolutionary forces in the economic sphere; that its diagnosis is scientific, its design the most probable;

that in presenting this programme—the goal of the New America—it offers to intelligent, socially-minded people the greatest challenge of the age.

Evolutionary Progress

It will have been noticed that whereas the general belief is that an amelioration of social conditions is dependent primarily upon changes for the better in individual citizens, Technocracy holds very logically that the vast improvement in living conditions it proposes will immeasurably enhance the good qualities of the citizens, increase happiness and contentment, reduce crime to the veriest minimum, afford unlimited opportunity for individual growth in all cultural lines, and set free to a greater extent than ever before the human creative faculties. The former belief predicates a very long period before social conditions can be noticeably improved; the latter but a short period, perhaps less than a decade. That this is coming soon is evidenced by the fact that marvellous automatic machines are so rapidly displacing men and women that unemployment and lack of purchasing power will in even two or three years reach so desperate a state here in America that Technocracy is likely to be swept suddenly into power by the embattled millions of victims of the price and profit system, an anachronism in this power age. When it comes, we shall see in this continent the reign of practical brotherhood, so dear to the hearts of all right-thinking people; and there is little doubt that the States of Europe will deem it wise to follow in our steps.

The Treatment of Crime in England

BY GRETA EEDLE

Ardent penal reformers in England are welcoming practically every pronouncement made in Parliament on behalf of the Home Office, because the Minister shows a deep sense of understanding of the problem of reforming the criminal and a determination to improve the whole prison system.

IT is of great significance to the Theosophist to observe how the stream of thought set in motion by those who understand brotherhood as a reality influences national and world thought, and how that thought works itself into everyday life and legislation. The effect is manifest at this moment in England.

Saving the Child

Psychology has rendered an immense service to brotherhood by showing that the criminal is an unhappy person who has not adapted himself properly to his circumstances, and more particularly that the delinquent child is an unhappy child. That fact is now officially admitted in England.

The Fifth Report of the Home Office on the work of the Children's Branch, published on the 27th January 1938, contains not only statistics but an account of the reasons why children come before the Courts. Now that the law is more humane in its treatment of children, far more prosecutions are made because people know that the child

will be trained and given a proper start in life, whereas formerly he was only punished and mostly became a hardened criminal. Hence the statistical rise in juvenile crime in England, which does not represent a real increase.

It has been found that the "broken home" is the biggest single factor in juvenile delinquency. The newspapers report again and again in child cases such conditions as illegitimacy, drunken or insane parents, desertion of the family by father or mother, immorality in the home, criminal family, etc. Consistent quarrelling of the parents is considered just as bad as a broken home in its deteriorating effect on the child. The absence of a religious background in the home, with a consequent lack of ethical training, is also an important factor.

Bearing these facts in mind, what is being done with the child who is brought before the courts? The answer is difficult to give shortly, for treatment is by no means uniform, and often the very reverse of enlightened, depending on individual magistrates, and not on the more

recent recommendations of the Home Office. Thus we find that in 1936 there were still 165 birchings, but that this figure had dropped from more than 2000 in 1912; and that in the same year 1237 boys and 77 girls between 14 and 18 years were committed to prison. However, the Courts are making more and more use of approved schools, where children are not only removed from their unfortunate surroundings but are also trained to re-enter normal life.

Normalizing Treatment

The writer visited a few months ago, one such school conducted by a voluntary organization caring for children, and was immediately struck by the happy atmosphere prevailing—far happier than that ruling in many homes. The boys were all mentally and physically backward and had nearly all been convicted as thieves. The thieving tendency entirely evaporates in most cases when children are well fed and made to feel loved and wanted. Regularity, sufficient sleep, and responsibility for their own property are regarded as important factors in the normalizing process. The children were working in a large garden under a matron on communal lines, and pointed with great pride to their flowers. The art and handcraft work (often done jointly) showed much talent and originality. Part of the normalizing treatment consists of educational games and visits to scout clubs, schools and kindred organizations where the offenders mix freely with normal children.

Other forms of treatment are to leave the children in their own homes,

if these are good, and send them to special schools, or alternatively to place them in other homes, either institutional or with foster parents and send them to ordinary schools. Efforts are made to distinguish between children who lapse as a protest against society as they see it, and those who do so in a spirit of adventure owing to a monotonous life. Often magistrates impose no punishment, but seek to impress the parents, especially the father, with a greater sense of their responsibility for guiding the child properly and wisely. Very many are released on probation.

Ninety per cent of the children brought before the Juvenile Courts are dealt with as stated above, and ten per cent are sent to approved schools. Happily England is free of two evils which occur in some other countries among children—banditry and grave sexual depravity. On the degree of success with which juveniles are treated depends the future criminal problem of England.

Reforming the Adult

In the meantime there are many adults who have offended against society and must be dealt with according to the law. Statistics are a little surprising. We find that in 1935 99.1% of the persons found guilty were dealt with by magistrates, and .9% were tried by judge and jury. This is a matter of uneasiness to penal reformers, because however worthy, honest, and respectable individual magistrates may be, they lack legal knowledge and often technical knowledge of the type of case they are considering, and Police Court procedure does not give the accused the same

possibilities of defence as a Criminal Court.

On analysis of the cases, we find that over 50 per cent are for traffic offences, something like 400,000 a year. The large number of juveniles brought before the courts, as mentioned above, accounts for another group of the total, and there were nearly 50,000 convictions for drunkenness.

Barbarous Punishments

What the reader will probably want to know is what happens to the .9 per cent who are tried in a Criminal Court by judge and jury and found guilty. In 1935, 87 persons aged one year or over were murdered. In 41 cases the murderer committed suicide, in 21 other cases the accused was found insane and sent to a criminal lunatic asylum. In eight cases the accused was hanged. These figures are fairly similar in other years, the proportion of suicides, insane, and hanged also remaining approximately the same.

Capital punishment is finding increasing opposition throughout England, and we hope that Parliament will again find time to debate this vital question and remove its worst remnant of past legislation based on vengeance.

Another blot on English justice is corporal punishment for cases of assault with violence, when the person found guilty is physically fit enough to endure strokes by the "cat o' nine tails." A recent case roused such universal opposition that there is every reason to hope that this practice will soon become obsolete by disuse.

Other offenders are either released on probation (an increasing practice when dealing with first offenders), or sent to prison for varying terms. It is reported that the Lord Chief Justice believes that sentences should either be long enough to benefit the prisoner or they should not be given at all, and this pronouncement is having a certain effect on judges and magistrates.

The prisons of England are old and ugly. They are expressions in stone of the belief that offenders must be punished. To adapt the prisons to the idea that every effort should be made to reform the prisoner is exceedingly difficult, for however much a prison governor may keep the prisoners out of the cells, these cells exist, and the prisoners sleep in them and are locked in them for long hours. Such solitude might be welcomed by the saint or philosopher who wishes to pray and meditate, but the average prisoner has no such longings. Even to the outsider, prison regulations appear stringent and often futile, although many have been relaxed of recent years. Prisoners also complain that the diet, though ample, is monotonous.

Capital and corporal punishment, the high-walled prisons and their regulations represent the past still working in the present.

The Future in the Present

Let us now turn to the future as it is being experimented with in the present, and as the present very soon will be, for many efforts in that direction have been successful.

The Wakefield experiment has aroused most comment in the press,

and we quote from reports given by former prisoners and visitors.

For the first time the effect of a certain kind of treatment on adult prisoners is being studied, as it has been for some years on children and adolescents. The administration now officially recognizes that offenders against the law differ in character, capacity, and possibilities like all other men and women.

How Wakefield Does It

At Wakefield the men are allowed to associate with each other, and cells are open from 6.30 a.m. to 8.30 p.m. Meals are taken in messes of ten to twelve men. In all prisons, in common with Wakefield, the men are paid a minimum of twopence per week, and in some workshops up to a maximum of elevenpence per week, with which tobacco, sweets, jam and sugar may be bought. Small as these amounts are, they should be compared with the former absence of all payment and luxuries.

The remarkable feature of the Wakefield experiment is, however, its camp, where forty picked men live and are on their honour not to escape. There are no walls, only white rings round trees marking the boundary. Only a housemaster and three wardens live at the camp, and the prisoners are accommodated in two army huts, which are heated in winter from a central boiler house. Adequate washing-places with baths and hot water are provided, and there is a games hut for relaxation and radio. The huts are surrounded by flower gardens.

The work is heavy, as it consists of forest clearing and ground cultivation, and consequently four meals

a day are provided. In addition to the forty picked residents, thirty men come from the prison by motor lorry every day to work in the camp and are taken back every night. Every inhabitant of the prison gets a chance to go to the camp at one time or another. On Sunday afternoon, talks, debates or sing-songs are held, with which the men are helped by Toc H.

This experiment has been so successful both in its working and results that the Home Office now proposes to transform the entire prison system gradually along "Wakefield" lines. A recent announcement appeared in the press that the Prison Commissioners are searching for a site of 400 acres of rough land in the South of England suitable for reclaiming for agricultural purposes. It is to be used for 100 first offenders and a few young men who have been sentenced before but are regarded as hopeful cases. The living conditions are to be the same as at Wakefield camp, and huts will never be locked. As the ground is reclaimed, it will be planted out in market gardens, with a sports ground for the men.

Administrative Changes

The debate in the House of Commons on 27th July 1938 makes encouraging reading. When a Home Secretary condemns the still prevalent practice of sending young persons to prison, and says that release on probation or a Borstal (*i.e.* a reformatory) sentence would be more appropriate, we feel hopeful that even the most reactionary magistrate will in time stop imposing prison sentences.

Sir Samuel Hoare also said that the new earning system was answering very satisfactorily, and was creating a much better spirit within the prison walls, as it was helping prisoners to maintain their self-respect.

An increased financial grant has been made by the Treasury for improving the prison library service, and in certain prisons for cinema performances. Other changes, particularly with regard to clothing, cell lighting, visitors, are to come into force this autumn, and the most important improvement of all will be the pulling down of the old prison of Pentonville, in the heart of London. The site will be used for a housing scheme. The women at present imprisoned in London are to be moved to a camp prison in the country where they will do farm work.

The Home Secretary visualized these changes as a beginning of a scheme for gradually removing all

the old prisons and establishing up-to-date institutions where prisoners will have a healthy open-air life. To quote part of his speech as reported :

"These changes in administration, and the prison reforms which I hope to introduce in the autumn, are not being brought forward for merely sentimental reasons, but because the Government feel that they constitute a commonsense plan for dealing with a series of concrete problems connected with the keeping down of crime and preventing those who get into prison coming back to it after release."

The House of Commons was unanimous in supporting the Home Secretary in these decisions, and another M.P. summed up the opinion of the House by saying :

"We have come to realize that crime is not, as was once thought, so much an outrage upon society as a reflection upon society."

MY CREED

Of riches thou canst not divest me, O World,
For the Gold of the Setting Sun is yet mine.
From Music thou canst not sever me, O World,
For the Wind still stirs the Autumn Leaves,
And the Sea sings on eternally.

Beauty thou canst not conceal from me, O World,
For the Hills are bathed in Morning Mists.
Of Love thou shalt not rob me, O World,
It cannot be shaken nor taken from me,
For it lies in the Sanctuary of my Soul.

JOAN RODD

The President Answers Questions

ZAGREB, 29 August 1938

Among the answers to questions which the President gave at Zagreb were the following of international import :

How To Help Europe

WE can best help Europe to-day by standing strongly and wilfully for peace. I know there is no need for war. We have to say : "There *shall* be no war." Speaking about it is less important than *will-ing* it. If all the nations of Europe can stand steadily for peace, there is no need for war.¹ But there is still need for justice. We should be able to cure injustice by peace and not by war. Be very impersonal, never sound your own personal opinion ; try to look at the situation from the standpoint of the Masters if you can. You may be wrong, but to be sincere is the most important thing. See where the dangers are, and put the force of your will at a point in the midst of those dangers.

Wise Autocracy

I am all in favour of authority. I am not a democrat. The world may need democracy, but I don't need it ; so you may think of me as belonging to the autocratic department of life, though of course it will be wise autocracy. To become

¹ The Munich Agreement was signed a month later, and the threatened war was "off."

wise I must practise wisdom. The value of democracy is that in the practice of it we are thrown back on ourselves. But its end is—wise autocracy.

The Jews

It is difficult to explain the karma of the Jewish race, but I am clear that its dharma is not finished, nor is the race to be extinguished. Rather it has the opportunity to become distinguished. One thing we must realize, that however much it may be our duty to object to injustice, let us never forget the love of God surrounds us all. Just as I helped the conscientious objectors during the war, even while I wore uniform, and although I am not a peace-at-any-price man, so will I now work for the Jews, for the freedom of the Indian nation, as I always work for the persecuted, even though they have the dharma of being persecuted. Each of us should do the same according to his conscience ; fulfil the "Golden Stairs" of H. P. Blavatsky according to your conscience.

The particular case of hatred against the Jews is not different from those of other nations. We all generate hatred by doing wrong, and the wrong must return to us.

Experience proves that the people of every nation are fine, but the governments leave much to be desired. Some day we should have such wonderful governments that they express the souls of the peoples.

Work For Peace

Of course the Masters will help to influence the governments of the States. They do as far as possible. Some States, nay, all, are difficult to influence. Governments regarded from inside are hard and rigid. No, unfortunately we have not yet learned the lessons of war. We are fighting all the time, and it may be better to fight each other than to fight those who cannot fight back, as in our perpetual war against the animal kingdom. It is cruelty and custom that makes us fight the

sub-human kingdoms. It is so important to work for peace, but include peace between the kingdoms of nature.

The Slavs

Concerning the future of the Slavonic races, all is known by those who have the power to know. But this race, as all other races, is under the direction of the Lord Vaivasvata Manu. We are not always told His plans; we must find out these things for ourselves. It is not difficult to guess, but it is hard to know the future. Each member of the Slavonic race should express in himself that future as best he may; use your intuition and your intelligence.

(Other answers to questions of domestic Theosophical interest will be found in *The Theosophical World* for November).

The Hompesch Incident

MR. DAVIDGE'S reference in our August issue to the surrender of Malta to Napoleon by the Count Ferdinand de Hompesch, the last of the Knights of St. John, as an agent of the Inner Government, has prompted Mrs. Leslie L. Reed (née Hodgson Smith) to write as follows of this incident. She is living at Valletta:

Malta was given into the charge of the Knights of St. John by the Emperor Charles V in 1530. The last of the Knights who ruled over Malta, Ferdinand de Hompesch (1797), was a native of Austria. He was friendly and affable, and a great favourite with the people. Evidently it was time for the Order

to cease its work in Malta, and Hompesch must have been chosen as the instrument by means of which this could be brought about, otherwise it is difficult to understand the events which followed. He is not popular with the historian, because he deliberately handed over the island to Napoleon without striking a blow in its defence. On the night of June 17th he left Malta for Trieste and died there on 12th May 1805.

The very day after the terms of capitulation were signed, Bonaparte organized the new Government by publishing a series of regulations, virtually placing Malta and Gozo under martial law.

Everything which bore the stamp of nobility, or recalled to mind the military exploits performed by the Knights, was broken and destroyed. The arms of the Order of St. John, together with those of the principal Grand Masters, were effaced. Every record of patrician ancestry was obliterated. Entering the church of St. John, Bonaparte laid his sacrilegious hands on nearly every article of value within its walls, and ordered the treasures to be conveyed on board the *Orient*. These treasures never reached France, however, they were lost in the *Orient*!

Arbitrary as the Knights had been, their rule was mild indeed compared with that of the Republican chief, who, in spite of his tyranny, headed every proclamation with the words: "Liberty, Equality, and Fraternity." Soon the Maltese people rose in revolt against the French and besieged the army in Valletta.

Canon Caruana, who led the Maltese insurgents, was long-sighted, and saw that the only power able to hold Malta against all enemies, to afford protection whilst granting freedom to her people, was England. He therefore suggested to his followers an offer of allegiance to Ferdinand of Naples, who lived under English protection.

Events were moving in Egypt and the Mediterranean, Napoleon had been defeated at Aboukir, and Nelson was cruising off Malta. On his return to Naples, Nelson left Capt. Alex. Ball, commanding the *Alexander*, in charge of the British squadron, with orders to continue the blockade. After months of suffering and starvation the Maltese people, by the consent of Ferdinand who was then in Palermo, invited

the assistance of Capt. Ball; he landed on the island and took up his residence at the headquarters of the insurgents, and from that moment the power of the French garrison within Valletta began to decline, and prosperity to dawn on Malta and her motley population.

On 7th September 1800 the French garrison surrendered and marched out of Valletta whilst Capt. Ball and Major-General Pigot took possession of the city. At a meeting of the representatives of the Maltese people, Malta with its dependencies was solemnly ceded to Great Britain, and added to the dominions of the British Crown. Since then the Maltese have lived contentedly under the rule of Britain. And in 1814 the possession of Malta by Great Britain was sanctioned by the other powers of Europe.

A picture of Grand Master Hompesch hangs in the hall of the Knights of Malta at Rome; it was identified by Dr. Besant as one of the many phases under which the Master Rakoczi had shown himself. The Master Himself, whom Dr. Besant had first met in London in 1896, told her of its existence and that she would find it. She did find it, in company with Mrs. Cooper-Oakley, and immediately recognized it. Dr. Besant suggests (*THE THEOSOPHIST*, Jan. 1912): "It would seem as though the Comte had substituted himself for Von Hompesch as Grand Master, probably in order to place the island in the power of Napoleon, so that it might, in due course, pass to England and serve as a link in the chain of her stations on her road to the East."—EDS.

A Prophecy on Abyssinia

BY KATE SMITH

I HAVE been amazed to read in Dr. Johnson's *Rasselas*, the following passages foretelling in the eighteenth century air raids on Abyssinia which occurred in the twentieth:

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope, who expect that age will perform the promises of youth; and that the deficiencies of the present day will be supplied by the morrow, attend to the history of *Rasselas*, Prince of Abissinia.

Rasselas was the fourth son of the mighty emperor, in whose dominions the Father of waters begins his course; whose bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt. . . The place which the wisdom or policy of antiquity had destined for the residence of the Abissinian princes, was a spacious valley in the kingdom of Amhara. . .

"You shall not require me to make wings for any but ourselves."

"Why," said *Rasselas*, "should you envy others so great an advantage? All skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness he has received."

"If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the security of the good, if

¹ *The History of Rasselas, Prince of Abissinia*, Dr. Johnson, page 1. Dent, London, 1926.

the bad could at pleasure invade them from the sky? Against an army sailing through the clouds, neither walls, nor mountains, nor seas, could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea."²

I cannot help wondering who gave such a vision of Abyssinia to Dr. Johnson. Was he in touch with the "noble foreigners" who were so active in Europe at this period? Maybe a passage in H. P. Blavatsky will throw some light:

The Wisdom of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala*, of which . . . the Rabbinical is but an abridgment, did not die out with the Philoletheans of the last Eclectic School. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned . . . by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment, had had the story of their lodges, the communities in which they lived, and the wondrous powers

² *ibid.*, page 22.

which they had exercised for many long years, laughed at and denied by unsuspecting sceptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garcon and trader, the *nobles étrangers*, and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the

appearance of "noble foreigners," who had convulsed all Paris for shorter or longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germain and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics nowadays. (*Isis Unveiled*, II, 402-3).

The South Sea Bubble exploded in 1720 and *Rasselas* was written in 1759, midway between the crashing of the South Sea Company and the French Revolution. I recall a phrase in *The Theosophical Glossary* referring to the Count de St. Germain as "prophesying futurity and never making mistakes." Had Dr. Johnson heard of a prophecy concerning Abyssinia? How, otherwise, could he have been so accurate nearly 180 years ago?

Languages of the Future

BY "JASON"

WE who believe in repeated lives in many races, nations, and climes, may quite reasonably concern ourselves in this "day of school" with the needs of future lives. While, in future rounds and perhaps even in future races, we may communicate directly by thought transference, one of the fundamental needs of the present race is to know the languages of our brother Aryans.

In the first or root-sub-race of our Fifth Race, "the language of the Gods," Sanskrit, was spoken. Throughout the whole race, as the

"root-tongue," it will be the Aryan language.

The Chaldeo-Arabic tongues were emphasized in the second subrace; and the Sumero-Iranian in the third. The Greek, Latin, and Gaelic tongues are spoken in the fourth subrace; while the Teutonic, i.e. German, Dutch, Flemish, and Scandinavian tongues are dominant in the fifth.

English, a language in which the Latin and Teutonic elements are blended, and which has in a few centuries circled the globe, seems to be the language destined to be

the vehicle of sixth subrace culture. It is, as yet, decidedly not a fixed tongue, as it is rapidly changing in pronunciation and orthography, especially in those countries destined to be the homes of this new subrace, i.e. Australia, New Zealand, and the west coast of North America. That more of the Latin element is bound to be absorbed into English is indicated by the fact that the first colony of the subrace will be in lower or Spanish California, a State which already has the Latin tradition strongly.

It is quite evident from statements made by Theosophical research workers that the home of the seventh subrace is Spanish-Portuguese South and Central America. These two tongues are so similar that a person knowing one can almost read the other at sight, though pronunciation differs somewhat, as two dialects might. Therefore, we can well prophesy that these two languages, or a blend, will assume increasing importance with the years.

Though so near the United States and Canada, Latin America jealously guards her native tongues, and even in Puerto Rico, a United States territory, Spanish is the language spoken. In border territories, one hears more Spanish in the U.S.A. than English in Mexico.

Even today, as rightly said by Sir Malcolm Robertson, with English and Spanish one can circle the globe.

Those who are future-dominated may well give attention, therefore, to the Gaelic revival, for the fourth subrace has yet to fulfil its mission as the spiritual heart of the western world; to the Germanic languages, for the fifth subrace has yet to reach its zenith of glory; to English as vehicle for the sixth subrace¹; to Spanish-Portuguese, the language of the seventh subrace; with always an emphasis on Sanskrit, the Mother Tongue.

¹ Though it might be well to watch the Russian civilization, held in reserve for unforeseen contingencies.

THE FINE ART OF APPRECIATION

Commenting on the Watch-Tower note on "A Constituency for Dumb Animals" in the September THEOSOPHIST, a correspondent writes: "I should like to tell you how greatly I appreciate the compliment you have paid to Mysore when you say that she 'is showing the way to peace, not only peace with the lower orders, but peace to all beings.' What a glorious prospect for Mysore!"

From another reader: "Sorry *Son of England* is finished. It has been a great pleasure to read it."

Notes and Comments

THE BROTHERHOOD OF LIFE

WITH the full approval of the President, the Recording Secretary of The Theosophical Society has dispatched the following letter to President Roosevelt protesting against the importation of monkeys from India into the United States for experimental purposes.

The Theosophical Society,
Adyar, Madras, India

To
The President of the United States of America,
The White House,
WASHINGTON, D.C.
Dear Sir,

We, the President and chief officers of the worldwide Theosophical Society, with its Headquarters at Adyar, Madras, India, and with a membership of about 30,000 among 45 Sections all over the world, hereby enter our emphatic protest against the importation of monkeys into the United States from India for experimental and vivisectional purposes in connection with President Roosevelt's campaign against poliomyelitis.

We believe that it is an outrage which is inexcusable, unnecessary, and degrading to humanity from humanitarian considerations, and therefore request you to use all your influence to prevent the adoption of any policy degrading to public morals and offensive to other nations.

Yours sincerely,

By Order of the Executive Committee
of The Theosophical Society,

(Sd.) G. SRINIVASA MURTI,
Recording Secretary.

There is a widespread movement among humanitarians to arouse the American consciousness on this question of vivisection of living animals. The Bombay Humanitarian League supplies the information that about 22,500 monkeys are annually exported from India, of which 14,700 are sent to America and there used for experimental purposes, especially in connection with the National Foundation for Infantile Paralysis. A Washington medical man, Dr. Joseph Wall, has frankly stated that the tremendous sum of money collected at presidential balls is being spent on such experimentation. Protests are being organized in India for the most part by the Bombay Humanitarian League, and in America by the International Conference for Investigation of Vivisection.

In addition to the letter above-mentioned the Recording Secretary on behalf of The Theosophical Society has dispatched similar letters to trustees of the National Foundation for Infantile Paralysis (the majority in New York City), and to the editors of leading newspapers in Washington, New York, and Baltimore.

"THE DEVIL IN THE ZODIAC"

From E. F. P.: I have read with interest the article by Mr. Keith Percy entitled "The Devil in the Zodiac" in THE THEOSOPHIST for September. Quite rightly

Mr. Percy suggests that Scorpio is the sign of struggle and only dangerous when undirected and uncontrolled, but I think he has inclined too much to the evil, even though he says "tempt" means to "try" or "test," and foulness exists to throw up the beauty. One does not sense in his article the beauty that can be thrown up in the sign itself.

Scorpio is the sign of generation truly, and on its uncontrolled side is connected with dark and dubious matters probably, but it is the sign of regeneration also; that is why it has two forms of hieroglyph, one with the tail and arrow leading out and down to generation, and a second with the tail and arrow upward-turned to re-generation, and *spiritual* re-generation at that. The Virgo sign which he rightly connects with it is ♍, where the generative force is as yet pure and innocent of experience—inturned on itself.

The Secret Doctrine says that ♍ (M) is the symbol for "water" and "matter" and is connected with generation too. All the words for Mother begin with M, and are derived from Maia; Egyptian *Moot* (*Muth*), Latin *mater*, French *mère*, English *mother*, German *mütter*, etc., and Virgo is the virgin mother-potentiality. But "M" is also androgyne in character, though always connected with water, so we have in Scorpio this dual hieroglyph of a dual force of generation and re-generation.

Re-generation cannot come till after the experience of generation. Scorpio is the sign of death and rebirth, and is sometimes represented by the phoenix. Death can indeed mean death of the lower self and

rebirth of the Higher. Scorpio as a fixed watery sign, to use an astrological phrase, contains many possibilities. "Fixed water" means still water, and hidden in still water under the surface are unknown things—both treasures and mud. Scorpio is both—the warrior-saint as well as the devil.

We remember too that Scorpio is pre-eminently the doctor's or surgeon's sign. Doctors are mostly considered magic healers, not so often devil-doctors!

In his last paragraph Mr. Percy uses the phrase "the accursed sign in the higher aspects of astrology." Subba Row says: "Scorpio is (in Cosmic Astrology) the subjective universe—i.e. the Universe in Conception, a Logos planning it." How then can it be accursed in the higher aspects of astrology? Mr. Percy does not go high enough!

There is *no* Devil in the Zodiac—except that he is *Deus inversus*, not only by throwing into relief the good of other signs, but also that within himself he too is Deus.

The references to the *Secret Doctrine* may be found in I, 412, 413, 426 and II, 68 (Adyar Edition, II, 99, 100, 111; III, 75.)

The Secret Doctrine also throws much light on the real antiquity of the Zodiac, the naming of its signs in different civilizations, and the truly sublime foundations under its Symbology—or perhaps, I should say, *above* its symbology, since all things are spiritual first.

VACCINATION AT BOMBAY

We are interested in an editorial in *The Vaccination Inquirer* (August 1938) because it affects

passengers travelling from India to oversea ports.

The National Anti-Vaccination League, London, having heard complaints that intending passengers from Bombay would not be allowed to board a steamer leaving that port unless they had given evidence of having been successfully vaccinated within three years, the League's Secretary made inquiries of the Peninsular and Oriental Steam Navigation Company, and received in reply a letter written on behalf of the managing director saying "that, as far as this company is concerned, there is no truth in the statement that passengers wishing to travel to England from India have been refused unless they could produce vaccination certificates," and confirming the League Secretary's statement "that the British authorities do not insist upon the vaccination of any person arriving in this country from India."

The Editor of *The Vaccination Inquirer* goes on to say: "The British authorities have never refused admittance to this country to an unvaccinated person, and many contend that unvaccinated persons have a right to transport on the high seas . . . We gather from the reply from the Secretary to the India Office to Mr. Leach [reported in the same issue] that it is merely a matter of convenience for the Indian Health authorities to require passengers to be vaccinated."

The Vaccination Inquirer then proceeds to the effect that if the resistance to vaccination were strongly enough organized, then no country would be able to stand up against the opposition: "We are certain that a vigorous and united

protest would put an end to this intolerable infringement of human rights and liberties. As the steamship company concerned is prepared to carry unvaccinated passengers from India, the Bombay Port Authorities cannot prevent their embarkation. All that is needed is firmness and determination.

"These vaccination regulations are the outcome of conferences of the League of Nations Health Organization. A clique of official doctors, most of them representing vaccine institutes, get together and arrange how they can compel people in every country to submit to vaccination. They draw up Sanitary Conventions and secure the acquiescence of health officials in every country in their proposals. It has become the custom with every Government to accept the demands of the so-called Health Department and to give no consideration whatever to the facts of the case nor to the rights and liberties of their own people. There was a time when the so-called expert simply made the recommendations and the lay heads of the Government made the decision, but nowadays the so-called expert has merely to express an opinion and heads of Department rush to carry out his proposals, refusing to examine them or to ask for evidence as to their wisdom, necessity or justification.

"We are therefore reduced to direct action in these matters. 'Refuse and resist!' should be our watchword. It only needs a sufficient number of resisters and these monstrous regulations would be dropped. The old spirit of determined opposition to tyranny of this kind may seem to be dying out, but

we believe that there are still a large number of courageous men and women in every country, who, if they realized their power to defeat these cliques of self-interested officials, would stand up against what is really a gigantic conspiracy against the freedom of all who dare to think for themselves in these matters."

AS YOUTH SEES IT

Here is a very trenchant statement by an American schoolboy as to the situation in which American youth finds itself at the present time. It is taken from a high school magazine conducted by the students themselves:

Today the youth of America face the task of building their lives under an economic system stagnant because of its own misdeeds and shortcomings, an economic system so paralyzed that it leaves over ten millions of our citizens without the means of obtaining a livelihood, an economic system which, with the greatest supplies of raw materials in all the world in its very hands, fails to supply one-third of a great nation, forty million people, with the necessities of food, clothing and shelter which they so badly need. Today American youth faces a doubtful future completely unafraid but also, we regret to add, completely uninformed. Today America, for all its vaunted system of public schools, turns out upon the world batches of potential voters who, while completely understanding the intricacies of the football system espoused by the school "eleven" and the complex-

ities of a "V-8" engine, do not understand and are not even interested in the workings of political and economic forces in America. After nearly ten years of terrible depression and economic collapse we might expect a little more emphasis on the study of such problems in our public schools. We might expect the high school graduates of a hard-times America to take an active interest in these problems. We might expect to find student discussion groups going full blast and violent debates taking place in all corners. But do we? The answer is a despairing, despondent and depressing "No."

Let us, then, offer two suggestions as at least a partial remedy. First, let the school curriculum be changed to include classes in national affairs. These classes would be offered with the purpose of uncovering for the students the workings of the economic and political worlds. They would not be optional but would be compulsory, for it is absolutely necessary to America that every student should have a grounding in the matters which control our destinies as a people. Second, every student should be inculcated with a desire to know the truth and to search it out by diligent reading and intelligent discussion. The last of these two suggestions is perhaps the harder to get across and yet it is something that must be done. American public schools have fumbled the ball long enough. Our schools must have as their guiding light the search for the truth, for no matter where our investigations may lead, it is imperative that our destination be reached by careful thought and

reflection, and not by the haphazard methods which have been employed in the past.—JOHN HART, in *The Quest*, May 1938.

PRODIGIES

Prodigies are so prolific nowadays that they are becoming much less prodigious. Not only for their frequency, but because the philosophical cause of their occurrence is more commonly known. The latest is a child of four, who recently gave piano recitals of Bach and Tschaiikowsky in Melbourne—Moya McCrackett. She is pictured in the press seated on a high chair at the piano, astonishingly alert and self-possessed, and making a masterful gesture of the hands over the keyboard.

We remember another Australian prodigy, Philip Hargrave, who at ten years entertained thousands in the Sydney Town Hall, playing the great masters of music not only with brilliant technique, but with intuition and authority. He read the Shakespeare plays, conversed charmingly, and was perfectly natural, played football and marbles and delighted in a scooter. Yet music was the very soul of him, and he played for hours untiringly. When he was seven he played Beethoven to Backhaus, and Backhaus was amazed and predicted he would do "great things." When last we heard of Philip he was destined for Leipzig, giving promise of

carrying his remarkable talents into maturity.

We rubbed our eyes on reading that a professor of the violin at the New South Wales Conservatorium attempted to account for young Hargrave's genius as being due "maybe . . . to a gland, not yet discovered, or even the thyroid itself." Many intelligent people accept a somewhat less materialistic explanation, that of reincarnation, which makes the prodigy no longer a problem. The world is being driven by irresistible logic to reincarnation for strictly scientific and psychological reasons.

Reincarnation also explains the phenomenon of William Sidis, a child prodigy, who enrolled in Harvard at the age of 12, at which time he addressed learned gatherings on "Four-Dimensional Bodies"—he is now an adding-machine clerk and "the sight of a mathematical formula makes me physically ill," he says. (*Magazine Digest*, Oct. 1937). In many quick reincarnations uncommon ability may manifest early, because the ego is using his old mental and emotional bodies and the prodigy element ends as the physical body matures. But in the case of real genius, the resources of the ego are relatively inexhaustible and manifest more amply as he improves his technique, even though the genius flashes out late as has happened with many men of letters, composers and scientists. A child with a high intelligence quotient is not necessarily a genius.

Adyar Publications

MR. JINARAJADASA'S article in *The Theosophical World* for October under the title "Why I Returned to Brazil" reminds us of the longer story in *The Perfume of Egypt* in which C. W. Leadbeater pictures the same incident at greater length. His story runs into a hundred pages, and narrates how his brother Gerald (C. Jinarajadasa in this life) was killed by Brazilian natives for refusing to abjure his Christian faith. C. W. Leadbeater himself was stirred to determination and strength by a vision of his young brother after he left his body. Hence the title of this story—"Saved by a Ghost." It is worth while to get the book if only for this one tale.

The Perfume of Egypt is a fascinating story from which the book takes its name—mysterious, weird, and full of psychic adventure. One of the most engrossing tales in the book is "A Test of Courage," a narrative of interest to every psychologist and every aspirant to higher service. The scene of the incident is the very room—the octagon on the riverside at Adyar—in which these paragraphs are being written, and the island on which the author met and vanquished a horde of inconceivably loathsome astral creatures is only a hundred yards from the office door. Read the story yourself: it will help to stiffen your own determination to win out, as "C.W.L." did, on the way to Arhatship. Price, Rs. 3.

It is not every Indian Theosophist who is aware that *The Key to Theosophy* is published by the T.P.H. in an Indian edition. This exposition by H. P. Blavatsky has helped more people than perhaps any other book to get information on Theosophy and The Theosophical Society as free as possible from technicalities. H. P. Blavatsky makes some trenchant answers to the spiritualists of her day who were severe critics of Theosophy, "as though the possessors of half a truth felt more antagonism to the possessors of the whole truth." This really is a wonderful book, touching all the fundamentals of

Theosophy and correcting misconceptions about The Theosophical Society. The "question and answer" form is particularly useful to the inquirer. The book would in fact make a very nice Christmas gift. Price, Rs. 4. The Glossary running into fifty pages is itself well worth the money.

Dr. Bhagavan Das's retirement from the Central Legislature, deserting politics in favour of literature, calls to mind his book entitled *Ancient versus Modern Scientific Socialism*, in which he applies Theosophy to practical affairs of government. Every Theosophical writer has his own unique and individual way of applying Theosophy to politics. Dr. Bhagavan Das is an out-and-out socialist of the wise and benevolent variety—in fact, the wise autocrat. He goes back to the Lord Vaivasvata Manu for the fundamentals of statecraft, and though some of his Theosophical brethren do not approve his method, applies the ancient principles to modern conditions, in this way hoping to solve the knotty problems of unemployment, disease, class-struggle, nationalistic warfare, and even to regenerate the world out of chaos into unity. This is a "deep-down," basic book, and is worth all the time that the student chooses to spend on it. And what is more—Dr. Bhagavan Das is never afraid of his Theosophy; it is his only touchstone, and he applies it at every conceivable point and to the whole world problem. The cost of the book is Rs. 2.

On November 1st the T.P.H. puts out the *1939 International Theosophical Year Book*—a book of 80 pages which is actually supplementary to the two Year Books already published. Only essential material appears in this Supplement—Calendars, the moving panorama of the Nations, the progress of The Theosophical Society, International Directories and new biographies in the Who's Who section. This Supplement will keep you abreast of world affairs and well informed in matters Theosophical. Keep it on your desk! Send it to a friend! Price, Re. 1.

Who's Who In This Issue

M. PAPASOTIRION: Represented the General Secretary for Greece at the Zagreb Congress. This delegate delivered a special message of "love and sympathy" to Dr. Arundale, remembering with happy ardour his tour of Athens in 1936.

"A.G." is Adelaide Gardner, General Secretary for England, who has a journalistic flair for summarizing Congress proceedings.

Alexander HORNE: Author of several books in Theosophical science, and a regular contributor to THE THEOSOPHIST.

A. J. HAMERSTER: Joint Director of the Adyar Library and Curator of the Western section. Retired from the colonial service of the Dutch Government.

Clara M. CODD: Lecturer and writer, at present campaigning in South Africa.

Margaret E. COUSINS, Mus. B.: Humanitarian worker in many good causes, latterly the Indian Women's Association. Is a recognized authority on music of both East and West.

Peggy STREET: Young Theosophist of the U.S.A. Has a promising poetic faculty.

F. Milton WILLIS, Brooklyn, New York, is interested in the field of mental therapeutics. Has been president of several Lodges, lectures frequently and contributes to Theosophical journals.

Greta EEDLE: Humanitarian worker in the Theosophical Order of Service, London, specializing in prison work.

Kate SMITH: Student member of The Theosophical Society residing in London.

Leslie M. REED: Member of the Hodgson Smith family, Harrogate, now residing at Valletta.

COMING FEATURES IN THE THEOSOPHIST

THE OCCULT ELEMENT IN POETICAL CREATION. J. H. Cousins.
BEHIND THE BARS: OUR DUTY TOWARDS THE WEAK. Serge Brisy.
THE VITALITY GLOBULES. A. J. Phillips.

THE FUNDAMENTALS OF THEOSOPHY. J. Kruisheer.
AN ODYSSEY FOR WORLD PEACE. K. J. Kabraji.
COSMIC CONSCIOUSNESS. Morley Steynor.

OUTSTANDING ARTICLES IN RECENT ISSUES

SEPTEMBER

THE ADEPTS GUIDE INDIA. J. L. Davidge.
GAUTAMA BUDDHA: HIS LIFE AND TEACHING. K. S. Chandrasekhara Aiyar.
VERSES BY H. S. OLCOTT.
H. P. BLAVATSKY—"PONTIFEX MAXIMUS." C. Jinarajadasa.
A SIMPLE APPROACH TO "THE SECRET DOCTRINE." Josephine Ransom.
ATOMIC EVOLUTION. D. M. Wilson.
THE NEW TREATMENT OF CRIME. Kewal Motwani.
VITAMINS. E. Lester Smith.
THE DEVIL IN THE ZODIAC. Keith Percy.
WELSH WORDS AND DRUIDIC TRADITION. D. Jeffrey Williams.

OCTOBER

THEOSOPHY AND THE MODERN WORLD. Geoffrey Hodson.
HUMAN EVOLUTION—THE SECRET TRADITION. E. L. Gardner.
TECHNOCRACY: A SCIENTIFIC MANIFESTO. F. Milton Willis.
DEATH—OUR FRIEND. George S. Arundale.
AN ASTROLOGER'S VIEW OF NATIONAL PROBLEMS. Esme Swainson.
NATIONAL SURVEY OF AMERICA.
THE CALL DIVINE. Hirendra Nath Datta.
A RADIO TALK ON FAIRIES. Clara Codd.
JUVENILE DELINQUENCY. Kewal Motwani.
THE CHRONOLOGY OF ATLANTIS. E. W. Preston.

THE THEOSOPHIST

THE THEOSOPHIST for June, July, August and September 1938 is out of print. The T.P.H. Adyar will be thankful to receive copies of these issues in exchange for forthcoming issues.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

Every Theosophist a Melting-Pot

In the meantime, Theosophists must try, with the aid of their Theosophy and of the broadening influences of their membership of The Theosophical Society, to guard the world against all excess whencesoever it may proceed, to understand the life in its many forms, and to be as melting-pots into which unbrotherhood may be drawn and consumed in the fire of an impersonal righteousness. Everywhere there is some measure of excess, here large, there small. Everywhere there is some measure of unbrotherhood, here little, there much. The Theosophist must learn to be able to survey the whole world and every part of it not as a person, not as a mask of his real self, not in terms of the time-colour of his race, his nation, his faith, his surroundings, but as one who is learning to rise above these differences, even while still profiting from them and helping to ennoble them, and to see the world as one in the very rainbow, however discoloured, of its differences.

Thus learning, the Theosophist will gradually be able in all impersonality to discern where there is darkness and where light, the more so as in him the will to light is triumphing over the inertia to darkness. He may be an Italian, a German, a Frenchman, an Englishman, a Dutchman, a Chinese, but he will also be a World-man. He will be inclusive and not exclusive. The warmth of his understanding will be mellowed in the cool fearlessness of his judgment. In a word, he will be a Theosophist as well as a member of The Theosophical Society. He will be a Truth-man even more

than a man belonging to any particular Truth-facet. He will be a World-man no less than a man of his country. And he will be one who, having had much experience, much acquaintance with emergence from danger, as the word "experience" denotes, will the more quickly perceive where danger is and how there may come about emergence from it.

* *

Servants of Tapas

First, we must learn to be universal in our appreciation. Then only shall we be true in our judgments. The First Object of our Society is the expression of such universal appreciation. Then come the Second and Third Objects to the end that within the appreciation arise widening discernment and truer judgment. To perform an act of Tapas there must be H. P. Blavatsky's "a clean life, a pure heart, an eager intellect, an unveiled spiritual perception," or such definitely close approximation to these as we may be able to attain.

The Tapas we collectively and individually performed at Huizen during the dark days of the crisis definitely helped to weigh down the scales on the side of peace, even though the peace secured may be mottled with dark streaks of selfishness. And because I believe that the peace is so mottled, all the more are acts of Tapas needed from all members who feel able to work along such lines. The shining of the sun of impersonality above the clouds of difference which separate us down here, an absence of enslavement to the circumstances permeating this particular incarnation, a capacity to

judge without fear or favour, a purity of body, emotions and mind, and a calm vision of the eternal pattern as it emerges out of the apparently tangled and discordant threads of difference, a strength to give all things their due consideration: such are among the major qualifications for him who would perform an act of Tapas, an act of Transubstantiation, a Eucharist of Transmutation.

On more than one occasion Dr. Besant herself deliberately performed such an act. So did H. P. Blavatsky. So, I am sure, did Colonel Olcott. And there are other members of our Society who have deliberately entered into the sacrament, for such indeed it is. Through Tapas the world is continually being saved. Every great Teacher has performed the sacrifice, sometimes in a great act of crucifixion as in the case of our Lord the Christ.

And in every part of the world from time immemorial, and today no less than at any other time, there are those who are continually performing Tapas for the saving of the world, even though they call their service by some other name or by no name at all. There are many whose lives are one great act of Tapas. They are servants of Tapas, and you will find them in the humble places, leading, perhaps, lives of apparent insignificance. The Theosophical Society is sustained and the light of Theosophy is shed throughout the world largely by the unknown member who is hardly ever seen, and in all probability is never heard, yet in whose silent dedication is nurtured the virility both of The Society and of Theosophy. The Society flourishes upon the Tapas of its general member-

ship. Leaders may come and go. Their teachings may come and go. Their influence may wax and wane. But those upon whom the Masters built the foundations of Their new dispensation of Wisdom and Brotherhood go on for ever.

* *

Tapas for India

My own individual Tapas, such as it is, will be largely for India during 1939, for India remains the heart of the world, be the West what it may; and never was I more convinced of this than after our recent tour in western lands. Everywhere I have found an ardent spirit for Theosophy and The Society, even though here and there I have found the inevitable reflections of the disintegrations of the outer world. Yet India remains the India which is the heart of the world, even though, inevitably again, many modern Indian leaders endanger her by their enslavement to western conceptions of political organization.

We have decided to remain in India during 1939, probably even during the hottest part of the summer, unless unforeseen duties emerge, for I am most anxious that some of us should make as comprehensive a tour as possible of most of the country.

* *

The Future of Germany

Yet with the world, and especially the western world, in its present condition it is quite impossible to make definite plans beforehand. As I write these words news comes of the horrible persecution of the Jews in Germany as the result of the assassination by a Jew of a German

diplomat in Paris. Utterly reprehensible as this act surely is, the resulting massacre is even more atrocious, and condemns in the eyes of the whole world the present Government of Germany as savage and barbarous. I do not hesitate to say that but for the German people as a whole, in whom I still have confidence that the great majority are the helpless victims of evil forces, even though the atrocities were committed by crowds while Government ministers and police looked on callously, Germany would stand condemned to death. Such an act alone as the massacre of the Jews is enough to damn her and cause her to be blotted out from the face of the earth. But the fine German spirit still survives, I believe, even amidst its surrounding befoulment, and there must be a majority of the population which abhors this wanton bloodshed, even though it is afraid to speak, still more to act. I still believe in the future of Germany, but there is no future for her until there come those of her sons and daughters who will purge her of the black evil in her midst.

* *

Forces of Darkness

I am thankful there is no Section of our Society in Germany, for its members, at such a time as this, would have had to make the choice between standing for Universal Brotherhood at great personal risk to themselves and bending the knee to the forces of darkness. I do not know if our brethren in Germany could have risen equal to the test. Had they been equal, Germany might have been saved, for a member of The Theosophical Society,

still more a Theosophist, is far more potent for good than he often realizes. But had they not been equal, and which of us dare say *he* would have been equal to so dangerous a duty under such conditions, Germany would have been plunged still deeper into darkness, though one wonders if there can be further depths of iniquity.

As it is, I very much fear that our German Section's submissive suicide in face of the enemy was a disastrous failure, even though by standing fast our members would have opened themselves to persecution and violence. Had Dr. Besant been a German member, what would she have done? True, none of us are Besants, but if we know what she would have done, we can at any rate know what we ought to do. In India she went down into imprisonment for the sake of that which she knew to be right, ready to face all consequences. Theosophy can never perish, be its persecution what it may. Truth only grows stronger through every violence with which it is assailed. But it is better that the consecrated channels of a Section and its Lodges should disappear by their murder at the hands of those who have no sense of sacredness than that they should survive in distortion, bereft of life even though existing in degraded forms.

* *

The Society's Neutrality—

As the world thus reverts to savagery and barbarism, I am constantly saying to myself: Can our Theosophical Society afford any longer to maintain its neutrality? In face of such horrors as are now being

perpetrated, ought not The Theosophical Society as such to lift up its voice in solemn and emphatic condemnation, in the very name of that Universal Brotherhood which is the keystone of the arch of its being? I know well that if we once begin to do this, where shall we be able to draw the line? Have there not been other occasions on which The Society should have spoken, occasions no less urgent than the present? I entirely agree as to the difficulty expressed by the first question. I also agree that there may have been occasions in the past on which, if The Society is to speak at all as such, it ought to have spoken. Yet, when I read of the persecution of the Jews in Germany and also elsewhere, notably in Austria, I feel that The Society is almost false to its principles if it remains silent. It may be necessary to provide very special safeguards, including provision for a very substantial majority of the General Council, before a resolution could become official. But are there not times when The Society must openly and officially stand against obvious and grave infractions of the spirit of its First Object? We believe in the individual freedom of each member. Is there not also a collective freedom which must on due occasion be exercised no less?

* *

Should It Be Abandoned?

I know I am transgressing our almost sacred custom in feeling that the present is an occasion for the abandonment by our Society of its neutrality, though not of its universality. Have we reached the stage of being able to honour our

universality while at the same time abandoning our neutrality?

Can The Society remain silent while such barbarism is rife in the world—a barbarism which almost the whole world denounces in most emphatic terms? I think our Society would gain respect from all people who believe in brotherhood were it to pass its considered judgment on such ghastly atrocities as the German Government sanctions today. It may be necessary to be very conservative in passing such judgments. It may be wise to pass judgments only under the greatest stress. But to pass a judgment in times of exceptional crisis and horror may well be not only a rightful recognition on the part of The Society towards its First Object, but may also be a lead to others to be without fear or favour.

* *

The Voice of Brotherhood

True, it is ever incumbent upon every individual member of The Society to be active in his own way for the cause of Universal Brotherhood. Ceaselessly should every member be active in his Theosophy and in his membership of The Theosophical Society. So does he give life to our great movement, spread its Truth, and himself grow in spiritual stature.

Still, when the provocation is overwhelming and the subject of world judgment, it seems to me that our Society itself should seek to stem the tide of return into barbarism. It seems to me that there must at rare intervals be occasions when The Society itself, observing certain prescribed rules whereby no decision can ever be either hasty or

less than the expression of an overwhelming vote, should intervene when the danger is of the gravest nature and the world is *in extremis*, when a devastating blow is struck at the principle of the First Object. There are times when The Society as such must speak in no uncertain voice, and I regard the terrible menace in Germany as shown in the recent persecution of the Jews and in the inhuman callousness of some of the members of the German Government as an occasion when The Society should speak and be heard for its voice of Brotherhood.

I shall be very happy to receive from my fellow-members expressions of opinion on my view, either for or against. We must ever guard our universality. Our doors must ever be open to all without distinction of opinion or activity. But from time to time, rarely, our neutrality must be abandoned in honour and expression of our Brotherhood. And the rarer the occasion on which The Society deems it right to abandon such neutrality, the more impressive will be its utterance.

The subject of neutrality is of profound importance in grave emergencies such as the one which now confronts us. In 1915 Dr. Besant, in her Presidential Address, said:

"We who are servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and cooperation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right against Might, and Humanity against Savagery. The Theosophical Society, the

Society of the Divine Wisdom, founded by Members of the White Brotherhood and Their Messenger in the world, must throw itself on the side which embodies the Divine Will for Evolution, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the war is over and the madness of it is overpassed, it must be so. Better to lose our members than to lose the blessings of the Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil."

And in a Master's letter, published in *Lucifer*, January, 1888, we find the words:

"As an Association it (The Theosophical Society) has not only the right but the duty to uncloak vice and do its best to redress wrong."

It may be that The Society cannot "uncloak vice and do its best to redress wrong" in all the many varieties of their expression. But may we not say that a supreme act of vice and wrong is rampant in Germany today, less through the people, infinitely more through the direct incitement of the present German Government? If so, may we not call upon The Society as such to uncloak this vice and seek to redress this wrong by means of a solemn, dignified but uncompromising declaration through its General Council? I am putting this question to all my fellow-members so that they may examine it and help towards a conclusion which shall be worthy of a Society founded by the Masters of Wisdom and Compassion.

The World Situation

The Dharma Of America

BY JAMES S. PERKINS, JR.

"If God has given America to be free, then also God has given America the duty of carrying that vision of freedom to the world's people."—
Mr. Perkins at the Wheaton Summer School in July.

Foundations of Freedom

THE dharma of America, from one point of view, is that she shall voice among the nations of the earth a new understanding, and a profounder interpretation, in its constantly developing phases, of the freedom of the individual. Still further must it be our dharma to establish securely in the world this freedom, and to be vigilant in its preservation. It is our fortunate karma to experience political and religious freedom to pursue our ideals and ambitions to whatever happy stage we choose in the national life. It is our national dharma to study deeply the unfolding ramifications and needed adjustments within a free nation, to acclaim, and to proclaim to the world the new freedom. Every American is stating by his action—consciously or unconsciously—his understanding of individual freedom, and the real foundations of freedom. In the collective action of the citizenry we may perceive America voicing her approach toward or recedence from her dharma of true freedom.

As an American citizen I may state here what appear to me to be the indispensable qualifications of an enduring freedom that shall progress happily and adventurously forward. The two bases upon which such a structure will rest, two qual-

ities which should increasingly permeate the nation's life are: first, an increasing appreciation of beauty in all phases of life; and second, a true comprehension of and practice of the spirit of brotherhood.

Beauty

You may wonder why beauty should be given here such an important place. Where beauty is, truth is, and falseness and ugliness move away. Where truth is upheld without beauty we have only part—truth with its persecutions, its inquisitions, and its fanaticisms. Beauty is the subtle garment of skilful action, and though an ageless and enduring quality, is known only in fleeting moments of swift action. Its appreciation and practice must therefore be the result of character and attitude built into the national life through cultural and civilized modes of being. Beauty in business relationships, beauty in family relationships, beauty in the usages of our leisure and of our wealth mean the approximation of greater truth and happiness, and greater freedom in our lives. Therefore I see as necessary the awakening to a greater sense of beauty in all aspects if we are to understand and to preserve our growth toward larger horizons of individual freedom.

Brotherhood

The second qualification, that of brotherhood, is stated by Theosophists to be a law of unity—a fact in Nature. In the study of history we may perceive that wherever this law is fatally sinned against we have the decline and destruction of nations. Remarkable among the histories of the peoples of the world is that of India, rooted in remote antiquity, yet still existing as a nation. Those nations with which she traded in past millennia, nations built upon the crushed bodies of multitudes of slaves, are today but mounds for archeologists to delve into. This, Dr. Besant pointed out, is because India, although she has sinned grievously against the law of brotherhood, has not sinned unto death. No nation can persist that increasingly outrages the law of brotherhood, and conversely, nations will prosper that recognize ever more widely the existence of this law. Subtle and intangible as it may be, all of us know the reflection in some degree of the mighty goal of this law in our experience of friendship. Many great spiritual teachers have told us of that divine, far-off event—that “Day-Be-With-Us,” when at the end of the manvantara all manifested life will withdraw into the unspeakable, indescribable bliss of the Unity of God. Our experience of friendship must be in some infinitesimal way a reflection now of that future splendour, a reflection now of the ultimate fulfilment of the law of unity.

The ideal America is a land of beauty; the ideal America is a land of friendliness. These two qualities are planted as seeds in our very

nature. It is our work to cultivate their flowering.

One important fact which Theosophy brings clearly to our minds is that the creation of the universe is not a single event brought forth by the Logos eons ago, and in which we are now “free-wheeling” in delightful enjoyment of our duly appointed destiny. Quite clearly we see that the universe, the worlds, the nations, human unfoldment, are in the process of creation *now*, following the patterns of primordial and archetypal ideas in the Divine Mind—yet following them with our individual freewill in so far as our intelligence is capable of grasping them. Conceivably there is a Plan for America.

Peering Into The Future

When men and nations fail to achieve their archetypal patterns they miss their cue in the larger design, and the effort must be carried out by other men and nations. The achievement of its appointed destiny makes for a joyous, full-blossomed, powerful nation. Knowing these facts in such critical times as now, those who care—all true and patriotic citizens—search earnestly those events in the historical life of the nation which reveal glimpses of the archetypal pattern of its destiny. They peer earnestly into the future to perceive where, amidst the welter of international life, lies the true course of the nation's destiny.

We of America searching the clue of our destiny may see revealed three stages in this nation's unfoldment. First, the coming to birth of a union created to secure unto man a new principle, that *all men are created*

with equal rights. The union rapidly grows. Three main tidalstreams of peoples, English, French, and Spanish, create a field where this new principle comes to full and sturdy growth: the *frontier*. In that frontier spirit, lawless, individualistic, and free, the right of every man to seize his rightful opportunities is held sacred. But side by side with this freedom is its weakness, lawlessness, which flowers at last into a second stage.

Larger Ventures

This second stage of our national destiny is met when the principle of equal rights turns upon itself and questions the right of the union itself to interfere in the individual rights of particular groups. The second stage culminates in a war to preserve the union. At this point in the unfolding of America's dharma of freedom the larger issue of the sacrifice of individual rights to a greater Right had to be met successfully. America could advance no further toward its destiny until that blot against brotherhood—slavery—had been removed.

We reach in our own day what appears to be the third stage in our dharma of freedom, and one that is more difficult to perceive, for it calls upon us for a greater vision than we care to permit ourselves. Today the world's nations are seeking desperately to free themselves from economic slavery and social collapse, with its consequent loss of civilized freedom. Shall America solve that problem, as men who are equals freely choose the greatest good for the greatest number, proclaiming to the world the democratic way—the way of the free?

Such is the first part of the problem of our time, and America gives signs of moving satisfactorily in the direction of solution. Yet what of the larger issue? Another answer to the world's need is being wrought through strong nationalism, through totalitarianism and isolation, with its concomitants of persecution, tyranny and the loss of civil rights and freedom. The trend to isolationism removes the respect for law, followed by lawlessness and gangsterism in a world of nations being compressed steadily into closer juxtaposition by modern inventions. The larger issue will draw steadily sharper. The world needs an inspiring leadership, not only of a nation's solving its greater problems happily, but also of its associating itself with the world brotherhood of nations in an effort to attain world conditions that will aid all nations to solve their problems happily.

The Turn of the Spiral

The third stage of our dharma—the dharma of this hour—appears to be that America shall again move forward in the direction indicated by her entry into the world war—that she shall lend her vital assistance and moral power to the securing of a dominant leadership in the world's affairs by democratic and peace-loving peoples—that she shall take up the gauntlet she cast down in 1918, when for a brief moment in the person of Woodrow Wilson she flashed round the earth a hope that a new order had come to birth, a new leadership risen that would seek to serve the common welfare of humanity. For a few brief weeks the very planet itself must have shone more brilliantly amidst the

family of stars, and the gods in their heavenly abodes smiled hopefully upon the world. The light faded as though it were some pre-dawn phenomenon.

Once before, the men of America moved forth upon a larger venture for mankind. Is the cycle returning for larger ventures? Shall America lead the way with other democratic nations in proclaiming that all *nations* are before the law equal in rights, which shall be secured to them in a planetary concordance of nations and people? If God has given America to be free, then also God has given America the duty of carrying that vision of freedom to the world's people.

World Peace

Of the three most pressing needs for world order two have long been with us, those of *international justice*, and of *individual liberty*, but the third need is a relatively new one if civilization is to be preserved. That need is for *world peace* attained through lawful procedure.

Toward fulfilment of these needs the world's governments must move and America must play her inspiring part. But if governments fail to lead and leaders fail to envision and inspire, then the voice of the people must increasingly sound the way. America is a literate nation. In the hands of her people is a mighty weapon, the radio. Let her voice speak. Let the peoples of the earth respond in unison where they can, and slowly—yet ever more swiftly—there shall arise in burning splendour the Voice of the Peoples of the World united in common purpose.

Shall such union be sounded by the birth of a League for Humanity? Then let the League for Humanity be created! Let it be not a league of humanity, one group against another—let it be a League *for* Humanity. Who is *for* Humanity? Let the League be neither Communist nor Fascist nor Republican. Let it be neither American, nor German, Indian, nor British. Let its sole qualification for membership be a common regard for the needs of humanity and the intent to *serve* those needs.

One may even now imagine the challenge of a preamble:

THE LEAGUE FOR HUMANITY

"We, the people of the world, finding our lives and our nations forced to interdependence by an unfolding planetary civilization, see the need for birth among all peoples of a common spirit of world citizenship to preserve the integrity of nations, and to guarantee to all people INTERNATIONAL JUSTICE, INDIVIDUAL LIBERTY, AND WORLD TRANQUILITY. We dare to recognize that naught less than a confederation of the world family of nations will serve to fulfil this noble and necessary purpose, and that to accomplish such purpose a Voice must become articulate: THE VOICE OF THE PEOPLES OF THE WORLD united in a LEAGUE FOR HUMANITY"

Let the League be created. Let its voice be heard. Let it cover the earth in a never-to-be-silenced cry for Justice, Liberty, and Peace. Let the demands and the pledges

of the people be heard. Will they be such as these—and others?

We, the people of the world, pledge *Goodwill* among ourselves, and demand Goodwill among our governments.

We, the people of the world, pledge respect for law among ourselves, and demand its preservation among governments.

We, the people, demand the creation of lawful bodies for the dispensation of international justice.

We pledge restraint from, and demand of governments the cessation of, organized persecution of any peoples as such by any government or nation of the earth.

We demand world disarmament and relief from the awful burden of armament debt.

We demand our release from the enforced superstition of militarism for its own sake, that nations may return to the joyous pursuit of their

several cultures and individual growths.

We demand a leadership of wider vision and courage.

* * *

Because America is humanity's first land of liberty and freedom; because America first fought and bled for that new principle of equal rights; because America entered the war to make the foe of all tyranny—Democracy—safe in the world—then let America take the opportunity of its freedom, while yet freedom is enjoyed, to create for the world a League for Humanity with its goal the establishment of International Justice, Individual Liberty, and World Peace. Movement in this direction will be fulfilment of the third stage of unfoldment of America's dharma: the establishment of freedom in the world, inspiring its achievement among all peoples.

LEADERSHIP FOR PEACE

A constructive sequel to the above address is the following editorial from *The American Theosophist* for October:

The attention of the whole world is turned to the moving drama of nations taking place in Europe. Free peoples cannot approve the mailed fist as a basis for determining a course of action. The effort to achieve desired ends by threat of war and fear of war is a course that experience should banish forever as a means of settling international disputes, for experience of the last war is that it settled nothing.

Deprecating, as we do, action by armed compulsion, we must nevertheless recognize that behind the problem in Europe is that iniquitous

document, the Versailles Treaty. The questions of borders and minorities as established by that Treaty are still unsettled and are the cause of the present bitter and threatening dispute. The stage for the present situation was set twenty years ago.

Is not this the opportune time to deal basically with the question and not merely tamper with the symptoms which now show on the surface? This seems to be the time, when the whole world has its mind turned to these events, for a frank approach to the real problem.

Europe is so sick of the constant threat and terror, the world is so tired of the disturbance to international economic relationships, that a leader with courage to propose a reconsideration of the whole question of boundaries, minorities, and not excluding colonies, would find the nations ready for sacrifice and re-alignment. Anything less is but temporary. Anything less means ultimate war.

The United States, which took so strong a hand in providing for the self-determination of peoples, the protection of minorities, and the establishment of temporarily existing boundaries, playing its part in the war and in creating the Treaty which, as it stands, leads but to more war, should take that lead. Its participation twenty years ago was the result of a war move. Its participation now would be a peace move, and is the only way in which peace can be achieved.

If this proposal meets the argument that our idealistic purposes in the past have been checkmated by diplomatic intrigue, the answer is that the nations are now in a different mood. Twenty years ago the Versailles Treaty was drawn in prejudice and hatred. Today not a nation, even Germany, but strongly desires peace, and failure of right motive to achieve its purpose under one condition provides no just basis for withholding right action in another.

It is only twenty-eight years ago that a joint resolution passed both the House of Representatives and the Senate by unanimous consent, supported by the Foreign Relations Committee of the Senate and the Foreign Affairs Committee of the

House, both without dissent and with the favourable vote of that prince of isolationists, Mr. Borah of Idaho. That resolution read:

Resolved—that a Commission of five members be appointed by the President of the United States to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war.

In this resolution twenty-eight years ago spoke the whole American people. There was not a single dissenting voice. President Taft later reported that Europe was not ready to participate in this practical effort toward peace. Today Europe and the world are ready. What was right in 1910 would be even more right today, for there is greater need. Under United States leadership, impartially offered because it has proved in the past that it enters not for its own profit, the Treaty can be remade, hatred dissolved, past iniquities wiped out, a basis for permanent peace established, and through the removal of cause for war, fears obliterated, armies reduced, and the world started on a road of friendly relationships, to be maintained only by such an international police force as that to which our country was unanimously prepared to contribute only twenty-eight years ago. Only the United States can give the lead. In 1910 we were ready but the world

was not, and 1914 brought a World War. Now the world is ready. If now we withhold the leadership for which the world waits, what does the future hold? That future rests with America.—S.A.C.

THE NEW CITIZEN

Welcome to *The New Citizen*, Vol. I, No. 1, born in October 1938. Eight pages, crown octavo, double columns, blue ink on blue paper. Here is the acorn which, we trust, will grow into a mighty oak!

The New Citizen Pledge, which Dr. Arundale delivered to the Post-Convention Summer School in July fills the front cover, and there are priceless things on good citizenship, among them the following vivid cameo under the heading: "Fire-Pillars of America":

BENJAMIN FRANKLIN

(1706-1790)

What a rich contribution was Franklin's to the establishing of these United States! And not only the physical structure but the mental and spiritual as well. Long before the War for Independence was begun, his life and works were examples of what a new-world citizen should be and do. And through the medium of his writings (besides his other journals, pamphlets, etc., his *Poor Richard's Almanac* appeared for some twenty-five consecutive years), he implanted in those eager

Colonial minds the principles of right citizenship which made his life so sublime.

But his life followed naturally upon his philosophy. He believed in a Supreme Being, One that "governs in the affairs of man" and aids also in the rise of a nation. He believed, too, in a law of justice, and the perfectibility of man through his own efforts to acquire added knowledge and virtue.

No other man of his age, or since, rose to eminence in so many diversified departments and without the aid of organized institutions of learning, like universities. He was author, printer, publisher, musician, linguist, Freemason of high influence, educator, statesman, inventor, empirical scientist, philanthropist, organizer, philosopher, diplomat.

He was the *only* man who signed *all four* of the most important documents in American history: Declaration of Independence, Constitution, Treaty of Alliance with France, Treaty of Peace with England. No wonder his biographer Fay calls him "the father of his country," and many consider him the greatest American.

Viewing Franklin and his accomplishments even from the more advanced standards of today, he was a very great man; viewing him from the standards of his own day, when America was primitive and undeveloped, he was one of Earth's mighty spiritual leaders, a fire-pillar to light the way for America to contribute nobly towards the Universal Brotherhood of men and nations.—H.H.

Our Attitude To War

BY H. S. ALBARUS

Miss Albarus answers the contention of Mr. Lester Smith that the warlike commands of the *Bhagavad Gita* are inconsistent with its highly spiritual teachings, and must have been interpolated to placate the warrior caste. What does Miss Albarus say? That the earlier books urging Arjuna to fight are not in conflict with the Yoga teachings, but apply to Arjuna's duty to the State, whereas the yoga books relate to his personal life, in which he had showed himself harmless and forgiving.

THOSE among us who passed through the war in 1914-18 inevitably ask ourselves: "What should be the attitude of the Theosophist in the event of another world war?" Consider the attitude of the "conscientious objector," and it seems rather a novelty to hear the *Bhagavad Gita* adduced as strengthening the position of one who is unconditionally opposed to war. This was done with much erudition by Mr. Lester Smith in the August number of THE THEOSOPHIST.

But, if we assume with Mr. Lester Smith that the first two discourses of *The Song of the Lord* are an interpolation and were written to redeem the poem from the too pacific tendency of the latter part, the character of Krishna, "the Blessed Lord," would appear in a very strange light.

Arjuna, the Warrior-Prince, does not wish to fight the usurper who is oppressing the country, because some of his dearly loved relatives and friends have chosen his side. Now Krishna, who is acting as his charioteer, comes and rouses him from his despondency, urging

him to do his duty as a Kshatriya-Prince and to protect the people against the foreign invader. If Krishna later teaches Arjuna the unity of life and lays great stress on harmlessness, this, in the above-mentioned writer's opinion, is the opposite of his former teachings, although, even in the latter part of the poem, "he has to use warlike terms to keep up the heroic fiction with which he started."

And can we really believe that the average Hindu or Buddhist would accept as his ideal of a spiritual teacher one whose doctrines about the nature of the soul and man's duties in the world would be at one time the direct opposite of what he had formerly said? It seems to me that the teaching given later in the poem is not necessarily a contradiction of that which is given in the beginning of it, but that it may very well apply to different circumstances in the same man's life.

The Kshatriya was not to fight for glory or self-aggrandizement, but he was the natural protector of the State; he was to stand as a guardian-wall between the aggressor and the people, so that the

different castes could perform their respective duties in peace. When the country was attacked, the warrior incurred no blame in killing, and Krishna in the second discourse especially emphasizes the fact that the real man cannot be killed!

"He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered."

The teaching of the *Bhagavad Gita* is also distinctly stated by Dr. Annie Besant, who has translated and edited the Lord's Song and written in her preface as follows:

"Could he [Arjuna] slay those to whom he owed love and duty, and trample on ties of kindred? To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done, else law would be disregarded, but how slay without sin? The answer is the burden of the book: Have no personal interest in the event; carry out the duty imposed by the position in life; realize that Ishvara, at once Lord and Law, is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, Yoga is accomplished, and the soul is free."

Was not also the system of knight-hood in Europe, which corresponded to the warrior caste in India, based on a highly spiritual ideal? The squire, before he received the accolade, had to pass the night in prayer and meditation in church, and before he was knighted had to

vow that he would always be a protector of the weak and never draw his sword in an unrighteous cause. The ceremony of conferring the degree of knighthood was really a kind of initiation. The blow the candidate received on his shoulder with the flat side of the sword was reminiscent of the blow with the thyrsus given to the aspirant in the Greek mysteries. Would any of us wish King Arthur "to have lost himself" in meditation on the Holy Grail, instead of drawing his sword Excalibur and punishing bandits who outraged maidens? Nay, even Galahad, the most spiritual of Arthur's knights,

Clashed through Pagan hordes and
bore them down,
And broke through all. . .

because the country, between the wars among the British chiefs and the incursions of the Saxons, was in such a state that it urgently needed the assistance of King Arthur and his knightly band.

The injunction of harmlessness and non-killing cannot be unconditionally applied. We are all born as members of a family and of a larger community, the State, and as such have definite duties. What a figure would a man play, if his country were at war, and the enemy entered the people's homes—which happened in some cases in Belgium in 1914—and he folded his arms and refused to defend his old father or the mother who gave him life? Although he literally carried out the injunction of non-killing, he would be regarded as a coward, to say the least. And at a time like the present, when explosive bombs are thrown

by the enemy in China upon the non-belligerent population, the conscientious objector has no case at all. Can he reconcile it with his honour to see the sick in hospitals killed by the hundreds, when, by following the call of his country to arms, he could help to put a stop to such outrages?

This does not mean, of course, that we should be vindictive in our private lives towards those who are trying to injure us. Here also Dr. Besant has set us an example of the most noble and inspiring kind.

Although she would fight for the rights of India by word and deed, so that she incurred even the displeasure of the British authorities and was interned, yet when she was attacked by a rival, on the platform and in the press, she practised Yoga in sending out thoughts of love to her would-be enemy, and with what fruitful effects some of us remember.

Our grateful memory goes out to her who taught us not only by precept, but also by the example of her noble life!

MOON TRACERY

I love the tracery of leafless tree
Projected by December's moon on snow
That clothes the earth. It takes but slightest breeze
To cradle trees in clear design below.

The pattern there upon the snow white plane
Reveals the world of space. I see, in line
With universal law, that planes contain
Projections of the spatial in design.

Here is a lesson in geometry,
Taught by the moonlight falling through the trees,
Projecting branches in moon tracery,
Like lovely ornament, or Gothic frieze.

HELEN GUSTINE FULLER

[The author of this verse is an American Theosophist, a young girl figured in silhouette in her small book of poems. She has uncommonly clear vision and facile and felicitous expression. Other verses of hers are sprinkled through the pages of this issue.]

An Odyssey For World Peace

BY K. J. KABRAJI

The Ulysses of this adventure is the Rt. Hon. George Lansbury, international peacemaker. His practical effort for world peace is but another expression of the Theosophical idealism which he manifested in support of Dr. Besant at the height of her splendid career.

Ambassador for Peace

THE menace of a world war and the vast suffering and loss that must ensue from it, have been pressing heavily on the greater part of the intelligent world in the last few months. But a few who have the thought of humanity ever present in their hearts have seen the danger and its rapid approach for years; and some great-souled among them have been giving their entire thought and energy, living only to find means of averting that dread time. One such life given up entirely to this self-imposed task is that of George Lansbury.

How well we remember having read from time to time brief press reports of his hard long journeys and heavy programmes of speeches in the United States, his embassies of understanding and reconciliation to Paris, Brussels, the Scandinavian capitals, Berlin, Rome, Prague, Warsaw and Vienna. We have in turn thought of him and lost sight of him in the swirl of other news and happenings, but perhaps always with the wish that he might succeed, and the thought behind that wish that, whether he did or not, it was an heroic wandering, whose story would deeply thrill, and inspire, and teach us.

That story has in creditably short time appeared, and *My Quest for Peace*,¹ as he calls it, stands as an engrossing document of Mr. Lansbury's theory of peace, the work its adoption has entailed, the response its exposition has brought, and the possibilities it has shown and which are still before the world to realize for its safety and progress. If those who can lead men would, for a space, turn from their feverish preparations for defensive and offensive war and bring about the brief conference of the heads of European nations which Mr. Lansbury has consistently advocated, and which almost every President and Ruler he has met has been willing to participate in, the most essential step towards certain and universally valued peace and the liberation of the means of prosperity would be taken.

Work in the Balkans

To have achieved these journeys and these pleadings at his advanced age and with his hard-used and weakening frame is in itself a magnificent achievement. But the understanding, the realization

¹ Published by Michael Joseph Ltd., London, 8s. 6d.

by those with whom Mr. Lansbury has talked of a far more fruitful, humane, and glorious alternative to war preparations cannot be considered as any less a gift to his time, too real and deep ever to be entirely lost even if temporarily forgotten, or not to bring forth their meed of good as soon as minds turn more to them than to the dark, insistent thoughts of armaments and war.

Even while this book was coming out, Mr. Lansbury set out on a longer and even more arduous tour of pleading—to Eastern Europe, among the smaller, weaker and therefore more dependent nations. His work among the strong nations was done first. But does strength reside only in what seems strong? Is there not strength perhaps also in the apparently weak and helpless—the strength of the child among his elders? It is that strength which Mr. Lansbury has sought last of all to disentangle and make effective in the European situation. It is the strength of Right rather than of Might which he endeavours to release among the nations, and on behalf of our all-but-human brethren—the animals.

How vividly we remember him coming over from the War Resisters' Conference at Copenhagen in 1937 to the Theosophical Congress and giving us a greeting and a message—a bowed figure, white-haired, walking slowly because of his injured thigh.

On another occasion, the Animals' Fair at Westminster which he opened, his speech happily emphasized the thought which today's Theosophy has been putting before

the world, that our heedlessness towards our brethren of the animal kingdom, our war on them, does—as it must—lay us open to warring amongst ourselves. But there was still undiminished in him the hope for a turning of the scales, the prevailing of the spirit among men of peace with all life, the return to clarity of thought and the saving of what civilization we have attained.

Scandinavian Types

As an insight alone into the particularly lovable and charming qualities of the different peoples Mr. Lansbury contacted, his book is worth reading. With true vision, he has seen the good that really is in all peoples, and which it is so easy to overlook—to our own loss—when we rail against what is regrettable and difficult to understand in them. Many of us who have travelled in Europe know how, in countries where there has been an absence of extra-territorial aims, disinclination for militarism, and concentration on the organizations and arts of human welfare for some years past, the national characters have become, if we may generalize, happy, sunny, generous, and truly social.

The perfect charm of the Scandinavian people, for these and other reasons so well though briefly brought out in this book, constitutes one of the most heartening portions of it. From fineness and beauty of physique and physiognomy is but a step to fineness and beauty of personality, temperament, heart and mind; one does actually find that beauty invariably radiated also in their active goodwill and generosity.

Mr. Lansbury's Message

Mr. Lansbury's message, a deep conviction, born of much thought and searching within himself, is mainly:

1. That—as, in fact, all our experience has shown—there is nothing gained through war, either by the aggressor or by the defender. There are no victors and no vanquished; all lose, and lose terribly.

2. That if a fraction of the same intelligence, energy, resources (material, financial, intellectual and moral), that are summoned up, co-ordinated and used for preparing against or for war, were used in positive ways to discover in what avenues of compromise, of trade, education, right occupation, help might be given to those weak in the wherewithal of life, and if the stronger sacrificed a little of their possessions, position and advantages, the world would very soon be so contented and the nations so mutually appreciative of one another that anything but peace among them would become an impossibility.

3. That, if a nation declined completely to arm itself even for defence, it would be in much more secure position than if it armed however haltingly and inadequately, which is all that the smaller nations would be able to do. For it would never be attacked; human nature would never stand such degradation, and would zealously and effectively prevent it, even if a section of it did stoop so low as to contemplate it.

4. That wise colonization—including the throwing open of all colonies for all emigrants likely to dwell in them, under a united cen-

tral control—is, and would prove to be, a solution of almost all the grievances and conflicts over expansion and racial discriminations within the States of Europe.

The Christ Ideal

Behind all these propositions is Mr. Lansbury's great faith in the message of the Christ on the Mount and His whole life as He lived it among us, to prove His teaching as it were, in Palestine. One may not be able to accept all of Mr. Lansbury's contentions. But how much of that is the result of our limited perception and foresight, our calculating entirely on the visible and the lowest human levels? If the Christ could explicitly give us His teaching today, how far would it differ on the "practical" side from these principles? Would it not be, both as principles and in practice, much higher, and yet ultimately truer, than that which ordinary men, even if good men, have conceived? Would not the law of sacrifice, and of faith in the triumph of Right, be strongly enunciated and illuminated in it?

That faith of Mr. Lansbury's has not been without proof, unsupported by experience, wherever he has gone. He has submitted his propositions everywhere for examination by responsible heads of governments. Nowhere has he been told that he was deluding himself, that he was an unpractical idealist, or that these heads would not participate in any discussion that he would bring about with other heads. His pleading and the views expressed on it by those whom he has met, the great needs and problems of the different countries stated openly to him, and the

assurances which rulers and statesmen have given him—all these make thrilling reading. Of the many surprising conversations which he had with great men, readers will find those in Rome, Prague and Warsaw perhaps the most enlightening; no one should miss the account of Mr. Lansbury's talk with Senatore Marconi.

Along with this story of his talks in each country are truthful and inspiring accounts of national works, aims and temperaments. The chapter on his tours in Scandinavia, with its well justified appreciations of the fine characteristics, the kindness, the generosity and the big outlook of these evolved people, makes one's heart expand and understand. If the worst comes to the worst and the great artistic cultures of the strongest nations are destroyed, surely, one feels, the finest characteristics of the European peoples will at least continue to live and propagate once more from Scandinavia.

The War Resisters

Before and after these chapters on his travels in the United States and in Europe, are chapters on pacifism and Mr. Lansbury's sacrifice of the leadership of the British Labour Party for it, the message on which he resigned and which he then gave to Europe, and studies of the problems of the Jews and of political prisoners. Very informing also is his story of the resistance, and the price paid for it and achievement through it, of those who were the conscientious objectors of the last war and now call themselves the War Resisters. The account is given with the reverence and

humility of one who has seen greatness in suffering, and what has been, and yet can be, achieved through suffering. The last words in the resolution passed by the War Resisters' Conference are:

We dedicate ourselves anew to strive for the removal of economic and political barriers which make life intolerable for so many peoples, and to work for social justice and the abolition of all class distinctions, preparing ourselves to make whatever sacrifices are necessary for the establishment of a new order of society and more just relationships between nations.

Who knows how much these words are native to the heart and principles of Mr. Lansbury?

A New Spirit

In an appendix, Mr. Lansbury gives in full his cures for Europe's ills—his address to the Kulturbund of Vienna in December 1937. It is a valuable epitome of his theory and of experiences which have served only to fortify the faith in mankind with which he started his work. I quote a few extracts:

I do not claim that what I shall propose is anything like a short cut to a millennium or, as one of our British writers had said, "a pill to cure an earthquake." I do claim that, unless the world accepts an entirely new conception of human relationships, this present civilization will perish in self-destruction.

The application of these principles in the present critical situation involves:

- (a) The abandonment of the weapons of economic war, in the shape of tariffs, quotas, and currency restrictions.
- (b) The abandonment of the private ownership of colonial possessions if

favour of the extension of a revised mandate system to all non-self-governing territories, and the establishment of an international colonial service through a league of nations as the instrument of the new experiment in international cooperation.

Our experience supports the view that the people of this country [Austria] are now ready to endorse such measures to secure peace, and we ourselves are convinced that there is no other way.

We have reached a stage when the prestige attaching to ownership of overseas possessions must give place to an international control which will safeguard the rights and interests of all. *This question of empire is one which must be dealt with in an entirely new spirit.*

We are learning how impossible it is to determine from outside how a people will allow themselves to be ruled. Britain learned that lesson after the South African War, and again after the collapse of the efforts made by her Government in company with the Governments of America and France to smash the Russian Soviet Government. The Japanese will not rule for very long in China; neither can Italy, Germany, Britain, or any other country ever hope to control directly or indirectly the people of Spain.

We must accept the fact that no one nation or group of nations will ever be able to remain prosperous while others remain stricken with poverty—and disease, the result of poverty.

Some form of government always arises out of disorder; but true government of the people, by the people, for the people, can only be permanently established by goodwill, cooperation, and peaceful means. Nowhere in the world has force proved itself capable of giving prosperity and peace to any nation.

Pure and simple individualism must now find its fulfilment in association with those among whom we live. Communal service will alone enable us to give into the common pool of helpfulness what is needed to assist in the development of that form of life expressed in the words, "each for all and all for each."

The form of government and administration, once this is understood, will be very simple and understandable, and will be based on a true fraternity because each one will *for the first time* be doing his utmost for the good of all, confident that in doing so he, too, will share in the fuller and nobler life which will follow such a change.

I take only one quotation from present-day literature on the root causes of war to show that Mr. Lansbury is by no means alone in the views he so earnestly advocates. It is from Sir Norman Angell's monthly interpretation of foreign affairs, in *Time and Tide*, 6th August:

War does not arise from specific quarrels, or disagreements, or differences of national character, but from the pursuit by the parties concerned of a method of defence and security which makes the defence of *both* a physical impossibility, and, by its very nature, ends in conflict.

Rulers in Conference

What have these efforts done for Europe? Who knows but that the Four-Power Conference at Munich was the immediate fruit of his work! Mr. Chamberlain's unprecedented step in visiting Herr Hitler personally in the Fuehrer's home shows that the feeling does exist for such personal discussion.

The glad news was to hand—a day after this article was written—

that Mr. Lansbury had led a deputation to No. 10 Downing Street to try and convince the Government that, in addition to the sacrifices called for from Czechoslovakia in the interest of saving the world from a conflagration, the Powers which were calling for them should also be prepared to make very substantial sacrifices themselves—presumably in the direction of free trade and of throwing open their colonies for immigration, and that the decision to do so should be followed up without delay by a conference of the actual Rulers of the European States.

After Mr. Lansbury's visit to Herr Hitler and Signor Mussolini in 1937, Prof. Niebuhr, New York, paid him the following tribute at a World Conference on Church, Community and State, held at Oxford: "It is not often that we can translate a politician into sainthood but, if there is living a Christian saint, that man is George Lansbury."—EDS.

PEACE COMES

"Tonight what wonders fill the sky,
What wings!
A chant of praise to God on high!
One sings—
O, angel herald!—of a birth
Shall fill
The world with joy. Peace comes to earth
For men of kindly will."

Spearheads

BY GEORGE S. ARUNDALE

(From a Roof Talk at Adyar)

WE do not penetrate, we are not piercing, we are not spearheads through which the object of our interest may be impressed with our own Monadic essence, that we may make it our own. I am very keen about this important power.

In some earlier studies in yoga made a number of years ago, I endeavoured to take the qualities one by one and impress them upon the subhuman kingdoms of nature.

Choose some denizen of the subhuman kingdom as the channel through which you can most easily pour your quality. The Master K.H., when he does His meditations, sometimes takes a number of what one might call key people, those people whom He is able to influence, might one say His "spiritual patients," and He sends forth His marvellous vitality and life in all states of consciousness through those key people who are channels as little obstructive as He can reach for the purposes of His work.

Now I always, for example, so far as the Mineral Kingdom is concerned, send my blessing through Mount Everest. That happens to be my key man in the Mineral Kingdom. Not that I think I should be a success in a physical expedition to Mount Everest, but in other bodies I am not handicapped as much as in the physical, and can go a little higher. I send forth my blessing

through him. Now you may have some delight in the mineral kingdom—send your blessing through it.

One does not wish to be sordid and commercial and say, "In so far as I give, I receive," but there is nothing more wonderful than to have the pure gratitude of the mineral kingdom. It is a force and a power of its own quite different from anything of the human kingdom. If you have some beloved in the shape of a mineral denizen at Adyar, then see what you can do through that.

Mount Everest is my beloved for the Mineral Kingdom. He is so very marvellous, and so utterly impersonally impossible, when you get high up on his summit. He does not pay any attention to you, however much you may be straining your attention on him. If you know the key to him, you may take your place. Mount Everest—Gaurishankar, as some term the range, meaning Shiva-Parvati—this magnificent peak goes right up into the inner heights as well as the outer. Of course, he is throbbing with life other than that which we can perceive.

Who is your particular friend in the vegetable kingdom? Many people will certainly say the Lotus. You can pour your blessing upon the vegetable kingdom through that flower, or you may have something

more dear. I have a conception of an imagined or archetypal Lotus. You must have something in the vegetable kingdom which is to you very wonderful. Do not tell me you have passed all your life in close proximity to the vegetable kingdom and have not yet selected a life-long friend.

Then there is the animal kingdom. Very many people here would select the cow. She has a very particular meaning and purpose—she is a walking dispensary of health. Bishop Leadbeater might say a cat. Doctor Besant a dog. Some of us might say an elephant. Each one must have some friend in the animal kingdom.

Everyone must have more than one hero or heroine in the human

kingdom. You can be a little more intellectual, if you like, and choose someone or a series of ones for your channelship, but you must remember all the time you have to send out through that person your blessing upon the human kingdom. I should not advise generally your choosing your wife or husband, as that might not be an easy channel for the dissemination of blessing. The blessing might not get to the channel, depending on the marital relationship.

There is so much more in the Theosophical philosophy than is dreamed of by the Horatian Theosophists. Remember you can choose a person from the past. They are even more alive than we are.

LOVERS

Joy met Sorrow on the way,
And sought to comprehend
Just what position Sorrow held—
If enemy, or friend.

Sorrow hastened to reply,
That Joy might know her mind,
“We’re lovers, though we may appear
Indifferent, to mankind.”

“Your life and mine are One
Within Reality, my own.
It’s only in this shadow world
We seem to walk alone.”

HELEN GUSTINE FULLER

The Fundamentals Of Theosophy

BY J. KRUISHEER

We hold on to Karma, Reincarnation, the Seven Principles of Man, like a ship to its anchor, afraid that if we let go we should be Theosophically shipwrecked. Mr. Kruisheer says these doctrines are no anchor at all—they are ever-changing for one who is continually stepping forward.

UNDOUBTEDLY Theosophy as we know it is based on some fundamental conceptions, among which are the Law of Karma, Reincarnation and the Seven Planes and Principles.

On deeper examination, we find that there is ample scope for any amount of difference of interpretation. Theosophy is—and should always remain for the earnest *seeker* after Truth—a living, ever-changing science, without fixed dogmas whatever. So that when for the beginner we enumerate a more or less elaborate list of fundamental conceptions, we can freely affirm that the first and foremost fundamental of Theosophy is that we do not recognize any fixed immutable fundamentals at all.

We are quite aware that this sounds iconoclastic, and that in the beginning the student wants some system of teaching, some definite thesis for the mind to take hold of. But he should think of them only as temporary expedients, to be let go as soon as further experience provides new insight. None of our so-called fundamentals should ever turn into an unchangeable dogma. In order to preserve our Theosophy as a living power in our lives, it is

essential to challenge constantly our own fixed preconceptions about it.

Let us try to elucidate this idea, taking the three fundamentals, mentioned above, as examples.

Karma

Karma¹ is generally called the law of action and reaction, but H. P. Blavatsky (*The Secret Doctrine*, I, 695) gave the following hint: “Exoterically, this [Karma] is simply and literally ‘action,’ or rather an ‘effect-producing cause.’ Esoterically, it is quite a different thing in its far-reaching moral effects.” We may detect something of this more esoteric meaning.

Students generally lay more stress on results than on causes. We too often hear: “This is my Karma,” which implies that it is believed to be irreparable, unchangeable Fate. The idea then degenerates into a conception far away from its real deeper implications.

Moreover, Karma is not a law outside ourselves, it “works” within ourselves, it is “ourselves at work.” “Karma is man at work,” is a term used by C. Jinarajadasa. This implies that it is the Law of Creation.

¹ See THE THEOSOPHIST, May and June, 1933.

Man, by each of his actions—including thoughts and feelings—creates; he creates *himself*. Karma even “works” first and foremost in the world of thoughts. “It is *Action* itself.” (*The Secret Doctrine*, II, 319).

Consequently Karma is “the work or act of self-creation.” Every moment in life we create ourselves by thinking, feeling, working, and thus we constantly alter the effects of former acts on ourselves and on our various subtler bodies: that work of ours is Karma. The result of each act—thought, feeling, action—is a change in our constitution, which means at the same time a change of character. Character is of our own making, is our own “work,” is Karma.

Karma is *our* law whereby we manifest and it “works” from past to future. In its Eternal Now it implies both past and future, and Karma is the man at work, bringing that future into the present.

Reincarnation

To Reincarnation the same idea should be applied. We generally see one part of the whole series only, count but the past and believe the present to be wholly the result of the past. But the future is all the time hovering over us and incessantly induces an influence upon that present, thus changing the past. The more we direct our daily attention on the future, on that which one day we shall achieve, forgetting the past, the better will Karma be able to “work” for the ultimate coming down of that future into the present. “Look not behind or thou art lost,” saith *The Voice of the Silence*.

The Principles

The Seven Principles, as known in Theosophical literature, are least of all meant to give expression to a final dogma, but they endeavour to lead us upward towards an ever-living truth. They are in fact but means to enable us to study “man”—that is ourselves. Our lower mind can only work in contradistinctions. It wants systems and it makes them. But every system carries its own limitations. Life and living creatures cannot be dissected and put into fixed system-divisions. We should only use them temporarily as ways and means to arrive at a better understanding of ourselves. While fully agreeing that these principles are indispensable for the beginner, they hamper us, we maintain, when we let them grow in our minds into a distinctly fixed classification. Although our system of Seven Principles, with all that it implies, for a time may prove very convenient, there will come a time when we shall outgrow that file-system which once seemed to us to contain the highest possible of truths.

H. P. Blavatsky herself in regard to these principles took good care to put many difficulties in our way, especially so in *The Secret Doctrine*, and on the other hand by giving several hints when comparing the systems of different religions and philosophies. “These classifications,” she says (*The Secret Doctrine*, III, 567), “are not hard-and-fast divisions. A term may change places according as the classification is exoteric, Esoteric or practical.”

“The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to

confuse their minds. It was half a blind.” (*The Secret Doctrine*, III, 476).

“*Esoteric Buddhism* begins with Ātmā, the seventh, and ends with the Physical Body, the first. Now neither Ātmā, which is no individual ‘principle’ but a radiation from and one with the Unmanifested Logos; nor the Body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as ‘principles.’” (*The Secret Doctrine*, III, 445).

One of the simplest and therefore the most useful classifications is that which S. Paul gives: Spirit, Soul, Body. Herein Soul symbolizes the connecting link (Antahkarana) between Spirit and its body—at the same time separating them. On the other hand, one of the most elaborate tabulations seems to be that of the Hindu Sankhya system which enumerates twenty-five principles. However, on this same Sankhya system is based the well known Yoga system, which holds that for all practical purposes¹ of Raja Yoga, it is sufficient to take only two principles into consideration, called Prana and Pradhana; Spirit-Life and Matter-Form.

Ever-Changing Principles

What is the meaning of these two names? In Yoga they carry a different meaning¹ according to the stage of development of the Yogi’s consciousness. This difference is defined and denoted by the degree in which the man identifies himself in consciousness with his bodies. Prana, here, is the individual consciousness *as a whole*. That part of himself with which a man identifies

himself, of which he cannot separate himself in thought, is here called Prana, Life. The whole of the remaining part is Pradhana, body or form. In other words: Only that part of himself which a man is able to recognize as Not-Self, is considered (in Yoga) as “body.” Everything else, the whole part of man “above” this body or Pradhana, is called Prana.

In our early studies of Theosophy, one of the most valuable teachings is that—by means of this self-same system of principles—one soon learns to see himself as nobody, not the body. Most people identify themselves with the body, and even very often identify themselves with the very clothes the body wears. They say: “I am dirty,” when the coat they wear is soiled. So, when a man only recognizes the physical body, including the etheric double, as Not-Self, then the whole complex of his higher being from the astral upwards, is called Prana. This is the reason why in exoteric literature Prana is placed directly after the etheric body. This order of rank of Prana changes as the man changes, evolves, till in the end Prana is the Ātmā alone, the Paramatma or Jivatma itself.

So, Prana and Pradhana in Yoga prove to be ever-changing principles. Consciousness, together with all the vehicles with which man identifies himself in thought, is Prana. The division: Spirit-Matter, proves very variable. Prana always indicates the Jivatma enclosed within those vehicles from which he is unable to separate himself consciously in thought.¹

¹ NIETZSCHE: If you have not a single ladder left, you must learn to climb upon your own head.

¹ See H. P. Blavatsky.

According to this conception Karma, Reincarnation, the (seven) Principles, remain fundamentals of Theosophy. But they are no fixed unchangeable rules. No fast and fixed system can be acceptable to one who wants to remain a Seeker after Truth and therefore recognizes that after each step forward another step must inevitably follow.¹

¹ NIETZSCHE: Nur wer sich wandelt, bleibt mit mir verwandt.

CREATION

No dream of mine can call into existence
A fragment of the world I know to be ;
So humbly I acknowledge the Creator,
Who dreamed this Universe, including me.

Now I, the dream, in turn become a dreamer,
And I create a world He never knew ;
Yet as I dream, His dream shall know His dreaming—
In thought, I recreate the world anew.

HELEN GUSTINE FULLER

The Occult Element in Poetical Creation

BY JAMES H. COUSINS

While readers of THE THEOSOPHIST know Dr. Cousins as a Theosophical educationist and art critic, there is a world in which he is placed "in the front rank of contemporary poets in the English language." His twenty volumes, beginning in 1894, have been published in two large collected editions: *A Wandering Harp* and *A Bardic Pilgrimage*. Some of the secret sources of his inspirations are revealed in the following pages.

Influence of AE

THE publication in 1932 of the small book entitled "Song and its Fountains" by the Irish Theosophist-Poet AE marked an epoch in the literature of personal testimony to experiences in poetical creation different from those usually meant by the term inspiration. Now and again poets had confessed, almost shamefacedly before a sceptical world, of happenings associated with the intense phases of composition that did not arise out of the usual interplay of idea and feeling. But it remained, so far as my reading serves me, for AE to make a detailed exposition of poetry as "oracles from the psyche" based on numerous super-psychological experiences over many years on which he turned the searchlight of a more than ordinarily informed and perspicacious intellect.

During my sixteen years (1897-1913) of frequent contact with AE in the development of the Irish

literary and dramatic revival and related nation-building movements, and particularly in his revelations of his inner life to a circle of special friends, I became aware that poetry to him was not a fabrication but a reception. I was not unprepared for such a discovery, as verses had occasionally come into my mind ready-made during my poetical apprenticeship in Belfast before AE's first book of poems, "Homeward: Songs by the Way," appeared (1894, the same year as my own boyish first book was published), and signalized the arrival of a new poet of a very different order from those who then had the ear of the English-reading public—Kipling, Davidson, Watson, and others.

My contacts with AE were frequent, and spiritually and occultly intimate. He taught me yoga based on Irish symbology through which something of the secret of my own inner nature was opened to me before I found Theosophy. Yet

something in me shrank from the disclosure to him of my developing personal experience of a life beyond my own and its relationship with poetical creation. I was determined not to be intimidated or artificially stimulated even by obvious greatness in another. I was also determined not to allow myself to become an echo and reflection of AE in my art, but to stick to the English forms in which I had attained some degree of deftness, with such natural variation as my own capacity might initiate. My poetry might, or might not, be "an ill-favoured thing," but it would be "mine own."

So also, as it happened would be my drama; for while AE put on the stage (1902) as one of the pioneering plays of the then re-nascent drama in Ireland a version of the legendary story of "Deirdre" in language that later would have been called free verse, it fell to me to portray the tragedy of the life of the fisher-folk of Belfast Lough in plain prose in a little drama, "The Racing Lug," that dropped into my mind out of the receptacle of memory, but completely shaped by an inner creator whose skill in drama was beyond my personal capacity. Shortly afterwards I was asked to make a stage version in blank verse of an Irish legend. During the composition of "The Sleep of the King" the story was transformed somewhere behind my executive imagination into an allegory of the mind (manas) being called away from attachment to external things by its own inner being (buddhi).

Had I entered into collaboration with AE with no dark line in its

spectrum, my experience would certainly have been other than it was; perhaps more abundant and affluent. But my realization as time went on that the growing evil in English poetry and the arts in general in the world, arose out of ignorance of the occult reality and spiritual purpose of the impulse to art-creation, has brought me to the conviction that variety of independent experience of the influences behind the arts, and declaration of such experience, are essential to the proper placing of the arts among the forces of life. Hence the confession that here followeth.

Sources of Inspiration

My serious study of the hinterland of art-creation began when my partner and I settled down in 1903 to an inquiry into the realities of life in which her quickly discovered psychic receptiveness and my growing imaginative sensitiveness, and a mutual mental alertness and scrupulous veracity, became the joint vehicle of intimations and experiences so far outside the normal possibilities of our circumstances that we kept them mainly to ourselves. Psychical automatism was soon superseded by extended sight and hearing, and by a sense at times of both internal and external super-personality. Of the details of such experiences I shall not here speak, as the present narration is concerned with poetical creation.

Two experiences, however, bear on the immediate subject. One of these was the dictation to my partner of her horoscope by a method stated to have been practised in ancient times, but then obsolete. A transcript of this, with its curiously

drawn map, was sceptically acknowledged by Mr. Alan Leo. Later, however, he published it in his magazine *Modern Astrology* in full under the nom-de-plume of "Noinin," the Irish equivalent of Margaret, with warm editorial approval. An important sequel was the discovery that by the obsolete method of the horoscope there was a plain indication of the illness which caused the postponement of the coronation of King Edward VII, an event which had not been foreseen otherwise.

The other experience was the psychical reception of an esoteric interpretation of the Old Testament story of Ruth. This was published in *The Theosophical Review*. Years afterwards an authority on Hebrew esotericism told me that we had tapped the secret of Hebraism. Through these experiences we came to realize the unity of human life with the Universal Will, and the inescapable impartation to persons and events, actual or imaginary, of significances beyond external actualities—two fundamentals of what was apparently intended to be a future conscious and positive collaboration in creation rather than a passive mediumism.

A preliminary attempt at passive but conscious mediumship had, indeed, been made, when my interest in psychic matters was threatened with supersession by the possibility of my undertaking the composition of an opera-libretto for a rising young musician. Some super-personal power intervened with an effort to dictate the libretto to me through my partner, and thus save my time and energy for more important work. But the result was

so unpoetical that I broke the effort with my contrary will; and the disruption caused a temporary stoppage to both psychical experiences and poetry. Of course the young musician, now world-famous, knew nothing of these inner matters.

The Inner Creator

A second effort at writing for music repeated my early experience of ready-made poetry, with its inference of an "inner creator of poetry and myth," as AE puts it in his book. I was asked by Signor Michele Esposito, then the chief musical influence in Ireland, and my partner's master in her practical work for the degree of Bachelor of Music, which she had taken just before our marriage, to put words to an Irish melody. He had harmonized the melody to suit words already published along with it. But a question of copyright in the poem had arisen, and as the old melody was free from legal restriction, he turned to me as "a rising young poet" to make a new set of words. The task proved too much for my capacity. It might have been possible to put congruous words to a plain melody; but the composer's harmonization of an emotional sequence in three contrasted stanzas necessitated a similar sequence in the words. I could not rise to the complexities of the process, and gave it up. The "inner creator," however, was not to be defeated by my outer incapacity. Some months after I had finally abandoned the attempt, and my imagination had been occupied by other matters, the song appeared in my mind, complete and perfectly congruous to the music, and with a closely knit scheme of consonance

and assonance outside my skill but exactly fitting the spirit of the song. The piece, "A Flail-Song," became an acceptable concert item, and is included in the collected edition of my poetry.

The Irish Mythos

My full experience of the occult element in poetical creation began when my partner received superpersonal instructions that I was to concentrate on the inner interpretation of the Irish Mythos. I had begun such a process in "The Sleep of the King." My experience of the inner worlds had put a background of significance in the transactions of the stage of life. My deepening study of *The Secret Doctrine* and other books on Theosophy, and the writings of Anna Bonus Kingsford, had given me the equipment of thought and terminology. My poetical technique had been applauded by good critics. My crucial need was discrimination between the Light of lights and the shadows cast by the Light.

My knowledge of the Irish myth-tales was as yet small, and derived from English translations from the Gaelic. In this respect I was no worse equipped than AE and Yeats; and it is thinkable that liberation from textual and linguistic specializations left us freer to feel into the meanings of the stories. My special limitation was a want of imaginative inventiveness. I could work on a theme but could not initiate one. On the other hand my partner could receive in non-cerebral script and by clairaudience, and occasionally by vision, not only dissertations on matters spiritual (which still remain in a lock-box), but sym-

bolic narrations; and this capacity took the place of my lack. Two stories relating to persons in the mythos were dictated to her as material for me to work into poetry. Of the symbolical truth of the stories I had no doubt: they formulated cosmic and psychological truths that aroused my intuition and satisfied my reason. But the sense of artistic rectitude (or was it egotism?) that had held me from full intimacy with AE again asserted itself. Something in me resented my being turned into a poetical catspaw to draw symbolical chestnuts from the embers of destruction. In such a mood, poetry of any kind was impossible. Moreover, I had grave doubts as to my ability to rise to the tremendous matter of the stories. To play the fool in the cause of folly breaks no bones; but to make a fool of oneself in the pursuit of wisdom, while it may be heroic, is certain to be painful. And the income of an office-clerk, and shortly of a junior schoolmaster, did not augur publication even at a time when literary reputations were being made on editions of 250 copies, printing paid by the author.

A Double Life

But again the "inner creator" was not idle. There came a day when, apropos of nothing in my outer life, the story of "The Going Forth of Dana" emerged in my imagination with all the glow of self-creation, as if the original transcriber had been the deputy of my deeper consciousness. I do not remember how long it took me to write its 205 lines of blank verse. But I have a very clear memory of the curious double life that I lived

while doing so—going through my daily duties, and in the totalling of a column of figures in my business office suddenly finding lines in the back of my head as if they had come through a funnel that opened outwards (perhaps inwards) to some region of light; discussing art or philosophy, woman suffrage or Irish politics with some of the eager young minds that had gathered round us for the study of serious matters; and at the same time being aware that poetical creation was going on behind my executive mind, undirected by me, and that I would have lines to take down afterwards.

One example of such experiences is this—but the gist of the story is necessary for its understanding. Dana is the mother of the Irish Gods. I saw her as the soul of the Universe, destined to fall from her co-equality with Dagda, the Lord of Life, and to return to her original state after laborious millennia as the redemptive power in manifestation. She was tempted towards the outer life by one who sowed seeds of flowers in her path. The poem proceeds:

Straightway sprang to fullest bloom
Innumerable flowers. About her feet
Violet and pansy trembled with delight.
At such great life. Across the farther fields
The hyacinth trailed like a faint blue mist;
While at the foot of heavy-fronded ferns
The cowslip's little rocket skyward shot
And earthward fell in throbbing yellow stars;
And through the marigold's low-smouldering fire

The crimson tulip flickered like a flame.

My ordinary need for poetical composition has always been solitude, or at least stretches of immunity from challenge to my super-sensitive outer mind. The above lines were made by some power behind my mind while the latter was engaged in a discussion with metaphysically-minded friends. This may not appear a matter of much importance from the point of view of occultism. But it will be seen in another light when it is realized, as I only realized some time after the lines came to me, that the succession of the flowers is in the order of the spectrum.

A Psychical Technique

The other poem was "The Marriage of Lir and Niav," which ran to 483 lines. Lir was, mythologically, the God of the Sea. I saw him as the personalizing of the positive mental side of the Universal Life, whose symbolical gem was the ruby. Niav was the inner aspect of Lir, the Soul of things, "the pearl of great price." Their marriage was the divine transaction of unifying the subjective and objective aspects of consciousness. The theme was nearer than the other to the psychological operations of humanity; and it was possibly because of this that the occult accompaniments of its translation into English poetry were more numerous and definite.

Occasionally, for example, I lost hope of being able to complete the poem; but I kept the feeling to myself, as I did not want to ruffle the placidity which we had found necessary for the joint experiments

in psychical technique in which we regularly engaged, and in which my own inner moods, provided they remained inner, did not appear to matter, my work being that of helper, observer, recorder, and, in due time, transmitter. On a certain evening, as my partner and I sat quietly side by side, I became aware that she had become abstracted from external consciousness. On awakening she told me that she had been present at a birthday celebration of a princess, perhaps an Irish Goddess, in a great pillared hall where bards and harpers chanted and played ancient music. She wondered why she had been shown this picture. Then she heard a voice saying that this was to be the next scene of the poem I was writing. She then suspected that I was in difficulty, which I confessed; and the scene could not have been more suitable if I had entirely imagined it myself. Indeed, the feeling was as if I had done so, but some obstruction in my machinery of reception had necessitated the conveyance of the passage to my executive mind by an alternative route. When the poem was published in the volume "The Quest" in 1906, a London journal pointed out the similarity of the idea of this passage to a passage in a book by Mabel Collins (then unknown to me) and hazarded the idea that plagiarism was not necessarily involved in such parallels, as they might be independent expressions of a common inspiration.

"The Oracle"

That the feeling of a super-conscious unity was not merely fanciful was shown on another occasion dur-

ing the writing of the same poem. While my partner was practising what she called "magnetic sleep" in one room of our Dublin home, I, in another, was writing lines that gave me keen pleasure by their unexpected beauty and symbolical truth. Lir was contemplating the spiritual mystery of love which made him simultaneously more and less than his desired bride:

Oh! more, far more.

For love is might, and of the eternities

That hinge upon this hour doth make a shell

To shut thee like a pearl within its heart.

Less? Infinitely less; for all that was,

Of proud accomplishment or chanted fame,

Or jewelled tribute from my utmost isles,

Have through this flame of love passed into dust

To make but one poor ruby for thy brow.

I knew that the pearl was the Soul, and the ruby the active Mind, and that the ultimate achievement of the Mind was the transformation of its conquests into an ornament fit for the Soul to wear—a truth whose practical application would have solved the problems of the time, as it would those of today; and the realization of this was my unuttered reply to criticism of wasting time on ancient unpractical themes. I had completed the above passage when I was called to the other room to record as usual in shorthand what my partner had experienced while out of the body. She was in a specially happy mood as she had something very special to tell me. She had been admitted to

what she had come to regard as the place of the Irish Divinities. A Goddess (of whom she gave a description agreeing with a description which I thought I had imagined, and of which I had not told her) had approached her as she knelt in salutation, and told her to rise and look into a casket which the Goddess carried in her hands. The casket contained a *pearl* and a *ruby*. The Goddess conveyed to the mind of the terrestrial visitor that the pearl was herself, Niav, and the ruby her consort, Lir; and told her to tell this, on her return to earth, to me, and that I would understand. When I read her my lines afterwards, she knew why I understood. The experience indicated to us the possibility of double, perhaps multiple, reception from a common centre of creation outside the normal field of consciousness; it also had bearings on simultaneous discovery, like that of Darwin and Wallace on the laws of evolution, and on the recurrent phenomenon of ideas or emotions "in the air." Thirty and more years later I put the incident into the poem "The Oracle" which appeared in THE THEOSOPHIST a couple of years ago, and became the title-poem of my latest volume (1938).

It is natural to desire for such experiences some kind of completely objective reinforcement. To ourselves they were, so to speak, subjectively objective in that they were beyond our initiative and control, and sometimes contradicted and corrected our personal knowledge and ideas, but operated within our own subjective area, and, though convincing to ourselves through accumulated experience and inference,

were incapable of communication, much less demonstration, to others. Even when we had an occasional phenomenon, such as psychic instruction as to where to find a material object whose existence was unknown to us, but which we actually found, we could only rely on mental balance in going through the experience, and veracity in recording, and occasionally telling, it.

A Professor of Psychology (this was thirty years ago) explained the foregoing incident as "mind shadows." A Professor of Education regarded alleged telepathy as the result of a "nasal whisper." Still, we were not deterred; and the accumulation of records of *apports* in the years between then and now will make the following unexpected objective experience, with its bearing on the topic of this article, less fantastical than it would have been accounted when it happened.

A Phenomenon

I had reached a point almost of desperation over the apparent impossibility of ever finishing "Lir and Niav." No concentration or relaxation would make it move. For mental relief I went out to the wall of Dublin Bay round the corner from our home, leaned my arms on the parapet, and looked vaguely out over the water, then at full tide, without a ripple, "too full for sound and foam," clearly seen in diffused cloud-hidden moonlight. An argument began in my head, perhaps a dramatization of (or by) my consciousness, yet with my executive consciousness listening to it with the separate interest experienced in dream. Something argued the stupidity of my wasting time

and mental energy in trying to write a poem that I would never finish; that, if finished, would never be published; that, if published, would not be read, and, if read, would not be understood.

Something rejoined that to bring spiritual vision into poetry through an Irish myth was a work worth all sacrifice and trouble. Then I asked, where did I come in, with mental agony, and time passing that might go to work for improving my position in life? I was willing to go on with the poem, but felt that I should be given some encouragement and ratification more concrete than the subjective signs that, however convincing at the time, were likely to blur and fade.

Then I boldly addressed the Spirit of the Sea to the effect that I believed that the world of waters was not merely a matter of chemistry; that it was created and controlled not only by impersonal laws but by some kind of personal Life; and that, since I was trying to express its inner meaning in poetry, I should be given some sign. Instantly I was splashed with water that tasted salt on my lips. I looked for some explanatory movement in the water, but there was none. There was nobody but myself anywhere visible. There was no tangible agency to be seen that could exert the energy necessary to lift a quantity of water from the sea some eight feet below me and sprinkle it over me in large drops. I went back to my home pondering, and let myself quietly in with my latch-key. My partner heard me and came to the door, expressing surprise at my having gone out at an unusual time, and at its having been raining as she

judged by the drops on my hat and elsewhere. She made to remove the drops, but I told her they were not raindrops, and must not be removed, and that I would explain them later. I went to my quiet corner and wrote a series of the best lines in the poem.

Superphysical Mentors

My experiences of a super-conscious creative centre paralleled those of AE. With these there were, as I have indicated, sources of inspiration and illumination objective to our own areas of consciousness, though not in any way tangible to others. As an artist in poetry I maintained my own imaginative integrity, keeping the subject-matter of the poetry which I was creating away from its alleged super-personal origin. Any self-consciousness in this respect during the process of composition would have destroyed artistic sincerity and true receptivity. A claim, also, to super-personal collaboration in my poetry, when published, would have added to it an ulterior, and to me uncongenial, element which might conceivably have increased its circulation either by ignorant condemnation or irrelevant appreciation.

At the same time, as a beginner in the study of occult principles and practice, I kept watch on another side of my mind (a process not difficult to Gemini rising and a birthday gift of a double crown) for corrections or corroborations concerning our invisible mentors. Of these, the chief was an entity who claimed to be the leader of a band of beings outside incarnation whose work was to keep alive, by suggestion to sensitives, the inner meanings of universal life and their

expression in myths and imaginative poetry. Their influence, we were told, would be found symbolized at critical points in human history, where the lost past was restored by some individual, such as Tuan Mac-Cairill in the Irish myths. We found Hesiod in Grecian literature doing the same. Later, when our growing connections with Theosophy brought us to India, we added Veda Vyasa to the list of restorers of human memory. We remembered Plato's saying that education was a restoration of memory. My work was also a reminder of forgotten meanings, consciously esoteric, and subject to modern psychological conditions and my own capacity and quality as a poet. The two myth-poems of definitely super-personal origin were not remarkable in length (688 lines); yet, reading them now, over thirty years after their publication, I can catch the flicker and gleam from heights of spiritual illumination whose elucidation in prose would need a large volume.

Two incidents occurred bearing retrospectively on the objectivity of our chief mentor to whom I shall refer as S . . .

Looking over a bookseller's shelves in Dublin one day long after the myth-poems had been published, I saw a new edition of the "Apocrypha of the Old Testament." As I had conceived a desire to study these, having a private suspicion that their rejection from the canon of Holy Scripture by orthodoxy inferred matter of special interest to the heterodox, into which category both my Catholic and Protestant friends had put me on account of my Theosophical interests,

I bought a copy. My study was concerned with comparative religion. No thought of superpersonally suggested myth-poetry was in my mind. That phase of my creative life had passed—to return thirty years later, as I shall indicate hereafter. When I reached a certain verse in a chapter of one of the books of Esdras, I got something to think about rather than comparative religion in coming across the exact name of S . . . and observing that the work of Esdras in the history of Israel corresponded in some measure to what I had done in esoteric myth-making.

Clairvoyant Visions

The other incident occurred during a visit of Alfred Vout Peters to Dublin. Mr. Peters was not only a clairvoyant and clairaudent but a psychometrist. In my study of occultism I had developed a desire to have one form of psychical reception tested by another. I had watched a lady in one corner of a large room automatically make a symbolical design, while another lady, in another corner and completely separated from the first, received a non-cerebral script giving the meaning of the symbol. I had asked Ronald Brailey, when on a visit to Ireland, to see what he could get clairvoyantly while my partner received writing from a source unknown to him or me. He got nothing concerning the script. His attention had been attracted by some old-world ceremonial on the Hill of Howth, a promontory seen from our drawing-room window—a procession in antique paraphernalia and moving with marked solemnity, not on the ground but

in the air above the headland. We dismissed the experiment as a failure, and the clairvoyance as of some matter outside our ken. Next morning we read in the paper that the Earl of Howth had died the previous day. The house of Howth was of the ancient nobility of Ireland. The Earl was, if I remember correctly, eighty, and had no direct heirs. His long line had come to an end—a fitting occasion for an astral or akashic demonstration, and an evidence of the objectivity of the clairvoyance, though our personal desire had not been fulfilled.

The experiment with Mr. Peters was different. I gave him some non-cerebral manuscripts with the intention of testing whether he psychometrically could pass the personality of the recipient and contact the presumed super-personal communicator. By a series of pictures thrown into his mind he conveyed to us the special mission of one of our communicators, a script purporting to come from whom had been, as we found, chosen by Mr. Peters unknown to us. Another script he found to be very unusual; not from anyone who had ever been in incarnation; some high Being whose work was to awaken racial memory; something related with the soil under his feet; that made him want to sing. The script was found to be one from S . . . dealing with the myth-poems.

The Poet's Inner Theatre

In the three decades that have elapsed since then I have had various experiences of the occult element in poetical creation. To recount them here would make too large a demand on available space. I shall tell of them in another article. Meantime, keeping to the creation of myth-poetry, I shall end this article by saying that, after much preoccupation with various interests, some cycle in my stellar firmament has brought me back to myth-making and occult contacts with a freshness that has been a complete surprise to me and a deep delight. An Irish bardic tale which had attracted my imagination many years ago by its dramatic possibilities and its esoteric suggestiveness recurred to my mind when I had the prospect of time and mental congeniality in which to attempt a large work. The prospect was broken by the demands of life; but sudden incursions of ideas, and—a new experience to me—the presentation to my inner eye of drama played on some stage external to my own imagination, so objective and psychically substantial that it remained unimpaired during an interval when my attention was drawn elsewhere, have given me matter far beyond anything I ever thought of as within my capacity in both magnitude and power.

The Ladder of Arhatship

BY A. J. HAMERSTER

“Ladder” is an interesting word, a Middle English word relating not only to an appliance consisting of rungs or steps, but also the ascent to heavenly states and places, and in this sense it appears in scripture and poetry. In occultism it represents the hierarchical stages which the aspirant achieves in his ascent to Adeptship, and in this sense Mr. Hamerster uses it. His article is continued from our November issue.

1. The Seven-Gated Path

OUR study of the Brotherhood of Adepts in our November instalment led us so far that we were able to distinguish each of the seven stages of the Path by a different name. For convenience sake, and to familiarize the reader with the terms, I repeat them here: Stream-winner, Once-returner, Not-returner, Arhat, Adept, Chohan, Buddha. The last is the furthest step in evolution man can hope to take on earth. Beyond the gate that closes this last section of the Path lies the unfathomed glory of the Root-Base of the Hierarchy, and behind that again the unknown splendour of pure light spiritual. “Help Nature and work on with her . . .” the disciple is admonished, “then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal; beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.”¹

The Path, its glories and miseries, the requirements for treading it to the very end, the disabilities that

will frustrate the seeker of the goal, all this has been described by H. P. Blavatsky in such a rich poetical imagery, that it cannot but impress itself on the mind of even the least susceptible to the beauties and harmony of poetry. That the reader may be spared long digressions, I may be allowed to give still another extract from *The Voice of the Silence*:

2. The Seven-Runged Ladder

“The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in waters of renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in

¹ H. P. Blavatsky. *The Voice of the Silence*, First Fragment.

the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices, like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave."¹

One might deplore that these lines should end on a sad note of failure, rather than in a joyous cry of triumph. But H. P. Blavatsky will have had her reasons for translating just these warning words from the eastern language in which the original is written. There are so many who too rashly venture on the Path, forgetting or not realizing that it is a Holy Path, in a double sense, as the Way of Holiness, and as the Way to . . . nay not *to*, but the Way that *is* the Holy Brotherhood of Adepts. Did not the Christ say, I am the Way, the Truth, and the Life? Not the Way *to* Him. He *is* the Way. Walk the Way, and you are He, and He is you. Just so the Ladder of Arhatship is the Way. Not *to* the Brotherhood. It *is* the Brotherhood itself. Climb it, and you are the Brotherhood, and the Brotherhood are you.

"Thou canst not travel on the Path before thou hast become that Path itself."

It is again *The Voice of the Silence* which thus reminds us. Gain the stream, and from that moment is counted your incorporation into the Brotherhood, or the Brotherhood's incorporation into you. The drop is expanding to become the ocean, or the ocean is pouring itself out into the drop. For mathe-

¹ *The Voice of the Silence*, First Fragment.

maticians either may seem a subtle absurdity; for mystics it is the experience of reality.

3. The Middle Point

But life presents two sides. Besides its mystic aspect of absolute unity, stretching like a tranquil lake in undisturbed serenity from eternity to eternity, there is the phase of its appearing to have poured itself down the cascade of manifested existence in a fast-moving torrent. Life in this latter aspect being a graded process, the Brotherhood considered from this side is of necessity a graded institution, or organization. Of its seven grades, enumerated by H.P.B., the first three are of a preparatory nature, so to say; the middle one, the Arhat, is the decisive stage, the *crucial*. The lower in man, or rather round and about man, is henceforth finally conquered, *crucified*, and the higher set definitely free to unfold its wings to their full measure.

On this stage the candidate pledges and binds himself irrevocably to the higher life, and this pledge carries him through the next three stages to the apex of human evolution. It is because of this central importance of the Arhat stage for the whole Path, that the latter is also called the Ladder of *Arhatship*. And it is because of this that the Master M., though long past the middle point, continues to speak of "my Arhat-vows," and lovingly describes his Brother K. H., closest of companions treading the Path by his side, as "a perfect Yogi-Arhat."²

² *The Mahatma Letters*, p. 268.

4. Filling In The Picture

It is time to return to H.P.B.'s comments on the verse from the Stanza of Dzian which is our fundamental text. In further following up her commentary, we shall fill in a few more details of the picture already formed of the Path, especially as regards the higher stages.

H.P.B. says: "There are those who have reached it [the apex of the Ladder of Arhatship] even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race [read: Round], and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor [i.e. Planetary Chain] Manvantara, the present *life-cycle*."

Undoubtedly a mistake has crept into the first sentence. We should read planetary "Round" instead of "Root-Race." And the words "this minor manvantara, the present life-cycle" do not refer to the life-cycle of seven root-races on a globe, the earth for example—a "globe-ring" or "world-ring" as it was called in the earlier days. When "round" is substituted for "root-race" in the preceding sentence, the manvantara meant here must be the life-cycle of the whole planetary chain, consisting of full seven rounds. It is in this sense that the identical expression "minor manvantara" is used also in *The Mahatma Letters*.

Says Master K. H.: "There are three kinds of pralayas and manvantaras [alternate periods of outward creation and inward recreation]: 1. The universal or Maha-

[great] pralaya and manvantara; 2. The solar pralaya and manvantara; 3. The minor pralaya and manvantara. . . The minor pralayas [and manvantaras] of No. 3 concern but our little string of globes. . . The minor manvantara is composed of seven rounds."¹

5. Fifth and Sixth Rounders

Taking Buddhahood as the apex of the Ladder of Arhatship, its seventh rung, we find in *The Mahatma Letters* a statement by the Master M. that man—presumably the "average man"—"at the sixth [round] may become a *Buddha* and at the seventh before the [minor] pralaya a *Dhyān Chohan*." And the Master K.H. also writes that at "the last seventh [or should it be: the last but one, i.e., the sixth] round," "humanity in a mass" will have reached "the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana." For this reason the Buddha is sometimes called a "sixth-round man," or a "sixth-round being," or again *tout court* a "Sixth-Rounder," while other exceptionally advanced specimens of our fourth and fifth races, like Confucius and Plato, are specifically stated to have been "fifth-round men." In other words, they are Adepts of the fifth

¹ *The Mahatma Letters*, 93 (80, 92, 97). Cf. *The Masters and the Path*, p. 479. It is only fair to observe that there is one passage in which the Master might be said to have used the expression "minor manvantara" for a round (*The Mahatma Letters*, p. 93), contrasting it there with the lesser cycle of a "globe-ring." I also found the expression "great manvantara round." Generally the adjective "great" or mahā is used for the universal, or at most for the solar pralaya and manvantara.

and sixth rung of the Ladder of Arhatship. We find similar statements reproduced in *The Secret Doctrine*, with the additional information that Shri Shankarâchârya, the Hindu saint and philosopher, was also a Sixth-Rounder.¹

The "average" man of our own times is no more than a Fourth-Rounder, or even less, that is to say, in our present fourth round he can at best hope to attain Arhatship. "Not even Gautama Buddha's son [Râhula] was anything but a fourth-round man," as the Master K.H. expressly informs us. The reason why? Because "the few men of the fifth Round [who are among us] do not beget children of the fifth but of your fourth Round," the same Master wrote to A. P. Sinnett on another occasion. Indeed! To be a Fifth or Sixth-Rounder is not a question of birth, but of evolution and merit. "Fifth round mankind . . . has not commenced on our earth" yet, though a few such men "have been coming in for the last few thousand years." That is "because we are in the latter half of our septenary earth ring. In the first half this could not have happened." Therefore, when speaking of the present inhabitants of the earth, the Master is wont to refer to them as "our fourth round humanity."²

6. The Mystery of The Buddha

With the fact that the Buddha is a Sixth-Rounder, the remark by the Master K.H., that "individuals cannot outstrip the humanity of their round any further than by one

remove," seems to be in contradiction, were it not that immediately preceding and following it is the statement that "our Lord Buddha—a 6th r [ound] man—would not have appeared in our epoch, great as were his accumulated merits in previous rebirths, but for a *mystery*. . . Buddha forms an exception by virtue of the *mystery*. . . The sixth [round man] can only come at rare intervals and prematurely (only under prepared conditions)." And "the seventh [round men] are not yet evolved!" The same mystery must have existed in the case of Shankarâchârya, the other Sixth-Rounder known. He and Gautama Buddha, H.P.B. tells us, "are most closely connected, if one believes the traditions and certain esoteric teachings." We cannot here enter into the nature of the mystery connected with these two greatest representatives of the human race. The curious reader who wants to grapple with the problem is referred to the series of articles under the general heading of "The Mystery of the Buddha" in the third volume of *The Secret Doctrine*.³

The reason the Master gives for our inability to outstrip our fellow-men more than one round is worthy of notice. "It is mathematically impossible," he says. A. P. Sinnett had objected: "If the fountain of life flows ceaselessly, there should be men of all rounds on the earth, at all times." But the Master reminds him: "The hint about planetary rest may dispel the misconception on this head." In other words, the rhythm of life demands inter-cyclic periods of rest (*pralaya*) between successive cycles of activity

³ *The Secret Doctrine*, III, 359-432.

(*manvantara*). The former serve the purpose, among other things, of being sifting places to separate the laggards and the advance-guard from the bulk of evolving humanity. The too far advanced go on to other spheres of work, the too slow are kept back in suspension (nirvana), till their time comes again, so that individuals with not too great differences in evolutionary status will evolve together in one cycle of activity.¹

7. The Permanent Atom and the Spirillae

In *A Study in Consciousness*, and in *Talks on the Path of Occultism*, the mystery of the Buddha, and the curious appellation of "fifth" and "Sixth-Rounders," are explained from the aspect of the development of the seven spirillae in the permanent atom appropriated by the Monad on the physical plane. Annie Besant writes: "In some early theosophical books . . . Fifth Rounders and Sixth Rounders are spoken of . . . [They are those who] have evolved the fifth and sixth spirillae in their permanent atoms, thus obtaining a better instrument for the use of their highly developed consciousness."² So far so good.

But there seems to be a discrepancy between the Master's idea of Buddhahood (seventh stage) as the highest goal of man on earth, and C. W. Leadbeater's statement

¹ *The Mahatma Letters*, 96-97. The first edition of these Letters had printed "a 6th race man," evidently a wrong conjecture by the decipherer of the MS. In the second edition it was amended into "a 6th r. man," of which the correct reading is of course "a sixth-round man."

² *A Study in Consciousness*, pp. 112-3.

that the permanent atoms "are at the fullest development of seventh round atoms in men who are about to become Adepts"³ (fifth stage). This would mean that the higher Initiates than the Adepts cannot avail themselves of "better instruments" for their more "highly developed consciousness." That does not sound logical, though it seems consistent with the conception, propounded by C. W. Leadbeater long before in *The Inner Life*, that "the goal set before us," that is the goal to be achieved presumably by the "average" man at the end of the seven rounds, is the attainment, not of Buddhahood, but of "that level of initiation which has been called adeptship—the position of the asekha, 'the one who has no more to learn with regard to our planetary chain'."⁴ I cannot completely explain away the discrepancy. Still I will try to make it plausible.

8. Rounds and Chains

The difference between the early and the later Theosophy is that in the more developed scheme of evolution expounded in the later works the attainment of the level of Buddhahood seems to be removed from the end of a planetary chain consisting of seven rounds, to the end of a planetary system or scheme consisting of seven chains (reincarnations) of seven rounds each. At least, that is the inference I draw from the statements that the goal set before man in the first, second, third (moon-chain), and fourth (earth-chain) incarnations of our

³ *Talks on the Path of Occultism*, p. 600.

⁴ *The Inner Life*, II, 294.

¹ *The Secret Doctrine*, I, 161-2.

² *The Mahatma Letters*, pp. 74, 67, 84, 117, 177, 95, 149, 96.

planetary scheme, are respectively the first, third, fourth and fifth stages of the Path.¹

But what about the seventh chain? In our next paragraph we shall enter into a fuller discussion of what that seventh chain may perhaps be intended for, by analogy with the destiny of the seventh round of our earth-chain, as described by the Master K.H. Substituting the word "chain" for "round," this would be what the Master says: "In six chains the group of worlds attains perfection, and during the seventh enjoys felicity, and *neither nature nor beings labour or toil any more, but prepare in their perfection for Nirvana.*"

In the earlier Theosophy I do not find one trace of the later theory of seven chains (reincarnations) in one planetary scheme. But this does not prove anything against that theory. The later conception is evidently but an elaboration of the older idea, not anything that is in contradiction to it. And it may very well be that the Masters in the early days were not prepared to go as far as that in their revelations of occult cosmogony. Read their Letters, and see how They continually confessed having to keep back more detailed information. People were not yet ready or able to grasp the subtle distinctions involved in further details. Even the language in which to express these had still to be created. It is therefore but natural to suppose that what the Masters gave out (and

even what we have now) is but a simplified form, a diagram as it were.

9. A Medley of Terms

In the medley of new ideas for which new words had to be found, like races, rings—it is a pity that in later Theosophy we have lost this convenient term for the totality of seven rounds on one globe!—rounds, chains, life-cycles, strings, etc., the Masters at the time may very well have eschewed adding to them another strange idea, for which we have even now no adequate single term. The confusion was already bad enough. "Medley" is not too strong a word. H. P. B. testifies: "In these early letters, in which the terms had to be invented and words coined, the Rings very often became Rounds, and the Rounds Life-cycles, and *vice versa*. To a correspondent [A. O. Hume] who called a Round a World-Ring, the Teacher [K.H.] wrote: 'I believe it will lead to a further confusion. . . [The Master] M. advised Mr. Sinnett strongly to agree upon a nomenclature *before going any further.*'" Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. Even the Races were occasionally mixed up with the Rounds and Rings, which led to similar mistakes in *Man*.² In H. P. B.'s own work we have found an example of this very same mistake embodied in the text.

² My italics. A.J.H.

³ *The Secret Doctrine*, I, 167-8; *The Mahatma Letters*, 80. The full title of the old book referred to is *Man: Fragments of Forgotten History*, written by two chelas, an eastern and a western.

All things considered, I do not think it impossible or even improbable that in some places in *The Mahatma Letters*—written "in those days of lip-confusion" when we called Chains 'Strings'," the Master acknowledges many years later¹—we should indeed read "chain" for "round," as I suggested we should do in the sentence about the seventh round quoted above.² But I must now leave this speculation for the reader to take up or pass it by, and return to that sentence in its original form. Still I think that the remark made by the Master in regard to a round applies in every case, whether it be chain, or round, or ring, or race, or even a smaller cycle.

10. The Seventh Round

There may seem to be disagreement also between the statements of the Masters M. and K. H., quoted in the paragraph on "Fifth and Sixth-Rounds," the former seemingly distinguishing between Buddhahood and Dhyān-Chohanship as different stages reached respectively in the sixth and seventh rounds, the latter apparently recognizing only Buddhahood as the final goal of evolution at the end of the seventh round. Probably the reconciliation of these statements is to be found in the fact that the difference between a Buddha and a Dhyān Chohan is not so much a difference of stage as of state. They are both fully perfected and liberated beings, but the latter is "enjoying the fruits of its (*sic*) collective lives" in nirvanic bliss, while the former has or the time postponed that consum-

mation, though knowing by experience what such a renunciation means, by having, before the sacrifice is made and can be accepted by the Higher Powers, personally tasted it. It is illustrated by that heartfelt cry wrung from the Master's harrassed bosom when crowded by too many worrying "worldly" affairs:

Oh, for the final Rest! for that Nirvana where 'to be one with Life, yet—to live not.' Alas, alas! having personally realized that:

*. . . the Soul of things is sweet,
The Heart of Being is celestial Rest—,
One does long for—eternal Rest!*³

But mankind's affairs and needs call for help, and cannot wait, whereas that "Rest" *must* wait. For this reason the same Master wrote in a sterner mood: "We all strive to become Dhyān-Chohans in the *end*."⁴ The last word should be specially noted; it was underlined by the Master himself. The difference, then, between a Dhyān-Chohan and a Buddha is not, that they have not reached the same ultimate stage of human evolution, and are therefore entitled to the enjoyment of the same ultimate fruit of their previous existences, but that the Buddha, through his compassion for suffering mankind as well as for the other kingdoms of life, does not immediately assert his right but renounces the much longed-for fruit. He will only consent to take possession of his inheritance, that is to enter the unconditioned bliss of a completely liberated Dhyān-Chohan, together

³ *The Mahatma Letters*, p. 116.

⁴ *The Mahatma Letters*, pp. 158, 116, 321.

¹ *Man: Whence, How and Whither*: 19, 28, 36; *The Inner Life*, II, 294. The attainment of the second stage was probably divided between the first and the second chain.

¹ *The Secret Doctrine*, I, 190.

² p. 210.

with all other living beings at the *end* of the seventh round (or chain, according to the later Theosophy), when the evolution on the worlds of our planetary "string" will be put a stop to by their final dissolution.

Therefore, "humanity in a mass" will reach Buddhahood at the end of the sixth round, but those Perfected Ones will not leave these worlds of manifested existence, until They have seen them through to the end. Consequently the seventh round is not so much a round of further progress, employed for the acquisition of new qualities and powers, as a round devoted rather to the consolidation and perfection of what has already been secured, to a disentangling of the

old knots of existence, and to a preparation for a complete change from extravert to introvert existence. This is in my opinion the meaning of the Master's marginal note,¹ quoted above with one word changed, but here given in its original form: "In six rounds the group of worlds attains its perfection, and during the seventh enjoys felicity, and *neither nature nor beings labour or toil any more, but prepare in their perfection for Nirvana.*"

For, indeed, the seventh is the Sabbath-day of the Lord, whether it be a chain, or round, or ring, or race, or even a smaller cycle.

¹ *The Paradoxes of the Highest Science*, p. 122.

(To be concluded)

BENEFACTORS

H.P.B. gave Theosophy to the World, H. S. Olcott gave The Theosophical Society to the World. Each was chosen by the Masters for the assigned work: which brought the greater gift?

ANNIE BESANT

Prehistoric Man

Atlantean Relics In England

BY E. W. PRESTON

Miss Preston deduces from the "Swanscombe skull," or portions of a skull discovered in the south of England that the man to whom they belonged in prehistoric¹ ages may have been a Semite Atlantean; further, that the evidence of these remains confirms the occult theory of the pre-existence of man before the anthropoids.

EVIDENCE has recently been obtained in support of the view held by Theosophists that a fairly developed type of man existed in pre-Mousterian times; that is, at a date far earlier than scientists have heretofore considered to be the fact. The following is a brief summary of the account of a recent discovery, written by Le Gros Clark and published in *Nature*, 17 September 1938:

"In June 1935 and March 1936, Mr. A. T. Marston discovered two bones of a human skull buried in the gravels of the terrace of the lower Thames at Swanscombe, England. The evidence, both archeological and geological, indicates that this skull is that of a middle Acheulean man or woman, who lived during the Mendel-Riss interglacial period. The antiquity of this period is reckoned by Zeuner to be about 250,000 years."

Although unfortunately only fragments of the skull are available, "there is little doubt that the Swanscombe skull would quite well pass for that of a modern man." This

¹ Refer to "What Do We Mean By Prehistoric?" on page 240.

suggests "that man 250,000 years ago had already acquired a morphological status comparable with that of modern man."

The importance of the discovery lies in the last sentence. Theosophic pre-history has always maintained that such a developed or modern type of man has existed from about two or three million years ago, the time of the early third, or Toltec, subrace of the Atlantean Race.

A study of the maps and information given by Scott Elliott in *Atlantis*, in *The Secret Doctrine*, and in *Man: Whence, How and Whither*, shows that the period in question—250,000 B.C.—was shortly before the second catastrophe of 210,000 B.C. It will be remembered that the beginning of the breaking up of Atlantis took place 850,000 B.C. Scott Elliott's second map of Atlantis shows the configuration of the continent between the first and second catastrophes. At that time a land mass extended over the British Isles, and this mass was not apparently much affected by the subsequent catastrophes, since it appears in the third and fourth maps, that is up to a time between 20,000

and 10,000 B.C. It was, however, affected by glaciation and may have been temporarily submerged.

The Swanscombe man (or woman) was presumably a member of the Atlantean race, and lived shortly before the second catastrophe. It is not possible to say definitely to which subrace he belonged. He is unlikely to have been Rmoahal or Tlavatli, since they were of a lower type, and their descendants were the now extinct Furfooz and Cromagnon men. (See Drinkwater—*Corroborations of Occult Archeology*.) He could not have been a member of the seventh—Mongolian—subrace, since this race never came into Europe. He may have been Toltec, Turanian, Semitic, or Akkadian. A decision is impossible however, without further data. It is known that about 250,000 B.C., the Toltecs and Turanians had spread over the continent of Atlantis and into Europe and America. The Akkadians, though their home was in the Mediterranean, also spread westward, and some may have reached Britain by 250,000 B.C. In 100,000 B.C. it is known that some Akkadians landed there and founded Stonehenge, but our Swanscombe man could have had no connection with these.

The Semitic or fifth subrace was founded about 800,000 B.C. in the district which is now Ireland and Scotland. It was a white race, nomadic, turbulent and quarrelsome. For a time they overcame the Toltecs and possessed the city of the Golden Gate. About 100,000 B.C. they were overthrown by the Akkadians. It was from this Semitic race that the nucleus of the Fifth Root-Race was selected. Prima

facie evidence suggests therefore that the Swanscombe man is *most likely* to have been a Semite, for this race was dominant in Britain at the time—250,000 B.C. It certainly appeals to one's imagination to consider that perhaps we have here an ancestor of the great Fifth Root-Race.

The Anthropoid Line

The importance of the discovery and its implications has also been recognized in another connection. In *Nature*, 8 October 1938, Professor J. Reid Moir expresses his belief that "intelligent beings—shall we call them—were in existence certainly a long way back in Pliocene times and probably in that of the Upper Miocene."¹ Professor Moir points out that if this is correct, man cannot have evolved from the anthropoid apes, since those apes were not sufficiently evolved at such an early time to make it possible that they should be the ancestors of such a man.

Professor Moir then goes on to refer to an article in the current number of *Science Progress*, where Professor H. H. Woollard (Prof. of Anatomy, University of London) suggests that "man arose from the primate stem in remote times, and long prior to the branching off of the anthropoids."

From the facts and diagrams given in the article on "Problems of Anthropology—I" in *THE THEOSOPHIST*, June 1938, and especially those from *The Secret Doctrine*, II, 727, it can be seen

¹ See correlation of these and other geological terms with Theosophical dates in *The Earth And Its Cycles*.—E.W.P.

that according to the Theosophic view, the first division of man from the mammalian stem did indeed happen in remote times about 18,000,000 years ago, while the true anthropoids did branch off much later, being a cross between the primates and degenerate Atlantean man. Compare *The Secret Doctrine*, II, 203 : "They [the anthropoids] have a spark of the purely human

essence in them ; man on the other hand, has not one drop of pithecoïd blood in his veins."

The date and stage of development of the Swanscombe skull thus afford almost final evidence against part of the old theory of the end-on evolution of man via the mammalia, monkeys and anthropoids, and confirms Madame Blavatsky's view that man *preceded* the anthropoids.

Alexander . . . Spinoza

IS THERE AN OCCULT LINK ?

An interesting point is raised by Mrs. M. Florence Tiddeman (author of a fine monograph on Apollonius of Tyana) as to whether Prof. Samuel Alexander of Manchester University, who died lately in his 80th year, was a reincarnation of Spinoza, so close is the parallel she finds between their personalities and their philosophies. Mr. A. J. Hamerster, Joint Director of the Adyar Library, raises the question whether the facts are sufficient to justify the theory.

ALEXANDER'S PHILOSOPHY

By M. Florence Tiddeman

HAVE we had among us one of the old philosophers? If you will listen to Prof. Alexander's biographical notice in the press, I think you may come to agree with me that we have been entertaining unawares a genius of the seventeenth century reincarnated in our own time.

Prof. Samuel Alexander, O.M., Litt.D., died, at his home in Withington, Manchester, on the 13th September 1938, at the age of 79. He had been for over thirty years Professor of Philosophy at Man-

chester University, and for eleven years before that, a Fellow of Lincoln College, Oxford.

He is described as one of the most individualistic of the philosophers of his generation, for in an especial manner his philosophy and his philosophizing were blended with, and toned by, his whole personality. Of all the great types which modern philosophy has produced, he most nearly suggested Spinoza, whom he seemed to resemble (this biography of him continues) not alone in kindliness of

disposition, simplicity of life and singleness of devotion to his philosophy, but in the whole tone of his thought and character of his speculation. He, too, was a Jew and, like his forerunner, his Judaism distinctly marked his outlook on the world problem. There is, it seems, the same difficulty in classing Alexander among his contemporaries as there is in classing Spinoza with the philosophers of his period, and it is true of Alexander as it was of Spinoza, that to understand his philosophy we must know his personality, and we can only know his personality if we are in sympathy with his philosophy.

When Alexander published his "magnum opus," *Space, Time and Deity* (his Gifford Lectures) he became known outside the circle of his philosophical colleagues and the pupils who had attended his courses, and the book was recognized directly it appeared as the mature thought of an original thinker of a high order and the outcome of many years of study. He had always been distinguished for his brilliant originality and for a power of expression which wove a spell round apparently extravagant doctrines, but before his book there had been only occasional articles and no definite pronouncement. *Moral Order and Progress* (1889) and a slight, though important, study of Locke (1908) were his earlier contributions in a series of manuals, and his later works included *Spinoza and Time* (1921), *Art and Material Beauty* (1925) and *Beauty and Other Forms of Value* (1933).

It was in the discussions of the Aristotelian Society that his charm and influence were especially

brought out. Though rather deaf, he would listen intently to an opponent, was always sympathetic, and never failed to make a good-humoured reply.

In a remarkable series of Presidential addresses to the Aristotelian Society he first gave expression to the theory which he afterwards developed in his book *Space, Time and Deity*.

As with Spinoza, his philosophy was grand in conception and bold in expression. The great reality of our experience, sublime in its absolute simplicity, profound in its infinite potentiality is space-time, and not two realities but one indivisible reality from which emerge all the definite grades of existence up to and including that mode of Consciousness which finds expression as human intellect and will. Recognizing space-time as the foundation of the universe, the business of philosophy is to point out one by one the experienced features of it. These he named categories, and this part of his work he regarded as his most important contribution to philosophy. It is easy therefore to see that space-time so conceived is no other than the philosophical concept of God. Yet a philosophical idea cannot be the object of religious worship, and Alexander distinguished therefore between God and Deity. Deity, the object of religion, lies always beyond as a higher stage to which the universe is striving, or rather as that stage which reality holds potentially within itself but which has not yet emerged. The root idea appears to have been suggested to him by Spinoza's proposition that the mind is the idea of the

body, and this took for him the form that time is the mind of space.

When Alexander received the degree of D. Litt. at Cambridge, in 1934, the Orator (Mr. T. R. Glover, St. John's College) said that philosophy had flowered most surprisingly in the commercial climate of Manchester, and Prof. Alexander had shown, like Socrates, that cities were better teachers than trees. And the Master of Balliol (Mr. A. D. Lindsay), referring on that occasion to Prof. Alexander's position in philosophy, said that he wanted to claim him as being entirely in the idealist succession to Plato, Spinoza, Kant, and Hegel. It was no accident that men had compared Alexander's work with the work of Spinoza.

Anyone who will take the trouble to look up, in a good library, the files of *The Times* in mid-September and compare Alexander's obituary and his portrait given there, with what the several dictionaries will tell of Spinoza's philosophy, such a student-searcher will, I think, come to the conclusion, with me, that for 79 years we had perhaps with us, unrecognized, one of the world's greatest philosophers. May he rest awhile and later return to our world to teach and to enlighten those who will then be in incarnation and able to give response to a philosophy of so lofty a conception and be recognized by a more enlightened public, for the great Spinoza who lived and taught in the seventeenth century.

"MODERN SPINOZAS"

By A. J. Hamerster

The passing of Professor Samuel Alexander, one of the notable Eng-

lish thinkers of our day, has left the world the darker for the temporary veiling of his light. We owe Mrs. Tiddeman a debt of gratitude for drawing our attention to the life and work of this philosopher, who was one of the foremost figures of British thought in this and the last century. In *A Hundred Years of British Philosophy* (just translated from the German, and edited by Professor Muirhead in the "Library of Philosophy") Dr. R. Metz is not sparing in his praise of Alexander: "Next to Whitehead, Alexander is in his work and influence the strongest philosophical force which Anglo-Saxon thinking has produced since the war. What Bergson means for French philosophy, that Alexander means in many respects for British philosophy... Among British philosophers he is one of the greatest and boldest system-makers, and among the moderns Whitehead, Bradley and McTaggart are the only men to compare with him in respect of the impulse to the formation of a comprehensive world-system. . . . Alexander's doctrine came late to maturity and has been presented in a single great work, the two volumes entitled *Space, Time and Deity*. . . which has exercised a great influence since its publication in 1920 . . . It was hailed by supporters and opponents as a philosophical event of the first rank and has since struck deep roots into the most diverse schools of Anglo-Saxon thought" (pp. 622-4.)

It is here not the place to give an exposition of Alexander's philosophic system. Suffice it to say, in the words of Dr. Metz, that "the central element of Alexander's metaphysics is the now famous doctrine

of space-time . . . This concept takes the place of the Absolute in idealist systems. But there is the characteristic difference that the absolute of the Hegelians means the highest expression of the Universe, while Alexander's is the lowest." I am not acquainted with Alexander's book, but the statements that this absolute "is the primal matter or *hulé* of all things"; that it is "the matrix which lies behind everything, the begetter and producer of all finite being"; that "things are merely differentiations of this primal material" (p.633), make me feel that there is an affinity of thought between Alexander and the Master K. H., when the latter, after rejecting the idea of Parabrahman, or the Absolute, being in any sense like "the God of the theologians," whose existence anywhere in the Universe is flatly denied, makes the startling confession: "we believe in matter alone."¹

Both statements, Alexander's and the Master's, need of course qualification and amplification. The Master's is found in the further statement that "One Life . . . penetrates, nay *is* the essence of every atom of matter" (p. 53); Alexander's in the caution that we must understand the original stuff, *hulé*, "not in its literal but in a metaphorical sense . . . not in the sense of [ordinary] matter . . . [which] is something quite secondary; not suited to furnish the essence of being." (p. 638).

¹ The Mahatma Letters, p. 56. Compare also H.P.B.'s "time and space as matter" in *The Secret Doctrine* (1888), I, 37.

Alexander's rejection of a static Deity, and his belief in a growing, evolving Divinity takes him also very near to the Theosophic conception of a Logos, whether of a solar or more embracing, say a galactic, system. "God has not yet reached His [full] godhead; He finds himself continually on the way towards this ideal" (p. 649).

The similarity of conceptions seems sufficiently interesting for Theosophists to induce some perhaps to make a close study of this British philosopher. For this purpose at any rate the present note was mainly added to Mrs. Tideman's communication.

As to Alexander being a reincarnation of Baruch de Spinoza, the seventeenth-century philosopher, I think the adduced similarity of life and affinity of thought too slight to base such a conclusion upon. Dr. Metz for one, in his thirty-page study of the modern philosopher does not seem conscious of any such connection. And indeed on such a slender basis we might see a reincarnation of the Dutch philosopher in a score of modern thinkers. To mention only one, John Ellis McTaggart († 1925), another of "the modern system-builders" in England, who as such "takes a rank shared only with Bradley, Alexander, and Whitehead," and who, according to Dr. Metz (p. 364) "has been called, with considerable justification, a modern Spinoza." Yet this alone does not I think, justify us in thinking of him as the former Baruch come to life again in the nineteenth century.

Why They Love Don Quixote

BY C. JINARAJADASA

Translated from a talk published in *Comprension* (Argentina).

I HAVE read two books recently to perfect my knowledge of the Spanish language: the first contains the adventures of Don Quixote de la Mancha, and the second is a translation into Spanish of *Tom Sawyer, Detective*. I know well the original English of the latter, so that when I found in the Spanish version words which I do not know, it was easy for me to understand their significance by remembering the original. Moreover, I enjoyed immensely the reading of *Tom Sawyer*. I was thirteen years old when Bishop Leadbeater introduced me to *Tom Sawyer*, *Huck Finn* and *Peck's Bad Boy*. But I have to declare with frankness that at first I did not enjoy *Don Quixote*. As a child I had read fragments of this work without its producing on me any special impression. And in reading it this time in Spanish, the dominant impression that it made upon me at first was that of profound amazement that this book was considered as a classic work by all Spanish-speaking nations.

Because in it we see Don Quixote the prey of the most complete madness, taking for giants the wings of windmills, for brilliant trains of knights shepherds with their flocks, for princesses farmhouse maids, and committing at each step the most perfect acts of folly. All understand that he is crazy; his brain

has been perturbed by devoting himself for many long years to the reading of books on knighthood and by living in an unreal world fabricated by his dreams. But the world is full of crazy people, and in some way their deeds interest us.

Why, then, do they so much admire Don Quixote in Spain and in Latin America? Without going any further—on visiting a little Mexican pottery shop, typical of the place, I saw among the hundreds of objects evidently most in demand by the public, various statuettes of Don Quixote. Tall, frail, with a stocking slipping down, and a book in hand, explaining the ideals of errant knighthood: a true scarecrow and an object of pity to sensible people! Why, in spite of all this, does all the Spanish race admire Don Quixote?

I went on reading the book until the end, and then I understood the cause of that admiration. Even though Don Quixote is utterly crazy, he is, notwithstanding, a true knight-errant to the most intimate fibre of his being. But what is a knight-errant? Don Quixote himself explains once in a while: A dominant trait is that a knight-errant has to go through all the highways of the world "in search of adventures." But all men are eager for adventure.

In what, then, is Don Quixote distinguished from the rest of

humanity? In the ideal that animates him. Don Quixote seeks nothing for himself: he seeks it for all the world. In spite of his insanity, he lives only to put into practice what the Christ has taught us: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

This is the ideal which, applied as a remedy to the evils that were afflicting the Middle Ages, gave birth to Errant Knighthood. The Church, in spite of the numbers of its priesthood, and its almost unlimited power, was not successful in imposing even as much authority as it had upon the savagery and brutality in man. It celebrated imposing ceremonies to the glory of God, but did not accomplish the alleviation of the sufferings of humanity. And above all, at times the priests found themselves so far from the ideal of Christ—"To love thy neighbour as thyself"—that cruelty and oppression, degradation and misery, creeping whithersoever they would, came finally to the door of the Church itself.

Then sprang forth the Errant Knighthood, as a form of the teachings of Christ, that had to be carried

into practical deed, outside of churches, throughout the entire world. King Arthur founded his Round Table, and Don Quixote, the last of the great knights-errant, in spite of his craziness, battled till the end to maintain this ideal. Nor for a single instant, even in his moments of greatest senselessness, did he forsake the splendid ideal of forgetting himself in aiding the oppressed, in absolutely just sport, without guile and with nobility.

What would happen if all of us should become crazy like Don Quixote, turning windmills into giants, ordinary folk into princely beings, and seeing nobility where to external appearance there is only visible vulgarity and ugliness? At least we should be seeing the ideal of the Christ. Let us permit this "common sense," with which so many of us are encompassed, to censure us for being insane once in a while. What does it matter, if in this madness we go through all the highways of the world as defenders of all scorned, censured, and oppressed people?

Now I understand why all Spanish-speaking people love Don Quixote. He is crazy, yes; but he shows the path towards the realization of the Christ ideal.

GODS IN THE MAKING

Men are gods in the making, and we are preparing to discharge the functions of the gods.—ANNIE BESANT.

"From The Throne Of Life Eternal"

T. P.'s Weekly, on publishing the following poem, wrote this note: It is said to have first appeared in the *Springfield Republican* in America many years ago. It was recited by Miss Lizzie Doten, a "medium," who died shortly afterwards. She gave it as spoken by her under the direct influence of Edgar Allan Poe. This is doubtful. It may have been left by Poe as a sequel to "The Raven" and to his life history. But somebody evidently utilized it for "spiritistic" purposes. But for a genuine spiritual (without the "ist") purpose it is admirable. As a proclamation, "From the Throne of Life Eternal" it would have been "too previous" had it appeared in Poe's lifetime; but as a sequel, in dramatic corollary, it is a masterpiece.

From the throne of Life Eternal,
From the home of love supernal,
Where the angel feet make music over all the starry floor—
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine for evermore.

Once before I found a mortal
Waiting at the heavenly portal—
Waiting but to catch some echo from that ever-opening door;
Then I seized his quickening being,
And through all his inward seeing,
Caused my burning inspiration in a fiery blood to pour.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burnings as of yore;
But in holy love descending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory turn I to the earth once more.
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens—
 Human vampires, sordid cravens—
 Preyed upon my soul and substance till I writhed in anguish sore ;
 Life and I then seemed mismated,
 For I felt accursed and fated,
 Like a restless, wrathful spirit wandering on the Stygian shore.

Tortured by a nameless yearning,
 Like a frost-fire, freezing, burning,
 Did the purple, pulsing life-tide through its fevered channels pour,
 Till the golden bowl—life's token—
 Into shining shards was broken,
 And my chained and chafing spirit leaped from out its prison door.

But while living, striving, dying,
 Never did my soul cease crying,
 "Ye who guide the Fates and Furies, give, O give me, I implore,
 From the myriad hosts of nations,
 From the countless constellations,
 One pure spirit that can love me—one that I, too, can adore."

Through this fervent aspiration,
 Found my fainting soul salvation,
 For, from out its blackened fire-crypts did my quickened spirit soar ;
 And my beautiful ideal—
 Not too saintly to be real—
 Burst more brightly on my vision than the loved and lost Lenore.

'Mid the surging seas she found me,
 With the billows breaking round me,
 And my saddened, sinking spirit in her arms of love upbore ;
 Like a lone one, weak and weary,
 Wandering in the midnight dreary,
 On her sinless, saintly bosom brought me to the heavenly shore.

Like the breath of blossoms blending,
 Like the prayers of saints ascending,
 Like the rainbow's seven-hued glory, blending souls for evermore.
 Earthly love and lust enslaved me,
 But divinest love hath saved me,
 And I know now, first and only, how to love and to adore.

O, my mortal friends and brothers !
 We are each and all another's
 And the soul that gives most freely from its treasure hath the more ;
 Would you lose your life, you find it,
 And in giving love, you bind it,
 Like an amulet of safety, to your heart for evermore.

Actors For The New Age

Miss Poulton prefigures a theatre in which the audience will be so intelligent and sensitive as to blend its consciousness with that of the actors—to take a "metaphysical share" in the performance, as an instructed congregation may help at a celebration of the Eucharist. Then we shall find both stage and stalls sharing in the "joy of creation and the consciousness of the unity of all life."

Learning the Language

WE discussed in the May THEOSOPHIST¹ the possible trend of drama in the future, and the present signs of its new-age characteristics. This new drama will inevitably modify and intensify acting technique to meet its more sensitive requirements in interpretation.

To the vast majority of playgoers acting consists of learning dialogue and stage "business," and selecting suitable costume and make-up to represent a character different from the actor's normal appearance and personality. It is possible that this definition would be accepted as adequate even by the majority of trained amateur and professional actors.

It is, of course, an elementary necessity that an actor should train the physical body to respond to the slightest as well as the heaviest demands, a physical training including deportment, dancing, fencing, eurythmics, so that he can move easily and gracefully, make one in a harmonious pattern with other actors, use hands and feet without

¹"Drama for the New Age," THE THEOSOPHIST, May 1938.

awkwardness, and time his movements to any rhythm. He must, naturally, have such control over his voice that he can reach any part of a large auditorium, change to any dialect, continue to use the voice for long periods without straining the vocal chords, and also develop tone to touch an extent that the speaking voice is as responsive and controlled as a singer's, though without the musical accompaniment. His facial muscles must be trained and used to indicate emotion and reflect the character's changing state of mind.

But these elementary exercises in technique are merely learning the language in order to be able to communicate with others, to be easily understood by the audience. Far more vital and important is the thought and emotion itself, expressed by this physical-plane language. What is it the actor has to tell and how will he get it across the footlights? Why is it that one actor's presentation of Hamlet or Peer Gynt, for instance, touches the very core of our heart and mind and spirit, while another, as well skilled technically, leaves us comparatively untouched?

Use of the Intuition

There are artists in the theatre today who are pioneering, in the face of superhuman difficulties and discouragement, to express what they have experienced through the intuition, and this direct conception of character and theme is beginning to be demonstrated by a technique quite different from the old one of intellectual analysis expressed outwardly through stereotyped physical means. The old way of sorting characters into types and learning mechanically the vocal inflections, physical movements and stage "business" suitable to them, has degenerated to such an extent that it has become discredited before we have acquired any real certainty in the new technique of intuitional awareness discovering its own physical representation. By "new," of course, is meant new to the western professional actor. To the "Noh" player in Japan, for example, it has been recognized for countless years.

This new method owes a great deal to Stanislavsky of the Moscow Art Theatre. Pudovkin, the celebrated film director, in his book on *Film Acting*,¹ says of Stanislavsky that he "felt that an actor striving towards truth should be able to avoid the element of *portraying* his feelings to the audience, and should be able to transmit to it the whole fullness of the content of the acted image in some moment of half-mystic communion." But Komisarjevsky, the distinguished régisseur, considers that Stanislavsky failed to systematize adequately what he had grasped intuitionally.

¹ Pudovkin, *Film Acting*, translated by Ivor Montagu (George Newnes Ltd.).

In his two extremely illuminating books on action and the theatre, which challenge controversy and provoke thought in every chapter, Komisarjevsky discusses the whole process of incarnating an actor into a role, from the first moment that he creates a preliminary thought-form or acting-image, to the final polishing of his performance and merging it into the complete unity of the play as a whole. Wherever there appears any suggestion of emotional rigidity or tautness, Komisarjevsky recommends the actor to relax physically, empty himself until he is in a passive receptive state, and then concentrate on some object, say the chair he is sitting in, and to see it, feel it, realize its quality and design and texture. This power of relaxation and extreme concentration he considers absolutely essential to train and exercise the imagination, without which an artist is inarticulate and helpless. He quotes Joseph Kainz, one of the greatest actors of the Continental Theatre, as advocating after a first reading of a play this complete concentration as a preliminary to achieving "from the depth of one's soul that true clearness of perception and assimilation which leads to creative art."

Interior Conceptions

A few examples may help to make this clearer. It may be the producer who has had the intuitive inspiration, or it may be the actor. The audience can never be sure how much is due to sensitive production,

¹ Komisarjevsky, *Myself and the Theatre* (Heinemann); *The Theatre and a Changing Civilization* (John Lane, The Bodley Head).

though it is probable that a producer's share is vastly greater in film than in stage production. For instance, Lucien Guitry, the famous French actor, as Pasteur, faced his critics of the medical profession in a debate in the Conservatoire. Alone on a platform before the front curtain, he held an English audience absorbed for ten or fifteen minutes while he discussed in technical French a scientific problem keenly debated by actors scattered among the audience. Here was a great man fighting for a great idea, dealing with each critic personally and individually. Pasteur, re-created, lived again and awoke in us spontaneously that response which his contemporaries so grudgingly allowed to the original pioneer. The whole scene was conceived *from within*. Guitry reached with Pasteur after the then unknown, brought it down, and with it the state of mind of the discoverer.

Ruth Draper can place a small shawl jauntily round her shoulders, and with a toss of the head, glinting teeth and flashing eyes, fling youthful defiance at an imaginary Police Court Magistrate. Pulling the same shawl closer across a narrowed chest, she can transform herself before our eyes without change of make-up to the girl's sick mother, appealing to the Magistrate to make her daughter postpone her marriage, so as to help keep her home together. And with a final *inner* change, this actress pulls the shawl over her head, her cheeks become sunken, her eyes dull, her mouth flabby, and she presents the third generation, the grandmother, frail, querulous, selfish. There is no make-up, scarcely a movement, merely a shifting shawl, as little

detail as in a charcoal silhouette on paper—all comes *from within*, and entirely free of stereotyped gesture and inflection.

Impressive Moments

In Paul Raynal's play, "The Unknown Warrior,"¹ produced in 1928 in London, Maurice Browne played the French soldier who returns on a few hours' leave for his long-delayed marriage. He has a brief scene alone with Aude, his fiancée, when she explains why she has not allowed his family to intrude on these few precious hours together, and to their sacramental wedding the soldier invites his dead comrades as witnesses and to share his joy. As Maurice Browne raised a glass for each friend his voice rang out a summons, each name proudly given its full sonorous value:

I greet, I thank, I embrace: Francois Rexens, killed at Morhange; Phillippe Sahuc, killed at Charleroi; Richard de Dambeau, killed on the Marne; Jean Joseph Trebosc, killed in the Iser; Alan Voure . . . Friends! Comrades! Good fellows! Are you glad to see me happy? They are glad! I drink to them. And now suddenly I am aware of a wave of holiness investing and transfiguring our brotherly love, and I do not know whether this vessel which I raise in my hands is a cup or a chalice, and whether, as in the Holy Communion, I drink the wine of our dear mother earth or the sacred blood which these have shed to save it.

Value of the Voice

The actor by his inward awareness and outward expression made

¹ Paul Raynal, *The Unknown Warrior*, translated by Cecil Lewis (Methuen).

us *see* these men and *feel* their response. Only with the smashing of the glass at the end did the metaphysical link break completely.

There is another line of development not so exclusively associated with drama as the psychological line, and that is the value of the voice as an instrument. As long ago as 1894 the great Coquelin wrote: "The power of vocal inflexion is incalculable, and all the visual effects in the world are nothing worth, when it comes to moving the hearts of an audience, in comparison to one cry uttered with true intensity of intonation. . . . There is the voice of lovers, which is not the voice of the family solicitor. Iago has not the voice of Figaro, nor has Figaro that of Tartuffe. The quality, the key, the range, differ according to the character. As Madelon says, there is a touch of the chromatic in it. To sum up, in articulation, in diction, in tone, draw, outline your character, *make him visible even to the blind.*"¹

Some thirty years ago William Poel cast his productions of Shakespeare's plays with as much variety of voice as if they were operas, and he obtained the maximum music value from the poetry by ranging the voices according to character from double bass to lyric soprano. Elsie Fogerty, appealing recently for support for the National Theatre, suggested that in her opinion there would probably be a tendency in the future towards music-drama, not altogether in the Wagnerian manner, but with an increased use of music to express the otherwise

inexpressible, and to link the intuitional with the physical plane. She considered that only in a National Theatre, free of hampering financial restrictions, could there be a training and experience that would side by side combine the finest traditional skill with the most advanced ideas, which could only find expression in an experimental theatre, used by the most highly skilled artists.

Drama In Excelsis

Finally, in the new-age theatre, the audience will, when they realize their opportunity, have at least as big a metaphysical share in the performance as the congregation assisting at a religious Mass. The original conception of the play belongs to the dramatist—his is the task to find a space-time form for a universal idea. The producer, like the conductor of an orchestra, chooses the human exponents and by rehearsal helps them to incarnate themselves into their assumed characters, welding them into a complete harmony. The actors reach as far as they are able towards the author's inspirational source, assimilate the content and the form to their utmost extent, and present it to the audience by means of voice, movement, thought, emotion, and that super-sensitive awareness that transcends both thought and emotion. The audience, by cultivating a similar awareness and concentration, can build up in the theatre, at each performance, an atmosphere of encouragement and vital response, which will enable the author, actor, producer and audience to share in the joy of creation and the consciousness of the unity of all life.

¹ Coquelin, *The Art of the Actor* (Paris, 1894). Translated by Elsie Fogerty, 1932. (George Allen and Unwin Ltd.)

Death Has No Terrors

BY LESTER HOWARD PERRY

(Managing Editor, "The Pennsylvania Medical Journal")¹

A reader suggests that Dr. Perry's article might begin the symposium of articles on "How to Die" which the President adumbrated in the October THEOSOPHIST. Here is medical evidence that life's last moments, for those who are dying, and those who have died, only to be revived, are pleasant and peaceful, even merciful.

Doctors Say So

SOME day you are going to die and, if you're like most of us, you are probably afraid to die; you believe that death will be unpleasant. In that you are wrong.

It is not unpleasant to die. The dying person slips drowsily away much as we all, hundreds of times, have drifted into sleep. At the last there is no pain. Doctors say so. Those who come close to death say so. With their last words, those who die say so. And those who return from death (some do!) say so.

This is not to ignore the suffering that may precede death. But the slow suffocation of pneumonia, the jerky strangles of the drowning—all the pain of fatal illness or injury—these are a part of life, not death. While the body still fights for survival, there may be great suffering. But that familiar and sinister phrase, "a man in his death agony," has frightened many of us into a false belief that our very last moments, as we relinquish this life forever, must also be horrible.

Let us hear the testimony of Sir James F. Goodhart, eminent English physician, who, when a resident in Guy's Hospital, arranged

¹ Via *The Readers' Digest*, May 1938.

to be present at the bedside of every dying patient. He reached the conclusion that "there is nothing terrible to the dying person in death itself. The veil between the two worlds is but a cloud, and one passes through it imperceptibly."

This opinion has been corroborated by other distinguished physicians—by Sir Benjamin C. Brodie, for instance, and by Sir William Osler. "Dying," says Dr. Alfred Worcester, former Professor of Hygiene at Harvard, "is always easy at the last." In its final stages, cancer is usually one of the most painful diseases; yet Dr. J. Shelton Horsley, well-known cancer specialist of Richmond, Virginia, is authority for the statement that "the actual process of dying is apparently not accompanied by pain or by any marked conscious discomfort."

Death Is Friendly

One of the truly comforting facts of life is this: those experiences which we fear most as we anticipate them nearly always lose much of their terror when actually encountered. That is true of death. When it comes close, it is friendly.

About 15 years ago, a big jovial fellow on a lecture tour lay stricken

in a Boston hotel. Suffering from an internal hemorrhage, he was told his chances were slim. "At last I knew that I was very near the borderline between life and death," Irvin S. Cobb recalls. "I began to sink. It was a physical feeling. I was sinking, gently, slowly and easily, into a darkness which rose to meet me. There was something soothing, almost alluring, about this darkness. I knew that if I completely surrendered myself to it I should rest. I accepted the prospect of impending death as most of us accept the prospect of continued life—as a matter of course.

"The blackness had almost completely enveloped me before a force within me asserted, 'If I quit now, I'm yellow. I'm leaving things undone.' Slowly, wearily, I dragged myself up. I fought to live.

"Some may look upon death with a shrinking dread in their souls. To all such, I who have skirted the Valley of the Shadow say that we will face it without fear and without bitterness, without reluctance and without repining, without suffering, whether physical or mental; we shall find it, at the last, but a peaceful transition, an eternal change mercifully accomplished."

Bruce Barton tells of a similar drama. In a hospital room a cultured middle-aged man lay dying of pneumonia. The crisis came. Neither the doctor nor the nurse, who held his hand as if to keep him from slipping away, could be sure whether their patient was alive or dead. Then the moment passed; the man lived.

"The doctor says you were almost over the threshold," Bruce Barton said to the patient some

time later. "What did you think or feel?"

He answered: "Nothing! I had no interest whether I lived or died. I was just terribly tired, and I thought, 'Now I can sleep'."

No Suffering

These patients lived to tell their stories—what about those who don't? A careful analysis of the recorded "last words" of 1229 distinguished individuals has been made: at the most, one statement in 60 might be interpreted as intimating some sensation of fear or pain; the experience of the other 59 ranges from indifference to ecstasy.

An unusual study of the sensations of dying is reported by Dr. Edward Hammond Clarke in his book entitled *Visions*. One of Dr. Clarke's patients agreed to report his feelings as he sank into the unconsciousness of death. A system of signals by finger movements was arranged so that the patient could answer questions when no longer able to speak or shake his head. To the very last, after he had apparently lost consciousness, he wiggled *no* in answer to Dr. Clarke's oft-repeated question: "Are you suffering?"

Thousands now living have been dead—actually, legally, biologically dead! So says Dr. Alexis Carrel—Nobel Prize winner, biologist, surgeon, author of *Man, the Unknown*.

Dead Come to Life

Death, says Dr. Carrel, is not instantaneous. There are two stages: general death or the death of the individual, and local death or the death of the organs. General death takes place with the last pulsation

of the heart, for then all vital functions cease and personality vanishes. But each organ dies at its own rate. The brain dies in a matter of minutes; the kidneys can live for more than an hour.

Dr. Carrel calls the first stage "reversible death" because life can be restored by immediate first-aid measures if the vital organs are not diseased. The second stage is "irreversible death." A swimmer is dragged to the shore unconscious; a motorist is found slumped over the steering wheel of his car, the garage doors shut and the engine running. The doctor can feel no pulse, sense no respiration. He orders a pulmotor. Minutes speed by. Occasionally life returns.

Yet, according to Dr. Carrel, the victim had been dead—as dead as he will ever be in so far as his bodily totality, including his consciousness, is concerned. Persons who respond to the pulmotor differ from those who remain dead in only one respect—their vital organs have not been destroyed.

Painless

What do those who have been revived from death by drowning tell us? They almost always say that they experienced no suffering whatever after the initial struggle. The original distress gives way to a feel-

ing of drowsy comfort. Thus one of them, Grant Allen, distinguished British author, wrote:

"The knowledge that I have experienced death has had a great deal to do with my utter physical indifference to it. Dying is as painless as falling asleep. It was only the previous struggle, the sense of approach, that was at all uncomfortable, but even that was not half so bad as breaking an arm or having a tooth drawn. There was a total absence of craven shrinking."

Sound scientific reason explains our attitude toward death as the hour approaches. The simple process of physiologic degeneration is responsible. Each succeeding beat of the heart pumps the blood with a little less force than the one before. As the blood pressure sinks to ever lower levels, the brain is soothed by the gentle anesthesia of receding vitality. The turbulent tidal wave of individual vitality ebbs back toward the sea of universal life whence it came, a recessional undercurrent, flowing on and on into the quiet deepness far below the surging surface. We relax, and in our relaxation we face life's greatest adventure with serenity—

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

SONGS OF LONG AGO

Before this life began to be,
The happy songs that wake in me
Woke long ago and far apart.
Heavily on this little heart
Presses this immortality.

ALICE MEYNELL

Experiments On Animals

Dr. E. Lester Smith's footnote to his article on "Vitamins" in the September issue of *THE THEOSOPHIST* (p. 496) intimating that if challenged he was prepared to justify the use of animals in vitamin assays has evoked the following comment:

CHALLENGE TO SCIENTIST

FROM Adeltha Henry Peterson:

"Mineral values are determined by chemical analysis, but *at present* vitamin values are determined alone by what is called 'biological assays,' or, more precisely, experimentation on small animals, i.e. white rats, guinea pigs, pigeons, etc. There is no question that while the animals not on test are given good and even loving care, the test animals *perhaps*, and always the negative controls, go through real suffering and distress to obtain for man this knowledge he thinks he needs. Biological research on small animals is, I feel, a very shaky and unnecessary step in the ladder of gaining knowledge concerning the nutritional properties of any food.

"A negative criticism without a constructive one is of little value: Here is a substitute suggestion: In the world there are many belts of people suffering from the various ailments that vitamins help to cure—scurvy, rickets, night-blindness, etc. Why not take the food or minute vitamin concentrate to be tested to such areas and have the experiment as useful as well as an informative test? We should have plenty of 'negative controls' (those who got nothing but their usual diet which is quite evidently

lacking the vitamin); we could make 'positive controls' by feeding some of the sufferers with known vitamin foods or concentrates; and those we were testing would either be the better or none the worse for the test according to whether the substance had in it the vitamin tested for. If we can test the curative efficacy even of poisons on the patients in our hospitals, where would be the harm of trying foodstuffs and minute quantities of those foodstuffs in concentrate form?

"Eventually those same tests are going to be made in hospitals, orphanages, and vitamin deficiency belts by the physicians before they will recognize the particular foodstuff we are testing as efficacious. Why not skip the intermediate and really cruel process of animal testing and go directly from chemical analysis to clinical test?"

THE SCIENTIST REPLIES

The above letter was communicated to Dr. Lester Smith, who makes the following reply:

"First, let me define my stand. I offered to justify the use of animals in vitamin assay and research, involving feeding experiments only. Vivisection, i.e. the performance of

surgical operations on living animals, is outside the field I have chosen to defend. This is evidently understood by Mrs. Peterson.

"Secondly, let me say that feeding experiments have been abolished from my ideal civilization of the future—along with war and poverty. By then, *thanks partly to the knowledge gained now by less ideal means*, we shall be beyond the need of such methods.

"Thirdly, allow me to differentiate between research and routine assays. Various diseases such as rickets, scurvy and beri-beri, were not even recognized as deficiency diseases before Sir F. Gowland Hopkins began his now classical experiments on animals. But for the latter they might well still not be understood, and millions of humans would have suffered from complaints now readily curable.

"After the initial discoveries it was still necessary (as Mrs. Peterson admits) to assay a range of foodstuffs for the various vitamins, as well as concentrates for patients needing intensive treatment. I agree with Mrs. Peterson that the animals not on test are 'given good and even loving care,' but I would extend this to most of the test animals also. Only the negative controls undergo real suffering, so the question properly at issue is whether this should be borne by animals specially bred for the work, or by humans. My choice of animals is based partly on humanitarian, partly on scientific grounds. Human beings are extraordinarily unsatisfactory test subjects because they cannot be reared and kept on standardized dietary regimes (save exceptionally in institutions), so that

very large numbers are needed to provide accurate information. A small group of rats could give the answer in perhaps one tenth the time at one hundredth the cost. It seems to me that this is part of the service that present-day humanity is destined to exact from the animal kingdom. But by all means let us work towards the day when such things will be unnecessary. My own contribution is to perfect and popularize non-biological methods of assay."

CLINICAL RESEARCH

The tremendous sacrifices—even death—undergone by doctors when using themselves as "experimental animals," go to show that a newer medicine is arising.

The *British Medical Journal* tells of two doctors who underwent semi-strangulation to test the effect of helium in anaesthesia; a doctor, aged 29, who committed suicide by an injection of virulent tubercle bacilli, and was used as a "subject" for observation by his colleagues; and a surgeon who broke his leg and used the misfortune to assist him in his ambition to become an orthopedic surgeon.

In the second instance above-mentioned the medical man who gave himself an intravenous injection of virulent tubercle bacilli died three months later, but in the interval he provided the "opportunity to record observations in man in which the conditions were comparable to those in experimental animals." The observations provided valuable data of a technical nature.

Dr. Beddow Bayly has declared that the champions of this newer medicine "sickened by the decadent paraphernalia of the laboratory bench with its helpless victims, immolated by a barren and soulless pseudo-science, have demanded the foundation of an Institute of Clinical Research, in which man himself shall be studied both in health and sickness, and *as a whole*. For only then shall medicine, growing truly humane, become the healing art it is destined in the future to be."

CHERISH THE ANIMALS!

No member of our Society is truly observing the spirit of the First Object who forgets brotherhood to animals, who forgets to try to be as brotherly to animals as he tries to be brotherly to members of His own kingdom of nature. Indeed, we can more afford, perhaps, to fall short in our brotherhood to our equals who can take care of themselves than to those who are younger and so much the more need our tenderness.—George S. Arundale.

Be tender and compassionate to these younger souls encased in animal bodies, and let your superiority be the measure of your gentleness.—Annie Besant.

Be very tender to little children, yet more tender still to those who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*—AN ELDER BROTHER.

Notes And Comments

A GREAT QUEEN— WILHELMINA

AUGUST 31st was the fortieth anniversary of Queen Wilhelmina's accession to the Throne of Holland, and her people in the Netherlands and the Indies celebrated it with great rejoicing and festivity. Theosophists at Huizen observed it too. Speaking of the freedom of Holland, which made it possible for such a Centre as Huizen to exist, the President said some time earlier: "So we are very fortunate and should be grateful and pay our respects to the Dutch Government and to Her Majesty the Queen, who fortunately is a woman. How wonderful if we were to have a Queen Elizabeth in England! For women are more understanding than men."

In *St. Michael's News* appeared a fine appreciation of the reigning Queen, from which we reproduce the major portion as follows:

"Wilhelmina, by the grace of God, Queen of the Netherlands! It was her birthday forty years ago which brought her to her majority and entitled her to take the place of her Mother-Regent. . . . When in the course of years Queen Sophie and all the male descendants of the House of Orange died, and the old King William the Third stood there alone, broken by this very hard fate, the Inner Government of the world destined perhaps the very best fortune for Holland that it ever could have had. There was brought to

it a young woman as the King's second Consort, who bore him a daughter. Queen Emma's wisdom and her devotion to her new country found her a resting-place in the hearts of the people, and when in 1890 she was called to the place of Queen-Regent, she showed herself as one of the most capable women imaginable. Eight and a half years later, Queen Wilhelmina, at the age of 18, was crowned, and from the first moment of her reign, she has surprised all her Ministers with her skill, her capacity, and her insight into matters of government; as also with her greatness of heart and beauty of character she has achieved a unique position among her people. Never thinking of her personal wishes, never showing personal ambition, ever ready to sacrifice everything, even her life for her people, she has shown in her reign, during perhaps the most difficult time the world has gone through, the most perfect self-surrender for the wellbeing of Holland and her people. When all the thrones of Europe shook and many of them fell, Queen Wilhelmina had the magnanimity willingly to put her throne at the disposition of the nation. Many will remember the result of that deed—never a greater attachment, attraction and devotion flowed over the people, submerging Queen and subjects in one great manifestation of love and unity; and since that moment our Queen will never need doubt the sincerity of her beloved subjects' feelings towards her.

Orange and Holland are one more than ever!"—F.A.B.

In July of this year the nobility of Holland grouped themselves together to form a wall of protection which will "stand firm as a rock round the Throne of Orange." Patriotic activities are directed from a National Centre, which the Prime Minister (Dr. Colijn) founded in August in the presence of His Royal Highness Prince Bernhard, with "Points of Support" in the provinces.

HIS MAJESTY KING PETER

King Peter II of Yugoslavia, the youngest monarch in Europe, celebrated his fifteenth birthday in September. Only a month before, Dr. Arundale had presented to His Majesty the homage of The Theosophical Society as from the Zagreb Congress, and it was H.R.H. Prince-Regent Paul, head of the Yugoslavian State until King Peter's maturity, who acknowledged the telegram. *The South Slav Herald*, the only Yugoslavian newspaper in English, in its September issue gives a finely illustrated review of the young King's life, his varied modern interests—aviation, radio, sports, athletics. In the wise training by his mother, Queen Maria, and the Prince-Regent, his uncle, no aspect of his future kingship is being overlooked. The pictorial review of his life shows him in every phase of youthful activity—studying (under an Oxford tutor), cycling, rowing, assembling a radio set, distributing alms, and enjoying healthy exercises with a group of classmates at a special summer camp at Bled. It

is already four years since as a boy of eleven he succeeded to the kingship on the death of his father, King Alexander. Only three years more, and the boy who dramatically stepped to the Throne from a desk at an English private school will become King in actual fact of his fifteen million subjects. In 1941 the present regency, headed by Prince-Regent Paul, comes automatically to an end, and the eighteen-year-old monarch will take his place at the head of the nation's councils.

Just as His Majesty has entered so promisingly on the kingship of his country, so we share the hope that this is but the presage of the kingship of the human kingdom which he will eventually achieve as he enters into the citizenship of the kingdom beyond.

"SPIRITUAL TYRANNY"

From Mr. D. Jeffrey Williams, International Director of the Theosophical Order of Service:

One wishes very enthusiastically to applaud Mr. Geoffrey Hodson's article in the October THEOSOPHIST entitled "Theosophy and the Modern World." As he so rightly says, various forms of freedom-denying dictatorships are spreading in the world, and their hold is becoming stronger. I agree with Mr. Hodson that we cannot afford to ignore these sinister attacks on freedom and that a "strong and world-wide crusade is needed in defence" of "freedom, justice and truth." Mr. Hodson suggests that "for this purpose a great body of crusaders must go into action."

These words aroused hope that something serious might be attempted along the lines suggested. But in the very next paragraph Mr. Hodson says: "For me, The Theosophical Society is such a crusade." Mr. Hodson apparently does not suggest anything new in the way of activity, let alone crusade, to combat the evils he mentions. I am frankly disappointed!

Let me try to explain why. The evils facing us are terrible, and must be fought here and now. The spread of tyranny in our social and political lives must be stopped. The action must be taken by vigorous and alive men and women—men and women who burn with the love of freedom. And they must do something here and now. The President has called for a campaign along these lines, and there has been insufficient response. Do we as men and women who belong to The Theosophical Society care very much for freedom for other people? I realize that we love our own freedom. Are we content with a very long-range policy that "somehow good will be the final goal of ill," if we preach only abstract principles and eternal verities? Perhaps. It may be that all is well with the world and all the tyrannies have a purpose. Maybe there is a purpose in the horrible cruelty meted out to the Jews and political opponents of the dictators, but this *may* be also pure guesswork where we are concerned. How do *we* know? And if we do know, does that make the cruelty any less horrible and revolting?

If there is a menace from an epidemic, do we prescribe spiritual healing for the Ego?

Should we be first of all concerned with that part of the Plan that is presumably in the hands of the Inner Government of the world, or with that part of the Plan that we can see and understand? If stopping the spread of cruelty is not part of that Plan, *nothing is!* We do not know what the Masters permit. But even They must allow for human foolishness and hatred and cruelty, and there is plenty in the world—more than plenty.

Among other possibilities, it may be that these tyrannies come because we have been weak, because we have not cared for freedom, because we need the necessary stimulus to realize how very precious freedom is, because we as peoples, in Europe especially, need the lesson the Great War failed to teach us. There are other possible reasons.

Mr. Hodson mentions the spiritual tyranny of the present time, and says it is far more serious than the social. I beg to differ. The orthodox Christian dogma of eternal damnation does not today "strike terror into the hearts of believers" as it did even a few years ago. Where and what is the menace of the dictatorship that is more serious, that is "ever growing, ever spreading" its power over the very soul and spirit of man? I submit there is a decline in religious dictatorship, and that there is far more tolerance in the religious field than there has been for hundreds of years.

Look at the blows that that citadel of orthodox domination, the Roman Catholic Church, has received in many parts of the world in recent years. The growth of that Church

is, paradoxically, in the free countries, in the countries where religious tolerance is fairly general. Witness the fate of the Roman Church in Mexico, in Germany, in Spain, in Austria, in Italy, among other countries, and see what has happened to the Church in Russia and even in Czechoslovakia in post-war days! These countries show how far the power of the Church in both a temporal and a spiritual sense has been seriously weakened and even crushed. Spiritual dynasties are being brought low in these stirring days by the uprisings of a political, racial, nationalistic and economic character.

The free democracies will have need of guns, indeed of very powerful physical armaments of every kind, if their freedoms are not to go by the board! If only the free democracies had the vision to pool their resources in a political, economic and military sense! If the free democracies resolved to defend their liberties and *superior* civilization by every means! If they made those liberties more secure by more generous treatment of the unemployed, the partially employed, and the poor! If only they extended the principle of the right to live in a tolerable fashion to all humans and animals within their States! If they did these things, they would make still more secure the foundations of freedom throughout the world. Because of our weakness in these respects we shall reap whatever may be coming to us in the next few years in the form of extreme effort and sacrifice to be strong in a military strength. It may be that the challenges from the dictatorships have been "permitted" in order to

ginger us up a bit where justice and righteousness in our democratic lands are concerned. It may be that having saved our social and economic skins (and systems) by the sacrifice of the weak (not only of Czechoslovakia) for the time, we shall still have to face the possibility of equal sacrifice in the near future in order to save ourselves and our institutions. It may be that the very things we wanted to preserve by avoiding war for the sake of right will be forfeited in the very effort to build resistance to ever-growing might. What those things are will be clear to the social and political student of the times.

POSITIVE VEGETARIANISM

From Mrs. Clarence Gasque, Srinagar, Kashmir:

Dr. Arundale's Watch-Tower note in the September THEOSOPHIST on the Law of Sacrifice was of the greatest interest to me. It is splendid that the President has openly and publicly encouraged his people to take a *positive* stand in regard to vegetarian diet. For years I have felt that I was almost standing alone in making it very clear to public dining-rooms and chefs, that *no* flesh extracts should be used in soups, gravies, puddings, etc. It seems difficult to impress this fact—in the big world of public eating-places—unless we all stand together. One does not have to be aggressive in order to be positive. It is the difference between conscious understanding and vagary, rather than aggressiveness or gentleness. One can pass the word along, to those concerned, in a very nice way, but—as Dr. Arundale has so timely

intimated—we must all be positive in our demands in this direction. If the chef realized that so many splendid and interesting soups could be made without flesh stock, and that so many thousands prefer it, he would turn his talents quickly to interesting herbs delicately used instead of the pungent flavour of bouillon with which at present he feels he must pollute every vegetable soup. It is amazing how the chefs make a nice vegetable broth and then add clear meat stock to it "for flavour"! That is not the "flavour" we fancy after the glands of taste have become normal. Chefs do not realize that they can make delicious sweets, "jellies," jellied-salads, etc., by using "agar-agar" (*pure* seaweed)—there is an imitation on the market, made of fish!—the pure seaweed is a most wholesome product and is the best known product of nature to restore the cellular tissues of the body, excellent for all those showing the creeping on of the years. This product has no flavour, and lends itself to the use of untold variety in flavours, to be added, according to circumstances, season, and taste. The bouillon of flesh and bones of animals has the effect of hardening the arteries, while the use of agar gives the opposite result and rejuvenates.

Nature forever offers us her treasures, and if we but obey her we are the beneficiaries; still, in the end, she has to be obeyed. Why not put ourselves into harmony with nature, increasing joy, happiness and justice all round.

Let us be, as Dr. Arundale so encouragingly advises, *positive vegetarians*, and truly stand on the side of World Peace.

VEGETARIANS ESCAPE

In an article on pernicious anaemia in *Discovery* for June 1938 Prof. J. A. Ryle, Cambridge, makes an interesting point that "vegetarians usually escape this disease."

THE HEALTH VALUE OF RELIGION

An important piece of news appeared in the *Lancet* (London), August 6—a scientific recognition of religious necessity. The *Lancet* wrote:

The opinion of Prof. Jung, that for many persons a sound personal attitude towards the eternal is essential for mental health, has not hitherto found many supporters among the leading psychotherapists of the world. Many practising in this country have shown that they regard religion as a side-track in analysis; the view has even been freely expressed that, until the patient's religious experience has been analysed away, he is not completely cured. On the Continent formulated theories, as distinct from clinical practice, have largely left religion out of account. But at the International Medical Congress for Psychotherapy, held last week at Oxford, it emerged that the outlook is changing and that more and more of those whose life-work is the attempt to adjust mental and emotional disturbances are coming back to the idea that religious consciousness is indispensable to a large number of patients, especially in later life. The task of the psychotherapist is, to a large extent, that of an intermediary, an interpreter of an experience in which the patient adjusts himself to *the claims of something within himself, quite distinct from his own ego, that leads him to*

appreciate the real values behind social and natural laws. As he proceeds with this adjustment, his individuality grows outside the narrow bounds of the self into a creative relationship with the whole of life. Dr. William Brown, who has long been an exponent of this view, said bluntly that the medical psychologist could no longer do without philosophy.

Dr. H. Neugarten showed how the analyst can help a patient to reorientate himself by a new appreciation of collective values, and to free himself from the primitive religious forms with which he finds himself in contact after the spontaneous experience of "rebirth." Both the analytic and the religious experiences, he said, deal with a *widening of consciousness and meet in the recognition of an inner law of living.*

Prof. Jung, in answering a number of questions at the end of the conference, pointed out that the great religions have all been preparations for death as a goal. Just as the neuroses of the first half of life spring from a refusal to face life, so those of the second half spring from refusal to face death—or rather, to face the mental development which a man needs to equip him for that adventure. *It is, he added, an insanity of the white man that he has lost the religious order of life.* Until he finds it again he will scarcely be healed of his troubles, and it is for the psychotherapists, in collaboration with religious people of every calling, to help him to do so. (Italics ours. E.D.).

This item in the *Lancet* does not touch the verity of religion, but rather regards it as an expedient of health. But it is perhaps the most drastic ratification of religion that science has made outside psychical research. In stressing the health-value of religion it seems to point towards a future psychological unification of the faiths. The news is

of intense interest to Theosophists. Huxley said, if there was no God, it would be necessary to create one: this says, if there was no religion, it would be necessary to create it.—J.H.C.

THE BALANCE OF NATURE

What is the balance of nature but the unity of nature? The scientist gives it one name, the philosopher the other name. It is the unity which man disturbs by his ignorance of Nature's laws as he slays and slaughters. And the Karma of his interference comes to him in suffering, in pest and plague, and in the ruin of war. In the *Weekly Illustrated* (London), 27-8-38, under the heading, "Are We Robbing Nature Of Her Balance?" an anonymous writer thus humanely pictures the wrong we inflict on birds and animals:

In their diffident, rather self-conscious way, scientists, discoursing at their annual speech-making at Cambridge on academic theories disturbing laboratories and lecture rooms, mentioned again and again the way the wild life of the world is now diminishing more rapidly than ever.

When even members of the British Association, coldly impartial as they try to be, are led to warn man that although he can easily destroy a species he can never restore it, there must be real danger of animals known to us following the quagga, the aurochs, the moa, the solitaire and the great auk.

Many famous species exist now only in captivity, or through rigorous

protection. Think of the camels, living only as domestic animals, of the dangerous plight of the American bison, the white rhinoceros, the platypus (the screwy Australian creature with fur, web-feet, a tail like a beaver, a bill like a duck, lays eggs and suckles its young), the fantastic whitetailed gnus, wild horses, the kiwi, the giant tortoise of the Galapagos, the pronghorn, the Alaska fur seal, the larger members of the simian tribes, and the Tuatara lizard, sole survivor of a long and glorious line of reptiles.

As long as such countries as Japan refuse to join in international efforts to save the whales and sea-otters, we can do little but dwell on how difficult it is for nature to keep her balance if we continue to interfere with cycles by which she controls her creatures.

Nature has established her balance only after ages of careful adjustment, and she has worked laboriously to introduce checks on excessive fecundity of any one species, either by making one animal the prey of another or by epidemic diseases.

It is best that we should take the quiet hints of those scientists who were gossiping about these things at Cambridge and carry out our part of civilization as far as possible without interfering with insects and birds and animals, for they can work things out for themselves and for us.

They have been doing it for thousands of years and will go on if we let them and make it a rule to treat them all as friends until they are proved to be enemies. It is not a new idea; W. H. Hudson, the naturalist, was suggesting it thirty

years ago, and it is full of common sense.

REMINISCENCE?

Sibelius the great musician, styled the "uncrowned king of Finland," recently remarked with a twinkle in his eye: "All good composers lived in Egypt five thousand years ago."

HENRY FORD STATES HIS FAITH

Mr. Henry Ford seems to lose no opportunity to state his belief in reincarnation, and this, one would think, has gone a long way toward acquainting the world with reincarnation and karma.

Mr. Ford has no prescription or design for living. "Do your own work, don't indulge in controversies," he says, "that's the way to get along. Don't let argument lead to quarrels; if the matter is one you can do something about—do it; if not, wait until you can. Don't keep thinking of money as the primary thing, for the chap who starts out in life determined to make a fortune usually lands up in the poorhouse. Fortunes come, they are not made. Maybe we won't need fortunes to enable us to do things in the future.

"I can honestly say that in my case money has only been a by-product," the millinaire manufacturer went on. "I never kept it in my mind. But I think I always had a subconscious belief that any one who does anything useful will not go unpaid."

Mr. Ford thus talked on his 75th birthday in an interview with S. J. Woolf recorded in *The New York Times Magazine*, 24 July 1938, copy-right article. It shows Mr. Ford as a man of very simple habits:

"One of the world's wealthiest men, he disdains money. A leading figure of the machine age, he is at heart a mystic; professedly indifferent to many forms of art, he collects antiques; deprecating charity, he practises it in disguised forms. Branded by some as the foe of labour, he is extolled by others as its best friend."

In one of his remarks he mentioned "instinct."

"What is instinct?" asked the interviewer.

He smiled. "Probably the essence of past experience and knowledge stored up for later use."

"Transmitted to us by our forbears?"

"Not necessarily," answered Mr. Ford. Little is known about inheritance. Suppose we inherit from ourselves—from our own past? There are many, you know, who think that this life journey through the world is not the first one we have made. Haven't you ever come across children who knew things that it was impossible for them to have learned? Have you ever gone to a place for the first time and felt sure that you had been there before? That's one of the reasons I do not travel much."

Mr. Ford said that if he had the opportunity of living his life over again there are few things he would do differently from the way he had done them.

"I couldn't, even if I wanted to," he explained. "There are some

things we must do in order to be true to ourselves. Even a mistake may turn out to be the one thing necessary to a worthwhile achievement."

Another passage worth quoting in this context is this on faith:

"Faith is not what we 'believe' but what we know. What the human race now holds on 'faith' it once held as knowledge. Faith is the very essence of knowledge. It is never lost, once you have had it. A man may lose his illusions but not his faith. It is too deep a part of himself. It is a great pity we restrict the word to its special religious meaning."

So the great man talked on in the simple faith which is "the very essence of wisdom." It was of Henry Ford that Dr. Besant said: "In his particular case you have the exceptional junction of a marvellous brain for business and a warm human heart which sympathizes with the lot of those who are engaged in the production of wealth." One of those millionaires in fact who have developed a social conscience and "give back to the Nation a part of that which, they quite honestly say, they have taken from the Nation."

WHAT DO WE MEAN BY "PREHISTORIC"?

(See article on "Prehistoric Man,"
p. 213)

After all, "prehistoric" is a relative term. The dictionary definition is: "Of, pertaining to, or existing in, the period before written history begins." Written history

is ordinarily considered to begin with Menes, the first "historic" King of Egypt. But Greek historians enumerate a dynasty of divine kings who antedated Menes. Does not history written in the rocks take us back millions of years, as the geological tables published in recent issues of THE THEOSOPHIST have done? Two pieces of human skull on which Miss Preston discourses on page 213 of this issue give wings to our imagination over a lapse of 250,000 years. All scientific discovery is an unfolding of history in time. With more senses developed, we may see deep-

er into the cosmic records and get a wider vision of the moving panorama of the universe, we may recede past the origins of human life on this planet back into life on earlier globes and chains, even to the source of our human pilgrimage. "Prehistoric," once a static idea, fixed around 4004 B.C., is capable of infinite extension. Indeed, as knowledge grows and we are able to recover more from the Memory of Nature we discover that there is nothing prehistoric, and history is concentrated in the immediate present, where past and future are blended into the Eternal Now.

INTERNATIONAL CONVENTION BENARES 1938

As the President announced last year at Adyar, the Sixty-Third International Convention of The Theosophical Society will be held at Benares during the Christmas vacation. A draft programme of the engagements is printed below with an Official Notice as regards registration, etc. The Convention is an annual event, which every member always looks forward to, and many non-members also join us, with previous permission. The value of such a gathering, where people meet not so much to discuss philosophical problems as to live awhile in peace and harmony, is too well known to need repetition. As our Brother, C. Jinarajadasa, put it once, "We come here to discover the Wisdom that we are." I do hope that every one who can come will try to do so, and help us in making of it a grand success.

But please do not forget to give us early intimation of your requirements. We shall

try to arrange for everything you want, if we know what exactly it is, before 1st December at the latest. No accommodation or furniture can be guaranteed to those whose letters do not reach Benares by that date.

Remember the Benares cold, which is likely to be more severe this year, as the skies have been leaking all the time, and Lord Indra may take it into His head to try our patience during this gathering, as He sometimes has done. We shall try to make everyone as comfortable as is possible, but personally I like the motto: "Hope for the best, but be prepared for the worst." Your hope depends entirely on timely intimation. Do make up your mind and write early.

G. N. GOKHALE,
General Secretary.

(Programme Overleaf)

Benares Convention—Draft Programme

(Subject to alteration)

Daily Engagements :

- 6.45 a.m. Bharat Samaj Puja (*Hall*).
8.00 a.m. Common Worship (*Pandal*).
11.00 a.m. Luncheon and Rest.
3.30 p.m. Tea.
6.30 p.m. Dinner.

25 December (Sunday)

- 2.30 p.m. General Council T.S. (*Shanti Kunj*).

26 December (Monday)

- 9.45 a.m. The Theosophical Order of Service (*Pandal*).
1.00 p.m. Indian Section Council, outgoing (*Headquarters*).
2.00 p.m. **OPENING of CONVENTION.** The PRESIDENTIAL ADDRESS by DR. ARUNDALE (*Pandal*).
4.30 p.m. The **BLAVATSKY ADDRESS: "SYMBOLIC YOGA"** (First Convention Lecture). THE PRESIDENT (*Pandal*).

27 December (Tuesday)

- 9.45 a.m. Youth Federation (*Pandal*).
2.00 p.m. Indian Section—Opening of Convention (*Pandal*).
4.30 p.m. The **OLCOTT ADDRESS: "SYMBOLIC YOGA"** (Second Convention Lecture). THE PRESIDENT (*Pandal*).
7.30 p.m. Entertainment (*Pandal*).

28 December (Wednesday)

- 8.30 a.m. **INDIAN SECTION LECTURE.** SHRIMATI RUKMINI DEVI (*Pandal*).
9.45 a.m. Round Table Ceremony (*Hall*).
2.00 p.m. Theosophical Educational Trust (*Shanti Kunj*).
3.00 p.m. Questions and Answers (*Pandal*).
4.30 p.m. The **BESANT ADDRESS** (Third Convention Lecture). THE VICE-PRESIDENT (*Pandal*).
7.30 p.m. Entertainment (*Pandal*).

29 December (Thursday)

- 2.00 p.m. Besant Memorial Trust (*Shanti Kunj*).
3.00 p.m. Indian Section Convention closes (*Pandal*).
4.30 p.m. The **LEADBEATER ADDRESS** (Fourth Convention Lecture). MRS. GARDNER (*Pandal*).
7.30 p.m. Entertainment (*Pandal*).

30 December (Friday)

- 8.30 a.m. **CLOSING of CONVENTION** by THE PRESIDENT (*Pandal*).
9.45 a.m. Mystic Star (*Hall*).
11.00 a.m. Indian Section—New Council (*Headquarters*).
2.00 p.m. Bharat Samaj. Public Meeting (*Hall*).
3.30 p.m. At Home (*Lawn*).
7.30 p.m. Lantern Lecture (*Hall*).

31 December (Saturday)

- 8.30 a.m. Youth Day.
2.00 p.m. Bharat Samaj. Business Meeting (*Hall*).

(Information for Delegates—See next page)

LET US REMEMBER!

Let us remember that we take our eternal, final, ultimate, and supreme stand upon Brotherhood, Friendship, Goodwill, Freedom. To those we owe supreme homage. Let us worship at their altars and then all the rest of the world will indeed be safe.—GEORGE S. ARUNDALE, at the Diamond Jubilee Convention, Adyar, 1935.

Information for Delegates

SIXTY-THIRD INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY TO BE HELD AT BENARES
DECEMBER 1938

(Issued on 1st November)

If intending Delegates will kindly read the following carefully and keep it in mind, they will help us greatly:

1. If you have not registered or given intimation about the accommodation, etc., you require, please write at once, in any case before the end of November. Letters received after 1st of December will be considered only after all those who have written earlier are provided for.

2. Delegates will be received not earlier than the 25th, i.e., the day before the official opening, and arrangements for accommodation and food will hold good from 25th to 31st inclusive.

3. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation should be given.

4. All Members of The Theosophical Society in good standing are eligible to be delegates, and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to register by that date.

5. Number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.

6. Non-Members can join with previous permission on payment of Rs.3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.

7. The fees and charges are:

Registration for Delegates. Rs.2 each

For Non-Members with previous permission ... „ 3

Bonafide members of Youth Lodges	...	Rs.1
General accommodation in addition to registration...		Rs.2
Special accommodation per room	...	Rs.7 to 12
Cot	...	„ 2-8
Chair	...	Rs.0-8
Chowki	...	„ 1
Garage	...	Rs.5
Kitchen for families	...	„ 3

8. Meals: Single meal Indian, six annas; for all the five days, 26th to 30th inclusive, ten meals Indian, Rs.3; five meals European style, Rs.3 per day.

There will be a separate Refreshment Stall, and those delegates who feel that they can make arrangements for meals outside the Compound at lower rates, are welcome to do so.

9. No accommodation can be guaranteed to those who do not register and pay for the accommodation before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

10. All intending delegates are reminded that Benares is apt to be very cold during Christmas, and that they should bring plenty of warm clothing, and preferably mosquito-nets, towels, soap, drinking vessels, and a torch.

11. All delegates on arrival should get from the Inquiry Office their badges and copies of programmes as well as detailed instructions.

G. N. GOKHALE,
General Secretary.

Who's Who In This Issue

James S. PERKINS Jr.: President of the Ohio Federation since 1934, and member of the National Board of Directors, U.S.A. Section; is interested in bringing Art and Theosophy together.

Hedwig Selma ALBARUS, B.A.(Miss): Educationist, taught at the Musaeus Higgins College, Colombo, and the Central Hindu College, Benares; now residing in Holland.

Dr. K. J. KABRAJI: Meteorologist at the Poona Observatory, India.

Jan KRUISHEER: General Secretary for the Netherlands; formerly for Java; has travelled extensively and has written on Oriental religions and mysticism.

Dr. James H. COUSINS: Director of Fine Arts and English Studies in the University of Travancore, India; was co-founder with George Russell (AE) and W. B. Yeats of the Irish Literary Revival of 1897 and following years. Is on the Senate of the University of Madras. Has published twenty volumes of poetry.

M. Florence TIDDEMAN (Mrs.): English F.T.S., author of *Apollonius of Tyana*, *Pythagoras*, and other monographs.

A. J. HAMERSTER: Joint Director of the Adyar Library, frequent contributor to this journal.

C. JINARAJADASA, M.A.: On lecture tour, lately in Mexico, thence through Cuba and Puerto Rico to England, arriving in February.

Serge BRISY (Mlle): General Secretary for Belgium. Founded the *Bulletin of Light*, circulating in all Belgian prisons by order of the Crown; decorated for this special service.

F. Kay POULTON (Miss): Has had 20 years professional experience of the Theatre in London, including the Old Vic, organizing and writing; is planning editorially a new journal for the Sunday Theatre.

Dr. Lester Howard PERRY: Managing Editor, *The Pennsylvania Medical Journal*.

E. W. PRESTON, M.Sc. (Miss): Author of *The Earth And Its Cycles* and other works, and secretary of the Science Group of the Theosophical Research Centre, London.

Helen Gustine FULLER: A young Poet-Theosophist of Lansing, Michigan, showing intuitive perception of order and beauty in Nature. Dr. Arundale recognized a number of these young poets of the future during his recent tour of the U.S.A. See our October and November issues for other verse of this kind.

OUTSTANDING ARTICLES IN RECENT ISSUES

OCTOBER

THEOSOPHY AND THE MODERN WORLD. Geoffrey Hodson.
HUMAN EVOLUTION—THE SECRET TRADITION. E. L. Gardner.
TECHNOCRACY: A SCIENTIFIC MANIFESTO. F. Milton Willis.
DEATH—OUR FRIEND. George S. Arundale.
AN ASTROLOGER'S VIEW OF NATIONAL PROBLEMS. Esme Swainson.
NATIONAL SURVEY OF AMERICA: THE CALL DIVINE. Hirendra Nath Datta.
A RADIO TALK ON FAIRIES. Clara Codd.
JUVENILE DELINQUENCY. Kewal Motwani.
THE CHRONOLOGY OF ATLANTIS. E. W. Preston.

NOVEMBER

THE PRESIDENT REVIEWS HIS 1938 TOUR CEASE YE! O CEASE YE! George S. Arundale.
"POUR PENSER IL FAUT ETRE." "Ankh." NEW HORIZONS IN SCIENCE. Corona G. Trew.
H.P. BLAVATSKY'S MAGNUM OPUS. J.L.D. THE PHENOMENA OF LIFE. Alexander Horne.
WHERE IS MUSIC GOING? Margaret E. Cousins.
THE LADDER OF ARHATSHIP. A. J. Hamerster.
THE TREATMENT OF CRIME IN ENGLAND. Greta Eedle.

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