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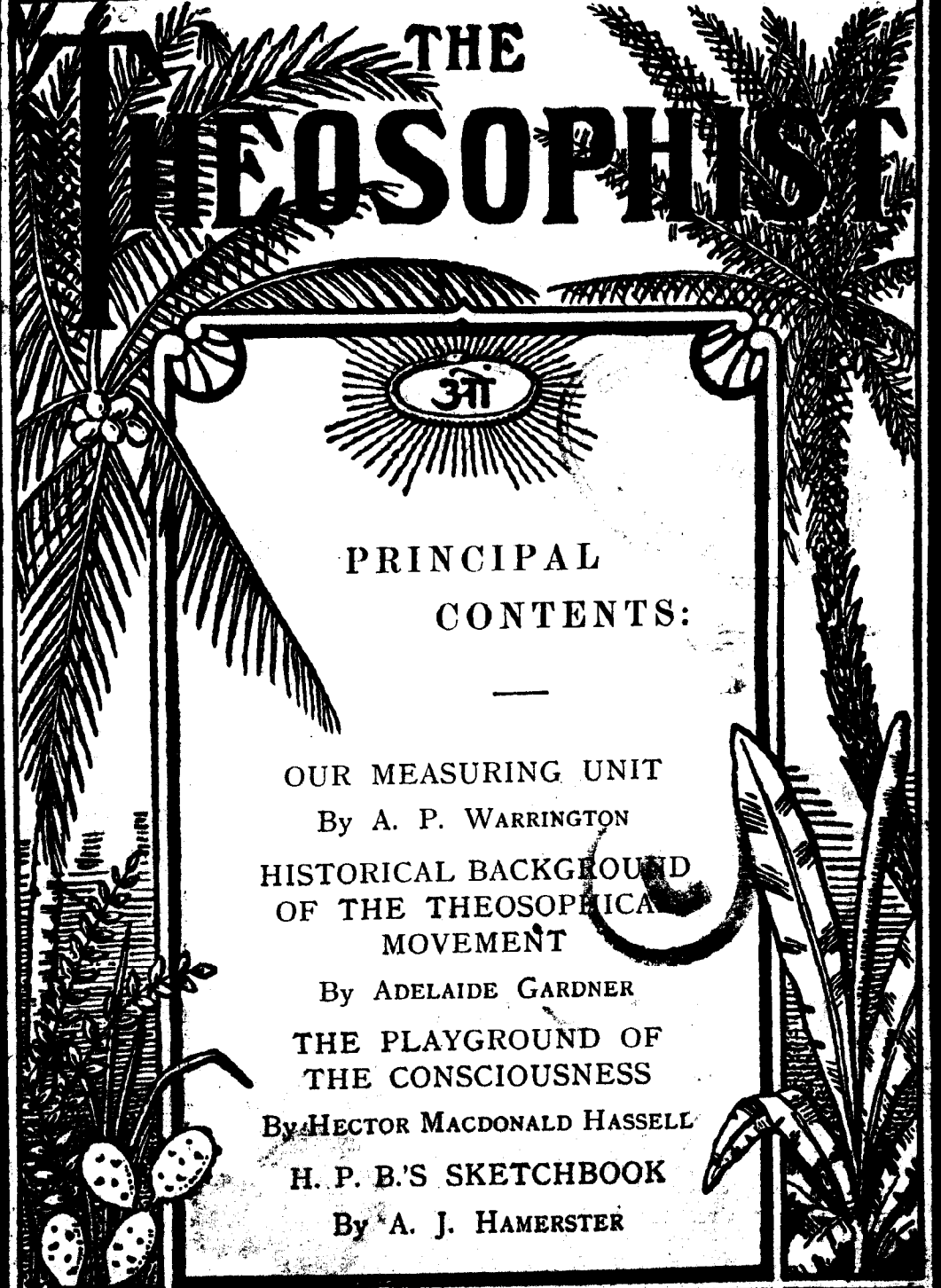
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THE THEOSOPHIST





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By A. P. WARRINGTON

HISTORICAL BACKGROUND
OF THE THEOSOPHICAL
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THE CONSCIOUSNESS
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By A. J. HAMERSTER



JANUARY, 1985



THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY and H. S. OLCOTT
and edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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

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ON THE WATCH-TOWER

BY THE EDITOR

THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidya*) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky

The International Convention

I WISH it were possible to report in the January issue of THE THEOSOPHIST the proceedings of the International Convention of the Society held in December. Unfortunately this is impossible, and readers will have to wait for the February issue. But so far as it is possible to predict, we are

likely to have a very good gathering, with a number of representative members from various parts of the world. The lecturers for the Blavatsky, Olcott, Besant and Leadbeater public lectures on "The Present Value of Theosophy and the Theosophical Society to the World and to the Individual" will have been Mr. Jinarājadāsa,

the Vice-President, Mr. Henry Hotchener and myself. The Indian Section lecture will have been delivered by Dr. James Cousins on "Theosophy and Education"; and the lecture on the Adyar Library will have been given by Professor Kunhan Raja, curator of the Eastern Section of the Library. In addition, there will have been the Symposium on "Whither Theosophy and Our Society?" with the General Secretary for England in the chair, and during the days following the Convention there will have been a Conference on "World Problems"—the Religious Problem, the Educational Problem, the Political and Economic Problem, the Cultural and Humanitarian Problem. Each Problem will have as chairman some member specially interested in it, and we are arranging to have culled from authoritative sources a list of the problems under each head as envisaged by the outer world. Other items such as have appeared on page iii of the cover will, of course, have been duly dealt with. A special booklet will appear in connection with the Convention—"My Work as President of the Theosophical Society and The Seven Year Plan". This will be on sale during the Convention, and will be available in due course to the membership generally. Anticipating the kind permission of the American Publishing House, I have also authorized the Theosophical Publishing House at Adyar to print a small edition of my *The Spirit of Youth* for distribution in India only, the rest of of the world being served by our

American House. This pamphlet is primarily addressed to Young Theosophists, but may possibly be useful for youth generally.

The Greater America Plan

In connection with the article, appearing in this issue, entitled "The Greater America Plan" by Dr. P. K. Roest, I desire to draw attention to the thorough way in which Mr. Sidney Cook and our brethren of the American Section are planning a drive among their own membership to stimulate renewed interest in Theosophy. I have before me a beautifully bound and printed book, quarto size with a green leather binding, giving all possible details with regard to the way in which Branches may increase their value, both to their individual membership and to their immediate surroundings. I believe that this Handbook, as it is called, has been sent to every Branch throughout the United States, as well as a copy to every General Secretary throughout the world. I hope that in some suitable way the contents of the Handbook may be made available to Branches of our Society everywhere, for I am convinced that there is a very large amount of material of which every Branch could make most fruitful use. Branch Secretaries should write to their General Secretary asking for information regarding this Handbook. My own copy is marked No. 1, and is officially the property of the American Section, but I have ventured to place it in the Adyar Library so that future generations of members of our Society may see that in that old-fashioned twentieth century

twentieth-century Theosophists were able to do work of lasting value.

Dr. Weller van Hook

It is always of happy augury for the future when the work of those who have laboured in the past is honoured and kept in grateful memory. Ingratitude must never be one of the vices of a Theosophist. I was, therefore, specially glad to learn that in Chicago the services to Theosophy of Dr. Weller van Hook continue to find incarnation in the Akbar Lodge and in the *Akbar Lodge Newsletter*. Many of us have cause to remember the kindly services of Dr. van Hook, and personally I have happy remembrances of Mrs. van Hook and of her charming son Hubert at Adyar. Sooner or later there will have to be a "Lest We Forget" Roll of Honour both for the Society as a whole and for Sections and Branches.

But we shall not be able to commemorate thereon the stalwart loyalty of thousands of members whose names and service may be known to none of us, but who nonetheless have been the backbone of the Society through all its many years of stress and storm. I am inclined to think that we owe even more to these than to those whose names may be household words in our Theosophical world. There surely can be none more dear to our Elder Brethren than the apparently insignificant member, hardly known even in his own Branch, who never speaks in public, never writes a single line to appear in print, is never found

as an officer of his Branch, yet who loves the Society with all his heart, attends the meetings for the joy of being for a time in a Theosophical atmosphere, gives to all manner of Theosophical causes far more than he can afford, and consecrates all that he is and has to his beloved Movement and to his beloved science of Theosophy. Dr. van Hook had the opportunity to serve the Society with fine capacity; but he would have been the first to subscribe most heartily to that which I have written above. How many there are of such "insignificant" members who have helped by their own unknown devotion to keep the Theosophical Society safe for the generations which shall come after us.

Theosophical Journalism

Two Theosophical journals, one new and the other a reincarnation, deserve notice. The former is *Uranus*, a review published in the interests of Theosophy and the Theosophical Society in Belgium. The first number, issued in October, 1934, is very well produced, and should appeal no less to the non-member than to the member. In fact, I think that the journal is designed particularly to attract the non-member; and it certainly succeeds.

The latter is a little *News and Notes* of the Theosophical Society in Australia, a valiant attempt by Miss Clara Codd, the General Secretary, and a few keen members, to give to the Australian Section something in the way of a journal. In the years gone by the Australian Section has had a splendid journal, edited for some time by Bishop

Leadbeater. *The Australian Theosophist* was known and appreciated throughout the world; and I hope that this little effort is but the beginning of another *Australian Theosophist*, which shall give to members all over Australia and to the world outside a vision splendid of all that Theosophy means to the Australian. Both Australia and Theosophy belong in special measure to the new age; and I have vivid memories of the sense of the future which even temporary residence in Australia makes so immanent. Australia is a wonderful country, and Theosophy in Australia should, therefore, be wonderful too.

And while I am on the subject of journals, I should like to draw attention to *Religion*, edited for the Society for Promoting the Study of Religions by my old friend, Mr. W. Loftus Hare. This Society specializes in the work of our Second Object, and holds most interesting meetings at 17 Bedford Square, London. The journal itself is of very definite value, and, if I may say so, Theosophical in the truest sense of the word.

French Youth at Work

While in Paris recently I came into touch with a remarkable Youth activity called "Etats Généraux de la Jeunesse," a movement, it might almost be called a Parliament, for free exchange of views among the youth of France, and for making the youth spirit increasingly prominent in French national affairs. "Few adults are really alive. The young still are," declares their monthly journal.

Youth is the most living truth in the world; it matters little therefore if youth has few dogmas and exclusive doctrines. Life has its own vitality, and Youth alone can restore to life this vitality weakened by the growing age of the older generation . . .

Humanity grows young again in the younger generation—a truism, perhaps, from the physical point of view, but a verity to be realized psychologically and sociologically. The more age respects and loves youth, the more youth can be the well of a perpetual revolution in the human organism, no less psychologically than physically.

Youth has its weaknesses no less dangerous than those of age, but I think of that eternal youth which sooner or later shall come to all of us, be our time-bodies of what age they may. At present, the age of the body affects to no small extent the outlook of the mind and of the emotions, and the fire of the soul, which should ever be free, grows dim and dark in its mortal prison-house. Hence, in these days, we must needs make distinctions between the outlook of youth and the outlook of age; and it is indeed well that against static age should be arrayed dynamic youth. But we must work for the time when the age of the body matters not at all, for the soul has become king of its servants.

Kunz of Indralaya

The Secretary-Treasurer of the Canadian Federation, Mr. A. Harrison, writes to me as follows:

May I be permitted to call your attention to a most unique Theosophical camp that has been established on Orcas Island in Puget Sound here in the Northwest (U.S.A.), mainly through the efforts of Fritz Kunz and his wife? Every summer Camp is held for fourteen days under most ideal conditions, co-operative

action takes care of all the work, and only vegetarian meals are served, otherwise the campers enjoy perfect freedom, although there is a very definite study of Theosophy and the problems of life. We feel that "Indralaya" is an achievement, and are thankful to Fritz Kunz and others who have made it possible. A poetry contest is held at camp each year, limited to sixteen lines, many charming pieces are turned in of which I have a record. I will send you one or two for publication in the magazine, if you see fit.

I have seen photographs of the Camp, and surrounded by such beautiful scenery campers should certainly enjoy themselves. Mr. Kunz, in addition, is exceedingly well read and has, what is all too rare nowadays, an almost exclusive love for Theosophy and for the Theosophical Society. He may have other loves, but these are all secondary to that love which is *facile princeps*. Mrs. Kunz has gifts of a very special nature, and her contribution to the Camp will be of no less value than that of her husband. I believe in Camps, for Theosophy can best be assimilated in the open air and where its science is most perfectly expressed by the Sun, the Moon, the Stars, and by Nature which is so natural. Theosophy in a room is Theosophy in a prison as compared with Theosophy under a tree, as the wise men of old knew so well. A most successful Camp is annually held in Norway under the guidance of Mr. Edwin Bolt, and owes its popularity as much to the Norwegian air and to Norwegian Nature as to those who conduct its proceedings, as I am sure they would be the first to insist. Our International Convention Lectures at Adyar are held under the trees, sometimes under the great Banyan

Tree of international fame; and lecturer and audience alike profit.

I think I would almost go so far as to say that no Section of our Society should be without its annual open air Camp, however few attend, for if for a time one lives in close touch with Theosophy in perfect practice one thereby draws much closer to Theosophy in principle. Each Section might choose its most beautiful and wonderful spots and have Camps successively at each.

Theosophy in New York

It is always interesting to have news from New York, the birth-place of the Society; and for many years the New York Federation of the Theosophical Society, in its dignified headquarters, has worthily discharged the responsibilities of its unique status. And now the Federation moves forward into the Society's new way with a programme which should do much to spread our teachings in the outer world. The Sunday evening lectures have the following interesting titles:

Culture as Union of Man and Nature, The Inner Orders of Life, The New Realism, Adventures in Living, The Fire of Beauty, Life Laws for Mankind, Theosophy and Modern Psychology, Origins of the Human Form, Portrait of the Artist as American, The Oversoul: the Player.

But of particular interest is the organization of what are called "Research Seminars in the Ancient Wisdom," the objective of which is thus set forth:

Ultimately we hope that the Seminars may make a complete survey of knowledge in the light of the wisdom of the Secret Doctrine, co-ordinating modern with ancient

thought. The immediate object, to be gained while this larger objective is gradually approached, is to put in the student's hand descriptions of definite keys to the Cosmos and to Man, which can be employed by those who are sincere for self-mastery and freedom. The possession of this information will encourage the student to work on, since he will be convinced of the possibility that he can know for himself.

To establish the fact that keys to the knowledge of Nature do exist, we proceed from current information to the less familiar wisdom of the past, showing that the occult philosophy alone explains man and Nature in terms which include life as well as matter, and the superphysical as well as the physical worlds.

From October to May the following subjects will constitute the Seminar programme: Astrology, the Elements of Occult Philosophy, the Theosophical Society, the Invisible Worlds, Key Course in Occult Literature from Plato down to Leadbeater and including a summary and forward glance.

The Seminar method is thus described:

The Seminars are joint enterprises of investigation, not lectures. The function of the chair is to give guidance and form. As the Seminars have each a large field to explore, and work of permanent worth and wide use is our object, the time is used with the utmost economy.

To this end, whenever possible, the materials of students are reduced to writing and compressed to the minimum consistent with clarity. When ready, these are turned in for possible editing and circulation. By this means the time available is kept free for discussion and, furthermore, manuscripts accumulate for reference and publication.

The Seminar student is assumed to have a genuine interest and a desire to know for himself. The sessions therefore are devoted to co-ordination, reporting progress and sharing interesting developments. A careful joint bibliography is compiled,

drawn from individual reports. This is used not only to justify conclusions but also as a guide to the enlargement of the library. Another matter of the greatest importance is the collection and employment of materials in visual education. When the actual production of such materials is impossible, exact library reference enables the school to have photostats prepared in due course. Arrangements for this general assistance may be made with the director.

THE THEOSOPHIST hopes it may receive some of the conclusions of this interesting Seminar in due course.

A Women's Newspaper

An interesting project is in the air in London—a daily newspaper to be owned and financed by women. Mrs. Colles, the originator of the scheme, has over thirty years of journalistic experience, and, in addition, is thoroughly competent in business management. It is proposed to give the newspaper the name of *The Call*, and Mrs. Colles hopes to have one million women shareholders owning one million £1 shares. The need for such a newspaper is described as follows:

1. Women are beginning to realize that if Civilization is to be kept on the upward trend they must come out in their millions, and help to build up a New World.

2. By owning a substantial portion of the Daily Press they will have a controlling voice in one of the greatest powers in the world.

3. By means of such unique support women will be enabled to present the news of the world without unsavoury details; to have all international, national and social problems dealt with daily, for the first time, from their own point of view; and above all, to put an end to War.

4. A non-party Daily Newspaper owned by so large a number as, say, one million, and conducted by men as well as women, would be eminently independent and free to work for the best interests of all.

5. It is vitally important that women should now concentrate on securing fair representations in the Parliaments of the world and in all administrative positions.

6. It is necessary to educate young people to use their newly-found enfranchisement in the wisest way, and primarily, for the public good.

7. The untrammelled advocacy of such a paper as *The Call* would afford incalculable aid in promoting all movements to improve the lot of the "Submerged Tenth," of under-paid workers, neglected children and ill-treated animals; and in finding a remedy for the countless evils which men, however well-disposed, have not had sufficient time or opportunity to eradicate.

The general idea should appeal to Theosophists, and any interested can write to the General Promotion Offices, 31 Collingham Place, London, S. W. 5.

A Questionnaire

At a meeting in London I suggested a little Questionnaire, answers to which might be practically illuminative as regards future work. If any readers care to send me answers I shall be glad.

1. Why did you join the Theosophical Society?
2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?
3. If not, why not; and what, in your opinion, could be done to remedy the disappointment?
4. In what way, if any, do you consider that the neutrality of the Society can be reconciled with the need

for virility and progressive thought and activity?

5. In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?
6. What, in your opinion, should be the work of a Lodge of the Society
 - (a) as such,
 - (b) in relation to the individual interests of its members?
7. Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?
8. If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?
9. Can you suggest any special dangers which the Society should be careful to avoid, and any special opportunities the Society should endeavour to seize?
10. Can you suggest any special ways of Theosophical propaganda calculated to bring the Society and its message more effectively before the general public?
11. Has the Society as such a definite Message to the world *vis-à-vis* to the various problems confronting the world in every department of its life? Could you indicate the exact nature of some of such Messages?

12. What do you consider to be most lacking in the average individual member of the Society as regards his usefulness to the Movement and to Theosophy?

* *

Theosophical Year Book

I desire to remind readers of the proposed International Year Book, to which I referred in the November "Watch-Tower". The General Secretary for England, 12 Gloucester Place, London, W. 1, has very kindly consented to take charge of its publication, and sends me additional information as follows:

GENERAL LAY-OUT

1. Calendar for 1936. 2. Red Letter Days; Full Moons. 3. Theosophical Society (Organization). 4. Summary of History of the Theosophical Society. 5. Sectional Information. 6. Outline of European Federation Work. 7. Biographies. 8. Literary Summaries. 9. Chronicle of Events. 10. Books of the Year. 11. Gazetteer of the World. 12. Name and Information of King or Head of Country. 13. Survey of Each Country. 14. Summary of Discoveries for the Year. 15. Artistic Activities. 16. Forecast of Policy: by the President of the Theosophical Society.

Section One: Calendar for 1936. Full Moons, etc. Public Holidays, e.g.,

1. The Days of the Great Teachers and Saviours. 2. The Days of the Great Heroes, Geniuses and Saints. 3. The Days of the Great Law-Givers, Statesmen, Philanthropists, Reformers, Scientists, etc. 4. The Days of the Children and the Mothers, if any. 5. The Days of the Patron Saints. (*Information wanted.*)

Section Two: Red Letter Days. (*Information wanted.*)

Section Three: Information re the Theosophical Society.

Section Four: History of the Theosophical Society.

Section Five: Sectional Theosophical Information:

General Secretary, Number of Lodges and Members, Brief Description of Headquarters and Organization of Section, Methods of Propaganda. (*Information wanted.*)

Section Six: Outline of European Federation: Its History and Work.

Section Seven: Biographies. (Theosophical Society.)

Section Eight: Literary Summaries.

Section Nine: Chronicle of Events for the year 1935, Theosophical Society and exceptional National Events: e.g., . . . elected General Secretary of . . . Section, and so on. (*Kindly forward information by 15th July, 1935.*)

Section Ten: Books of the Year; Theosophical or exceptional works dealing with religion, science, art, etc. (Must be limited, to keep down size and cost of production. *Information wanted.*)

Section Eleven: Gazetteer of the World.

Section Twelve: Name of King or Head of Country; when elected, etc., with very brief outline of General Policy. (*Information wanted.*)

Section Thirteen: Brief Summary of Country in all its aspects. (Confined to countries where there is a Section or Presidential Agent. *Information wanted; not more than 700 words.*)

Section Fourteen: Summaries of Discoveries for the Year. (Very brief. *Information wanted.*)

Section Fifteen: Artistic Activities: Great Pictures and Musical Compositions, Architecture, etc. (*Correct information wanted, but very briefly please.*)

Section Sixteen: Forecast of Policy: By the President.

The General Secretary for England will be much obliged if General Secretaries, Presidential Agents, and other officers will kindly send her as soon as possible the information she needs. She will also be very glad to receive suggestions for improvement from all members interested.

OUR MEASURING UNIT

By A. P. WARRINGTON

THE President of the Theosophical Society has asked me to be one of a group of contributors of papers on (a) "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World" and on (b) "Whither Theosophy and Our Society?" the same to be associated with the Convention of 1934.

The Value of Theosophy to the modern world depends entirely upon the Whither of its orientation. So the two chosen titles are well linked together—so well indeed that I have elected to discuss them in one paper, which departure from his plan I hope the President may pardon when he realizes that I am just now writing "on the wing," travelling and lecturing for weeks on end, *en route* to America. Even so I shall not attempt to discuss the details of that Value which we are to consider, nor how I believe we are now, as a Society, heading. But rather I shall venture to make the offering of a Measuring Unit by which we may rightly judge if in reality we do find ourselves properly oriented, if the Whither of our direction be the true one. If it should be, then the Value of our Movement to the modern world should be incalculable, provided of course we do our respective parts with fidelity and good judgment. My obvious reason for so sweeping a statement as this is

that when we shall have sufficiently influenced the world to cause its peoples to reorganize themselves and all their activities on to the basis of that fundamental and sole belief for which our Society stands—the Unity of Life—then the benefits resulting from the harmony thus established between the Will of the Inner Government and the workings of the outer affairs of life will be truly incalculable in their beneficent results. Let us then see what that measuring unit may be, what the true test of our right direction upon the chart of life.

As our late President-Mother once said: "Members need to understand the Past that they may act wisely in the Present". I would add, WE THE MEMBERS MUST REFRESH OUR MINDS AS TO THE FUNDAMENTAL PURPOSES OF THE SOCIETY, if we are to proceed wisely in our future activities. To this end, we must, at the present juncture, have a glance into the Past.

Primarily, the Society was formed to help in various ways the critical process of ushering in the New Era in the midst of which we now find ourselves. The success of this vastly important undertaking was considered to be a matter of life or death. So far, Life has won.

But in the recent passing of its two principal guiding spirits, an unwritten page in the current

history of the Society was turned, and now the time has come for that page to be inscribed. What will be its story?—is the question we are all asking ourselves. To those of us who will have the privilege of writing some of it, I would repeat that if we are to proceed wisely we must be letter-perfect, all of us, in the understanding of the Fundamental Purposes of the Society.

Any references to the Past that I may here make by way of illustration must of necessity be lacking in fullness, since I am, as I write, far away from a reference library and must rely solely on what I have with me, but sufficient, I would fain hope, to point out the way towards obtaining those basic facts which will be invaluable for guidance in the present situation. Others more suitably placed can easily enlarge on my simple beginnings, and show by a rich array of references the real purpose which the Inner Founders had in starting this Movement; and with that as our guide our true direction may easily be understood and taken.

To begin with, the Society, much as some would have us believe otherwise, "has never been a mere exoteric Society, without touch with the unseen world". By this I mean to point out that it has never been an organization exclusively for those bent merely upon research or study, whether scholarly or otherwise, important as such activities might be and in reality actually have been. Nor has it been merely a new

group of fraternalists added to the many already in existence. On the contrary, it has had for its most inspiring object the inner purpose of offering guidance towards an acquaintance with the Masters of the Wisdom, Those perfected few who, in the persons of two of Their number, were the true originators of the Society. As our late leader has said, when two of the Masters of Wisdom commissioned Their pupil, H. P. Blavatsky, to reproclaim in the world the possibility of treading the Path, the Theosophical Society was founded as the first sign-post on the road which led to it; the Society was intended to attract any who, coming within its reach, might have ears for its message; and our duty to carry that message far and wide, and to give it the fullest publicity, rests on this intention of its Founders "behind the veil". Nothing could be more explicit than these forceful words of one who knew whereof she spoke. To a chela the Master M. said: "*Convince the world of our existence*".¹ To another chela He gave instructions that he should devote all his energies to "prove to the unbelievers that we, the heirs of the Rishis, are not dead, and that the Frs. (Founders) of the T. S. are acting in many things *under our direct orders*".² It is admitted that this purpose does not appear as an explicitly stated object with the Three Objects we know so well, as the outward basis of the Society, although to me it is implied in the Third Object.

¹ Letters from the Masters of the Wisdom, Second Series, p. 96.
² Loc. cit., p. 104.

But it must not be forgotten that an early draft of the Society's constitution shows three sections, of which only the third was open to the general public. In the Bombay rules (1881) "the two superior sections" were distinctly acknowledged, and the need to deal with them in the form of an administrative "code of rules laid before the public" was explicitly reserved, the Fellows holding "ordinary membership (the third section) having no responsibilities therefor". It was those worthy ones who were zealous in their aspirations to come into personal touch with the Inner Founders that were admitted to the second section, the first being specially honoured by the Masters themselves. Thus from the beginning, as hitherto quoted, the Society was never a mere exoteric body, but had its touch with the unseen world, towards which Madame Blavatsky offered the sole occult guidance available at the time.

If in the subsequent development of these three sections—always at the mercy, as they were, of that ever difficult propensity of life which we call human nature—the necessity arose to reorganize the second one as a separate and even secret or esoteric activity, this must be seen as largely only a detail of administration which in no way affected the fundamental purpose of providing a means of personal approach to the Masters; which might well have remained as originally designed had it not been for the human difficulty mentioned. But it was thus that

the Occultism of the Society had to be specifically organized and apparently segregated.

So, in anticipating the work of the Society for the near future, the inner purpose of the organization must not be overlooked, for any exclusion of that would deprive the Society of its very life-blood. For a short duration such a catastrophe did actually occur, and it has been forcibly said that during that period the Society was little more than an empty vessel from which the spiritual life had run out, and thus become more and more wholly exoteric. The cause for this arose in none less than Colonel Olcott himself when he, urged by certain influences, undertook quite deliberately to ignore the occult basis of the Society, and bade fair to make of it merely one more philanthropic organization. The Master's words spoken to H. P. B. concerning that fateful event leave no doubt as to His thought on the occult link which had been broken and the dire results that had followed. He said:

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He [H.S.O.] says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness.

It was fortunate that the good Colonel came to retrieve this

¹ Letters from the Masters of the Wisdom, Second Series, p. 60.

momentous misfortune and, in order to "promote the Esoteric interests of the Theosophical Society," he as President formed, by an executive order, the Esoteric Section of the Society (1888), to be organized "on the ORIGINAL LINES," with H. P. B. as its Outer Head, the Master being the Inner Head. In the course of time this esoteric department of the Society's work became more definitely entitized, yet its approach remained as always through the Society. It was regarded as a body set apart for regaining and retaining, if possible, that most indispensable connection of the Society with the Masters which had been so unfortunately broken, and "to help the future growth of the Society as a whole in the true direction, by promoting brotherly union," etc. And so this aspect of the work is fundamental to the true understanding of how the life of the Society has been provided for, and how it cannot be neglected without entailing another catastrophe like the former; and who knows whether the next time the damage could be as effectively repaired? Therefore it is well that we should always be aware of these facts, and never fail to shape our plans accordingly. For those who may not like such a course there are many worthy exoteric societies in the world, some even devoted to the study of certain aspects of Theosophy.

In one of the earliest of the letters received from the Elder Brethren, that from the Mahachohan,¹ it is said that the "Theosophical Society was chosen as the

corner-stone, the foundation of the future religions of humanity". Here indeed is a large order. But not too large so long as we hold fast to the Masters, direct our course properly and keep our ears to the ground to catch every sound that would indicate the will of those Brothers of the Inner Government of the world. The quoted statement obviously does not mean that the Society is to become a sort of synthetic religion of itself, nor that it shall act as patron of any present or future religion, nor that it shall found religions on its own, nor anything of the kind. But rather, to me, that the principles for which it stands, when they shall have become sufficiently known at large, will be seized upon, in part at least, and utilized by those who may succeed in forming future religious bodies for the helping of man and the cultivation of his finer tastes and aspirations. And so we have the solemn duty of not only spreading the knowledge of those principles, but living them in the daily life as well.

The doctrine we promulgate being the only true one, must . . . become ultimately triumphant as every other truth.²

And what is that truth? Aside from all those marvellous statements of the inner structure of matter, of man and of cosmos that have been handed down to us by members of the Brotherhood and which make such a coherent and logical whole; and aside from the restatement of such laws of life as Karma, Reincarnation and

all the rest of it with which we are familiar, there stands out the basic truth of the Unity of Life symbolized by the ideal of the Universal Brotherhood of all forms upon which, especially in its relation to humanity, the Masters have heavily placed Their major emphasis, as seen in the strong arguments used to convince the intellectual exclusivist, Sinnett, that without this principle the Society would be lost. They had small place for anyone "who chooses as his goal the gratification of his own ardent aspirations for occult knowledge" as against him "who labours in the true path of Theosophy" by striving to raise the moral and religious status of humanity. Said the Mahachohan:

We have to popularize a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana . . . which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist. . . .

To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, . . . of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations.¹

A prospect which He thought would not attract all, but He stated emphatically that "he is no Theosophist who objects to this principle". And what else can Brotherhood mean? Certainly nothing less than this. It is in order that our Society may create a nucleus of

such Brotherhood that it exists to-day, and let us not forget it! The Master M. wrote to a chela:

You are willing to devote time, incur expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. . . . For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.²

Then the great Brother, the Mahachohan, shows the corollary to a true effort towards the realization of unity. He says what we find Krishnaji saying to-day, though perhaps in different terms, that

all of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self . . .

Proceeding, the Mahachohan asks how, since those who are most willing to serve the Masters personally were misinterpreting the main Objects of the Society, are the rest of humanity "with the curse known as the 'struggle for life'" to be dealt with by Them? And He adds, what so many of us have come to realize, that "this *struggle for life* is the real and most prolific parent of most woes and sorrows and of all crimes," and has become "the almost universal scheme of the universe". The cause of this He places at the door of the various religions; with their high regard for earthly life, and their hells and damnations, they have inculcated the greatest dread of

¹ Vide, *Letters from the Masters of the Wisdom*, First Series, pp. 3-12.

² Loc. cit.

¹ Loc. cit.

² *Letters from the Masters of the Wisdom*, Second Series, pp. 97, 98.

death—the one exception being that of Buddhism, for among Buddhists, he declares that struggle is nearly unknown. And then he plainly admonishes that we "*Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity*". With this He makes the startling though not surprising statement that the world in general and Christendom, with its crimes and penitentiaries, in particular, has proved a failure, its political and social systems being based on the idea of the personal God. And then follow those two splendid expressions with which we all have been made so familiar:

(1) Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism; and (2) Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

(It was our own Annie Besant of revered memory who valiantly responded to this call; and now that she has passed from sight, one wonders if some Indian may not yet rise to this supreme opportunity. Some believe that even at this time Gandhi, with his unselfish devotion to the cause of unity in India and the Harijans in particular, is that man, and there are others who deny this.)

In concluding His remarkable letter, the Mahachohan gives us a rule by which we may test the

spiritual soundness of whatever theory of life we may espouse. He says: "To be true, religion and philosophy must offer the solution of every problem". And then He measures the world's religions and philosophies by this rule and finds them wanting. That they, and especially the civilized races, have never possessed the truth He finds evidenced by the fact that "the world is in such a bad condition morally"; and during the fifty or more years that have passed since the letter was written, that condition can scarcely be said to have improved. For the World War and its demoralized aftermath, the collapse of our financial systems, the mad excess of production of the necessities of life on the one hand, and on the other the failure to supply those necessities in orderly process to the millions cruelly needing them, and all the rest of it only too well known to us, are due of course, as the Mahachohan truly says, to the deplorable fact that so far our religions and philosophies have not given us those truths of life which would have made such a chaos among brothers impossible.

These missing truths are, as we know, to be found clearly and simply in our priceless Theosophy, outlined in ample fullness by none less than the Elder Brethren Themselves, and include especially the Unity of Life, and therefore the Brotherhood of man and all forms of life, the existence of the Inner Government of the world, the laws of Karma and Reincarnation, the glory of death, the punitive nature of life imposed by our own

past selves, the sublime cosmic order, and the ultimate benevolence of the purpose and goal of life. These and many others of Theosophical truths will inevitably "prove their competence," as the Master says, and in such case He prophesies that "the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth".

In thus outlining, all too inadequately I fear, the place of the Masters in the work of our Society, it must not be overlooked that as individuals, seeking knowledge of the Self, striving to discover the true meaning of Life, there comes a stage whereat there is naught for one but to stand supremely alone. Although the Masters are, to those who have by their unselfish aspiring lives won Their friendship and Their priceless instruction and helpfulness, Beings evoking one's greatest devotion and even, as to some, worship, yet it cannot be in the Plan that They shall be regarded as other than one's Elder Brothers, far wiser and stronger and possessed of a rich human experience which we in turn must earn for ourselves. Once one of the Masters said to our President-Founder that he must not worship Them but the God within himself. Our late President, in her *The Wisdom of the Upanishads*, pages 2, 3, 4, says:

The true Brahma-Vidya, the knowledge of the Self, that is no matter for words, no matter for teaching. That cannot be given even by divinest Teacher to aptest pupil. It cannot be communicated by mouth to ear, from mind to mind, nay, even from Self to Self . . . only Brahman within can know Brahman

without. So that the last, the final, the most lofty initiation is Self-taken . . . THAT thou art, the knowledge of Brahman, of God, is possible for man. If it were not so, you might have belief, you might have argument, you might have reasoning, you might have a reasonable probability; but you could not have knowledge.

With this high teaching in mind, we as students can all the better understand when we hear it said that Truth is not to be found in books, nor in the words of Teachers, but alone in one's self-discovery; for in this there is no denial of the existence, nor of the precious place in one's life of the beloved Elder Brother, but rather the statement echoed by all great Teachers: *Tat tvam asi*, That thou art—that God and man are one. Controversies may and do arise in the Society among those who do not know or have forgotten this most fundamental of truths. For the God in man there is no authority: He is His sole authority.

Nor indeed is authority to be recognized as a true principle in Theosophy. See what H. P. Blavatsky said in *The Path* of December, 1886, and republished by our late President in *The Adyar Bulletin* in 1907 under the title "The Theosophical Mahatmas":

Look around you and behold our Universal Brotherhood—so called! The Society founded to remedy glaring (sectarian) evils . . . to shun bigotry and intolerance, cant and superstition, and to cultivate real universal love extending even to the dumb brute. What has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian brothers, who, according to Laurence Oliphant's graphic

expression, "Kill one another for Brotherhood's sake, and fight as devils for the love of God"—and this is, that we have made way with the last vestige of even nominal authority. (Italics mine.)

Thus did our Foundress regard authority in respect of our Society and, inferentially, anything like an orthodoxy proceeding therefrom. Perhaps nothing could happen that would be more disastrous to the Society than the insidious creeping in of a set of beliefs called Theosophical, for that would inevitably doom it to the traditional fate of sectarianism. Beliefs that are settled are completed, finished, incapable of expansion or enlargement. No more can ever be known on the subject. However true those teachings may be which are associated with the name Theosophy, it must not be forgotten that the Master has said that only a "corner of the veil" has as yet been lifted, which means that a vast amount is yet to be learned about the very things on which we have acquired fixed convictions. We must, therefore, never prove faithless to our rightful spirit of open-mindedness in all things, which was bequeathed to us by the Elder Brethren through the Founders of Their Society.

For after all does not the ancient Upanishad lay down the same spiritual law? It is necessarily implied in the deepest of its fundamentals. And how often our late President warned us on this point! For example:

And I pray you to remember here as in everything that is taught from a

¹ *The Wisdom of the Upanishads*, p. 23.

² *Ibid.*, pp. 8-9.

³ *Ibid.*, p. 23.

Theosophical platform, that the teacher has no authority to impose his own thought on the minds of other thinkers, *but is only a fellow-student.* (Italics mine.)¹

Another point it were well that we should remember is that the big thing that inspires all zealous Theosophists—the realization of the Self—is not to be attained through the acceptance of a lot of precepts, however fine they may be. To quote again from our late President:

But, strictly speaking, these ("perfect righteousness, perfect dispassion, perfect intelligence, perfect self-control") are only supports (crutches?), adjuncts, ways of destroying obstacles, and not the true realizing of the Self . . . is not a thing to be attained, as some men idly dream. It is yours already, because you are divine, only you know it not . . . We have only to destroy the obstacles that prevent us from realizing our own Divinity, and we are free. The separateness that you dream of is *Māyā*, illusion; there is no separateness; you are one, one Self, the Supreme, the Universal. Therefore it is said that *Moksha* is not gained by works.²

As said in the *Mundaka Upanishad*, III, 1, 5, "This Self must verily be obtained by constancy in truth, in *tapas* (awareness?), in perfect knowledge (understanding?), in celibacy". THAT (the Self, the Eternal, pure Be-ness) "knows no present, no past, no future, for ALL is". As Dr. Besant says, "and the truth is that you will never understand these high and final truths by any amount of teaching or study: you can only understand them by meditation, in which the glory of the Self is seen".³ Again: "Now if

this certainty of the existence of the Self *in its divine nature* is to be reached, there is but one method: meditation and noble living".¹

And finally, I would fain suggest that if we are to be true to the spirit of the Second Object of our Society we must not neglect and toss aside as of no consequence the sincere teachings of any teacher who has won an honourable place before the world, but we must study those teachings impersonally and strive to understand them, for thus only will Theosophy grow as it has grown in the past from the truest thoughts expressed by the great ones of that past. For, as our late President has above said, the teacher "is but a fellow-student" who, with us all, holds that THERE IS NO RELIGION HIGHER THAN TRUTH. And more especially must

we really *know* our Theosophy. So few of us do. In the first flush of enthusiasm most of us read a bit, but soon fell off, and that means a decided lack of strength in the Society. Let us brush up, all of us. A new dip into it all will repay us in the richest of coin.

And so I would venture to believe that "The Present Value of Theosophy and the Theosophical Society to the Individual and to the World" will always be very great so long as we hold to the lines of the fundamentals, to some of which I have briefly adverted in the foregoing outline. And then we shall see that the "Whither" of the Society and its immemorial Message will extend in every direction of expansion, of growth, in its high emprise, and eventually the Society may come to be looked upon by the world as the true custodian of the deeper truths of life.

BE not as some builders who leave their work when the sunshine ceases and when cold winds blow and the rain sweeps upon them and the thunder and the lightning play around them. Be not as some builders who, seeing others run for shelter, hurry away with the crowd, leaving the building alone in the storm. The true builder, intent upon the building, knows not when the rain pours down or when the sun shines, knows not whether others are working by his side or he is alone. Come sunshine come storm, he lays brick upon brick. Called to the laying of bricks he lays them, be the weather foul or fair, be he alone or be he among many. You have been called to help in the building. Build!

PILGRIM

¹ *The Wisdom of the Upanishads*, p. 8.

HISTORICAL BACKGROUND OF THE THEOSOPHICAL MOVEMENT

BY ADELAIDE GARDNER, B.A.

STUDENTS of Theosophy are familiar with the idea that for the last 500 years special efforts have been made by the Elder Brothers of our race to quicken the evolution of spiritual consciousness, and that each century had its particular impulse directed to that end. Some years ago a study-class spent one winter in considering the historical evidence for this statement, and the result led to a much clearer understanding of the reasons for the founding of the Theosophical Society in 1875. I propose in this article to give a very brief outline of the ground covered, and to show how, century after century, certain aspects of the mind have been fostered by inventions, alterations of living conditions and social customs, and the incarnation of those egos who were specially fitted for the work demanded.

The study mentioned confined itself to Europe and to the fifth sub-race, the Nordic or Teutonic. It would be interesting if other students would carry through similar studies for other areas and periods. Professor Marcault's work on these lines is of course well known.

The fifteenth century in England saw the end of Feudalism. The great wars of that period, both in England and on the Continent,

killed off a large portion of the older aristocracy, the heads of the established Feudal order, and impoverished most of those who remained. But at this time a sense of nationality emerged. People thought of themselves as English, instead as from Normandy, Suffolk or Lancaster. Through the overthrow of local Feudal powers the King's Peace was established, and something of personal security was assured for the individual. While the fear of sudden attack, robbery, mutilation and torture overshadowed the heart there was little chance for the mind to develop its nobler faculties. With the establishment of a strong central government under the Tudors the gentler arts of living could develop. The glass windows of the Tudor mansions which replaced the draughty tapestry-covered slits of earlier fortresses let light into the mind as well as into the parlour.

The sixteenth century carries this impulse rapidly forward through all the influences that are familiar to us under the name of the Renaissance. The influx of Greek cultural ideals, the establishment of the printing press and the growth of a common national language—the "King's English"—the founding of grammar schools and universities, all stimulated

the individual intellect. The farmer lad and the mule-driver heard vaguely of new countries and fabulous animals, and opened the dark corners of their minds to wonder and speculation. As to-day one can hear on country lanes the idle chat of tramps considering the latest flight from England to Australia, thinking in terms of continents, so then for the first time the flatness of the earth's surface was called in question, and Tom and Luke stretched their unlettered minds to envisage new and strange possibilities, or stood by the chained Bible, and for the first time heard words they could understand read from a book.

Amongst cultured people the individual discovered himself as a thinker, and gloried in the stable language which enabled him so readily to communicate his ideas to others. Literature, art and music flourished, and quickened the pace of personal experience. Though few would have been able to describe it in words, the experience of I-ness was stimulated, and creative as distinguished from merely repetitive copyist thinking became more usual.

In the seventeenth century the tendency of the individual to think for himself was pressed still further; and the mind rather than the emotions became established as a social criterion of judgment. Bacon laid the foundations of modern science, and men like Kepler, Harvey, Newton and Locke came to birth to carry on the work. The Royal Society took its rise in this century from a group of scientists who met for discussion of the new

methods. The first newspaper was published in 1622. The influence of the Reformation was to stress the importance of the individual's belief in religion, and while the struggle for religious freedom, for the right to believe what one's intellect accepted, was fought out in Parliament, and kings and governments rose and fell, the modern highly individualized mind emerged in the race.

In the following century, the eighteenth, it is evident that the individual becomes aware of himself as thinker, and turns outward to view his environment. He begins to enjoy the power of generalization, and generalizations were the order of the day—some of them gloriously inaccurate! Religious tolerance and parliamentary stability were both to a large extent achieved. Superstition gave way to education: the last execution for witchcraft took place in 1716, the first parochial daily schools were opened early in the century. A daily newspaper was circulated early in 1703, and the growing eagerness and flexibility of the racial mind, its need for new and closer contacts with current thought, were reflected in the rapid development of turn-pike roads and regular and very rapid coaching and postal services between all main towns.

In philosophy and science two main trends asserted themselves which have their influence in the world to-day. On the side of formal science the critical intelligence generalized from many observations, and expressed certain laws of Nature as fixed, final and determined. The philosophers of

the time—Adam Smith, Bentham and others, Determinists and Utilitarians—assured the world that Nature would work out a perfect pattern of her own if only we refrained from interfering with her. Although the philosophic truth behind this view is in some measure always valid, as then stated it included no sense of man as arbiter of his own destiny or able to interpret and direct natural law to advantage. The approach of the scientist was that everything would be revealed in time if only the laws of physical phenomena could be sufficiently understood. Man could on no account interfere, merely observe.

The result in economics and industry was unregulated exploitation of the weak by the strong—and in sharp contrast to the Determinists the Humanitarian movement sprang into activity. Here we find such names as Hannah More, Wilberforce and others, while John Wesley tramped the country preaching the need for personal religious experience. These workers and thinkers considered it the duty of the human being to act as the stewards of God's love, and found in human service and constant warfare for human rights the highest expression of an alert and disciplined intelligence. There is also a list of scattered personalities and influences which become important later on, and the significance of which is easily missed unless one has the key of the larger pattern into which these centuries and their incidents fit.

The textual criticism of the Bible began to have considerable weight towards the end of this

century, and there was a small steady flow of texts and translations from East to West, the channel used being the development of the East India Company and its trade, with the inevitable growth of cultural contacts between India and England. Masonry, the witness to the existence of the Ancient Mysteries in the past, reshaped itself upon speculative and symbolical lines in 1717. Mesmer's work was dramatic and effective. Operations were performed upon hypnotized subjects in the wars of the end of the century, and this method would no doubt still be in use but for the discovery of anæsthetics in the next century. Mesmer was indeed the forerunner of modern psychology, and a figure of far more importance than has as yet been recognized. Emanuel Swedenborg stated his psychic experiences publicly, and published his symbolical interpretations of Scripture. These are all trickling sources which became important streams of influence in the next period.

At the beginning of the nineteenth century the world began to look familiar, and thought ran somewhat on modern pre-War lines. The industrial revolution was in full tide, and wealth poured into the pockets of the middle classes. Mankind was busy understanding and so conquering time, space and matter as material facts of Nature. The rapid development of manufacturing processes, of coal mining and iron and steel products, led through railways and steamships to the motor car, the aeroplane and the submarine. The elements were defied, and space

and time partly transcended by rapid transit, telegraph and cable.

Wars still continued, but were confined to a smaller proportion of the people, the remainder profiting through industrial expansion and rising prices. With increasing security, ease and comfort in personal life, due to ever-increasing control over external Nature, it is natural to find that the problems of man's own form and functions, the nature of his own consciousness, loom large in science and philosophy. So this century saw the development of modern psychology, and the recognition by at least a large number of thinking people of the power of mind over matter.

The two streams of influence noted in the previous century continued to develop each in its own direction, and for a while to draw further and further apart.

The Elder Brothers led into incarnation egos like John Bright, Arnold Toynbee and many others who fought for Trade Union organization, liberty of speech, Socialism and the culture of the working classes, and all that we now recognize as social betterment and social justice. Most important from our point of view, the Transcendentalist movement emerges from contact with Eastern literature, and Emerson, born in 1803, was the forerunner of many lines of thought familiar to us to-day.

There is one little corner of the century that is worth careful study for our purpose. A certain Josiah Quinby was born in the United States in 1802, a clock-maker and a natural magnetic healer. He met a French doctor practising

medicine in the States, a doctor who had been a personal pupil of Mesmer himself. Quinby was much impressed and used Mesmer's methods, also studying Emerson's writings and such Eastern texts as he could get hold of. He had two famous pupils, Mrs. Mary Baker Glover Eddy, the founder of Christian Science, and Horatio Dresser, the first to organize the Higher Thought or New Thought movement. Both these organizations owe their basic teachings to the wisdom of the Vedanta, although Mrs. Eddy would never own to the source of her knowledge. Both of them stood for the power of mind over matter and the creative powers of the human spirit. They are the direct forerunners of the Theosophical Society, and have done much to make its work both possible and effective. We can also group with these two pioneer groups the Spiritualist movement, which had its origin in 1848 with the phenomena of the Fox sisters in New England, and was in full swing by 1882 when the Society for Psychical Research was founded for its investigation. In England also the Oxford Movement emphasized the value of the sacraments as linking the seen and the unseen, and vivified personal religious experience.

It needed the full armoury of all these agencies to hold the ground for the spiritual view of the nature of man against the onslaught of materialism. There was no quarter given or taken—the invective of the period has to be read to be believed. Scientific determinism was now reinforced by the German nationalist movement. Schopenhauer and

Nietzsche are significant names. The comparative mythologists tried to reduce all religion to basic origins of fear, credulity and superstition. Strauss published his *Leben Jesu* in 1833, and the Secularists in England ploughed their rough way through abuse and misrepresentation.

In 1803 Dalton announced the atomic theory, in 1831 the British Association was founded, and in 1869 Darwin published his *Origin of Species*. Pasteur lived from 1822 to 1895, and helped to reduce the science of medicine to a search for germs. The mechanistic theory of man and the universe grew in clarity and prestige, and the clear-cut logical materialism of the time allowed a fine development of mental accuracy and exactitude, putting a sharp cutting edge on the group mind.

Into this maelstrom of opposing and conflicting forces the Theosophical Society was flung down in 1875, Colonel Olcott and Madame Blavatsky being drawn together in America for that purpose. Although at the time neither of these devoted workers could have envisaged the vastness of the task before them, it is possible now, sixty years later, to see a little the purpose of our Movement.

The three Objects then formulated give a clue, the Second and Third having been adopted first, and the First added later.

The Society stood for the study of comparative religion and science. The Masters needed the best of both the trends which we have been following. The accuracy and the honesty of the highly individualized scientific mind was necessary to

the new consciousness now about to emerge as ballast for its higher mental activities, and as an interpreter of the intuition. The world consists of spirit and matter, and the laws of each are complementary and not antagonistic. It is only in the last ten or fifteen years that the value of comparative studies, and the inevitable overlapping of such fields of research as religion and psychology, faith healing and medicine, have been recognized. To-day it is one of the current academic problems. Yet in 1875 the principle was enunciated in our Objects.

The Society also pledged itself to investigate the hidden laws of Nature and the powers latent in man. Laws, clear-cut and reliable, were meant to be studied, laws as yet unknown to science and dealing with ranges of matter not yet recognized, but it is man who has to wield those laws as well as to adjust them. The First Object was added last. It was indeed for the times the most unfamiliar. The Theosophical movement was to stand for universal brotherhood. At that time there were as yet no campaigns for peace, no meetings for disarmament. No one had begun to envisage the emergence of world economic problems, the possibility of world war, or the inevitable necessity to deal with these matters in terms of a world consciousness. The Theosophical movement in standing for human brotherhood and world unity sounded the first formal note of the new racial period, the new age, when human consciousness was to be raised from its focus in lower mental separateness

to centre itself in the higher or social mind, illumined by Buddhist unity.

The immediate part of the Great Plan being worked out was this shifting of the focus of the racial consciousness. The past centuries, as we have seen, in England had been used to quicken and enlarge the personal mentality of our Nordic race, for only when a function has been fully developed can it be rightly transcended. The independence of judgment and the personal integrity for which the Anglo-Saxon is justly admired are the most reliable basis upon which the higher consciousness can be reared. But in the process of mental development the critical faculty had concerned itself more with the physical world than the spiritual, and ignored and even denied the existence of non-physical phenomena. Religious mysticism on the other hand was still dogmatic, or non-critical, and such experiments as Spiritualism and the Society for Psychical Research, originally intended to bridge the gap between science and religion, tended to fall back into scientific negations on the one hand, or superstitious credulity on the other. The work of the Transcendentalists was religious and mystical, not scientific. No true science of the soul, in the Eastern sense, as yet existed in the West, and no philosophy which was broad enough to include spirit and matter, the seen and the unseen.

To meet this need the Theosophical movement promulgated the age-old teaching of the Vedanta—Brahma Vidya, the science of Universal Life, and Atma Vidya,

the science of the individualized spirit.

It is not surprising that Madame Blavatsky pleased no one when, in the true spirit of the times, she hurled invective alike at superstition in religion and dogmatism in science. She and the Movement she represented stood as a bridge between the inner and the outer, between idealism and materialism, and because a true bridge does indeed exist she and Colonel Olcott were able in the end to launch the Movement in spite of stormy waters. In 1889 she made her great positive contribution to the West in *The Secret Doctrine*, which gave the first consistent exposition of the traditional wisdom of the East in Western terms.

What is this ancient tradition that was so important at this juncture? If we review briefly our basic teachings, their application to the problems raised in the nineteenth century becomes clear.

First comes the statement of the universal life, one life principle behind all the varying phenomena of Nature; hence man being part of the scheme, man has the capacity to contact the world around him because he shares in the One Life. And all of Nature is acknowledged to be working under Law, which is not blind but an expression of the universal consciousness, the Logos; which some call God. This view meets and draws together the two extreme dogmatisms of special creation as against blind chance.

Then comes the teaching that consciousness evolves as well as form, that indeed it is the evolution of consciousness that precedes and stimulates the evolution of form.

Consciousness wills to see and the eye is evolved, man thinks more rapidly and subtly and the modifications of the brain increase in delicacy and sensitivity. And as consciousness must evolve under law, so cause and effect hold good in all planes of Nature, throughout all the modifications of experience, spiritual, mental, emotional, physical—that is the truth known as the law of Karma working out through rebirth, life after life. The Darwinian theory of evolution is thus accepted, modified, expanded, but it is a consciously directed law, not chance, which is its motive power.

Madame Blavatsky also propounded a precise description of the manifold nature of man, a description which presents a theory of human consciousness that will meet critical test and experiment, but is based on the acceptance of man as a spirit using various temporary vehicles for experience of widely different kinds. We have not yet begun to apply this theory fully to the problems of Western science. In the knowledge of the etheric body, for instance, with its chakras and currents linking mind and emotion to the physical frame, there is the only complete reply to the materialistic determinism which to-day would view character as the result of the function or non-function of the ductless glands. It is the spirit in man functioning through mind and feeling, and so altering the flow of vitality in the etheric, which determines the action of the glands, and the ancient wisdom expounds the technique of these intricate vehicles, even

while it insists that man creates his own character life after life and can rebuild it when he has learned the laws of his own behaviour.

Finally, our teachings gave to the world then, and still give to it, an outline of the future as well as the past of the race, in terms which are acceptable to open-minded students of both science and religion. Man is meant continually to awaken new faculties, to use the science of the soul so long known to the East, to become more aware of his creative powers. Intelligence is not man's highest gift. Other faculties lie within him which are emerging and need to be cultured. The immediate future will show the development of Buddhi-Manas, the creative mind or insight, in the vanguard of the race. In the far future lies for all the Path of Holiness, the perfection of the individual to the full stature of the perfect man. And some of these perfected human beings exist to-day, and can be sought and found by those who train themselves to follow here and now the Path of Holiness.

Looking back thus upon the world as it was in 1875, and then glancing over the first fifty years of our Movement, the need for some organization to do the work that it has done is obvious. Up to a point we have fulfilled our mission of acting as a bridge upon which traffic between East and West in the world of ideas could easily pass to and fro. The ideas of Reincarnation, Karma and the power of mind over matter are now public property, and influence literature, medicine, psychology

and daily life. Science moreover has perfected its instruments and theories to the point where it can detect experimentally the influence of thought and feeling upon material phenomena, and is reaching towards explanations of these phenomena which recognize the influence of both the universal and the individual mind upon physical conditions.

Prophets of the future are not absent. Gerald Heard in *These Hurrying Years*, after a careful scrutiny of events, forces and tendencies for the last thirty years, sees the present as a period in which the two forces, which he terms Realism and Humanitarianism, are coming to a reconciliation. He also admits, indeed proves, that a new consciousness is coming to birth in the race.

The intensely narrow, effective focus is expanded and "becoming like a little child" the creative is able to take in a new range of reality.

He sees the idea as developing a sense of "fundamental relatedness between inward consciousness and outward experience, between mind and matter". While creative thinking is becoming more and more common

we have come to realize that the will is creative . . . not to transmute the world to our present limited and transitional wishes but to transform our vagrant wishes to set purpose and a creative discipline in which the will may be expressed worthily and so to the full capacity of its tremendous power.

Henry Wallace in *Statesmanship and Religion* stresses the need for deeper religious life, and a social discipline strong enough to bring the individual into line with

his fellows in a world polity that shall meet the world crises in terms of a new social consciousness.

So to-day we are by no means the only pioneers on such lines. The Elder Brethren are using every pressure, every avenue of approach, to bring about the necessary yet fundamental change.

But still nowhere to-day, except in the traditional teachings of the East, is there a clear picture of the Great Plan as a whole, nor a practical version of *Ātma Vidya*, the science of the evolution of human consciousness. Yogas and yogis are becoming more familiar and respectable in Europe than they were fifty or even twenty-five years ago. Tagore and Radhakrishnan have familiarized the West with the best of Eastern art and philosophy. But our Society is still needed to devote itself to study more deeply the Ancient Wisdom and to continue to apply its teachings to immediate world problems.

We have hardly begun as yet to tap the richness of this wisdom, or to see its full import. We need students who will be specialists in various departments and who will bring specialized knowledge into touch with the experimental and traditional learning of the East. Sir James Jeans tentatively suggests in his Presidential Address to the British Association a philosophy of the underlying stratum of mind as the universal instrument of cognition which is one of the well-hammered and familiar problems of Indian pundits. We should have students capable of airing this comparison in the public press of England and India.

The electric pattern formed by the aura of a dying mouse has recently been photographed. It is only in the light of the knowledge of man's subtler vehicles that such discoveries cease to be incidental and bewildering, and fall into a general scheme.

The Research Group founded under the Theosophical World University and now continuing as the Theosophical Research Centre¹ (London) was formed to further such work. It strives to bridge the gap between the exact science of the West and the traditional wisdom of the East, and much may be hoped from its activities. It will be successful in its true function only if its members in themselves link the inner and the outer life, and by so living make possible deeper research into the problems of man and Nature. We are privileged to possess expert knowledge which should make such experiments fruitful and effective. It would be even more so if we could count upon a large proportion of our membership to live adventurously in terms of the new race-consciousness!

Fellows of our Society should be those who, with a deep assurance of the reality of the spiritual centre in themselves, can let its light shine out to the world, and make for beauty in place of ugliness, generosity in place of meanness, and dignity and large-mindedness in place of vulgarity and self-seeking. For perhaps our greatest contribution of the moment is a knowledge of the Self as the true human centre, a knowledge based

upon experiment and capable of being proved by each individual for himself. Here lies the new security which the race needs to ensure generosity in national and international adjustments. The West needs deeper philosophical roots and a longer time scheme to give it courage for its immediate social experiments; it needs to live more in the light of the Eternal, and less on hand-to-mouth economic policies. The Theosophical movement can well spend its next fifty or sixty years evolving amongst its members a personal and social discipline that makes the conviction of the existence of the Self effective in personal and social life. The Yogas, the philosophies, the experience of centuries of Eastern practice, are available for guidance. The cultural tradition of the East, in which the spiritual nature of man is assumed as basic, needs to be interpreted and vividly portrayed to the West. For the materialism of the West is disillusioned nowadays, and the moment is ripe for spiritual adventure. It is the function of our Movement then to continue to act as the bridge structure on which the best of East and West can travel towards each other. The new race-consciousness needs the grandeur of world-wide concepts—world science, world philosophy, world religion—to give it its true outline, just as it needs the patient integrity of the Anglo-Saxon intelligence to apply these magnificent concepts effectively in social and personal life.

THE PLAYGROUND OF THE CONSCIOUSNESS

BY HECTOR MACDONALD HASSELL

WHAT a magnificent picture is that of Science to-day crowding ever outward the frontiers of human knowledge! The men of the laboratory, with alert and aggressive minds, are plotting for our use a well-marked course among the elements of the physical world—the magnetic iron, light-sensitive selenium, the super-hard crystal carbon, the tough tantalum; the explosive radium, the inert helium, the active oxygen; nitrogen, the keystone of unstable molecules; copper, the speedway for electrons; gallium that never boils, carbon that never melts, helium that never freezes. And throughout the entire ninety-two elements that go to make up the physical world, Science finds a splendid unity of law obtaining. The play of forces that keeps the electrons in the tiny atom in perfect space symmetry is found the same that sends a galaxy of stars wheeling off through space, in utter perfection of form and freedom.

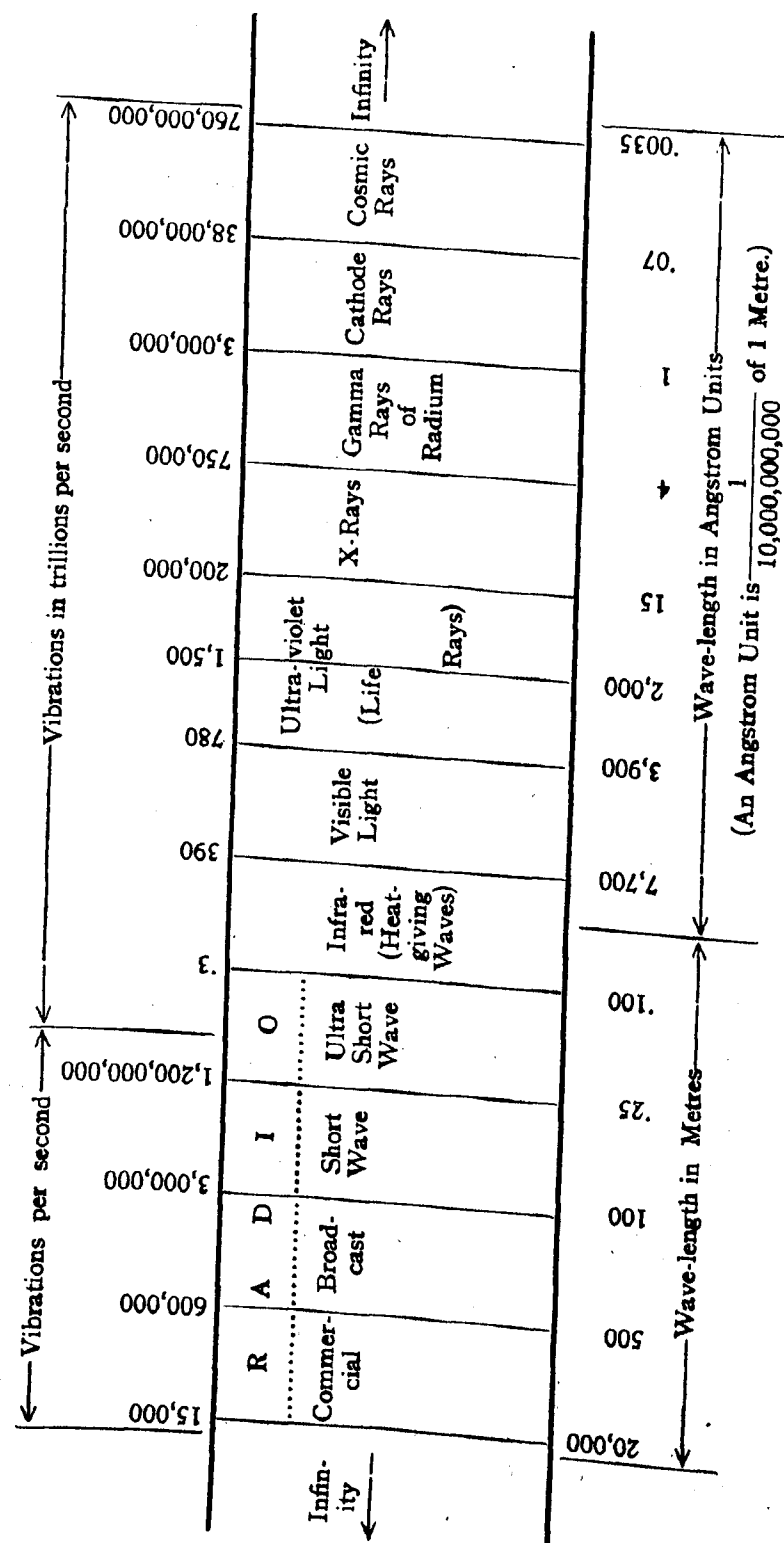
Still further, Science finds that the story of matter is the story of vibration. A mass of gold addresses itself to one's consciousness as such, simply because its atoms are each made up of 79 electrons emitting vibrations peculiar to that combination. Mercury or quicksilver atoms each have 80 electrons, only one

removed from gold, still we sense mercury very differently to gold.

Man's consciousness, with the agility of an ape, is attempting to react to the myriad stimuli coming from innumerable objects and activities around him. Occult study has given us the fact that our world is made up of much matter of a more tenuous type and many forces of a more subtle nature than the average consciousness can cognize. We are coming to see that the measure of an individual's consciousness is the degree in which he is capable of adjusting that consciousness to vibrations of widely differing frequency in matter of more or less tenuous type.

All matter, as far as can be seen to-day, consists of "knots" in flowing forces. It appears that the frequency of vibration determines the nature of these "knots," hence the matter that is formed. In spite of that exceedingly valuable tool, the spectroscope, used by Science, it is not yet quite certain what is the origin of the vibrations or spectral emanations that determine the elements. So it has not been found possible, at least in the findings of orthodox Science, to fix the positions of the 92 chemical elements in the great cosmic spectrum of vibratory frequencies.

¹ Briefly described in THE THEOSOPHIST, September, 1934.



The writer is including herewith a chart of the various energies known to Science, with their vibratory frequencies and corresponding wave-lengths in the hypothetical ether. It is recommended that the reader should don mental "seven-league boots" in studying this cosmic spectrum. It is a thing that modern Science finds of most absorbing interest, and to the occult student can result in itself in a measure of expanded consciousness.

A spectrum is simply a measuring stick for vibratory rates. An object vibrating slowly sends out long waves in the medium in which it is resting, be it ether, air or water. Vibrating rapidly, the waves, measured from crest to crest of successive waves, are short. Hence one side of our measuring stick shows vibratory rates or frequency, while the other side shows the length of the waves that result.

The outstanding fact to be noted in this study is that all energies are *identical in nature*, and differ only in vibratory rate or frequency. This latter statement might be said to be technically slightly incorrect, in that in the case of some of the rays from radium and X-rays the factor of irregularity in the waves is present. However, the principle holds, and it is an exceedingly significant one.

Sleeping or waking, we are steeped in a world of flowing forces. Unconsciously we are accepting and rejecting energies which we instinctively judge as assets or deterrents to our welfare. Consciously our attention is momentarily directed toward *hearing* a radio-wave exquisitely

transformed by a John McCormack, or we *feel* the benison of heat from a camp fire, or we *see* colour running riot with colour as the sun goes westering home.

Although a line of demarcation is shown between the different types of energy, it should be realized that actually they blend smoothly into one another. The shorter radio-waves begin to obey the laws of light. That is, they can be reflected, refracted, absorbed, etc. The so-called "hard" or high frequency ultra-violet rays can penetrate the body deeply, much as do X-rays, and the "harder" X-rays require as much lead for the protection of users as does their first cousin, the Gamma ray from radium.

An examination of the chart will reveal the extremely high order of frequency reached by some of the higher forms of energy, and the infinitesimal length of the waves resulting. The metre, which is a linear unit of a little more than a yard, is used to measure wave-length or the distance between crests of the average radio-wave, say 500 metres. When we come to measure even the slowest Cosmic Rays of Millikan, Compton and Piccard, which vibrate at the rate of 38 *million trillion* oscillations per second, it is necessary to use a much shorter unit of length to measure the distance between these crests. The unit is called the Angstrom Unit, and is one-ten-billionth of a metre. Even the slowest cosmic waves mentioned above measure only seven one-hundredths of one Angstrom Unit between successive crests.

FIGURE 1. THE COSMIC SPECTRUM OF VIBRATORY FREQUENCIES

All matter seems to be existing in a continuous state of vibration at a rate principally in the neighbourhood of 300 trillion per second, and emitting the corresponding wave-length of 10,000 Angstrom Units. That is, all masses of matter possess the faculty of absorbing and re-emitting energy in the form of heat with greatest facility,—are resonant to this rate above all others. This fact, although noted by Science, appears to have been entirely overlooked in its significance.

Mitogenetic or life rays, the recently discovered energy that is given off wherever animal life processes are in operation, have a wave-length strongly evident at 2,000 Angstrom Units. One of the key principles of Theosophic thought is that Life in animal and plant, indeed in all forms, differs in *degree* rather than in kind. In an effort to support this teaching, the writer performed a careful experiment in the laboratory by the aid of dark room and photographic film. These identical rays, though more feeble, were found emanating from a large onion, purely a specimen from the vegetable kingdom.

It is peculiarly significant to the occult student that of Nature's 92 elements, the more complex and highly organized, such as radium (number 88) and uranium (number 92), show these same characteristics in a quite measurable degree. As is well known, these "radio-active" elements give off rays that can be easily photographed, and besides can affect animal tissue. Radium,

thorium, uranium, etc. "grow" very slowly. Uranium changes into radium in 30 million years and radium into lead in 2,500 years. They appear to be on the borderland of the minerals and capable of "expression" in both kingdoms.

In a knowledge of vibration seems to rest the very key to human existence. The occultist and student of the splendid literature of Theosophy holds an entirely unique and valuable viewpoint in its search. He brings to it the breadth of vision which is needed to see and appreciate the sublime verities that Nature holds forth for man's contemplation.

It is the duty of Science to place the measuring stick on all forms of human experience, to search, classify and relate. Scientific men walk with circumspection; it is right that this should be so. The world has entrusted them with a great duty requiring a specializing body. But the Science of this civilization, in the relatively few years that it has been applying its measuring stick, has kept within the bounds of matter and forces that are strictly physical. Only those forces that are capable of measurement with mechanical apparatus are conceded existence.

The great opportunity for the occult student lies in the fact that he realizes the value of the human mind as an instrument of scientific research and investigation. One need only draw attention to such monumental works as *Occult Chemistry* and *Man: Whence, How and Whither*, by Dr. Besant and Bishop Leadbeater,

and some of the works of Geoffrey Hodson, to get an idea of what can be achieved in this direction. These works are destined to be of great value to Science of the future.

The occultist knows that besides what is physical there are six other finer and more tenuous forms of matter, that occupy by interpenetration any body, and require only the original volume of the specimen. This as a possibility is strongly supported by Science at large, which finds that a solid block of steel consists far more of space than it does of solid matter. That is, a cubic foot of that metal, deprived of empty space, could be accommodated within the volume of a grain of wheat.

The ultimate physical particle of the occultist, like that of the Scientist, is found to consist of "knots" in flowing forces. However, the occultist, by the use of highly developed mental faculties, is able to observe the play of forces of a much higher order and subtlety than is possible by the use of mechanical apparatus. He is able to suit his cognition to rates of vibration, and to react to stimuli in media far beyond the scope and sensitivity of any mechanical device. This has its reason in the simple fact that *Life*, sleeping in the mineral from which we hew out mechanical apparatus, cannot be made to react with the delicacy that is possible when she blossoms in highly evolved man.

The highly trained occultist, the man or woman of expanded consciousness, uses as a playground for his faculties this world of flowing forces in which we are

continuously immersed. Whereas most of us react only to physical stimuli, the clairvoyant is able to adjust his cognition to react with fidelity and understanding to the vibrations that thrill through the finer form of matter known as the astral world, which is the seat of the emotions and feelings, and the still finer form of matter known as the mental world, the seat of thought, and the yet finer form of matter, the Buddhic world of intuitive knowledge, followed by the sublime regions of Spirit.

These arbitrarily separated planes of Nature, or orders of flowing forces, in addition to occupying the same volume in space, are closely connected in their process of operation. The higher planes feed their energy into the next lower. The savage, wandering unprotected through the jungle, suddenly *intuits* the presence of a tiger. Next he is conscious of a definite *thought*: "A tiger is somewhere near." He then *feels* fear, and is then stimulated to *physical* activity and takes to his heels.

The average man can sense only that narrow band of vibrations shown in the cosmic spectrum as "visible light," and consisting of the colours, red, orange, yellow, green, blue, indigo and violet. Our finely trained positive clairvoyant can see the Alpha and Beta particles and the Gamma rays from radium. In much the same manner as the opera singer extends her "range" by steady practice, he has expanded his powers of cognition until they can operate deep in the gamut of vibratory rates.

	R	A	D	I	O.	L	I	G	H	T.	X-Rays	Gamma Rays	Cathode Rays	Cosmic Rays
Divine														
Monadic														
Spiritual														
Buddhic														
Mental														
Astral														
Physical														

FIGURE 2. THE OCCULT COSMIC SPECTRUM OF VIBRATORY FREQUENCIES

The question of just what happens when the clairvoyant fixes his consciousness in the etheric sub-planes of the physical, or in the astral, or in the mental, or in the Buddhic plane, is a very intriguing one. It is probable that in the first case—the etheric sub-planes—his consciousness is acting somewhere in the cosmic spectrum we have shown, or its extension to right or left. In the case of astral plane observation, probably the situation is somewhat as shown in our Figure 2.

Other writers, in discussing this question of vibration and the planes of Nature, seem disposed to place the higher planes in continuously extending *rates* of vibration beyond or to the right of what we have shown as those measurable in the physical world.

It is the humble opinion of the present writer that Figure 2 represents the true situation at least diagrammatically, except, of course, that instead of the planes standing one above the other they interpenetrate and occupy the same space.

The world of matter is a world of flowing forces. Every type of matter and every expression of energy on the physical plane has its counterpart in the higher planes. It seems that the same *rates* or *frequencies* of vibration extend through all the planes. They have the same undulations but in media of a more rarefied nature. That is why certain colours on the physical plane affect us emotionally, or in our astral bodies, and why we can speak of a

"golden" note or a "silver" quality in a person's voice.

The individual with controlled clairvoyant faculty fixes his consciousness at any of these levels, and expands it at will in either direction. Hence we would say that clairvoyance consists in agility plus control in fixing the consciousness, together with a faculty for expanding it in that region.

There are a few kinds of energy for which Science has not yet succeeded in finding a place on the known cosmic spectrum of vibratory frequencies. Notable among these is the phenomenon of magnetism. This type of energy is somewhat taken for granted in the world of Science. But it is very strikingly significant that the phenomenon of magnetism is found to be basic to all the types of energy shown on our chart of physical energies. That is, the emanation we find at the poles of a steel magnet, modulated or differentiated, can produce all the types of energy we have shown. Furthermore, electricity, whose unit, the electron, has some unrecognized relation to our chart, seems to depend for its existence on magnetism. While magnetism can exist by itself, a flow of electricity is always found to be accompanied by magnetism. These things seem to indicate that magnetism is the highest, or at least one of the highest forms of energy in the physical world.

It is pleasing to feel that the great and growing fund of occult knowledge and that of accepted physical Science can submit to some measure of co-relation. One notable step is that the British

Association for the Advancement of Science has gone on record, as accepting mental telepathy, a phenomenon quite non-physical. In several European schools of learning some of the super-physical studies have been raised to the dignity of Sciences. Of course, a careful approach to all these things is necessary to ensure sound advancement. But the human mind must not be permitted to become incapable of adopting new viewpoints. As soon as Scientific thought concedes the existence of any super-physical phenomena, as the custodian for human knowledge it should permit itself to range freely throughout the realm of possible discovery.

THE LAY PUPIL AND THE PUPIL

A LAY PUPIL is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of the three "Declared Objects" is such; for though not of the number of true Pupils, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Masters, and has brought himself, as it were, under Their notice. In joining the Society and binding himself to help along its work he has pledged himself to act in some degree in concert with those Masters, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is, then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Masters, or any other Masters in the world—should the latter consent to become known—that has not been fully earned by personal merit.

THE PUPIL. When the self-evolving ascetic—whether in, or outside the active world—has placed himself, according to his natural capacity, above, hence made himself master of, his (1) body, (2) senses, (3) faults, (4) pain, and is ready to become one with his mind (Manas), intellection, or spiritual intelligence (Buddhi), and highest soul (Ātma), *i.e.*, spirit; when he is ready for this, and, further, to recognize in the Self (Ātma) the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Pupil is taught the unerring discernment of the fruits of causes produced, and given the means of reaching emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding transmigration.

H. P. B.

MAN, KNOW THYSELF

By ORLINE BARNETT MOORE

IMAGINE, if you can, what you thought and felt at the age of three. People differ, it seems, in the clarity and length of their memories. Some can recall sensations and impressions received at a very early age; others are vague until a comparatively late date in their childhood. A system of concentration on these matters of recollection would bring back into the conscious mind much that has been lost to it. Psychologists claim that the consciousness of a new-born babe begins to register impressions from the moment it is born. Occultists go further. Impressions are registered in the pre-natal period also. Memory can even be pushed further and further into the hinterland of consciousness until it recalls former incarnations. These feats of memory are possible; they have been done by certain people. But they require a rigid and prolonged effort, much meditation and turning inward, much probing into the depths of the well of human consciousness.

The problem of consciousness has been a magnet, attracting the thoughts of philosophers throughout time. Man realizes, apparently, that with it is bound up the secret of Life itself. Theosophy being, "in part, the distilled essence of the world's religious and philosophic thought of the past," and also "the expositor of certain

facts hitherto kept secret concerning the unknown laws of life," (as Mr. A. P. Warrington has so aptly put it in a recent issue of THE THEOSOPHIST), has something to offer the seeker concerning this question of consciousness. Questions such as: "What am I? Why am I? Why am I not someone else?" which occur sooner or later to every one who thinks, are given a light through Theosophic analysis that leads, indeed, to practical ends. For, with an understanding of the mechanism of consciousness comes the ability to control and develop consciousness which, in turn, leads to intelligent and joyous living.

In order to understand the Theosophic point of view in this matter it is necessary to realize that underlying it are certain eternal principles, certain universal laws, which apply to all consciousness from the speck of dust to the farthest sun, from the amoeba to the saint—and beyond. One of these laws is that man is literally made "in the image of God"—literally, but not anthropomorphically. In other words, if we understand the mechanism of the consciousness of man, we shall understand the mechanism of the consciousness of the universe. For the universe is the macrocosm; and man is the microcosm: a miniature universe, bearing within himself the exact

relationship to all his parts, and of the parts to each other, which the same principles or forces bear in the universe itself. Man, the individual, is no less divine than the universal Life of which he partakes. Man is engaged in knowing himself, becoming aware of his own nature; the universe is doing the same, on a grander scale, through expression, or manifestation. Only, of course, in a vast, cosmic way.

Another of these great, underlying principles is that the process of self-awareness proceeds from within outwards, from potential essence to detailed expression. From this principle, we must realize that it is a great error to confuse the expression with the Reality which precipitates it. In order to understand, we must endeavour always to penetrate into the essence, into the inmost nature, and from that we must learn the relationship, comprehend the perspective, of the parts. How many people seriously try to understand more than the surface of things? How many people do not make snap judgments from appearances? It is very easy to draw premature conclusions.

The third of the universal principles which we must consider is that consciousness works as a trinity. We meet this fact in various places. Religion speaks of Spirit, Soul and Body. Psychology speaks of Will, Wisdom and Activity. Again and again we find the combinations of the three. As applied to consciousness this becomes the I, the Not-I and the relation between these two. This Relation-Between is a relationship

of continual adjustment. To the occultist, both the I and the Not-I spring from the same essence, or Life. They are simply two aspects of the same thing. But we, as individuals, become wrapped in the I-consciousness, we become immersed in our sense of being ourselves, in our conviction of individuality, so that we analyse all that we regard as not ourselves from the outside, we examine it all as separate from ourselves, as outside, and so, by this process of analysis, we break up the whole into parts, and lose the reality of the whole. It is like taking a watch to pieces to find out what makes it run, to find in our amazement that, being in pieces, it no longer runs at all. It is in this way that we build the habit of looking for Truth, or God, without, somewhere in the exterior world. We have to learn, through the process of becoming aware of our own nature, how to look within, for *there* lies the entire universe, there lies Eternity, there lies Truth, Reality, God, Life—call it what you will.

Let us, then, begin with an examination of the cosmic activity of consciousness and then apply it to the individual, to you and to me. We understand from our own experience the nature of a seed which we plant in our gardens. We know that, potential within the seed, is the plant which it will become. We know that if we put the seed into the dark earth, it will germinate, it will expand, it will unfold, it will manifest, it will express. The potentialities which are wrapped, all invisible to us, within its

innermost nature, will become visible. If the squash seed grew into a turnip we should be astounded, and rightly. If the puppy grew up into a cat, we should be equally astonished. So it is with man. It cannot grow up to be other than his divine potentialities predict; and since all consciousness is of the same essence, then the stages—of seed, plant; puppy, dog; kitten, cat; babe, man; human, super-human—are but mileposts on the journey from potentiality to actuality. This is the great fundamental truth which the Ancient Wisdom proclaims. Let us see, then, how it works out in practical daily life.

That which the psychologists term Will, and the religionists term Spirit, is the power behind cognition. It is that quality or aspect of Life (God, or Reality) which is instinct with the urge to create, to express, to manifest. Its inmost essence is a quality of Expression. Wisdom, referred to sometimes as Soul, is the preserving, ordering, cohering quality. It is pure Reason; not mere intellectualizing, but a reason that is instantly aware of the true relationship of all parts, a synthetic appreciation of the whole through the parts. Cosmically, then, this aspect of life (or God) is what holds the forms of the universe in relationship, giving cosmos out of chaos, purpose out of undirected forces. It represents the *Relation-Between* the First Aspect (Will, or Spirit) and the Third Aspect (Activity, or Body). For Activity is the creative power acting on matter. From its process derive all the forces

in the universe. It is the power which vitalizes abstract matter so that it becomes the matter of the manifested universe.

Now man, being but a microcosmic pattern of this same universal process, represents also a trinity. In his inmost being, he is a part of universal Life (God). To differentiate him into an individual he is referred to as a "spark" of Divinity which, through the process of unfolding from potentiality to fulfilment, becomes the "flame". Many other metaphors have been employed to say the same thing. This spark of divine essence, as the individual, represents Will, or Spirit; it is the directing determination behind the individual. It is the Monad. Because of its inherent nature, man IS. Because its essence consists of an urge to manifest itself, the worlds, and man himself, have come into phenomenal existence.

This Will-Aspect (Monad) through an eonic process, builds a mechanism for itself. The process consists of Creative Forces being whipped into coherence and form by the interaction of the Second Aspect, so that by the time we come to the human kingdom, we find man's instruments consisting of an Ego and a Personality. Here we have the triune nature put into Theosophical terminology. A Personality, an Ego, a Monad. Or a Body (in this sense "body" includes emotion and thought as part of itself, being integrated into the single idea of a personality), a Soul (Ego) and a Spirit (Monad). Or Will (Monad), Wisdom (Ego) and Activity (Personality). It is interesting that man

is like a reflected image of something that exists archetypally in finer forces. It is as though there were a Pattern, or Essence, which, in the process of expressing itself, reflects itself in a pool, inverted.

We can trace these qualities of Will, Wisdom and Activity through all life. They are reflected again and again, not only in the relationships of the different planes of matter and the bodies belonging to those planes, but within each plane itself there is also a reflection of the three aspects. For example, on the physical plane, in the physical body of man, the Will aspect is reflected as the motor organs, Wisdom in the cerebral system, and Activity in the organs of sense. You can see how this is so, tracing the analogy for yourself. If we identify these qualities in the realm of emotion, we can say that Will (the driving urge behind creation itself) is reflected as Desire, Wisdom as Love, and Activity as Sensation. On the mental plane, Will becomes Choice, Wisdom becomes Discrimination, and Activity becomes Cognition (Awareness). We can trace the analogy another way. We can say that the physical body represents the aspect of Activity, the Emotions that of Wisdom, and the mind that of creative Will. Take the simple daily experience of any single act. Do you not see that it is a combination of these ideas? The desire for something is roused by thought, born of memory of a pleasurable experience, and by a combination of the forces of desire and thought the act is precipitated. Want anything long enough, think

of it long enough, and eventually you will act in an effort to get it. That is the universal process by which man lives, grows and learns. While it is true that experience teaches him how to discriminate as to what is worth wanting, what is worth the effort to attain, he must, it seems, go through a process of acquiring and discarding before he realizes ultimate values. The way we find whether a thing or an experience is worth while is to go and get it, live with it, sow its causes and reap its effects. Once we have done this for ourselves, we *know*; it ceases to be a question of ethics which somebody else has advised. For all our religious systems and moral standards, man really, at base, is engaged in finding out for himself. Consider only a small, cross-section of life, and you may say: "Alas! here is a man whose desires, whose ambition, whose lust for power, were so great that he could not do what is 'right'. He is overcome by his own cravings, and so he commits a crime to get what he wants. Poor man! he does not know that what he wants is not worth having." The "poor man," regarded from the viewpoint of one wrecked life is, indeed, an object of pity. But regarded from the viewpoint of the Plan for his journey through the phenomenal worlds, he is gaining wisdom by means of experience. But mark this: *the experience is of no value* (it is really not, then, actually an "experience") *without a faculty inside the man, a faculty of consciousness itself, which can discriminate, evaluate, ratiocinate, what has occurred.* This faculty of consciousness belongs

to the Second Aspect: Wisdom. That is why this mediator-quality is so necessary. That is why the Christ-principle, whether regarded as the Second Aspect cosmically, or the Second Aspect micro-cosmically, or in the person of the incarnated Christ in Jesus of Nazareth, or as the Mediator in any of the great religions, can say truthfully that "no man cometh unto the Father except by Me". For no man co-ordinates his own mechanism of consciousness, from the reflected Person to the Monad behind individual human manifestation, except by the mediation of the Ego, the Soul, the "Relation-Between," which bridges, co-ordinates, relates the Reflection to its Archetype.

Here is a wonderful, practical, valuable truth. Through a long process of incarnated experience, man builds a Personality which consists of a bundle of sensations, cravings, likes and dislikes, fixed ideas, prejudices, reactions to environment, ideals and aspirations, all of which go to make up what he regards as himself. These, he thinks, are his consciousness; these are his essentials. "Not so," says Theosophy. "These are only accretions, qualities and characteristics of the *bodies* of man. Man himself is much more than these. Man himself transcends these qualities, can create or destroy them, control them, master them." Indeed, the

object of incarnating man is to gain control over the mechanism of his consciousness. If he identifies himself with the mechanism, then he is controlled by it. If he realizes the nature of his mechanism, he gradually disentangles himself from this contradictory I-centre and triumphs over it. In order to do this, he must work from within, outward; he must evaluate his own character, his own reactions, his own environment, his own experiences. Life becomes, to such a man, a process of elimination, of revaluation, of discrimination. He regards this as real, that as unreal. He seeks for the eternal and identifies the temporal. The moment he realizes this necessity and understands its nature, he is re-oriented. Religion says he is "converted" because he has, within himself, accomplished a right-about-face. A *volte-face*. Sooner or later every one must do this, for it is a part of the cosmic process. To do it sooner, rather than later, means that we shorten the period of confusion and pain which is the lot of all men. "Ye who suffer, know," says the Lord Gautama Buddha, "ye suffer from yourselves. None else compels."

That is why it seems that the most valuable contribution which Theosophy makes to its students is the understanding of man's own nature. Man, know thyself, and thou shalt know all things.

THE YOGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 268)

सत्त्वपुरुषान्यताख्यातिमानस्य सर्वभावाधिष्ठातृत्वं
सर्वज्ञातृत्वं च ॥ ५० ॥

50. Of one, whose only perception is the (mutual) otherness of Substance and Spirit, is Lordship over all beings and Omniscience.

The true relation of Spirit or the Self to Matter or the Not-self is Spirit *knowing* Matter as something *other* than itself, and *knowing* itself as something *other* than Matter. This is *Sattvapuruṣanyata-khyati*, the "Perception" of the mutual "otherness" of Substance and Spirit. This "Perception" brings both the Object and the Subject into relief, and leaves an "impression" of the Object or the Subject. Each and every Perception leaves an "impression" of an Object on the Subject. With every "impression" the Subject grows richer. Thus, in each act of cognition the Subject realizes itself, and assimilates the Object. Hence, complete Self-realization means a complete knowledge of the Whole or Omniscience. But whence come these objects and subjects of Perception? Surely, from *Isvara*, the Lord. According to the philosophy of Yoga, *Isvara* is the Eternal Tree of Omniscience which brings forth "Seeds" of Omniscience out of His own Being.

The subjects or "Individual Spirits," *Puruṣas* or Monads, are "Seeds of Omniscience" growing into the Parent Tree; and "the objects" are only "other seeds" at various stages of their growth, as Atoms, Molecules, Cells, Elemental Essences, Minerals, Vegetables, Animals, Human-beings, Superhuman-beings, Elementals, Nature-spirits, Angels and Archangels—the various *Bhavas* or "Modes of Being" of the Omniscience of *Isvara*. So we see that Yoga culminates in *Sarvabhavadhiṣṭhatrva* and *Sarvajhatrva*, in Omnipotence and Omniscience; *id est*, in "*Isvaratva*". *Isvara* evolves the Omniscience which is *involved* in Him and which becomes in turn *involved* in the Individual Spirit.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ५१ ॥

51. On the sameness of purity of Substance and Spirit (follows) Oneness [Kaivalyam].

An *immaterial* thing cannot come into any kind of relation with *material* things. Substance or Matter is the *Sattva* or "Be-ness" of Spirit. Spirit and Matter are the polarities of Being. They are the "drawn-apart" or "polarized" states of the One Being. There is no Matter which is not informed by Spirit, and

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there is no Spirit which is not veiled in Matter. States of Matter correspond to States of Consciousness and their appropriate vehicles. Perfect accord of the Spirit with every State of Matter, brought about by the purification or the perfect organization of vehicles corresponding to each of the States, is what is called Yoga, oneness or "Kaivalyam". "Kaivalyam" means oneness, aloneness, solitude, individualization, singularity, isolation, uniqueness or individual uniqueness. The first half of the Evolutionary Process is the Materialization of Spirit, and the other half the Spiritualization of Matter. Evolution is the transmutation of the vibrations of Matter into States of Consciousness, of the "*Bhūtamātras*" into "*Prajñāmātras*".

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

52. From Samyama on the moment and its succession,—knowledge born of Discrimination.

The notion of "Time" is a purely illusory notion. There is nothing corresponding to it outside. Two changes are connected together in consciousness by the notion of Time. But for any change in the State of Consciousness, no notion of Time could arise in the Mind. While the Mind is fully concentrated on a single idea or an object, there is no notion of the passage of Time. Neither is there any idea of the passage of Time during sleep, there being no object of consciousness, nor in *Samādhi*, there being no change in the object of consciousness.

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The idea of time is due to the presentation of different objects to or the arising of different images within the Mind.

Time is the consequence of the incapacity of the Mind to comprehend the Whole all at once in a single flash. This incapacity generates the notion of the past, the present and the future, and also the notion of succession of events. All-comprehension or Omniscience annihilates Time (see Aphorism V, 33).

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्योस्ततः प्र-
तिपत्तिः ॥ ५३ ॥

53. Thence follows the attainment of distinguishing two things (which are) identical (with each other) from being indistinguishable by Genera, Species or (location in) Space.

Things which are identical with one another successively appearing one after another can only be distinguished from one another if they are made to appear all at once.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं
ज्ञानम् ॥ ५४ ॥

54. The knowledge born of Discrimination, enabling to cross (the ocean of becoming), is all-comprehensive, in-all-manner-comprehensive and non-successive.

The knowledge which liberates the Individual Spirit from the wheel of "*Samsāra*" is that which is the outcome of the realization of the Eternal or Absolute Consciousness, in which every object exists in every possible condition at every place at every moment of time.

The Individual Consciousness knows only certain events happening at certain times, at certain places. The Universal Consciousness or *Maheśvara* knows every event as happening in its time and its place. The Absolute Consciousness of the Eternal knows every event as happening at every point in Space at every moment of Time. This is the fullness and the changelessness of the Eternal Being to realize which is the aim of the Yogi. That is why Mr. Krishnamurti says:

The end of existence, the fulfilment of the Individual, is to realize in himself the totality without object or subject, which is pure life. It is in the subjectivity of the Individual that the object really exists. In the Individual is the beginning and the end. In him is the totality of all experience, all thought, all emotion. In him is all potentiality; and his task is to realize that objectivity in the subjective. *The whole process of existence consists in changing the progressive into the Eternal.*

प्रातिभाद्वा सर्वं सर्वनिमित्तानपेक्षम् ॥ ५५ ॥

55. Or, from "Counter-flash," all (knowledge), independent of all conditions.

Pratibha literally means "reflection of light," and is a technical term in Yoga-philosophy for "the instantaneous flash of Truth" within the Individual when the obstacles are removed. It is the result of "the Ātmic Atom" reflecting the Whole Universe. (See Aphorism I, 53.)

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५६ ॥

56. Out of Desirelessness even for it, on the destruction of "the Seeds of Evil"—Oneness.

Kaivalyam, Oneness, is "the complete merging of the Object in the Subject". It is beyond the comprehension of the Mind, since the Mind reaches its limit of understanding when it arrives at the ultimate factors of "the Knower, the knowing and the known". This is "the Seedless Samādhi" mentioned in Aphorism I, 55.

इति विभूतिपादस्तृतीयः ॥

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Thus the Third Quarter of Powers

KLİM

(To be continued)

THE THEOSOPHICAL SOCIETY AND THE INDIVIDUAL MEMBER

By G. S. A.

I HAVE been reading with interest a kindly leading article in *The Indian Express* (Madras) on the occasion of my election to the office of President of the Theosophical Society.

The article first of all points out that I have to follow a President with "a dynamic—or more accurately volcanic—personality," and declares that I shall be handicapped by the overshadowing of that personality. For my own part, I cannot help feeling profoundly thankful that I may be overshadowed by that personality. I think the possibility of this to be an asset, not a handicap.

The article then proceeds to refer to "the far greater handicap" of Mr. Krishnamurti, who "is doing to the Theosophical Society . . . what Sankara tried to do to the Jaimini school of ritualism, Christ to the Old Testament, and Tolstoy to the Established Christian Churches". Furthermore, it is stated that the older school of Theosophists, to whom I am supposed to belong, is hostile to Mr. Krishnamurti, "more or less," so that there is a likelihood of the Society adopting towards Mr. Krishnamurti the same tactics as those followed by "the Sanatanists towards Gandhiji," who wave black flags before him in token of their championship of

orthodoxy as against his presumed heterodoxy. I should like to explain the position as I envisage it.

Mr. Krishnamurti, if I understand him rightly, is in no way concerned to attack or undermine anything or anybody. He holds certain views, and he states them emphatically, boldly, uncompromisingly. The Theosophical Society could not possibly take any specific attitude towards Mr. Krishnamurti any more than to anybody else, or to any other movement. The Theosophical Society exists primarily to draw together all who believe in Universal Brotherhood, be their views and opinions and beliefs what they may. From the standpoint of the Society, Mr. Krishnamurti and those whose outlook on life is similar to his own are as welcome to membership of the Society as any others. Membership of the Theosophical Society is not to stimulate spiritual growth along certain definite lines, but to encourage comradeship and mutual goodwill, with a resultant mutual and individual profit, amidst the innumerable diversities of outlook upon life which too often cause antagonism, a sense of superiority, and even hatred. In effect, the Society says: "Let us all be good friends together and know ourselves, however

radically we differ, to be on one all-inclusive road leading to one all-inclusive goal. The greater our friendship one with another, the greater our mutual respect and understanding, the more quickly we shall travel, the sooner we shall reach home."

That is the primary position of the Society, and the more the infinite diversity of views is represented in the Society's membership—be the views what they may—the stronger is the Society, the further is it on its road to the establishment of an outward and visible sign of the actual, but as yet largely unacknowledged, Universal Brotherhood of man and of all life. Hence, the Society cannot possibly have anything but respect for Mr. Krishnamurti, as for all other persons or movements seeking the Real amidst the outworn, the gold amidst the dross.

The secondary position of the Society is its desire to encourage the search for Truth. While its First Object declares its primary concern to be a nucleus to express the Universal Brotherhood of man, its Second Object invites the comparative study of religions with a view to discover their greatest common measure, and thus to cause them to become forces for solidarity rather than instruments for disruption. And its Third Object wishes Godspeed to those who would venture forth from the known into the unknown, realizing that the utmost we know to-day is as nothing compared with that which awaits knowledge.

From the standpoint of this secondary position the Society has no grievance whatever against

Mr. Krishnamurti. On the contrary, I might go so far as to say that inasmuch as he is an earnest seeker after Truth, possibly a discoverer of a fragment of Truth—who can discover more—and a splendid exponent of his treasures, the Society wishes him that which is his own desire—the understanding of those who listen to him and their awakening into virile individuality.

The Society has goodwill no less sincere and cordial for all those who seek Truth, no matter the direction in which the search leads them. It has goodwill towards those whose search leads them in directions opposite to that along which Mr. Krishnamurti travels, whose conclusions are perhaps diametrically opposed to his. The Society is not concerned with people's opinions, nor with their differences, nor with their respective assertions that their individual ways alone lead to Truth, to Freedom, to Happiness. The Society is concerned that each shall have goodwill towards the others, that the brotherhood of life shall actively be recognized amidst all the separative diversities.

The Society has no orthodoxy, no creed, no exclusive way to salvation or liberation or to any other description of goal. The Society claims no exclusive possession of Truth, nor any unique key to Self-Realization.

The Society sits in judgment on none, has antipathy towards none, excludes none.

And by very reason of all this, the Society is one of the most positive, definite and effective movements in the world.

It gives positive value to every individual and to all convictions and beliefs; and it seeks to draw together all individuals and all convictions, not for the subordination of one to another, not for the treading of one upon another, but for mutual comradeship, mutual helpfulness and profit, so that each

May make one music as before
But vaster

by reason of contact with its fellows, by reason of mutual understanding instead of separative distrust and condemnation. As together the colours of the spectrum blend into the One Light, so together the differences of belief and knowledge shall lead to a knowledge of the One Truth in which all differences live and move and have their being.

Differences are not left outside when an individual joins the Theosophical Society. He takes them in with him, and they grow wiser and more beautiful, less narrow, less exclusive, less aggressive. He does not lose his Christianity, his Hinduism, his Buddhism, his Islam, his Judaism, his agnosticism, his materialism, or whatever other mode of understanding may be his.

He retains them, in all probability, and rejoices all the more in them, for with the magic aid of his membership of the Theosophical Society he begins to see them face to face, and not, as perhaps heretofore, through a glass darkly. The illumination of brotherhood recognized and declared is his, and in this Light his Truth becomes more mellow, nobler, more dignified, more true.

It is the fact, of course, that the Theosophical Society has, ever since its foundation, been the repository of certain definite teachings called Theosophy, fragments of the Science of Life. It is the fact that the Society came into existence partly in order to be a channel for the dissemination of those teachings. It is the fact that the attention of members and of the general public is constantly invited to those teachings as in part the *raison d'être* for the Society's existence.

But no one is asked to accept them, nor to believe them, still less to regard them as constituting a kind of orthodoxy incumbent upon every member, as a kind of dogma which all members are expected to believe. The teachings of Theosophy are offered to the membership and to the outside world, but those who do not feel able to accept them are no worse members for that, are no less Theosophists for that, any more than they would be worse members for rejecting any other teachings.

There may indeed be many "schools of Theosophists," there may be as many schools as there are members, but no specific school is entitled to regard itself as *the* school *par excellence*, and therefore entitled to dominate the policy of the Society. We welcome innumerable schools with innumerable divergencies, but no individual school is even *primus inter pares*.

It is said, as I know, that Mr. Krishnamurti repudiates the "Messiahship" declared to be his by Dr. Besant and Bishop Leadbeater. It is said that he declares

certain of the teachings which are called Theosophy to be valueless or even dangerous. Whatever Dr. Besant and Bishop Leadbeater may have declared him to be can be no concern of the Theosophical Society as such, even though Dr. Besant was President of the Society, and Bishop Leadbeater one of its most prominent members. The Society is not concerned with who or what Mr. Krishnamurti is or may be. And if Mr. Krishnamurti states that such and such teachings are valueless or dangerous he is surely entitled so to do. He does not happen any longer to be a member of the Society, but even if he were his right to say what he pleases would remain. The Theosophical Society would be a very poor kind of movement, and would entirely stultify its First Object, were it to insist that certain teachings are sacrosanct and must on no account be challenged. The spirit of challenge is sacrosanct if you like, but not any form of belief or teaching. It is equally open to any member of the Society to declare that Mr. Krishnamurti's own statements are valueless or dangerous.

Each member is and must ever be free to pursue his way as he feels best, to give expression to his opinions, to pass judgment upon the opinions of others. There is only one proviso in this connection on which I feel I ought to insist so far as regards the Headquarters of the Society, Adyar. I think I ought to insist that every one who is allowed to speak at Headquarters shall be required to set forth his views in a manner so as not to

offend those whose views differ from his own. He shall be required to state his opinions without denouncing those who may hold other opinions. He shall not be allowed to say: "You are fools if you believe this. You are poor deluded victims if you accept that. You are pursuing falsehood if you follow such and such".

The Theosophical Society believes in freedom of speech, but it also believes in courtesy of speech, in speech which is respectful of differences. And it is always possible to state one's case with the utmost emphasis without pouring contempt upon those who differ. It is possible to express the utmost conviction as to the truth of one's opinions, while at the same time giving respect to the opinions of others, even though these may be radically divergent.

So neither the Society nor I could possibly have an iota of antagonism towards Mr. Krishnamurti. There is not the slightest reason why any member should resign his membership in order to follow Mr. Krishnamurti, who does not want followers. On the contrary, such resignation either shows an unfortunate lack of understanding as to the real nature and purpose of the Society, or indicates that the Society has not been as true as it ought to be to its essential characteristics.

There is not the slightest reason why Mr. Krishnamurti himself should not be a member of the Theosophical Society, for membership does not mean the acceptance of a special path of spiritual uplift, or the subscribing to certain specific beliefs. The Society is

just a family of friends who are following various methods of unfoldment, but who have formed a family in order that each may profit from his comradeship with his fellow-members, and that all may show to the world from their relations with each other that the rich blood of a common life is thicker than the thin waters of innumerable differences.

In one direction, however, I feel I am bound to guard the Society with the utmost care. I must see to it that those who believe, doubtless in all sincerity, that their own particular views constitute the real Theosophy, and therefore the real teaching which the Society should alone propagate, shall not gain the power to cause their beliefs to dominate the Society's policy and activities. I have been told that Mr. Krishnamurti's views constitute the Theosophy which must succeed the Theosophy we have so far known. I have been told that the Liberal Catholic Church represents Theosophy in its Christian garb, and the Bharata Samaj Theosophy in its Hindu garb. I have been told that the truest Theosophy is Spiritualism, is the Douglas Credit Scheme in the economic field, is in this, that or the other movement in such and such a field.

There can be no objection whatever to any member holding that certain views represent the real Theosophy, that the latest and possibly final revelation of Theosophy is to be found in Mr. Krishnamurti, or in the Liberal Catholic Church, or in this, that or the other. But I think he owes to the Society which stands for a

universal and all-inclusive brotherhood the inclusion of the all-important words "FOR ME"—such and such views FOR ME represent the real Theosophy, but surely not for all my fellow-members. There must be room for everybody and for all views, and no individual and no view may be permitted to occupy the major portion of the front of the stage, not even the teachings of Theosophy given to us by H. P. Blavatsky, though these must ever have an honoured place. The Society must not be stampeded by any individual opinion, however exalted its source, however impressive its authority.

I do not think that any Sectional journal, nor any Lodge programme, should be so filled that it would appear to the outside public that the Theosophical Society is in fact coloured by certain persons or opinions; here again save perhaps that more pages and more addresses may rightly be devoted to the teachings of Theosophy as in our classic literature than to any other subjects of study.

I hold that it is far more important we should be a nucleus for Universal Brotherhood than a nucleus for the study or propagation of a specific teaching or revelation. We are not a nucleus for the latter, and we are a nucleus for the former. No wise member, no member who apprehends the supreme purpose of the Theosophical Society, could under any circumstances seek to swing the Society in a particular direction. The unbalanced fanatic might, or the member *nouveau riche* in some discovery of truth. Each might, in the new fury of

his enthusiasm, display himself as *plus royaliste que le roi*, whether the *roi* be person or idea. But the member of the Theosophical Society who has risen above his own personality and seeks the well-being of all, wherever they may be, will zealously guard the Society against being overwhelmed

by the idea which for the moment possesses some of his fellow-members.

The Theosophical Society must have no fashionable shade of colour, no colour *de rigueur*. Only as it shines as a Rainbow from below will descend upon it the White Light of Truth from above.

A STORY

RETOLD BY ANNIE BESANT¹

Now, come further back in evolution with me, and see where Bali, King of Daityas, is offering sacrifice to the Supreme; a misshapen dwarf comes up and begs a boon: "Three steps of earth, O King, as sacrificial gift". Three steps of earth, measured by those short limbs of the dwarf?—a petty gift, in truth. The boon is granted; and lo! the first step covers the earth; the second spans the sky; where shall the third step be planted? The earth and sky are covered; what then remains? There is but the breast of the devotee, who throws himself down, in order that the third step may be planted upon his bosom. Then come remonstrances from every side: "It is fraud." "It is deception." "It is Hari Himself who is luring thee to thy destruction. Break thy word, and do not follow truth to ruin." But although the voices strike his ear, he thinks truth and duty and conscience greater than loss of life and kingdom, and lies prone, unmoved. Presently his Guru comes, than whom none may be more revered, and the Guru bids him break his word; and when even to him Bali listens not, the Guru curses him for his disobedience—and then? Then the form of Vishnu is manifest, that mighty form which covers earth and sky, and a voice speaking with the sweetness of a cooing of the dove, is heard in the silence that prevails: "Bali, defeated and attacked on all sides, reviled by his friends, cursed by his preceptor, this Bali will not give up truth". Then Vishnu declares that he, in a future Kalpa, will be Indra, the monarch of the Devas, for only where truth is worshipped may power safely be entrusted.

¹ *The Laws of the Higher Life*, pp. 33-35.

INDIAN LYRICAL RELIGIOUS LITERATURE OF THE MIDDLE CENTURIES

By S. SIVARAMAN, M.A., L.T.

I. THE KEY-NOTE OF MEDIAEVAL LYRICAL LITERATURE

THE middle centuries in India formed a period of much lyrical activity. The main bulk of lyrics in Indian literature is altogether different from the main bulk of English lyrics.

After the fervid lyrics of Old English and early mediaeval English poets, the lyrical poetry of England ceased to be religious in any large measure. In the famous *Golden Treasury* of F. T. Palgrave, there are not more than four religious poems out of a total of 397 (including the additional poems)—"A Christmas Hymn" by A. Domett (1811-87), "St. John Baptist" by W. Drummond (1585-1649), "The Gifts of Gold" by G. Herrick (1593-1633), and "Ode on the Morning of Christ's Nativity" by J. Milton (1608-74). The lyrics of the Elizabethans were on Love, except a few, e.g., from the pen of Shakespeare, which were philosophical reflections on Life. In the seventeenth century, inspired by an age of religious interest, there were some good sacred lyric poems. Out of the four religious selections in Palgrave's *Treasury* above mentioned, three are from the seventeenth century. The production of the first half of the eighteenth

century was comparatively poor. But the second half witnessed a surprising variety of lyrical themes, the most remarkable of which were undoubtedly those of Burns, who discovered the most tender poetry in realms which had never before drawn the attention of the poet. The range of poetry grew still more astonishingly with the coming of Wordsworth and his contemporaries, each of whom was marvellously unique and unparalleled. The lyrical muse explored the realms of romance as well as realism and took on a gradual depth of thought. The present age is amazing in the variety of realistic themes. Thus the lyrical greatness of England lies in the secular realm, and there it is supreme.

On the other hand, the mediaeval age in India was one of extraordinary religious enthusiasm. The one great ideal was attainment of the Vision of God and living ceaselessly in contemplation of Him. Poetry, as the reflection of life, was chiefly dedicated either to the narration of a holy story, such as the *Ramayana* or the *Bhagavata*, or to the expression of the heart's heavenward yearnings. Countless were the sacred lyrical works of the mediaeval age in every part of India. The literature of the age was mainly lyrical, and the lyrics were sacred in character.

It has, however, been seen how the literature of India was, from the earliest of times, replete with the enjoyment of life. The Vedas reveal a rich delight in the beauty of the universe and the sweetness of life. The *Ramayana* glorifies the loveliness of Nature and the life of love. The poet Kālidāsa is drunk with the charms of the seasons and the attractions of earthly love. History is ever continuous; and all these attachments of delight have not been torn away in a sudden other-worldly anchoritism, but harmonized in a wonderful manner with the purity and restraint of spiritual yearnings. The *Gita Govinda* interwove in a masterly manner the many-coloured beauty and warm emotion of life with the white radiance of Godhead. The lyrics of the Middle Ages too harmonize in the same manner the earthly life with the heavenly. It is this grand harmony of earthly enjoyment with an all-transmuting heavenly vision which is the greatest contribution of India to the literature of the world. The best lyrics of the Middle Ages find God not in a cold and barren emptiness, but in all that is beautiful in the environment of man, in all that is truly joy-giving in his emotions, and in all that is harmonious in the boundless life of the world around him. Combining earth's beauty with heavenly purity, the mediaeval lyrics constitute the loftiest poetry ever written. We shall study examples from the poetry of some of the great lyrical poets of mediaeval India.

¹ The quotations of Kabir's poetry are taken from the translation by Dr. Rabindranath Tagore. Compare these lines with *Gitanjali*, No. 12.

II. KABIR'S POEMS

The religious and philosophical lyrics of India are highly poetical, for religion and philosophy, to India's devotional saints, are the objects of keen yearning, ceaseless search and hourly living. They are to them the most real of realities. In the following lines God is not a far-away abstraction to Kabir, but a Master who is ever beside him and can be communed with at every moment:

O servant, where dost thou seek Me?
Lo! I am beside thee.
I am neither in temple nor in mosque:
I am
Neither in Kaaba nor in Kailās.¹

The philosophical and religious lyrics of India are made poetical, in the highest degree, by perceiving the good through the beautiful. The lines given below are an instance, describing the human body as a garden of flowers wherein dwells the infinitely beautiful One:

Do not go to the garden of flowers!
O friend! go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals
of the lotus,
And there gaze on the Infinite Beauty.

Many of the poems of Kabir represent him in the common Vaishnavite manner, as the bride seeking the great Lover; and hence they have many points of similarity with the poetry of Dr. Tagore. The following poem is a good instance of how the Eastern mystic's utterances acquire human and poetical interest by being fraught with emotion and

concrete imagery from life in every line.

I played night and day with my comrades, and now I am greatly afraid.
So high is my Lord's palace, my heart trembles to mount its stairs; yet I must not be shy, if I would enjoy His love.
My heart must cleave to my Lover;
I must withdraw my veil, and meet him with all my body;
Mine eyes must perform the ceremony of the lamps of love.
Kabir says: "Listen to me, friend, he understands who loves. If you feel not love's longing for your beloved One, it is vain to adorn your body, vain to put unguent on your eyelids."²

Philosophic ideas become poetical by being concretized and charged with feeling. The following poem conveys the idea that God is to be found not in an unknown emptiness, but in the very heart of man:

To what shore would you cross, O my heart?
There is no traveller before you, there is no road.
Be strong, and enter into your own body;
For there your foothold is firm.
Consider it well, O my heart! go not elsewhere.

The same idea is conveyed in suggestive metaphor in the lines:

Alas! the true fountain of life is beside you, and you have set up a stone to worship.

A religion that points to a God far removed from the common life and environment of man cannot lead to high lyrical poetry, which must in its essence be intimately felt. As the philosophy

¹ Cf. *Gitanjali*, No. 41.

² Cf. *Ibid.*, No. 73.

³ Cf. *Ibid.*, No. 10.

of Kabir stresses ever the vision of God in the home more than in anchoritism, it possesses human interest in a high degree:

He is dear to me who knows Brahma, and can dwell on his supreme truth in meditation; and who can play the melody of the Infinite by uniting love and renunciation in life.

Kabir says: "The home is the abiding place, in the home is reality; the home helps to attain Him who is real. So stay where you are, and all things shall come to you in time."³

The same nearness of religion to the life of man is expressed in the lines:

I shut not my eyes, I close not my ears, I do not mortify my body;
I see with eyes open and smile, and behold His beauty everywhere;
I utter His name, and whatever I see it reminds me of Him; whatever I do, it becomes His worship.

The poetry of Kabir beats with the noble sentiment of the equality of the highest and the lowest in the eye of God. The sentiment is one of the most beautiful, and wakes people everywhere to new life and new poetry when the scales fall from the eyes of men, and they behold their relationship to one another in their true beauty:

It is but folly to ask what the caste of a saint may be;
The barber has sought God, the washerwoman, and the carpenter—
Even Raidās was a seeker after God.⁴

In some poems where philosophy preponderates over the emotion, Kabir calls to mind the

poetry of J. Krishnamurti, as, for instance, in the following :

I am neither pious nor ungodly ;

I shall go neither to hell nor to heaven.
I do all works, yet I am apart from all works.

Poetry is the result of the discovery of some harmony that moves man to delight. The Vaishnavite saint has discovered a realm of poetry by relating and harmonizing beauty and feeling with religion. He makes the world more beautiful to man by revealing its central significance as the joy-manifestation of God :

Dance, my heart ! dance to-day with joy.

The strains of love fill the days and the nights with music, and the world is listening to its melodies. Mad with joy, life and death dance to the rhythm of music. The hills and the sea and the earth dance. The world of man dances in laughter and tears.

Why put on the robe of the monk, and live aloof from the world in lonely pride ?

Behold ! my heart dances in the delight of a hundred arts, and the Creator is well pleased.¹

The poet's description of the man who can attain God is clear, lofty, and large-hearted :

The man who is kind and who practises righteousness, who remains passive amidst the affairs of the world, who considers all creatures on earth as his own self, He attains the Immortal Being, the true God is ever with him.

The poet is no glorifier of any one creed : he is the poet of all religions :

Kabir is the child of Allāh and of Rām : He is my Guru, He is my Pir.

¹ Cf. *Gitanjali*, Nos. 69, 70.

The following selections are culled to illustrate the abundance of sweet metaphors, drawn from beautiful Nature on the one hand and from familiar life on the other :

There the woods of spring are a-bloom, and the fragrant scent "He is I" is borne on the wind.

* * *

What a wonderful lotus it is, that blooms at the heart of the spinning wheel of the universe ! Only a few pure souls know of its true delight. Music is all around it, and there the heart partakes of the joy of the infinite sea.

Kabir says : "Dive thou into that ocean of sweetness : thus let all errors of life and of death flee away."

* * *

On this tree is a bird ; it dances in the joy of life.

None knows where it is, and who knows what the burden of its music may be ?

Where the branches throw a deep shade, there does it have its nest ; and it comes in the evening and flies away in the morning, and says not a word of that which it means.

* * *

The swan has taken its flight to the lake beyond the mountains ; why should it search for the pools and ditches any more ?

* * *

The servant Kabir sings : "O Sādhu ! finish your buying and selling, have done with your good and your bad ; for there are no markets and no shops in the land to which you go."

III. SOME SOUTH INDIAN POETS

The Shaivaite poets of South India seek a life of renunciation, but it cannot be said that the renunciation is of a colourless,

anchoritic kind. It is only the renunciation of evil thought and evil passion which stand in the way to the One who is Goodness and Harmony. The poetry of the saints clearly shows that they do not shut themselves out from the world. For their poems abound in a keen appreciation of the beauties of Nature and a warm love of all that is good. Below are given prose translations (by the writer of this article) of a few poems of South Indian lyrical poets to exemplify the above characteristics. It will be noted that the Vaishnavite poets (the Ālvārs) have the warmth of emotion in greater measure than the Shaivaite poets, who generally attain to the beautiful through what is great in thought and philosophy.

Appar (A.D. 7th century)

A prayer for the grace of God to live a life of goodness :

With unparalleled wickedness in my mind I have protected my body to no purpose.

Like a ladle without the handle, I am unable to take on the good.

Like the frog in the mouth of the snake, I am thinking many thoughts.

O Lord of Otriya, accept me and lead me to the Life.

A prayer to be freed from anger and lust :

Holding to the boat of the mind and paddling with the oar of reason, I voyage on the rough sea.

But I have overfilled my boat with the cargo of anger,

And the boat strikes against the rock of lust,

And I perish without knowing Thee ; Help me, O Lord, with the saving wisdom to think on Thee.

A hymn in praise of the might, glory and grace of God :

Without the praise of the Father whom holiest sages laud,
The Ruler of the angels,
The Destroyer of sin,
The Ever-young who has gifted
The angels with the life-giving nectar,

The Mighty, who is the tossing sea, the lofty mountains, the earth, the sky, the brightly sparkling stars, the whole expanse of creation, the restless sun and moon, and all else untold ;

Vain, vain are the days that pass.

Another hymn of praise to God :

He is before my eye,
Who dwells in the mind,
Who would grace the head with the touch of His foot,
Who abides in speech,
Who is present with the servants who sing of His feet in full voice,
Who is borne by the angels,
Who is beyond the seven worlds,
Who loves the spot where blows the golden, fragrant konral blossom,
Who is in the rock and the fire and the wind and the sky, and in the Mount Kailās,
Who is the Lord of Kalathi.

A hymn closing with the need for divine grace :

He of the long, matted locks,
He who abides with His dark-eyed one on the burning ground,
Is not with me alone.
He is without match,
He is without a form,
He is of no one spot,
He is beyond compare ;
And unless He is beheld through the eye of His grace,
No scripture can show Him.

Tirumangai Alvar (8th century)

On the sweetness of the vision of the Lord :

Like the water drunk in by red-hot iron,

I have offered my hard-won love to my Lord,
And becoming His slave, I have attained salvation.
Him of the cloud's hue, I have kept in my mind and drunk as the sweet juice of the sugar-cane.
O how sweetly He has appeared unto me!

In homage to the servants of the Lord:

To them that ever think of Him who is the delight of this life and the next,
Who is the path and the ultimate home,
Who dwells in the grove-encircled Srirangam,
Who is both fair and dark in hue,
Who has revealed Himself to angel and mortal at once.
I bow and consecrate my body.

On the Lord as the Greatest Refuge:

With the thoughts firmly fixed on nothing, my mind is distressed like an ant on a piece of wood which the crackling fire has caught at both ends.

O Wise and Lustrous One, O Lord of the Heavenly Lords, who redeemed the world from despots,
Never have we any other refuge save Thee.

Nammalvar

On Nature as the manifestation of God:

Whenever I behold the flowers blossoming on land and water,
My delicate encaged soul Outswells the physical frame in rapture,
As all of them are the very forms of my gracious Lord.

The devotee seeks the Lord as a lover and sees Him in all things of the Universe. The following two stanzas are supposed to be spoken of the devotee by her mother.

She would embrace the mud, calling it the mud of Vāman,
She would adore the sky, calling it His abode, Vaikunta,
She would stream forth tears, calling Him the ocean-hued,
What shall I do, O friends, to Him who has enmeshed my girl in love?
Lifting her bangled hands, she would hail the sea as the home of the Master,
Showing the peerless sun, she would hail Him as the lovely Lord of Lakshmi,
Bedimmed with tears, she would cry "Nārāyan";
The deeds of my fawn in the vision of God perplex me.

A vision of the Beloved in all creation:

O, how shall I call my Beloved?
Shall I say He is the glorious, virtuous One without a second,
Or the earth of matchless beauty or the cool and sparkling ocean,
Or the everlasting sky or the twin moving orbs of light,
Or all of these together?

A homage to the lowest of the low if he is a servant of God:

Be he lower than the four castes,
Be he the basest of the base without a spark of earthly good,
If he becomes a servant of the beautiful One with the Chakra,
His servant's servant is my master.

THE SCIENCE OF DREAMS

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V. THE EGO

ACCORDING to the scientific researches of Freud and Jung¹ the ego is the central point of consciousness, and it is only by becoming related to the ego that a thought, a feeling or a sensation becomes conscious. The ego is definitely stated by Freud to be the repressing force, and therefore has the power to limit consciousness. This agrees with philosophical definitions. It would be impossible for us to exist as separate entities unless consciousness were limited. The ego is, of course, the self, the limiting principle. On the whole the psycho-analytical theory agrees fairly well with the Theosophical; as regards the term *ego*² it is *the causal body*.

Repression has been much misunderstood. Psycho-analysis, whilst it brings sensations, feelings and thoughts that have hitherto remained unconscious into the sphere of the conscious life, brings them, if properly carried out, under the control of the ego. In fact, if an impulse, such as anger, is uncontrollable, it is partly unconscious, partly detached from the ego. Those forces which are most fatal to us, intellectually, morally

and physically, are those of the unconscious. The unconscious is a limitless sea of energy.

How does the unconscious appear in dreams? The dream is a series of images, of which we are conscious. According to Freud, although every dream expresses the fulfilment of a wish, yet only in a few cases is this wish-fulfilment openly enacted in the dream. The series of images which we actually remember when we awake is called the *manifest content* of the dream. Only rarely does this coincide with the underlying ideas and emotions which form the *latent content*.

The latent content may be very different from the manifest content. Thus, if we dream that a close relative has died it does not, of course, mean that we wish this to happen. We have referred to the view that dreams go by opposites. But even this is not a correct statement, although it contains an element of truth. The manifest content of the dream, the series of images or story of which the dream appears to consist, represents in symbolized form the present problem and the desire to solve it. On this all modern schools of dream-analysts are agreed, and I do not think it is an incorrect

¹ See their definitions quoted by the present writer in editorial comments in *Protens*, Vol. I, No. 2, 1931, page 52, where are given some discussions of this subject.

² According to some authors, the ego includes the lower mental and even astral.

statement of the traditional view. In the dream instanced, the death of a relative may symbolize the end (*i.e.*, death) of a phase of the dreamer's life represented by the relative in question. One may dream of the parent's death, for instance, when it becomes necessary to leave home and earn one's own living.

The latent content is disclosed during the course of analysis. We have already seen that factors are contributed to the dream-life from the physical, astral and mental bodies. These factors have a certain force. In the physical sphere it is physical energy at work on the sleeping body. In the astral sphere it is pleasure and pain, the libido of the Freudians; in the mental sphere it is interest or *hormé*. The ego controls all these and builds them up into a dream, as during waking hours it builds up consciousness. But because during sleep a different relation exists between the bodies, and because they are working differently during sleep, the resulting product is different, and when examined from the point of view of day-consciousness, appears strange and bizarre. Yet the dream-world of phantasy has a reality of its own.

The ego has its own mode of action, and its own function to perform, although there is here some difference of nomenclature between different authors. Intuition is probably due to the action of a higher plane than the causal, (the Buddhist) the activities of which become conscious to the ego, just as the ego becomes conscious of the lower planes.

Thus to some extent the ego has the faculty of prevision. In ordinary waking life this is seen as foresight. In the dream certain energies are repressed by the ego, because they are fraught with danger if allowed to express themselves unchecked. Yet they are equally dangerous if they are not allowed to enter consciousness at all. Hence the ego allows them to enter in modified form. The dream has thus solved the problem which has remained unsolved in waking life. The problem of therapeutic analysis is to bring the dream-life into connection with that of waking consciousness, thus the work is, or should be, synthetic, as well as analytical in nature.

VI. HIGHER PLANES

Let us briefly refer to higher planes. Not only does the ego look down, so to speak, upon the mental, astral and physical vehicles, and receive impressions from them, but it also reacts to higher worlds, particularly to the Buddhist, the realm of intuition. In this way the ego can obtain a picture of itself and its relation to its lower vehicles. Intuition has been called the perception of possibilities. It is particularly upon this level that our ordinary ideas of time and space become obliterated and utterly inadequate. Here we have the source of many clear, prophetic dreams.

It is undoubted that such do really occur. They have been objected to, as have other forms of prevision, on the ground that if they occur we can have no free-will. There is no need to waste

time discussing the philosophical problem of free-will. It is an observed fact that we have free-will, but that does not preclude possibilities being foreshadowed. Dreams, in fact, can often act as warnings. This question has been so adequately dealt with by Leadbeater, and more recently experimentally by Dunne, that one can leave the matter here.

A most natural explanation of prophetic dreams lies in the fact that what causes the dream also causes the event which fulfils the dream. But this will not account for all examples of dream-fulfilment, and shows the inadequacy of any purely causal theory.

The coincidence theory is another favourite argument. Dr. Wm. Stephenson, for example, in the press, mentions the millions of dreams experienced every night by different people. Hence by laws of chance, he says, some will be fulfilled. But this does not explain the fulfilment of dreams in detail. Mathematical reasons rule this out. Combinations of even a few incidents and appearances increase the rarity of the occurrence by myriads. Even peculiar dreams mentioned by this very author scarcely bear out his theory. A woman he mentions dreamed of a green mouse. The next day she read in the newspaper of the difficulties of breeders in breeding a green mouse. Green mice must occur in dreams on very rare occasions. Similarly rare would be their mention in the papers. The chances against the combination of the two occurrences coming together are infinitely remote.

Negative evidence is no good. There is a story of an Irishman accused of stealing. Two witnesses were called and stated they had seen the theft. "I can call twenty who have not," said the Irishman, but he was nevertheless convicted.

Here are a few examples of clearly prophetic dreams:

(a) Schopenhauer tells us that one day after writing a letter he absent-mindedly poured ink over it instead of the sand, which was used in those days in place of blotting-paper. He rang for the servant to clean up the mess; whilst doing so she told him that she had dreamed of the incident the night before. On inquiry it proved that she had related the dream to the other servants at breakfast.

(b) Edmund Reed, the naturalist, saw his own tombstone with the correct date of death on it. His daughter-in-law's wedding anniversary fell on this date, and she also dreamed of its celebration beforehand, and that she had wreaths for presents.

(c) Alice Salt, 17, of a Leicester toy-factory, told her workmates that she had dreamed that the factory had been destroyed by fire and that she was suffocated. The same morning the factory did break out into fire, and she was burnt to death.

(d) Princess Emma Carolath recorded in writing a dream of herself in an octagonal room, hung with red damask, and with a sacred picture on one of the walls. She had never been in such a place, but two years later found herself, whilst travelling in

Hungary, in a chamber which agreed in every detail with that seen in her dream.

(e) Canon Garnier recorded a similar experience of a scene, dreamed in England, realized in every detail in Italy a year later.

Prophetic dreams which enabled danger to be avoided have also occurred, and these support Leadbeater's views and also Dunne's thesis that the future exists, but we can choose whether we enter it or not.

(a) At Dieppe, called at during a voyage, a fireman named Mounter dreamed that the ship (the Newcastle steamer "Elsdon"), on which he was serving, was lost. He told his dream to a comrade named Hanning, and both left at Immingham. Subsequently, the vessel was lost.

(b) Professor Boehm, famous Marburg mathematician, dozed at a gathering of friends one evening. When he awoke he had the distinct impression that he should move his bed. On returning home he did so, and in the middle of the night a crash woke him. A heavy beam had fallen, on to the place where his bed had usually stood.

(c) A lady, writing to the press, records a dream in which she tried to take her usual place in the end carriage of a train which she was in the habit of catching. In the dream it appeared as if she fell back, as she tried to enter the carriage. After several attempts she went along to a middle carriage, and was able to take her seat therein. She noticed that this carriage was newly painted, and then awoke with a jerk. The next

day she went for the train as usual, but some impulse, probably, as she says, the memory of the dream, prompted her to pass the end carriage which she was in the habit of entering, and to enter a middle carriage which, as in this dream, appeared to have been newly painted. No sooner had she entered than there was a violent jerk and uproar, an express having dashed in, destroying the end carriage and killing five passengers therein.

(d) A young lady on board the "Norge," when the ill-fated vessel approached the Rockall told passengers of a *thrice-repeated* dream of a wreck. They passed the Rockall and arrived in Christiania safely, but on the next voyage the "Norge" foundered on the Rockall.

Similar dreams are instanced by Leadbeater, in some cases the warning in the dream was neglected, in one instance taken when the events had already begun to be fulfilled.

Sometimes a prophetic dream is repeated. In the *Daily Dispatch* recently M. B. Wilson tells of a dream, two nights in succession, of his mother having a seizure and falling on the bedroom floor. Three months later this was repeated, not as a dream but as an actuality. A fortnight afterward his mother died. The same dreamer also dreamed twice of earthquakes, and each time found an earthquake had taken place as recorded in the newspapers which arrived on the morning after the dream.

VII. THEORY OF DREAMS

We are now in a position to see why dreams do not originate in

the physical body, any more than our waking activities do. Inasmuch as we may speak of a cause of dreams, we find the causative factor in the ego, the causal body. The physical, astral and mental worlds supply the material, the energy and the form, respectively. Experiments on the physical body are misleading. In actual life our environment appears to act upon our bodies. We know, however, we only occupy a certain environment by virtue of our past action, motivated by our ego. When a man dreams of ice and snow, and wakes up to find his bedclothes have fallen off, the dream is not the result of his unfortunate accident. On the contrary, both his dream and the falling away of his coverings are due to an inner irritability which can be explained if we know the man's problems in life. Perhaps his activities have been too heated, resulting in a fever of the physical body, which is relieved when he unconsciously throws off the bedclothes. The ice and snow in a dream come to cool him down, both physically and mentally. I do not assert that this explanation is correct. I merely give it in illustration of the method; the true interpretation would be arrived at if we studied the details of the particular case in question.

Dreams are thus the work of the complete individuality, not of any one plane, although there may be a dream-stratum which may provide the special images of dreams.

There are undoubtedly dreams of different classes and orders, but to say that different dreams should be interpreted upon different

principles is to negate dream-science. The same factors enter into all dreams, although to very different degrees. Thus in some dreams the physical factor predominates; and the prophetic factor, for example, may be so insignificant as to be negligible in practice. In others the reverse is true. Intensity in dreams is always important, and great intensity indicates powerful forces breaking through towards consciousness.

The analyst should hold a deep respect for human nature. If his conscious mind is occupied with cheap and petty thoughts he will project those upon his patient. Some analysts, particularly of the Adlerian school, interpret all dreams in terms of a desire to dominate, but this desire is chiefly exhibited in the unanalysed consciousness, and the dream is an effort to get rid of such pettiness. The interpretations which impute trivial objects to the dream are incorrect, although we do not deny the Adlerian thesis that the desire for power is a motive force in the unconscious.

Any theory, however, which makes the dream a self-deception is *a priori* incorrect. The dream is an attempt to adapt to reality, and is only a delusion in proportion that the waking life is a delusion.

The mistake made by many analysts resembles that made by many students of child-psychology. Do not judge the child by adult standards. A child is not necessarily dull if it cannot answer questions. Perhaps it is challenging your right to question it. Many

children are "old egos"—i.e., are at a higher evolutionary stage than the people who question them.

The following facts¹ have been used to show that the dream-world is a delusion:

(a) the deaf can hear in dreams;

(b) the blind—provided they did not become blind before the age of five years—can see;

(c) the hopeless cripple can perform great feats of physical strength.

But all these facts can be equally well explained by the law of compensation. The blind, the deaf and the crippled have, for some reason or other, repressed their natural functions. The dream tends to restore them, and by concentrating on the dream we would restore the functions if their atrophy had not gone too far.

I have already given an account of the action of the four vehicles in the formation of dreams. In most individuals the activities of one vehicle predominate by day and of a different one by night. According to Dr. Jung, who has had the opportunity of analysing many thousands of dreams of many different individuals of all races yearly, over a period of many years, there are eight psychological types. There are two main divisions of human individuals, *extraverts* and *introverts*. The extraverts are those people whose activities are directed outwardly, not necessarily on the physical plane, but on whatever plane they chiefly function. The introverts' activities are chiefly directed inwards. They are not

necessarily more selfish than the extraverts in the moral sense, since their work in the world may be beneficial to others, but they are chiefly concerned in developing their own vehicles and not sending influence directly outwards to others. The extravert's actions are expansive; extensive, active, he is always rushing about trying to do something. The introvert's actions are concentrative, intensive, passive; the introvert seems to dwell always in his own sphere. The extravert's life is chiefly that of the day, wide awake; the introvert's is chiefly that of the night, dreaming. Each main type is sub-divided according to the dominant function in the waking state. The four divisions are based on the great traditional divisions of the human being which Jung calls the four functions, and which we generally speak of as vehicles, *viz.*, the sensory or sensational function, which we call the physical; the feeling function, known to Theosophists as the astral; the intuitional function, corresponding with the ego or causal body.

Jung also speaks of a transcendental function, as if belonging to a different dimension or plane, and this is necessary to account for certain supernormal phenomena such as prophetic and telepathic dreams. There is no need to invoke a special transcendental principle to explain all supposed supernormal phenomena; however, some, as Bishop Leadbeater has shown, are due to the properties of the astral and mental and intuitional worlds, in which we may, to

a varying extent according to our development, actively move when we withdraw from the physical vehicle in sleep. Nevertheless, in some rare cases, in sleep we do contact worlds higher than the intuitional.

There is no reason for considering these four psychological types as by any means fixed. Human beings are variable creatures, but on the whole each individual can be placed in one or other division, for psychological purposes. Within each group there are variations, and no two individuals are absolutely alike. Thus a stereotyped system of dream-interpretation is useless, and dream-dictionaries can only be used in a satisfactory manner by those who study and understand the differences between individuals. I do not deny the existence of universal symbols. In fact, such symbols repeatedly occur. Another consideration which we must bear in mind during dream-analysis is the influence of time. The same dream at different times, even in the same individual, will have different meanings attached to it.

The ancient dream-interpreters compiled tables showing the significance of different times of dreaming, *e.g.*, according to the moon's age. A relic of this is retained in the tradition that morning dreams come true, a sentiment that tends to prove correct because as dawn approaches we activate our vehicles in preparation for the tasks of the day. The whole of human affairs runs parallel with planetary move-

ments, and dreams prove no exception to this rule.

There are different kinds of dreams at different ages. Thus Dr. C. W. Kimmins¹ is reported to have said:

Between the ages of 13 and 19 children turned to religious matters, and in their dreams often dreamt about heaven. In children's early dreams the personnel was entirely ego-centric, with the child the only witness. Later, the mother and then some members of the family entered the dreams, but when the children reached the age when they dreamt about heaven, they always had with them in their dream their most particular chum or friend.

The father apparently never figures in dreams of children, either of heaven, or others.

In some cases it is also possible to identify the figures in the dream with certain planets, and their behaviour with planetary movements at the time of the dream.

Some excellent examples of the correspondence between dreams and astronomical phenomena are given in an anonymous work which deserves to be more widely known for its abundant ideas and information on the structure of man and cosmos, especially in the description of the various planes of being.² The author tells us that he made a habit of recording the time of his dreams, and subsequently he worked out the corresponding figure of the heavens for the time, according to the usual astrological rules. In one case a striking dream introduced the figures of acrobats on trapezes. They were balancing one another, it appears, and when the horoscope was worked out it was found that

¹ Speaking to the Huddersfield Women's Luncheon Club.

² *Cosmic Anatomy*, by "M. B., Oxon."

¹ C. W. Kimmins, *Sunday Express*, January 29, 1933.

the planets were distributed in opposite parts of the heavens, in a remarkable manner, so as to balance one another in their actual positions. In another case, three figures appeared together in the dream: a king, a queen and a peculiar animal (a kind of hybrid between a pig, a puppy and an elephant) which was termed Garm. On looking up the planets' places, the Sun, Moon and Mars were found to be close together at the time of the dream. King and Queen are symbolized in astrology by Sun and Moon, and the animal nature of the third figure, together with the name Garm which means "bloody," refers accurately to the nature of the planet Mars, the blazing blood-red colour of which is well known, and its symbolism has been taken to include animality and the lower aspects of sex, probably shown by the very mixed nature of the dream-symbol. In another case the symbolism of the planets rather represented the general situation in the dream, but there is no doubt that the individual figures in the dream refer directly to planets. Thus, in one of my own dreams, the figure of Mercury was distinguish-

able, although represented in modern dress.

It is thus also clear that dream-personages, even in modern dress, may be identified with the figures of mythology which occur in varied guises, but with fundamentally the same characteristics, in the mythology of all races and peoples. The language of dreams is highly symbolical, and this is another branch which requires detailed exposition in connection with mythology and astrology. There is also the influence of higher planes than the intuitional, and which are important particularly in cases of truly prophetic dreams. There is the comparison of the dream-life, known under this aspect as *first sight*¹, with other modes of foreknowledge called *second sight*. Thus the study of sleep and dreams involves many factors, and although many theories of dreams have been put forward I know of no system of philosophy which explains them adequately, other than the synthetic and all-embracing teachings which have been expressed in the great works of the Founders and leaders of this Society, and which are known to the world to-day under the name of Theosophy.

[THE END]

THE "GREATER AMERICA" PLAN

BY DR. PIETER K. ROEST

[At its Annual Convention of 1933, the American Section of the Theosophical Society inaugurated a programme of development, which gained wide attention under the name, The "Greater America" Plan. To prevent this Plan from going the way of so many good intentions, its advocates insisted on the creation of a special office for its promotion and administration, and the Convention pledged sufficient financial support to make that office possible. After a year's trial, the Plan had proven a sufficiently strong stimulus to the work throughout the Section to make the question of its continuance a paramount issue of the 1934 Convention, which proved itself overwhelmingly in favour of going on through another year along the lines already developed. The "Greater America" Plan has thereby become an integral aspect of Theosophical policy in America, and requests have reached us to present its aims and workings to the larger audience reached by THE THEOSOPHIST.]

THE "Greater America" Plan is a definite and co-ordinated effort to improve the Theosophical work of the American Section, to raise the tone of all Lodge and public activity. This had become an urgent necessity, if not in all, yet in a good many Lodges. There has been for many years a curious neglect of the psychological facts on which the success of a Movement like ours is built; a neglect of which we may give a reasonable explanation.

When H. P. B. and Colonel Olcott started the Theosophical Society, they were in the thick of the battle of ideas which then engaged the attention of the intelligent and cultured people of those days. Their activities made front-page copy; they drew the friendship and the enmity of the leading minds in East and West. The startling nature of their ideas made a public impression without much need for an attractive presentation. Those who joined the Theosophical Society were

mostly of the cultured classes, and the work of the newly founded Lodges was on the whole of a high intellectual quality, and was presented with dignity by men and women who had reached influential positions by their own merits or by inherited social status.

Then came the period of great expansion, when large numbers joined and many new Lodges were formed. The simplified presentation of Theosophy by the next generation of leaders reached many of the less fortunate and poorly educated people; while the large output of interpretative literature made it easy for members to read copiously, and to follow rather than lead in the arduous work of thinking. So, with the passing of time, many of the older Lodges became somewhat "set," and offered little attraction to the more vigorous members of the younger generation; while younger Lodges often struggled, with little success, under poor leadership and with few members of influence and culture,

¹ Ennemoser; *History of Magic*, 1854, trans. Vol. 1, p. 36.

to attract public attention for Theosophy.

The changing mood of the times—developing a certain indifference for life's deeper theoretical problems, the diffusion through many pseudo-occult and religious organizations of watered-down Theosophical ideas; the misunderstanding of Mr. Krishnamurti's rather iconoclastic teachings; and finally the difficult circumstances which befell many members of the Theosophical Society with the onset of the economic depression—all this led to a certain stagnation of Theosophical work in many of the Lodges. Unless a vigorous attempt were made to aid them, and to inspire them to renewed activity and a higher quality of work, many centres for the influence of the Elder Brethren were likely to disappear. Something definite had to be done.

In this crisis the "Greater America" Plan was proposed by the Administration to the 1933 Convention, and warmly received. It sounded the note of encouragement, of co-ordinated effort, of deepening and perfecting our work, of appreciation for Art and Beauty—in short, it was the call for a thorough revision of our work to make it meet the cultural demands of our times. Above all, it implied a firm conviction that Theosophy, if but presented rightly, was fully adequate to enlighten and ennoble the world around us, and to attract the finest individuals around its splendid banner of Service.

The plan was first presented as an "Educational Programme," with five "General Objectives". These were made more concrete by the fourteen "Specific Objectives"

which followed, and by the suggestion of definite ways in which these specific aims could be achieved. This programme is here reprinted in full, as it may contain many helpful suggestions which—*mutatis mutandis*—may be useful elsewhere.

EDUCATIONAL PROGRAMME OF THE "GREATER AMERICA" PLAN

GENERAL OBJECTIVES

1. That every member of the Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both Theosophical and non-Theosophical, as a REAL person, fulfilling the words of the Master: "The world may be uncomprehending but our duty is to shine".
2. That every Lodge of the Theosophical Society shall be a centre of deep spiritual life; of stimulating, progressive and creative thought; and brotherhood in practice.
3. That the Lodges of the Section, the national and isolated members, shall all be brought together in a friendly, co-operative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance.
4. That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda.
5. That the Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement.

SPECIFIC OBJECTIVES AND HOW TO ACHIEVE THEM

1. To increase the spiritual understanding of each member:

By directing efforts toward the member where he is, rather than far above his

head. Although to many the Masters may be unreal and far away, to every one brotherhood and the simple qualities of tolerance, love, kindness, are very real.

By making Theosophy experience as well as knowledge.

By using the section of *The American Theosophist* known as "The Inner Life" to develop attitudes which will help the member meet the daily problems that confront him.

By making available to Lodges suggestions for creating a more spiritual atmosphere and attitude in meetings, by encouraging more daily meditation among non-E. S. members, and meditation groups for those who feel the need for them.

By having all the lecturers and field workers hold at least one members' meeting at which the more spiritual side of our work is stressed, particularly with regard to the individual life of the member.

2. To broaden the general knowledge of members:

By departmentalizing *The American Theosophist* and devoting certain sections to Education, Religion, Beauty, Science, Citizenship, Industry, etc. Material for these sections should relate world developments to Theosophy, and should be supplied by T. S. people actively working in these fields.

By supplying reading lists to members on subjects other than Theosophy for the purpose of saving their time, rather than of directing their reading.

By encouraging members in each Lodge to read widely, to co-ordinate the results with their Theosophical studies, and to give brief résumés in Lodge discussions, thus stimulating real thinking.

By keeping members informed, through the Book Department, of good current books along all lines, but especially those pertaining to the three Objects of the Society.

3. To develop a sense of beauty and culture in members:

By including in Summer School programmes as much of this side of our philosophy as possible.

By encouraging Lodges to open their rooms to such local cultural activities as musicales, art exhibits, etc., that are of high quality.

By encouraging good music, good reading, etc., in Lodge programmes.

By encouraging reading of such books as *The Meaning of Culture* by John Powys, *Influence of Music on History and Morals* by Cyril Scott, *Practical Mysticism* by Evelyn Underhill, and authors such as Emerson who are distinctly occult or metaphysical in their writings, as well as those modern psychologists who are leaning towards Theosophical interpretations.

By stressing the beauty facet of life in lectures and talks.

By including in *The American Theosophist* helpful suggestions on the elementary laws of beauty and art.

4. To beautify Lodge rooms:

By using the cultural section of *The American Theosophist* to impress the great need for beautiful Lodge rooms.

By giving a few simple rules of interior decorating.

By keeping the need before the membership until each Lodge begins to wonder about its own surroundings.

5. To stimulate the circulation of Theosophical books and publications among members and the public:

By helping librarians to recognize the importance of their work and the possibilities of making the library a powerful factor in the life of the Lodge.

By encouraging every Lodge to subscribe to the Adyar THEOSOPHIST. Suggestions can be made in *The American Theosophist* as to how various articles in these magazines can be used in Lodge programmes.

By making it "popular" for every Lodge in the Section to see that the international and national magazines (*The Adyar THEOSOPHIST* and *The American Theosophist*) are placed in the public library of its city.

By using the Book Section of *The American Theosophist* for short, intriguing paragraphs about contents of books, giving the reader an idea as to how he can make use of the book to advantage.

6. To give Lodge programmes and classes a higher tone and make them more effective:

By supplying Lodges with courses of study worked out carefully from the

standpoint of Theosophy and world activities, discoveries, inventions, etc.

By throwing the whole weight of Headquarters into creating a desire in the Lodges to use such courses, the Lodge always to be free to decide, however.

7. To improve administrative work of Lodges and secure greater co-operation with administrative work of Headquarters:

By helping Lodges to know what are the best business procedures, by suggesting methods of conducting the business of Lodges, by-laws, etc.

8. To develop leaders and lecturers in our Lodges:

By encouraging Lodges to conduct H. P. B. Training Classes, Open Forums, debates, etc.

By use of exchange speakers in Federations.

9. To develop and broaden the concept of right citizenship in every member:

By encouraging the formation of right citizenship study groups.

By encouraging individual interest and participation where possible in governmental activities and policies, bringing the light of Theosophy to bear upon its problems.

10. To develop wiser and more critical understanding of other movements:

By supplying Lodges with impersonal, unbiased and verifiable information about movements and teachers, gathered together by Headquarters after a fair and thorough investigation. With this should be supplied a few suggestions which might be used as measuring-rods by which Lodges and members could learn to judge such movements, and make their own decisions.

11. To strengthen the work of Federations and weak Lodges:

By all lecturers, field workers, Federations, working together in the same general direction in a co-ordinated plan of activity.

By continuing the field work to Lodges unable to pay for it.

By drawing Federations closer together in efforts and plans.

12. To make the Lodge a cultural as well as spiritual centre:

The emphasis placed on the cultural side of life will draw into the Lodge people of this type who can find their work in developing this side of Lodge life.

13. To make sure that every Lodge is known in its own city so that the person desiring Theosophy can find it:

By encouraging Lodges to maintain their own rooms, to list the name of the Lodge in both the telephone and city directories, to insert weekly notices in the "Church and Other Organizations" columns, to provide adequate publicity for public lectures and study classes, and to develop a good mailing list.

14. To strengthen the Youth Work of the Section:

By encouraging members under 30 years of age to join the Young Theosophists of America, and very young people to enter Round Table Groups.

By encouraging young members of the Lodge to accept responsibility for work.

SOME MECHANICAL METHODS OF ACHIEVING THESE OBJECTIVES

1. Issue to Lodges a mimeographed HANDBOOK FOR LODGES, on loose leaf paper so it can be kept in note book and be added to from month to month with fresh material through the *Bulletin of Lodge Activities*. Contents for such a book to be:

- (1) Theosophy and the Theosophical Society.
- (2) What are good Lodge officers.
- (3) Lodge administration.
- (4) How to conduct public lectures.
- (5) Lodge class work.
- (6) How to develop leaders, teachers, lecturers, etc.
- (7) Lodge library work.
- (8) Lodge programmes.
- (9) Lodge bulletins.
- (10) Pitfalls of the new member.
- (11) An enriching reading course.
- (12) Programmes for young people.
- (13) Ways to make money.
- (14) Parties and social affairs.

(15) Federations, their function and purpose.

(16) Olcott, its importance to the Section.

All the above subjects will be treated in a concise but detailed manner so new officers and members may have guidance in their work.

The HANDBOOK should be used in Lodge study until all points have been covered, or by the various Lodge committees, each studying its own section.

2. Make *The American Theosophist* a definitely educational organ for the carrying out of this Educational Programme. Everything in it to be driving toward the goal established.

3. Appointment by the National President of National Advisory Committees, the chairmanship of each to be held if possible by a member actively engaged in the work which his committee will study. These committees will be sources of material for the departments in *The American Theosophist*. They should cover such subjects as Education, Religion, Science, Beauty, Lodge Programmes, Youth, Federations, etc.

FIRST STEPS IN THE NEW EDUCATIONAL PROGRAMME

There are four steps which each Lodge can take at once which will make it an active participant in the new programme.

1. Very soon every member will be asked to file with Headquarters information about himself, his training, his public contacts, etc., through which we shall be able to find people to help with the important work before us. Lodges can see that their members return these questionnaires promptly.

2. Lodges are now asked to write in detail and send to Headquarters an outline of their work, as to programme, administration, policies; their difficulties and failures and their successes.

3. We will soon send to each Lodge definite suggestions and ideas as to how Lodge rooms may be made more beautiful. Each Lodge can at once check its own quarters by these principles of decoration.

4. Each Lodge can begin at once training speakers and lecturers by forming an H. P. B. Training Class, directions

for which were given in the March and May, 1933 issues of the "Bulletin of Lodge Activities," or if these are not available such instructions will be sent upon request.

While the plan called for improvements which the Lodges and members *themselves* had to achieve, its vital significance, it was felt, could be communicated best by personal contact. Hence the Field Workers, Miss Anita Henkel and the writer, were commissioned to tour the Section for the purpose of presenting and promoting this programme, with the administration of which they were charged. It was named the "Greater America" Plan not merely for the reason of giving it an inspiring association. As was stated in my article in *The American Theosophist*, September, 1933, introducing the Plan:

A Greater America requires a truly great organization of Theosophists who—individually and collectively—strike the keynote of greatness in the heart of the nation. Our work is the ennobling, refining and spiritualizing of the nation's life—*through our own!* We shall do that if we live not for ourselves, but for America—the true America that the Great Ones cherish in Their hearts; the America dreamed of by Washington, by Lincoln, by Emerson and Whitman. We must help Her to develop grace and beauty, as She has already so splendidly developed energy and good-will, idealism and efficiency.

But we must start where we *are*, in our *own* lives, in our *own* homes, in our *own* Lodge, and in our *own* community. Each one of us has his circle of influence, be it small or large, in which he can be a blessing—if he will; in which he can set the tone—if he will; through which he can pour the ferment of nobility into the nation's life—if he will. There is *none* too obscure, too simple, too weak for that task; if we will only realize that we are not alone, but workers in a mighty movement behind which drives resistlessly a Will Divine. We are as one

organism in the nation's corporate existence; and by our dedication of that organism to the ennobling of America we shall, each of us, become a channel of the Power that "mightily and sweetly ordereth all things," that for each country seeks its greatest destiny.

This spirit of "mobilization" was communicated—with more or less effect—to three-fourths of all the Lodges, in personal visits by one or both of the Field Workers. The result was a marked revival of interest and activity throughout the Section, and many definite improvements in the quality of Lodge-work. While, naturally, the Plan will require many years for its fulfilment—in fact, the striving for perfection is endless in this world—yet it has creditably stood the test of its first year.

Much work has been definitely begun, and its effects are already apparent. Two new Federations were formed, one revived, and many others strengthened. A *Lodge Handbook* has been compiled with great care, and its first issue was distributed to the Lodges this past August. It is receiving much grateful comment for its practical contents as well as for its efficient organization and attractive appearance. A *Who's Who* of the membership has been compiled, revealing much hidden talent, and very useful in the formation of "Advisory Groups" of people with similar interests, from which groups much helpful information regarding their respective fields is expected. Isolated members were put into touch with each other by correspondence—another result of our membership Directory. It also enabled Headquarters to reach our artist members, so that our

first Art Exhibition could be held during the Summer Sessions; an innovation which, under the able direction of Mr. James Perkins, proved a splendid success.

Naturally the programme for our Summer Sessions at Olcott, last August, was largely built around the aspirations embodied in the "Greater America" Plan, and the experience gained in its first year of trial. The theme of the "Olcott Institute" was the vital significance of Theosophy in relation to the ancient symbols of religion, to modern literary and modern scientific thought. That of the Summer School was "Whither America?"—taking up the trends discernible in such fields as Art, Education, Religion, Economics, and the Social and Political Order; while Theosophy's message and our task in each of these fields were discussed.

The response of the members to the "Greater America" Plan has been wonderfully encouraging. It is, of course, the members themselves, and not the Administration, who determine its success or failure. And our American members have unequivocally demonstrated that they stand behind their Plan with sincere whole-heartedness; their support this year was even stronger than at the time of its inauguration when the first flush of enthusiasm gave it special colour. Perhaps it is because we in America realize—and our new International President has confirmed us in this faith—that the blessing of our Elder Brethren rests upon this co-ordinated effort to make this Section a better instrument for *Their* "Greater Humanity" Plan.

H. P. B.'S SKETCHBOOK

By A. J. HAMERSTER

THERE is among the treasures of the "Archives" of the Theosophical Society at Adyar a small booklet, seven by eleven inches broad, of not more than twenty-six pages, three leaves at least having been torn out, which we will call H. P. B.'s Sketchbook, for purposes of identification. It contains mostly drawings and sketches in ink and in pencil, also mere scrawls and scribbles, with here and there some writings in between.

The first page bears in the middle a pen-drawing of a seaside view, probably Ramsgate, with the moon just sinking below the horizon, and written underneath is that heartfelt cry of joy at the meeting of her Master on her twentieth birthday, 12th August, 1851. This fixes nicely the time when and the place where the Sketchbook was begun.

Under this drawing is another, also in ink, presumably of her father's armorial bearings, for I seem to recognize in the dexter base point of the quartered field the cock with crest and spur and plumed tail, which for sure will have been one of the distinguishing emblems of the von Hahns. The whole is crowned by a nine-rayed princely coronet.¹

The rest of the page is covered in two columns, right and left of the central drawings, with what has the appearance of a poem in Russian characters, not yet deciphered. Above the right-hand column is the sketch of a monstrous face of some Armenian or so, with large earrings and a huge bulbous nose adorned by a few hairs on the tip, the man either talking with both hands or making a long nose.

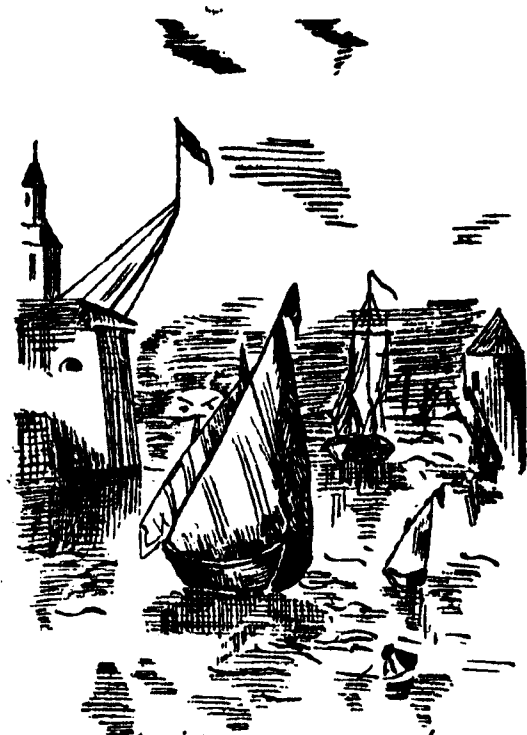
The second page contains a short French piece, on shall I say "The Path of Woe"? of which more anon; as well as of the one short sentence, also in French, on

the next page, a maxim on "The Happiness of Woman". The third page has further nothing but childish scrawls. Page 4 has the same with the address of a Captain Miller, 1 Dragoon-guards, Aldershot.

Page 5 has another drawing in pencil of Chevalier Louis² with his grotesque shadow on the wall on his right, and on his left a poodle sitting upright on his haunches on a table. Page 6 is entirely blank. And pages 7 and 8 are full of the "Legend of the Nightflower," the *pièce de résistance* of this publication. It also is written in French, and our French brethren will undoubtedly relish H. P. B.'s fine mastery of their language. The opening description of the sombre night, in which the flower awakens to cold and darkness and loneliness, immediately creates a feeling of compassion that is relieved only when the little lone star is the first to cheer with its beams the flower's aching heart. I reproduce the story both in the original French and in an English version which Miss Heather Kellett has helped me to make as nearly beautiful as the original. The deciphering has cost some pains, and one word I could not make out at all. It does not make much difference, however, and I leave it to the reader to find the gap. Literally translated, *Belle de Nuit* should have been rendered by Marvel of Peru, or Four O'clock. For obvious reasons I had to reject the first, while the second was unsuitable because this flower received its name from the fact that it opens its petals at 4 o'clock in the afternoon. So I simply called it the Nightflower. Against one thing I must warn the reader,—to take the flower's and "many a woman's" love in a too worldly sense. The legend rather points to a divine and secret love for a celestial object. H. P. B.'s thoughts,

¹ Seaside view and coat of arms are reprinted here from the "H. P. B. Centenary Number" of THE THEOSOPHIST, August, 1931, p. 558 and p. 636. In the transcription of the writing on page 559 a mistake has crept in. Read: "par un clair de lune".

² See *Old Diary Leaves*, vol. I, facing p. 198. Cf. H.P.B.'s *The Key to Theosophy*, 2nd ed., p. 302.



*Etait mémorable!
 Certain nuit par un soir
 — 9. lune qui se couchait
 — Ramonette 12 Août. 1851.*
 Lorsque je me souviens M. B. le Maître — de mes rêves!!*



From page 1 of H. P. B.'s Sketchbook

in the days when the story was written, were apparently seriously occupied with woman's love and happiness. As I said before, there is one short maxim on this subject on page 3 of our Sketchbook. It may help us here. It runs thus:

La femme trouve son bonheur dans l'acquisition des pouvoirs surnaturels.—L'amour, c'est un vilain rêve, un cauchemar. Woman finds her happiness in the acquisition of supernatural powers.—Love is but a vile dream, a nightmare.

One may think what one likes of this piece of wisdom of one whose mind was in many respects truly masculine in its intellectual grasp, but whose heart was as truly feminine in its power of warm love. Yet the oracular pronouncement may further a better understanding of the little nightflower's love, may raise it from earth to heaven, from our world where golden glory is the reward for those who court its favours, to that other world of Theirs, where the Lone Star shines, it is true, but where, from the worldly point of view, there is but darkness and loneliness. For this reason the path that leads to the shining of the silver star is often called the path of woe. And it is on this aspect that the piece which I said occurred on page 2 apparently lays special stress. It runs as follows:

Toutes les magnificences de la Nature,—le silence imposant de la nuit; les odeurs des fleurs; les rayons pâles de la lune à travers les panaches verts des arbres; les étoiles, fleurs de feu semées dans le ciel; les lucioles, fleurs de feu semées dans l'herbe,—tout cela a été créé pour rendre la NATURE digne de l'Adept, moment où pour la première fois, elle dit à l'Homme, "je t'appartiens,"—mot formé d'un céleste parfum de l'âme, qui s'exhale et monte au ciel avec les parfums des fleurs,—moment, le seul de sa vie, où il est roi, où il est Dieu; moment qu'il paye et qu'il expie par toute une existence de regrets amers.

"Le moment; c'est le prix de toutes nos misères."

All the glories of Nature,—the imposing silence of night; the perfumes of the flowers; the pale rays of the moon through the green tufts of the trees; the stars, flowers of fire strewn over the sky; the glow-worms, flowers of fire strewn over the grass,—all these have been created to render NATURE worthy of the Adept, at that moment when for the first time she cries, "I am yours,"—words formed of a divine perfume from the soul, which, breathed forth, mounts to heaven together with the perfume of the flowers,—the one moment of his life, that he is king, that he is God; the moment for which he pays and expiates with a whole life of bitter regrets.

"That moment, it is the price of all our miseries."

I must confess that I have taken a slight liberty with the text, where there seems to have been some mixing up of identities—the Adept's and Nature's. For, instead of "la Nature digne de l'Adept," the text reads "l'Adept digne de la Nature," and these words are written in red ink over the erased original in black ink, though without doubt in H. P. B.'s own handwriting. The same is the case with the words "elle dit à l'Homme, je t'appartiens". And though I suspected that the first sentence was wrong, I did not dare to make the obvious change, before, at last, I was able, by placing the original under a strong white light, to decipher the erased text, and thereby found my conjecture right. The original text has "le monde digne de l'homme"

and "il dit à une femme, je t'aime". By the changes in red H. P. B. has again raised the subject from mere carnal or earthly love to a high spiritual sphere. The whole seems to be an elaboration on the sentence underneath, which is apparently a quotation. Can anyone place it? The corrections in red ink date probably from H. P. B.'s Theosophical days, whereas I place the above three French pieces in her pre-Theosophical days, between 1851 and 1855. The reason for the latter date will appear hereafter (page 13 of the Sketchbook).

And now for our

LÉGENDE SUR LA BELLE LEGEND OF THE NIGHT- DE NUIT FLOWER

Tradition des Steppes

Tout au commencement de la création du Monde et bien avant le péché qui perdit Ève, un frais buisson vert étendait ses larges feuilles sur le bord d'un ruisseau. Le soleil, jeune à cet époque fatigué de ses débuts, se couchait lentement, et tirant sur lui ses rideaux de brouillards, enveloppait la terre d'ombres profondes et noires; alors on vit s'épanouir sur une des branches du buisson une modeste fleur; elle n'avait ni la fraîche beauté de la rose, ni l'orgueil superbe et majestueux du beau lys. Humble et modeste elle ouvrit ses pétales et jeta un regard craintif sur le monde du grand Bouddha. Tout était froid et sombre autour d'elle! Ses compagnes sommeillaient tout autour sur leurs tiges flexibles; ses camarades, mêmes filles du même buisson, se détournaient de son regard; les papillons de nuit, amants volages des fleurs, se reposaient bien un moment sur son sein, puis s'envolaient vers des plus belles. Un gros scarabé faillit la couper en deux en grimpant sans cérémonie sur elle à la recherche d'un gîte nocturne, et la pauvre fleur effrayée de son isolement et de son abandon au milieu de cette

Tradition of the Steppes

In the early beginnings of the creation of the world, and long before the sin by which Eve was lost, a fresh green shrub spread its broad leaves on the bank of a rivulet. The sun, still young at that time, fatigued by his rising, sank slowly down, drew his veils of mists around him, and enveloped the earth in deep and dark shadows. Then would a modest flower blossom forth upon a branch of the shrub. She had neither the fresh beauty of the rose nor the superb and majestic pride of the beautiful lily. Humble and modest, she opened her petals and cast a fearful glance on the world of the great Buddha. All was cold and dark around her! Her companions slept nearby on their flexible stems; her comrades, all daughters of one shrub, turned away from her look; the moths, winged lovers of the flowers, still rested for a moment on her breast, but soon flew away to more beautiful ones. A large scarab almost cut her in two while it climbed without ceremony over her, on its search for nocturnal quarters. And the poor flower, distracted by its isolation and loneliness amidst the indifferent crowd, hung its

foule indifférente, baissa la tête tristement et laissa tomber une goutte de rosée amère. Mais voilà qu'une petite étoile s'alluma dans le ciel sombre. Ses brillants rayons vifs et doux percèrent les flots des ténèbres, et soudain la fleur orpheline se sentit vivifiée et rafraîchie comme par une rosée bienfaisante. Toute ranimée elle leva sa corolle et aperçut l'étoile bienveillante. Aussi reçut-elle ses rayons dans son sein tout palpitant d'amour et de reconnaissance. Ils l'avaient fait renaître à l'existence.

L'aurore au sourire rose chassa peu à peu les ténèbres et l'étoile fut noyée dans l'océan de lumière que répandit l'astre du jour; des milliers de fleurs courtisanes le saluèrent, se baignant avidement dans ses rayons d'or. Il les versait aussi sur la petite fleur; le grand astre daignait l'envelopper, elle aussi, dans ses baisers de flammes. Mais pleine de souvenir de l'étoile du soir, et de son scintillement argentin, la fleur reçut froidement la démonstration du fier soleil. Elle avait encore devant les yeux la lueur douce et affectueuse de l'étoile, elle sentait encore dans son cœur la goutte de rosée bienfaisante et, se détournant des rayons aveuglants du soleil, elle serra ses pétales et se coucha dans le feuillage tout épais du buisson paternel. Depuis lors, le jour devient la nuit pour la pauvre fleur, et la nuit le jour; dès que le soleil apparaît et embrasse de ses flots d'or le ciel et la terre, la fleur est invisible, mais une fois le soleil couché, et que, perçant un coin de l'horizon obscurci, la petite étoile apparaît, la fleur la salue joyeusement, joue avec ses

head mournfully and shed a bitter dewdrop for a tear. But lo, a little star was kindled in the sombre sky. Its brilliant rays, quick and tender, pierced the waves of gloom. Suddenly the orphaned flower felt vivified and refreshed as by a kindly dewdrop. Fully restored she lifted her face and saw the friendly star. She received its rays into her breast, quivering with love and gratitude. By them she was reborn to a new life.

Dawn with its rosy smile gradually dispelled the gloomy shadows of night, and the star was drowned in an ocean of light which streamed from the star of day. Thousands of flowers hailed him their paramour, bathing greedily in his golden rays. These he shed also on the little flower; the great star deigned to cover her too with his flaming kisses. But full of the memory of the evening star, and of its silver twinkling, the flower received but coldly the demonstrations of the haughty sun. She had still in her mind the soft, affectionate glow of the star; she still felt in her heart the kindly dewdrop, and turning away from the blinding rays of the sun, she closed her petals and slept cradled in the thick foliage of the parent shrub. So day became night for the lowly flower, and night became day. As the sun appeared and embraced heaven and earth with its golden rays, the flower became invisible; but hardly did the sun set, and the star, piercing a corner of the dark horizon, appear, then the flower would hail it joyfully, play with its silver rays, breathe with long breaths its mellow glow.



From pages 18 and 19 of H. P. B.'s Sketchbook

rayons argentins, respire à larges traits sa douce lueur.

Telle est aussi le coeur de beaucoup de femmes. Le premier mot bienveillant, la première caresse affectueuse, tombant sur son coeur endolori s'y enracinent profondément; et se sentant toute émue à une parole amicale, elle reste indifférente aux démonstrations passionnées de l'univers entier. Que le premier soit comme tant d'autres, qu'il se perde dans des milliers d'autres semblables à lui, le coeur de la femme saura le découvrir, de près comme de loin, elle suivra avec amour constant son cours modeste et enverra des bénédictions sur son passage. Elle pourra saluer le fier soleil, admirer son éclat, mais fidèle et reconnaissante, son amour appartiendra pour toujours à une seule étoile.

Thus is the heart of many a woman. The first gracious word, the first affectionate caress, falling on her aching heart, take root there deeply. Profoundly moved by a friendly word, she remains indifferent to the passionate demonstrations of the whole universe. The first may not differ from many others; he may be lost among thousands of others like him, yet the heart of woman knows where to find him, near by or far away; she will follow with constant love his humble course, and send her blessings on his journey. She may greet the haughty sun, admire his glory, but, loyal and grateful, her love will always belong to one lone star.

Let us now finish our Sketchbook. Page 9 has two heads in pencil, one *en profil*, the other *en face*, probably of Louis again, and some further scrawls. If the surmise that these drawings, as well as the one two pages earlier, are of Chevalier Louis, then they must have been made after 1876, when the original portrait of the reputed adept and putative author of *Art Magic* and *Ghost Land* was sent by Mrs. Britten to Colonel Olcott, and H. P. B. produced her reversed duplicate of it. Page 10 is blank, as are pages 20 and 22. Pages 11-14 have faded photographs stuck on them, first a lady with some likeness to H.P.B., then an old man; then an old woman, the latter with the date 1855; the last one is a younger lady. Page 15, a hasty and a hazy outline of a man, in ink. Page 16, childish scrawls. Page 17, the Russian alphabet. Page 18, a woman's head in ink, probably the same as six pages further on. Page 19, two studies of Napoleon's head. Page 21, some decorative letters. Page 23 bears the date 1862. Page 24, pen-drawings of Marguerite praying before a crucifix with hands folded on her breast, and Mephistopheles whispering seductions in her ear, with the subscript in pencil "Teresina Signora Mitrovich (Faust). Tiflis 7 Avril 1862." The name is that of a Russian singer's wife, herself a singer also, I think. Her husband, Agardi Mitrovich or Metrovich, acquired a notorious fame in H. P. B.'s life through people's slanderous gossip. H. P. B. once saved his life in 1850. The second time, in 1870, though warned by the Master Hilarion, "then bodily in Egypt," she came only in time to bury him. Whoever wants to, can read more fully of the "incident Metrovich" in her letters to A. P. Sinnett. We will only quote one sentence, relevant to the date in the Sketchbook. I found him again, H. P. B. writes, "in Tiflis in 1861, again with his wife, who died after I had left in 1865 I believe." (p. 135.) The drawing was probably made after H. P. B. had attended a performance of Gounod's "Faust" at Tiflis on 7th April, 1862, with husband and wife acting the parts of Mephisto and



Marguerite. H. P. B.'s pen-drawings show, I think, remarkable force, which however is not done complete justice to in the line-blocks reproduced herewith.

Page 25 contains six strophes, of eight lines each, of a burlesque and sometimes very vulgar song in French about the eleven sons of Jacob. Though I deciphered the whole thing, I will only copy and translate here the first strophe (the least objectionable), as a sample, and that it may perhaps be identified by one of our French brethren. I do not think that the handwriting is H. P. B.'s.

Je suis né comme l'a dit la Bible
De Jacob descendant d'Abraham,
Electeur et presque éligible
Dans le pays de Chanaan.
Nous étions en tout onze frères,
Parmi les onze pas un bon,
C'est ce qui causa ma misère } bis
Et ma triste position.

I am born as the Bible says
Of Jacob, descendant of Abraham,
Elector and almost eligible
In the land of Canaan.
We were in all eleven brothers,
Among us not one was good.
That was what caused my misery } bis
And my sorrowful state.

Page 32, the last, has also only childish scrawls.

OLDER AND LATER TEACHINGS

OCCULT truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by pupils, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful.

H. P. B.

IN THE TWILIGHT¹

V. BY ANNIE BESANT

THE Vagrant said: "I am going to begin this evening. I will tell you about the first occasion on which I saw my Master. I wrote an account of the event once in a pamphlet, but it never appeared in any publication that has lasted. Soon after I had joined the Society, it happened that I was in England at a time when H. P. B. was in Fontainebleau, France, where *The Voice of the Silence* was written. She wrote me to go over and join her, which I did with joy. She was living in a delightful old house out in the country, and I was put in a bedroom near hers, a door connecting the two.

"One night I awoke suddenly owing to an extraordinary feeling that there was in the room. The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant. At the foot of the bed a luminous figure appeared, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H.P.B.'s Master. Near Him was

another figure, more faintly luminous, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him; I did not even think of saluting Him. So I remained motionless and then gradually the figure vanished. Next day I told H. P. B. what had happened, and she replied: 'Yes, Master came to see me in the night, and went into your room to have a look at you'. This was my first experience of seeing a Master; it must have been clearly a case of materialization for, as I have said, I was not in the least clairvoyant at the time."

"That was a phenomenon on the physical plane," said the Magian; "tell us your earliest psychic experience."

"One of my earliest psychic experiences occurred at Brighton," the Vagrant smilingly replied, "when Mrs. Cooper-Oakley and I went down there to stay with H. P. B. a few days. She was not well at the time. There was not much room in the house, so Mrs. Oakley and I shared a large attic-like room. After we had retired, a great grey eye appeared to us in turn; it came, floated over the beds and glared at us, first to my bed, then to hers, and then

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vanished. After it had gone, one leg of Mrs. Oakley's bed lifted up in the air and went down with a bang, twice. I heard a voice calling me: 'Annie, my bed is banging'. Then the leg of my bed did the same thing, and I said: 'Isabel, my bed is banging too'. We spoke to H. P. B. next morning about these rather disconcerting experiences, but could get no explanation from her. She was only playing little tricks on us with her favourite elemental. She also used to keep a little elemental under her writing-table to guard her papers in her absence, and she always knew if anyone had been there looking at them. On one occasion it hemmed some towels for her, as the President-Founder has related in *Old Diary Leaves*. It took very long stitches, but it sewed better than she could at any rate."

"Tell us something more of H. P. B.," cried a voice.

"In the days at Lansdowne Road, there was a young man of about seventeen, a relative of the Master K. H., who used to come to visit H. P. B. in his astral body. She was very fond of him. He was nick-named the Rice King, because when there was a famine in India and he was suffering intensely because of the misery he saw around him, he tried to materialize some rice in a storehouse. But not being an expert at this kind of thing, or knowing how to use the forces, he dematerialized it instead, to his great sorrow and dismay. He took an interest in Europeans, and in H. P. B. in particular. She was very fond of him, but he used to exasperate her

exceedingly by going to her writing-desk, and fumbling over all her papers, to her intense disgust, asking what those European things were. One night, I remember, he asked her permission to 'stump up and down the stairs and frighten the chelas'."

"Well, go on, we want more of H. P. B."

"I dare say you know that at séances where 'apports' take place the guides have frequently been asked to bring a newspaper from some distant place, which could not be there at the time of the séance by any ordinary means of transit, train or boat. This is one of the tests which it seems impossible to give. There is always some difficulty about it, though the spooks themselves do not seem to know in what the difficulty consists. H. P. B. once handed me some papers she had just been writing, to look over, in which there was a long quotation from a paper printed in India, about what had happened at a garden party. I noted the date and saw it could not possibly have arrived yet from India; I pointed this out to her, and said: 'H. P. B., how did you get this?' She said: 'I copied it'. But I told her it was out of a paper that had not arrived; it could not have been copied. She said: 'Oh nonsense, it could'. I noted the date of the paper and, when the time came for the Indian mail to arrive, I went down to the India Office the next day and asked to look at the Indian papers. I turned to the page from which she had quoted, but found nothing there. Then remembering that when reading astrally, sometimes

¹ No. V is reprinted from THE THEOSOPHIST, May, 1910, page 1,098; and No. VI from THE THEOSOPHIST, February, 1912, page 749.

figures are apt to be inverted, I turned over to another page which it would have been if read upside down, and there was the paragraph, word for word as she had given it. I went back and said to her in a mischievous way: 'H. P. B., I saw that paragraph of yours in the paper to-day, and it is quite

correct'. 'Yes, here it is, she replied, tossing the paper over to me, a copy she had just received, thinking effectually to silence me. I said: 'Oh yes, but you had not received it at the time you made the quotation,' whereupon she only muttered some impolite expression."

VI.

" 'Poltergeist' is the name given in Germany to the creatures who produce disturbances. They are stupid and annoying, and for the most part irrational. Sometimes noises and movements of objects are accidentally caused by persons still in the etheric double, blundering about in the immediate neighbourhood of their corpses. D'Assier's book, translated by the President-Founder, gives a number of these cases."

"The Rev. Stainton Moses," remarked the Shepherd, "often found himself a centre towards which objects in the room would fly. In his case, as in many spiritualistic séances, nature-spirits and disembodied persons were the usual agents. Apports, as they are called, are one of the commonest phenomena at séances, but

these are distinguished from the stone-throwing nuisance by having a distinct and rational motive."

"Then, again, objects may be deliberately moved by an exercise of supernormal power," said the Vagrant. "H. P. B. would use an elemental—a nature-spirit—to bring her something she wanted. I remember also seeing her basket containing tobacco move across the table to her—probably drawn by an extension of the astral arm; and one day she lighted a cigarette by raising it to the gas-light out of ordinary reach over her head."

"Similarly," said the Shepherd, "the late Lord Lytton—the author of *Zanoni*, not the Viceroy—drew an envelope to his hand across the room. I was a very small boy at the time, and was under the table in the room where he was sitting."

THE scent of flowers does not travel against the wind, nor that of sandalwood; but the perfume of good people travels even against the wind; a good man pervades every place.

SCIENCE SECTION

By W. WHATELY CARINGTON, M.A., M.Sc.

[I have been asked by the Editor to conduct a "Science Section" as a regular feature of THE THEOSOPHIST. Broadly speaking I hope to be able to select for comment such advances in thought and statement as point to the gradual evolution of an ordered and all-inclusive pattern from the welter of observations and theories which make up the fine structure of scientific work. I should accordingly be reluctant to allow any advance of major importance or far-reaching significance to pass unnoticed; and since no one man can hope to keep fully in touch with the whole field of science, I shall be correspondingly grateful for promptings, criticisms and suggestions from readers—although (I hasten to add) I cannot pledge myself to act on all (or any) of them. Communications may be addressed to me c/o THE THEOSOPHIST, or direct to Calandstraat 64, Rotterdam, Holland.—W. W. C.]

SIR JAMES JEANS AT THE BRITISH ASSOCIATION

SIR JAMES JEANS'S Presidential Address to the British Association at Aberdeen, on "The New World Picture of Modern Physics," is of outstanding interest, even though it contains no announcement of epoch-making discoveries in the physical domain. Its importance derives, rather, from the interpretation which Sir James finds himself constrained to place on facts which are now well-established, and in the general "philosophical" conclusions which he draws therefrom.

From a wealth of quotable passages I select for comment three which seem crucial:

(1) The first is somewhat technical, but must be borne. It is fairly well known to those in touch with modern science that it has been found necessary to think of an electron (believed to be one of the ultimate constituents of matter) sometimes as a "particle" and sometimes as a "packet" or group of "waves". In this

connection Sir James reminds us that "... if electrons really existed as point-particles and the waves depicted the chances of their existing at different points of space ... then a gas would emit a continuous spectrum instead of the line spectrum that is actually observed". But also, the waves (of de Broglie and Schrödinger) are not "a superior model of an ... electron" but only "a sort of parable".

This sounds formidable; but the general reader may neglect the technicalities and substitute the following, which appears to contain the pith of the matter. It is known that the ultimate constituents of matter behave in some respects like what, on the gross scale, we term "particles" and, in others, like what, on the gross scale, we term "waves". But it is demonstrably false to suppose *either* that they are "really" particles (in the sense that a speck of dust is really a

particle) whose position we happen to be unable ever to specify precisely, *or* that they are "really" waves (in the sense that a ripple on a pond is really a wave) about the extent, etc., of which we are equally doomed to uncertainty.

I emphasize this, technical though it is, because it sounds once more the death-knell of the "model-maker's" conception of the physical universe as consisting of entities (particles and/or waves) of the same kind (but smaller or in a different medium) as those with which crude sensory experience has made us familiar. Such a conception, although it dominated scientific thought throughout the last century, was never more than an illegitimate transference of concepts which are perfectly valid at the level of everyday experience to a level at which they simply are not valid at all.

(2) On somewhat the same topic: "If we ask the new physics to specify an electron for us, it does not give us a mathematical specification of an objective electron, but rather retorts with the question: How much do you know about the electron in question? We state all we know, and then comes the surprising answer: That *is* the electron". (My italics.—W. W. C.)

Sir James goes on to say: "The electron exists only in our minds—what exists beyond, and where, to put the idea of an electron into our minds we do not know. The new physics can provide us with wave pictures depicting electrons about which we have varying amounts of knowledge . . . but the electron which exists apart

from our study of it is quite beyond its purview".

This seems to me a dangerous way of stating the position; for it seems to imply that, in some sense, there "really" is an objective electron apart from our knowledge of it—and this is just the idea that the first part of the quotation expressly repudiates. Actually, of course, the notion of a *ding an sich*—a "thing-in-itself"—in some fashion existing behind what we call the observed properties of an object and responsible for them (yet ever unknown and unknowable to us) is a pure fiction; and it is no more and no less so in the case of an electron than in that of a chair or a rabbit.

The point here is that it has become clear to physicists, as also to some other thinkers, not only that to attempt to deal with anything essentially unknowable is a gratuitous waste of time, but also that to speak or think of such an unknowable as "existing" is altogether meaningless. There is no sense in talking of an electron apart from our knowledge of it, and once this has been fairly grasped it is easy to understand that the centre of gravity of physics (and indeed of all science) shifts, at the ultimate level of discourse, from the realm of supposititious—and quite mythical—things-in-themselves to that of consciousness; *for it is modulations of consciousness alone that we know at first hand.*

This paves the way for my third quotation:

(3) "To [a certain] extent, then, modern physics has moved in the direction of philosophic

idealism. Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes. This brings us at once face to face with the fundamental difficulty which confronts every form of philosophical idealism. If the Nature we study consists so largely of our own mental constructs, why do our many minds all construct one and the same Nature? Why, in brief, do we all see the same sun, moon and stars?"

Arguing from the fact that in the realm of physics "Atomicity and division into individual existences are fundamental in the restricted space-time picture, but disappear in the wider . . . picture which transcends space and time," Sir James suggests: "When we view ourselves in space and time we are quite obviously distinct individuals; when we pass beyond space and time we may perhaps form ingredients of a single stream of life. It is only a step from this to a solution of the problem which would have commended itself to many philosophers from Plato to Berkeley, and is, I think, directly in line with the new world picture of modern physics".

This passage, the importance of which can hardly be over-emphasized, is particularly gratifying to me personally, because I arrived at essentially the same argument

and conclusion, by a very different route, in the second of my *Three Essays on Consciousness*. I there showed that the psychological conception of a "common sub-conscious" (which is clearly first cousin to Sir James's notion of "a stream of life" with "ingredients"—but, if I may say so, terminologically preferable) is concordant with a whole range of facts, which I regard as tolerably well established, such as telepathy, crowd psychology and multiple personality, which are very difficult to explain intelligibly in other terms.

This line of thought, moreover, is eminently concordant with—indeed, essentially indistinguishable from—the most fundamental of all Theosophical doctrines, namely the Unity of all Consciousness in the all-inclusive, timeless One; and it is extraordinarily interesting that considerations of a strictly physical and mathematical character should have led Sir James to such conclusions.

That he will be vigorously criticized for deserting his own trade of cosmogonist and taking a hand in the hazardous game of philosophy goes without saying; nor need we doubt that he, or others, will find better ways of formulating his views as time goes on. But I think there can be no question that this address constitutes a notable milestone in the great task of bringing the whole range of experience—"objective" as well as "subjective"—under a single unifying conception.

FOUNDATION DAY CELEBRATION AT ADYAR

NOVEMBER 17 was a Day of Remembrance at Adyar, remembrance of those two Founders who in 1875 brought the Theosophical Society to birth, H. S. Olcott and H. P. Blavatsky—and those other two Elder Brethren who handed them the promethean fire with which to illuminate the world. All other workers who have passed into the realm of light were gathered into the circle of memory. Garlands were placed upon the statues of H. S. O. and H. P. B. in the great Hall; the bust of Bruno (the famous statuette which we have so often seen in *THE THEOSOPHIST* and in Dr. Besant's monograph on Bruno); the portrait of Annie Besant by Miss Fuller and the statuary group by Mdlle. Diderichsen. And a festival air was given to the Hall with festoons of foliage.

Among the brethren present were the Baroness van der Hell, from Holland; Miss Watkin, from New Zealand; and Mr. and Mrs. Sellon and Mr. and Mrs. Hotchener who made reunion with the President and Shrimati Rukmini with whom they were fellow-voyagers from America.

The celebration commenced at 8.15 a.m. Dr. Arundale said:

Brethren, we have the great privilege of renewing our loyalty to the Theosophical Society, of which to-day is its birthday. We wish our Society on this occasion "Many Happy Returns of the Day". And when we think of those many happy returns of the day we think of innumerable days. If we desire to use our intuition or, if you like, our imagination, we can look down the centuries to come and see this particular gift of the Elder Brethren

to the twentieth century taking its place as a jewel in that great crown of gifts which some day shall rest upon the head of the world and give it happiness. You and I in other bodies—some of us coming in the near future from other systems, from other universes, and from other worlds—will nevertheless be here 17th of November after 17th of November to join in the rejoicings which will for so long take place on this day.

Even to-day those who have gone before us are with us. Think of any member of the Theosophical Society with whom you are acquainted, whether he be prominent or inconspicuous, and you will find him here. No matter how he may have served the Society, even if perhaps from time to time he may have rendered disservice to the Society, still, his higher self, that self which in reality joined the Society, will bring him here, and here he will be and is. If you have the imagination, you can think of all those friends of yours who may no longer be in incarnation (at all events for the time)—you can think of them as here and with us, and when our time comes to shuffle off this mortal coil we too shall be here 17th of November after 17th of November, no matter how great the distances may be which we shall have to traverse.

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Once an individual has been associated with a gift of the Elder Brethren to Their world he can never dissociate himself from it, even though in his physical brain, in physical circumstances, he may resign from the Society or even may repudiate it altogether. A tie has been made by his membership which can never be broken, and his higher self will cling to that tie and at long last draw back the lower into union with the higher.

And so to-day we are a company of the living—those of us who are here present—but even more, a company of the more living, those who have passed onwards into the greater freedom, and together the past and the present, and in no small measure the future, rejoice in the gift and pray that that gift may become increasingly accessible to the world to which it is given and to which it belongs.

A few readings followed here, selected by various brethren as being appropriate to this birthday. Mr. N. Sri Ram read a passage from the Mahachohan's letter exhorting members to make the Theosophical Society not the embodiment of selfishness or a simple school of psychology, but a real Brotherhood of Humanity, which it was meant to be, and commanding the white races to stretch out the hand of fellowship to the dark nations—"to call the despised nigger brother". An unpublished piece of writing by H. P. B., found in her scrapbook and translated from the French, was read by Mrs. Balfour-Clarke with delightful effect: it is called "The Legend of the Night Flower" and will be found elsewhere in this number. Mrs. Sellon read some of Annie Besant's words at the forty-first anniversary meeting (see cover p. iii); Mr. Sitarama Shastri chanted a passage in Sanskrit on the place of the Hierarchy in the spiritual economy (from a Hindu Scripture); and Dr. Srinivasa Murti recited from the *Rāmāyana* a

description of the Āshrama of the Rishi Agastya, with sonorous rhythm and music which struck the vibration of a sustained and powerful mantra. These readings concluded, Dr. Arundale proceeded:

I had put down a short address to conclude the proceedings, but as you all realize, to follow after these beautiful readings is almost in the nature of an impertinence. All that I need say on this occasion is that each one of us here present, and very many thousands of us throughout the world, renews his loyalty and devotion to the Theosophical Society, Messenger of the Elder Brethren, to its great Objects, and to its wide and splendid purposes. Each one of us has far to travel before he is able to realize even in a measure the depths of those teachings which have been entrusted to us. We have far to go, but the road is a very beautiful road; the company with which we travel is the very delightful company of friends from olden times; and the way before us is magnificent. So even though difficulties and obstacles must assail us on this way, they count but little when we think of the splendour of the road, of the wonder of the goal, and of the friendship enduring by which we are in fact surrounded throughout the journey. Let us all therefore renew our dedication to our Society and to Theosophy, as we understand the Society and as we understand Theosophy. Let us be as loyal to our Movement and to our truths as those elders of ours have been so wonderfully. So shall we deserve well of our privilege of membership, and so shall we draw nearer and nearer to

that great company of Elder Brethren, the Inner Government of the world, members of which each one of us must some day be. Let us go forward in joy, in courage, in certainty, to the future, to that immediate future for which you and I are responsible, so that working well and living happily we may pass on the Society and its teachings to those who are to succeed us as we have received them from those who preceded us. And may the blessing of the Elder Brethren rest upon us in all fullness as we learn to serve Them with increasing wisdom, and understanding, and reverence.

At 4.30 Shrimati Rukmini gave a tea-party in the hall, an Indian party, a bunch of Young Theosophists serving delicious Indian delicacies, sweetmeats and fruit.

In the evening a professional singer, Shrimati Rajammal, entertained with Indian music. To a new-comer like myself (with the reader's pardon for the personality) it was a delightful experience. Not only had the singer a lyrical voice of pleasing quality, but a developed technique also, and

her songs being in praise of Gods and Goddesses were sung in joyous and happy mood, and created a reaction of joy and happiness in her audience. Seated on the dais beneath the Founders' statues, she improvised to a monotone accompaniment from her harmonium, singing in Telugu, Tamil and Sanskrit. The lingual skill was no small feat in itself, and she showed after singing an hour and a half hardly a sign of fatigue. A night on the stage at the Covent Garden Opera House would have been no greater tax on the resources of a *prima donna*. The difference is, of course, that all this Eastern music is devotional, dedicated to the deities, with whom the Indian is on familiar terms, and with whose lore all his mental and moral outlook is tinged. Every Indian is a namesake of a deity—Krishna, Shiva, Rudra, and their feminine "aspects"—Rudrani, for example, and Rukmini (Queen of Heaven), Lakshmi (Goddess of Beauty and Brilliance), and Sarasvati (Queen of Arts and Culture).

All this is cause and effect of the Hindu's life of religion. It is not to debase or derogate God, or any of the Gods, but to spiritualize and raise the individual Indian to a higher level of idealism and activity, in the language of the Christian creed to "take the manhood into God".

So ended Foundation Day, a birthday well celebrated, with "Many Happy Returns" to look forward to.

J. L. D.

THE homes that are dwellings to-day
Will sink 'neath showers and sunshine to decay.
But storm and rain shall never mar what I
Have built—the palace of my poetry.

FIRDAUSI

THEOSOPHISTS' EDUCATIONAL WORK IN CEYLON

THE SCHWARZ MEMORIAL HALL

[On Saturday, the 20th of October, 1934, Mr. H. Frei, in the presence of a few friends laid the corner-stone of a school-building to be erected on the grounds of the Musaeus College, Colombo. Mr. Peter de Abrew extended a cordial welcome to those present and said that this building was to house the Practising School of the Musaeus Training College and that it was to be called "The Schwarz Memorial Hall" in affectionate memory of the late Mr. A. Schwarz, who died in Switzerland last year. Mr. Schwarz was a Trustee of the Musaeus College and was deeply interested in its welfare. Mr. H. Frei, his colleague, friend and countryman, after he had well and truly laid the corner-stone, paid a fitting tribute to Mr. Schwarz's memory in the following speech.—P. DE A.]

I AM indeed happy to be present here to-day and to be personally associated with this stone-laying ceremony. As a Trustee I am always very interested in any building operation which takes place in the Musaeus College grounds. My first visit to this Institution takes me back over thirty years, when there existed little more than the main building. But the late Mrs. Higgins and Mr. de Abrew had ideals; they had plans ready in their minds of extensions and enlargements long before the money for these was available. I well remember Colonel Olcott saying to Mrs. Higgins when she enlarged on her schemes: "You will not be happy until you have built right up to the road". Well, now they have built not only up to Rosmead Place, but also up to Barnes Place. On the grounds we see large airy class-rooms and dormitories which can hold their own with any other first-class College out here. A wonderful monument of unselfishness and

perseverance of two people, Mrs. Higgins who supplied tenderness and love as well as great educational faculties, and Mr. de Abrew who applied his undoubted organizing abilities as well as a good deal of his own money to the undertaking. It was a wonderful combination; alone neither of them probably would have achieved anything very remarkable, but by pooling their resources they have in the course of these years built up the premier Girls' College of the Island.

And still it expands. Having reached the limit in the direction of north and south by the boundaries of the two roads it now extends in the west. The latest addition, for which we are to-day laying the foundation-stone, is a school-building set aside, I understand, entirely for poor children who cannot afford to pay any fees for tuition, children who would otherwise grow up without even the rudiments of education.

In the West it has long been realized that only by education

can one get rid of ignorance, superstition and squalor, which have been the heritage of the lower classes in all countries. Most countries in Europe have now compulsory free education for girls and boys. It is said that a little learning is a dangerous thing. That certainly is true in more ways than one. I will mention only one danger, and I am sure that many of you have come across cases of this sort. When a young man has had a certain amount of education the ways of his father very often are no longer good enough for him. In this country, e.g., he cannot walk about barefoot or in sandals, he must put on trousers and a collar and tie, otherwise he will "lose face," as they say here. If he cannot get a post as a clerk, and that seems to be the ideal which most young men of that type put before themselves, he will stay at home idling from morning till evening rather than help his father in the fields or in the carpenter shop. He cannot do any manual labour, else his neighbours will laugh at him.

Well, these things undoubtedly happen and they are unquestionably most deplorable, but I venture to hope, no, I am positively certain, that in time all these foolish and mistaken ideas about education will pass away. The time will come when education will not be considered merely as a means to getting a job; when the dignity of labour will be fully realized and when a man can read the daily newspaper and books, and yet be a carpenter clad in a sarong and banyan. So I do not think that we need worry about

the dangers of education, however unpleasant and unhappy the transition period may be. That is the reason why I hail with delight any progress in the direction of educating the lower and poorer classes, wherever they may be. I am sure that the opening of this new school-building is a step in the right direction; it will be a great boon to the poor children of this town, and I wish it all possible success.

I am very glad to see that this building is being put up in memory of my dear friend, the late Mr. A. Schwarz. Not only was Mr. Schwarz a Trustee of the Musaeus College for a very long time, but he was himself for many years taking a great interest in the education of the poor. During the last twenty-five years he had his residence in South India; and it is perhaps not generally known down here that for all those years one of the largest schools for Panchamas (the outcastes of India) relied to a very large extent for its financial support on Mr. Schwarz. He was of a modest and retiring nature and none of his donations, however large, ever appeared on the subscription lists under his own name, but generally as "from a friend". This school will be a fitting monument to a very noble character.

Before I close I would like to say how happy we all are in seeing Mr. de Abrew here to-day. No foundation-stone-laying at Musaeus College could possibly be complete without his presence, since he has been present at all previous ceremonies of this sort.

H. FREI

THE BOOK OF THE MONTH

BHAGAVAN DAS ON SOCIALISM

Ancient versus Modern Scientific Socialism, by Bhagavan Das, D. Litt. (Theosophical Publishing House, Adyar. Price Re.1-8.)

THOUGH Dr. Bhagavan Das throws a philosophic searchlight on the whole world problem, and his book is therefore addressed to the thinking world as a whole, it will have a compelling interest for Theosophists because it is virtually a running commentary on the three Objects of the Theosophical Society, and conceives a Socialism in which modern world problems are solved in the light of Theosophical fundamentals. Admitting that the author invariably applies the touchstone of the Ancient Wisdom to the problems of the world to-day, and with unerring skill, there is yet tremendous significance to members of the Theosophical Society in his assertion that all that is needed to save the human race from the fathomless abyss toward which it is moving "seems to have been indicated by the Real Founders of the T. S. in its Three Objects. *But these Objects*," he insists, "have to be made living."

The author applies all three Objects as a totality to the problem in hand—the world's regeneration. Under the First he urges the need for a fresh technique, "a modified old or a wholly new" scheme of social organization which would make brotherhood practicable on the basis of a really equitable sharing of the good things of life. The Second Object he exploits to show that genuine Socialism has a mystical basis, is helplessly rooted in genuine religion, and that religion is the firmest foundation of rational Socialism. To vivify the Second and realize the First we should pursue the Third, which, being concerned with the development of super-physical subtler faculties and powers of knowledge, calls for men and women of wisdom to form the supreme legislatures of the nations, to be the educators and legislators of the people. That is a vital interpretation of the Third Object on

which due stress has still, perhaps, to be made by Theosophists the world over.

There is no dispute with the author when he contends that the success of the new scheme depends upon the presence of a sufficient number of "holy" men and women among the people, on the principle that a shallow-minded unprincipled people evolve leaders who lead them rapidly to starvation and destruction, whereas if the people give honour and reverence only to the worthy, souls of the right temperament, responding to their spiritualized public opinion and "public wishing," are born among that people, improve their quality, and enable them to march rapidly forward to a heaven on earth.

There is no glamour about Bhagavan Das's Utopia. He is a practical idealist, with a *modus operandi* as definite as that of Stalin or Mussolini. The secret of good government, in so many words, is the autocracy of the wise—an autocracy which is not antagonistic to the freedom of the individual, but is its greatest safeguard. Visionaries dream of a world in which philosophers are kings.

This demand for government by the wise, Bhagavan Das supplements with a Plan to make it effective, an adaptation of the ancient Indian technique to the needs of the world to-day. On Theosophists he lays the opportunity and the responsibility:

The T. S. should work out such a scheme in the light of Theosophy and offer it for consideration to the world at large.

Some of us believe that the *fundamental principles* laid down by Manu are sound guides still, though his details have, many of them, obviously become inapplicable in the new conditions. Those principles have only to be applied with discrimination. But perhaps there are many members of the T. S. who do not think so. They should think out fresh principles, in the light of Theosophy, after carefully considering the pros and cons of the tremendous experiments that are afoot, especially in Russia and Italy,

and put their views before the general public through THE THEOSOPHIST which goes into all countries, and the other organs of the T. S., as well as the general press. The T. S. might organize small committees, which, for this purpose, would study "on the spot," in Russia, Italy, Germany, also U. S. A., the operations of what we know as Bolshevism or Communism and also Fascism in its varying forms.

Each of such committees should be composed of persons with different sympathies and biases and they should carry out their travels and their investigations jointly, in constant company. So their joint reports would be balanced and trustworthy.

Between the good features and the grave defects of Communism, or of Fascism, the Theosophical investigators would have to judge, and frame a report on which action for the education of public opinion could be based by members in their respective countries. Theosophists can endeavour to effect, along the way already pointed out by Dr. Besant, the "desiderated compromise between unlimited competition and enforced co-operation," between individualism and socialism. This the Indian scheme does by partitioning the rights and duties of the individual in the four Ashramas or successive stages of life, thereby achieving equitability as between individuals, and such balance of power as between the several Varnas or vocational classes in every nation that "the causes which produce capitalism and imperialism and militarism and armament-races" and war disappear.

Pointing out the radical defects of current economics, Bhagavan Das would apply the same fundamental principle of deliberate planning and mutual dependence to eliminate trade wars and tariff wars, the needed adjustment being better distribution of goods as well as population, due proportion between vendors and customers, and the fitting of each member of Society into appropriate occupation, thereby eliminating unemployment, which Bhagavan Das with very good reason terms misemployment. "This is possible only by Planning of the Individual and Social life interdependently."

Contrast the Manu's simple fourfold division of Society with the 22 corporations in Fascist Italy and 46 trade unions in Communist Russia. All these could be grouped under the main four which our author would call Trade Union Guilds,

balancing Capital and Labour, Science and Valour—the warp and woof of Society—all four, and reconciling them in the living social organization. Only when this mystic, yet wholly scientific, idea of the solidarity of man pervades the consciousness of humanity as a whole—"only then will the truly ancient Scientific Socialism of the Four-Guild State receive its due and prove the salvation of mankind," Bhagavan Das affirms. And further:

The Guilds of every country would naturally collaborate with the corresponding Guilds of other countries, and a World-Federation, in respect of the various natural departments of Human Life would grow into being inevitably under modern conditions of world-wide communication on a more natural and therefore stronger foundation than that of the present League of Nations.

H. P. Blavatsky was directed by her Master to "tell them (the Theosophists) to look into their *Manu*". Not only do we find in Manu the whole technique of social organization founded upon a class of genuine Brahmanas, but Bhagavan Das contends that the presence of a few such "ascetic prophets, saintly sages in the outer world," would have an extraordinary effect in uplifting the level of the character of the general public, "that presence itself being made possible by the rising of the level of character of the Theosophists". And here we have returned full circle to the autocracy of the wise. It is a choice whether we Theosophists will make Theosophy practical, whether we will forget self, and help those who are holding back the forces of darkness lest the horrors of another Armageddon fall upon the world.

The supreme value of this book is that it envisages such a danger, and deduces the Theosophists' privilege and duty and power to prevent it, a unique and commanding rôle. Are we prepared to seek guidance and prepared to run risks? The world is our problem. Our President has the world vision to lead us on these adventurous lines. Could we but interpret Dr. Bhagavan Das's book as a clarion call to the Society to stand behind the President as the Field-Marshal of the forces of Light in the fight against the powers of darkness,—and act upon it—the battle would be already half won.

J. L. D.

QUESTIONS AND ANSWERS

ANSWERS BY C. W. LEADBEATER

Q. Why is it that people more highly developed intellectually or spiritually than we are are not attracted to Theosophy?

A. Those people have a great deal that we have not, in that splendid intellectual or spiritual development, but at the same time we have something that they have not. We are all a very long way yet from all-round perfection, and every one of us is unequally developed. Each advances along his own line. Your man of high spirituality, of deep and true devotion, like St. Thomas Aquinas or St. Francis of Assisi, is of course far more spiritual than you or I. But it would also have been a grand thing for them if they had known some of the things that we know. They have been throwing their force for many lives perhaps into the development of that one grand quality. Take some of your great men of science. It would take us several incarnations before we could build up such an intellect as they possess. They have been throwing their energy into that line of growth. But we also shall have to do it. We shall have to acquire all the intellect of the greatest scientist and more, and all the spirituality of the greatest saint, before we attain adeptship. What we have attained at present is a knowledge of the way to apply powers, and this is the result of our past devotion to another line of

progress. When you acquire the intellect of a Huxley or a Tyndall, you will be able to apply it to investigations more fruitful and less restricted than those of present-day science. The knowledge which our pursuits have brought us is the sense of unity and of brotherhood. Your saint has not that. He thinks of the brotherhood of Christians perhaps. It is the synthesizing element which we are working towards. Furthermore, we have not perhaps recommended our knowledge to the world as well as we might. Some of us have allowed our personal feelings to obscure Theosophy for a time so that our life has not been in perfect accord with Theosophic teaching. So, one reason why the greater people have not joined us is perhaps that we ourselves have not stated our case as well as we might.

A BUDDHIST CATECHISM

Q. Are there any dogmas in Buddhism which we are required to accept on faith?

A. No; we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity;

nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. "For this," says He in concluding, "I taught you not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly and abundantly". (See the *Kalama Sutta* of the *Anguttara Nikaya*.)

THE SOLAR SYSTEM

Q. Why is the Solar System compared to a lotus flower?

A. It is hardly possible to translate the idea into terms which the physical brain can grasp, but ancient Oriental writings and modern occultists bear testimony that by raising one's consciousness to an altogether higher level one may see that these balls of light which we call planets, circling round the sun, are like the tips of the petals of the lotus. Most of the petals of the flower are growing under water—only the tips emerge, and at that level they appear separate. But if one is able to pierce more deeply, by looking down from above, one sees that the tips are

one, and our sun floating in space would represent the pistil among the stamens. The sun would be the centre floating overhead, and so a reflection of that which is the heart of the flower down below. That is only symbolical, but that is the appearance, we are told, which the System presents to the higher vision.

CIVILIZED PUNISHMENT

Q. Could we not devise some better method of punishment in a civilized community than our modern prison system?

A. Every human being has a right to liberty, so long as it does not interfere with the rights of others. The only rational system of punishment I ever heard of was that of the ancient Peruvians who had built up a civilization in the midst of a number of less advanced peoples. They had one punishment, and one only, and that was exclusion from the community. They said in effect: "If you will not keep the rules, out you go," and they turned the offender out to do what he chose among the less advanced tribes. That had the merit of simplicity, and it worked remarkably well. The man under certain conditions could come back again if he were able to satisfy the judges concerned that he had lived an impeccable life. He was then admitted once more into the community. You could not work that under modern conditions; but it was a very rational scheme and it worked admirably.

THE THEOSOPHICAL FIELD

NORWEGIAN SUMMER SCHOOL AT HUNDORP

THE Summer School this year was undoubtedly the best we have had. Several factors contributed to this. The beautiful surroundings—the river is tinted greenish from the melting snow in far-away glaciers and mountain-sides, the green slopes, gentle at first but gradually getting steeper, until they end in the lofty mountain-range on either side of the valley. And in between are the houses, dotted all over the slopes.

This is Gudbrands Valley—Gudbrandsdalen—the valley of valleys as it is sometimes called. We are lodged on historic ground here, the one-time residence of the mighty Dalegudbrand, where there was an offering-place and statue of the God Thor. In the year 1021 King Olaf undertook the task of christening this part of Norway. He sat in court at Hundorp and spoke for two days to the assembled peasants about the true faith. The third day the peasants carried the statue of Thor out on the open court. "Where is now your God, my lord King? Surely he carries his beard low to-day, and perhaps you yourself are also afraid?" asked Gudbrand.

"Look towards the east," answered Olaf, "there my God comes with light and glory". At the same moment the sun rose, and the peasants turned towards the east. Then Kolbein the Strong hit the statue with a wooden club so that it broke to pieces. The peasants allowed themselves to be baptized, and Gudbrand built a church "and soon there wasn't a nook or corner in the Kingdom of Norway where heathen man could be found," says the Saga.

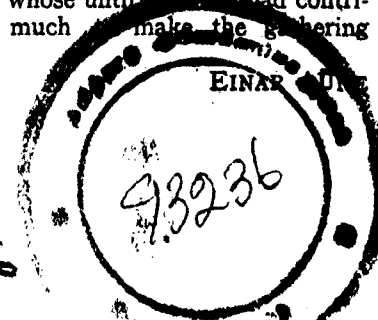
At present Hundorp is the educational centre of the valley, under the management of its principal, our hostess Mrs. Stauri, who with her two young daughters administered to our material needs.

In these surroundings we gathered, about sixty of us, under the leadership of Edwin C. Bolt. Right from the beginning the School was marked by an

exceptional degree of harmony. After an early morning bath in the river, we all gathered in the lecture-hall for a five minutes' quiet meditation, with two minutes' music before and after. After breakfast there were the morning training-lectures, full of vigour, intensely practical. The afternoons were free. Some went to the river to bathe, others climbed the mountains, and the rest rested. One day Mrs. Stauri gave us a most interesting talk on the history of the place, while another day the young people undertook the entertainment, recitals, dance, etc. The mountain-climbs were glorious, with a view of the valley for miles up and down, the river stretching as a silvery band, light green, winding in and out between the woods and fields. And one day was devoted wholly to the mountains, when in cars and lorries we reached the high mountain plateau—above the tree-limit—and spent the day there. Seated there in glorious sunshine we had the privilege of hearing one of our greatest players of old folk tunes, Paal of Kluften. This fine old fellow devotes his life to the unearthing of old folklore, and has collected and published a treasure of them: the old tunes, full of the doings of troll and gnomes and fairies.

The evening lectures were public, and a few outsiders availed themselves of them. For those interested there were Church services on three occasions. At the end of each day, we again gathered at the lecture-hall to attend a short thanksgiving service to the Angels and Devas, performed by Mrs. Havrevold in white robes with offering of flowers. And so the days sped away all too quickly. Sad we were at the thought of saying farewell, but happy and full of gratitude towards the two, through whose initiative the school originated—Mr. and Mrs. Havrevold—and whose untiring work had contributed so much to make the gathering a success.

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NOTES AND COMMENTS

THE MIRROR

ASIDE from a few scattered talks to members of our various Lodges, the writing of this article is my first piece of Theosophical work, *as such*, in five years.

One of my friends who attended the recent Convention in Wheaton was told by a brother clergyman of mine that it was too bad I had "slipped". From one point of view I suppose I *have* fallen from grace.

Yesterday afternoon I read Dr. Arundale's outline of the work which he feels can be undertaken in the next seven years. I was very happily surprised. George Arundale was THE big event of my first two years in Theosophy. Mrs. Perkins insists that I walked around in a daze for weeks after our first meeting. Undoubtedly she is right. It wasn't that I was so inspired by anything he had said as much as it was that I had actually shaken hands with a man who had been to Nirvana; one of the truly great had taken temporary notice of insignificant me. The ensuing two or three years were literally crowded with other contacts with our leaders. Many of them visited us for some weeks at a time. Notwithstanding my exterior humility, I began to feel that all this must be Their way of "tuning up my aura"; surely some great piece of work was going to be given me to do. Of course I did not neglect service; it had been too well advertised as the "way"; and, too, I enjoyed it. It was marked by the usual versatility of the ardent neophyte. I gave talks to Lodge members on their obligations to a world which was in darkness and knew it not; on Sundays I delighted in my rituals. I even dreamed of one day becoming a master-engineer, manipulating the evolution of the world through the power of my awakened will. Quite accidentally I discovered that I could heal the sick. My whole approach to healing was magical and occult. Instructions received during meditation bore visible fruit in the world of flesh. Why shouldn't I have felt that

I was being aided by some healing Angel? And so on *ad infinitum*.

However, one fine morning my body began to crack; it infuriated me. I determined I would smash a dozen in a row before I permitted any physical obstruction to block my will to serve. But plain physical pain has astonishing effects upon human determination. My head ached so violently that I walked the floor at night. The more it hurt the less willing I was to listen to reason. It was pointed out to me that after all I was human; that only a few years previously I had given my body meat, tobacco and alcohol, and that the abrupt denial of all three, plus the strain of sustained aspiration, was simply too much in too short a space of time. Whereupon I pushed all the harder. Naturally there came a time of complete collapse. I spent six months in bed.

My health returned to me, my viewpoints became more sane, my own conception of my job in the world led me more or less afield from strictly Theosophical endeavours, and the average member of the Society feels that I am somewhat of an alien. Probably I am, and for that reason I can return from the "outer world" with an interesting message, even though I cannot come from Nirvana.

I think it will be more helpful if I am personal rather than impartial. When I was president of Besant Lodge it was the very dickens to get up a crowd of fifty people for one of my lectures. Since then I have talked to groups of several hundred on subjects dealing with everything from biographical studies to economic problems. It is an interesting sidelight that while my Theosophical work was naturally done without remuneration, I have been paid for most of my subsequent lectures to much larger groups. I know from innumerable conversations that these talks would not be attended by more than a handful of people if they were given under the auspices of the Theosophical Society. And I also know that the reason lies in the *Queerness* of our members!

In compiling this list of oddities I am simply acting as a clearing house for the opinions of people outside the Theosophical Society. Naturally they are not fair charges against all of our members, but they do represent reactions to our average enrolment. The true Theosophist will study them, and not be repelled by them. After all they originate in the very "outer world" he wants to enlighten.

Queerness No. 1. Material ineffectiveness. Outsiders are struck with the incapacities of our members when it comes to dealing effectively with plain physical matters. It goes deeper than the frequent inability to make a good living. Non-Theosophists simply cannot reconcile the adoration of beauty at egoic levels with a lack of it in Lodge rooms and homes of our members. Shabby clothes mean shabby minds to a large number of people out in the world. It is pretty generally understood that money has nothing whatever to do with being able to establish an atmosphere of loveliness in one's surroundings. The Theosophist counters that he is concentrating on the "real," and the outsider feels he is simply building up a glamorous defence organism to escape the smart of his physical-plane ineffectiveness. This is not the place to tie a tag of right or wrong on either group. My purpose is to indicate one of the chasms between our membership and other people. The true Theosophist will set about building bridges.

Queerness No. 2. All humanity is divided into two parts, those who know and those who do not know. Outsiders would not object if we did not claim such a monopoly on the first group. Of course the Theosophist grants that some great egos have worked in the fields of science and the arts, but he speaks of the greater works they will do when they turn themselves to the Ancient Wisdom. If a member of the Theosophical Society becomes prominent in some outside field, it is instantly seized upon as vindication of our philosophy. So much so that some men in public life find it necessary to "soft-pedal" their affiliation with the Society. Some of our members would rather see Theosophy glorified in the eyes of "those who do not know," than to see it quietly at work. Of course this is

human, but it does not keep it from being queer.

Queerness No. 3. Heavy emphasis on things which "set us apart". Vegetarianism would not seem so strange to outsiders if we only stopped talking about it. We do not go around bragging on the things we have really outgrown; none of us find it necessary to boast of our having grown beyond thievery, for example. People just do not relish being compared openly with us, to their disadvantage. After all we have a glorious philosophy which is workable in living; to tell the ordinary person that he is a corpse-eater is an amazing way to introduce it. The startling thing is that so many people have gotten over such an initial hurdle. With a little more discrimination and a little better taste, the slaughter of animals for food will subside naturally.

Queerness No. 4. The citing of unfamiliar authorities rather than natural ones to support our position. Our average member quotes C. W. L. and his clairvoyant investigations to uphold the reasonableness of reincarnation. Many an outsider is antagonized. Would it not be much simpler to point out that all life seems to follow a rhythm of forthgoing and return? All Nature abounds with examples: night and day; the rise and fall of the tides; and certain processes within our own bodies, such as breathing and the circulation of the blood as it flows to and from the heart. Personally, I have found this sort of observation very impressive. It makes way for the natural question as to whether or not human life is apt to be the one thing outside this apparently universal pattern.

This mirror is raised in affection. I hope we Theosophists can laugh at ourselves. Like every group of people we have our amusing peculiarities. But the particular varieties of queerness just covered are really those which characterize all pioneers. They will not matter unless we carry them on into the new phase of our work. After all, the job of pioneering has been done. Millions of people all over the world are thinking along the same lines we are thinking. A prairie fire has been started, and the Theosophical Society could not stop it if it were to reverse all its teachings to-morrow. Theosophy as a

workable attitude is bigger than the Theosophical Society.

We who are children of great pioneers have our own job to do. It is the ancient task of every second generation in a new country—the work of laying cultural foundations in a land already won. The march behind splendid leadership has brought us to a new world; a world in which our lives are no longer seen as a beginning and end in themselves, but as a part of an eternal just continuity. In the light of that reality, our immediate business is to live gracefully. While we were on the march the important thing was to arrive. That meant following leaders who knew the route. Now that we have arrived, we must assert our individualities again; we must establish culture in our own homes in our own way, along the lines of our own interests. If we set ourselves to that, the land will become a garden, so attractive that news of its loveliness will spread far and wide. People will come and live beside us as neighbours. We shall not feel that we have to save or enlighten them, and they will not feel that they have to be grateful to us. We shall all simply enjoy the delights of new culture in a new land together. And historians of some later era will record that brotherhood *happened* when men stopped *fighting* to achieve it.

MILO PERKINS

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THE INDIVIDUAL UNIQUENESS OF THE THEOSOPHICAL SOCIETY AND THE DUTY OF ITS MEMBERS

The ideal of allowing to everybody perfect freedom of thought, which has been rightly said to be the corner-stone of our Society, seems to be based on the fundamental truths proclaimed by all exponents of Brahma-Vidya, namely, that God has many ways to fulfil Himself, that Truth has many facets, that each of us has his individual uniqueness and a particular path to the common goal of Perfection. As organizations are composed of individuals, so they must have also their individual uniqueness, and consequently their respective Dharma or duty.

While the study of Theosophical literature and my own observations in the light of it had long convinced me that all the great religious movements, including our Society, come from the same common source, and that each of them has its special function to fulfil, suited to the time and place and to the temperament and stage of the people for whom they were meant, I long wished to know for myself what exactly was the particular mission of our Society. A few years ago, I had occasion, and indeed the great privilege, of studying the lives and teachings of Shree Ram Krishna Paramahansa, Swami Vivekanand, Swami Dayanand, Raja Ram Mohan Roy and Keshab Chandra Sen, and of coming in contact with and cultivating the friendship of some of the eminent members of their great organizations. As a result of this comparative study and observation, I arrived at the irresistible conclusion that while all these movements, which along with ours were ushered into the world at about the same time, had a great many things in common; they had also their distinctive messages, which, like the earlier religious movements in the world, were suited to different temperaments and stages of people. They looked like different educational institutions (e.g., Arts, Science, Medical and Engineering Colleges) established by the same University. The one common thing about them appeared to be that they all led a revolt against blind faith and authority; they all emphasized the individual and personal realization of Truth. I will not set forth here in detail what I thought was the special mission of each of these great movements; but I must state that what appeared to me quite unequivocally the individual uniqueness of our Society and, for the matter of that, the one special duty of our Society, was *to give to the modern world more of Theosophy or Brahma-Vidya than it had.*

To the Aryasamaj movement, I think, such people feel naturally attracted as are by temperament inclined to the Karma Marga (the path of activity), to Brahmosamaj as have more of Bhakti, and to Ram Krishna Mission as have a liking for social service; whilst to our Society, I believe, those feel naturally attracted who have a predominant inclination

towards Jnana (wisdom). Of course, the above is not a very accurate description. It is only an attempt to express very roughly what appeared to me the distinctive features of all these contemporaneous movements of the modern age. Leaving out of consideration those persons, who do not join the above societies of their free accord, but are born in them, and, in whose cases, therefore, the questions of inclination and of temperament do not arise, the above statement can be easily verified by observing the temperament or the predominant inclinations of active members of the different movements.

As for the Theosophical Society, it can be readily seen that it can serve the world more on the Path of Jnana (right knowledge) than any other organization. Though books of all the above societies give a good deal of information on the hidden side of things, such as Life after Death, the Law of Karma, the Power of Thought, and the Law of Spiritual Evolution, yet it appears decidedly a fact that an ordinary primer of the Theosophical Society contains more information on these subjects than do big volumes published by other organizations. On the other hand, the social reform work accomplished, the number of educational institutions founded, and the relief work done by these other organizations are much greater than what stand to the credit of our Society. Dissemination of the Divine wisdom, Brahma-Vidya, seems to be the one work which is not being done greatly by the other societies. Hence, acting on the principle, so repeatedly emphasized by our late President in her writings, *viz.*, that that piece of work is our duty to do which others are not doing, but which is essential to be done for the welfare of the world, we should realize that it is our chief duty (Dharma) to spread Theosophy. This, indeed, constitutes the individual uniqueness of the Society, and consequently the Dharma or duty of its members.

R. K. SHARAN,

Joint Secretary,

Bihar Theosophical Federation.

* * *

"TOUCHING OUR CONSTI- TUTION"

With reference to Mr. Jinarajadasa's letter in the December THEOSOPHIST on the above subject, M. V. G. writes to say that in *The Early Days of Theosophy in Europe* Mr. Sinnett states that he appointed *not* Mr. B. Keightley, but the Treasurer of the Society as his Deputy.

Regarding the use of the title "Acting President," another correspondent points out that Mr. Sinnett did call himself Acting President, and it is so printed in several places in the *Vahan*.

* * *

STATESMEN OF TO-MORROW

To-day's Work. The Statesman of To-morrow is *now* concerned with reconstructing the present Financial and Monetary Systems so that the basic needs of life are permanently ensured to every one without distinction. This he is doing *To-day*, by showing the Members of the present National Government that the work in this ambient of Monetary Reform during the past fifteen years has proved that the Monopoly of the Control of Credit in the wrong hands has produced the difficulties associated with Distribution and Consumption. Therefore a Parliamentary Committee should be appointed, at once, to determine the quickest means and measures necessary to do this.

It has been proved that Physical Poverty can be cured by Government Action: that by Act of Parliament you can give back the Control of Credit to the Crown (the Nation); and substitute Real Credit for Gold by a National Account. The purchasing power is ensured to the individual through the National Discount; the primary claim to money being LIFE.

Three things are needed to do this,—
1. The setting up of a National Credit Department. 2. The institution of Retail Price Discount. 3. The gradual introduction of National Dividends.

This is not Nationalization of the Banks. This Financial Reconstruction is the first necessary step the Statesman of To-morrow would take To-day, this being the antidote to Unemployment and War. For our problem is the problem of Leisure.

Leisure.—This fact reorients National Policies, and the Statesman of To-morrow states To-day's National Policy under seven main heads:

1. Reconstruction of the Financial and Monetary Systems to this definite end—the Abolition of Poverty.
2. Affirmation of Kingship or Leadership in individual and National Life.
- 3.1: Scientific reorganization and planning of (a) The Government Business, (b) The Products of Nature and Manufacture.
4. Education for Constructive and Creative Leisure.
5. Constructive International Relationships.
6. International Arbitral Tribunals.
7. International Air Police.

The Statesman of To-morrow has To-day two main concerns—Financial Reconstruction and Education for Leisure. Both these must be dealt with *To-day*. Nothing can be done until we are free from the nightmare of earning a living.

Fear and Disease Going.—What a clarion call! What a gesture to every mother in this land! That fear of want, employment and security can be done away with by this present Government to-day if every mother and every voter will say they must be. The unnecessary taxation burden goes likewise. This is the antidote to a Poison-Gas War.

Your business and mine *To-day* is to tell your own M. P. *this*, and state that if he does not stand for this Reconstruction with this definite aim, you will ensure that your next one will. This is not a Policy either of the right or of the left, it is simply a National Policy in line with the PLAN OF EVOLUTION for this Nation.

A. G. PAPE,
London.

INDIAN EDUCATION

In the "Watch-Tower" for November, 1934, is set out the great educational effort of Theosophists under the inspiring leadership of Dr. Annie Besant. I hope I shall not be considered very parochial if I bring to your notice an omission.

At the Jubilee Convention the idea of starting an educational institution at Allahabad was first conceived. Mr. Krishnamurti was interested in the scheme,

and when Dr. Annie Besant visited Allahabad, a few months later, she purchased one of the finest properties in Allahabad for that purpose. It was named Krishnashram, after Krishnaji. Shortly after, work was started with the active co-operation of Mr. Pearce and his wife, Mrs. Lucy Pearce. The Allahabad Theosophical School was affiliated to the Theosophical Educational Trust, Adyar, and Dr. Annie Besant wrote very appreciatively of its work in THE THEOSOPHIST for January, 1928.

After the passing of the Theosophical Educational Trust it was found necessary to form a new Trust (Krishnashram Educational Trust) under the Chairmanship of Pandit Iqbal Narain Gurtu, so well known as a devoted Theosophist. All the principal workers are Theosophists, and the inspiration is certainly Theosophical. To commemorate the great services of our late President the School has been re-christened "The Annie Besant School". I hope it will continue to receive encouragement and support from the present President of the Theosophical Society.

SANKAR SARAN

[Yes; I much regret the inadvertent omission of this excellent institution. My dear friends Pandit I. N. Gurtu and Mr. Sankar Saran have, in organizing this work, once again shown their deep interest in Theosophical education.—ED.]

REGARDING THE E. S.

We have received a letter from Mr. E. Kirk in the course of which he complains that while we retained a statement regarding the Esoteric School appearing in an article by Miss Albarus, we deleted a statement referring to the School which appeared in a letter from Mr. Wood in reply to Miss Albarus. Our reason for accepting the one and refusing the other was that while the statement of Miss Albarus was entirely general and in no way controversial, Mr. Wood's remarks were critical of the present administration of the School—to which, for obvious reasons it would have been impossible for the authorities of the School to reply, so that they would have been placed at an unfair disadvantage.—ED.

REVIEWS

BAHAI BOOKS

Three books relating to the Bahai Movement, published by the New History Foundation, 132 E. 65th St., New York.

Living Pictures, (Price \$ 1'25) is an attractive presentation of the Movement from the earliest days of its infancy up till the present day. Written tersely and vividly it gives an account of the heroes and martyrs of the Bahai Movement in Persia. The personalities of the three great leaders, the Bab, Baha-U-Llah and Abdul Baha (Abbas Effendi) stand out in striking relief against the sordid background of contemporary history. The source of their inspiration and the ardent devotion of their followers can be clearly understood in the light of the cruel persecution which flamed up in opposition. It seems almost incredible that such cruelty existed in the world of last century; and not surprising that the authors, Mirza Ahmad Sohrab and Julie Chanler, refer to the Bahai Movement as "the Great Drama of the Nineteenth Century". Baha-U-Llah is placed by them among the Great Messiahs of the world, of whom they say there are several, beginning with Amon Ra of Egypt. A brief word picture of the coming of each of these predecessors of Baha-U-Llah and of their several messages is given. There are passages of descriptive writing of moving poetic beauty.

The story told is full of action which gives it an intriguing vitality. Each dramatic moment is captured and incised on the memory of the reader by the intensity of passionate faith and conviction that drives the pen of the authors. One of the most vivid passages tells the story of Kurratu'l-Ayne, called Takuieh, poetess and martyr, as well as pioneer-iconoclast of purdah in Persia.

The crime of the Bahaists was the denial of the Old Faith of Islam, as being too narrow for modern needs. In

the days of Baha-U-Llah alone this movement claimed its 30,000 martyrs, including many children.

Living Pictures is an intensely interesting account of one of the most epoch-making events in the history of the East. All interested in Bahaimism will enjoy it.

The Song of the Caravan, a title derived from the poem written by Hafiz, the lyric poet of Persia. It symbolizes the movement of the changing ideals of humanity; and gives the mystic experiences of the author, with teachings from "The Spirit of the World's Teacher". One chapter is almost entirely from the writings of Baha-U-Llah and Abdul Baha. The Ideals of a New Humanity is the theme of *The Song of the Caravan* written by Mirza Ahmad Sohrab.

Abdul Baha in Egypt, (Price \$ 2'50) is written in the form of a diary of events, during the sojourn in Egypt in 1913 of the great Bahai teacher. Mirza Ahmad Sohrab acted as secretary and diarist for him for eight years, and this is the first volume published of a proposed series giving the whole account of those eight years of constant companionship. The book is written in a spirit of profound reverence, the ardent disciple eager to catch every word that falls from the lips of "The Beloved". It is meant to convey to the reader a true picture of the saintly Abdul's life and ministry among the early Bahaists.

The views expressed on political and other questions, with perhaps the exception of Economics, are in accord with advanced modern opinion. The book is enlivened throughout by the inclusion of racy stories, in the Persian fashion, to illustrate points of doctrine. The teachings of Baha are given in the form of "tablets" which he writes from time to time, after the fashion of Moses. They are very often flowery in style. One story told to illustrate the pride of possession is too good to miss:

A King, travelling incognito, poorly clad, loses his way in the desert, and finally reaching

an Arab tent falls exhausted on the threshold. The Arab takes in the starving man, and, when he revives, provides him with food and drink. The King, having asked what his host has in the larder, receives the reply: "A goatskin of wine and a little goat". The King says: "Bring the wine and let the goat be cooked." After he had drunk one cup of wine the King says to his host: "Do you know who I am?" "No," replies his host. "I am a soldier in the King's army." The Arab was glad to entertain a brave man. After the second cup of wine, the King asks the same question. On receiving again a negative reply he says: "I am a minister of the King's Council Chamber". The host expresses his delight in entertaining such a distinguished guest. A third time the same question and reply are exchanged after a third cup of wine. But, when the guest claims Kingship itself, the Host rises and takes away the goatskin of wine. When the King asks why, the Arab replies: "Because I believe that if you drink another cup, you will declare yourself to be the prophet of God, and a fifth cup may raise you to the station of God Himself; so it is better for you to cool down a little."

A. E. A.

Christianity and Conduct, by Canon F. R. Barry *cum suis*. (Methuen & Co. Ltd., London. Price 1s.).

This is the fourth of "The Spectator Booklets," this time dealing with how Christianity faces some problems of the modern world, namely the problems of the family, of patriotism, of peace-making, of sex morality, of citizenship, and of the use of money. It is a relief to hear that "interest in religious discussion is shifting from Theology to Ethics". But is the statement—that the problem of science and religion "is becoming outworn"—altogether to the advantage of religion in general or of Christianity in particular? It depends. It is said that this problem is now "being raised rather in terms of conduct," because "as an intellectual problem, the question has already been answered". Indeed, but answered by whom, if not by science! Science has been the physician in this case, religion the patient, submitting to the prescription without demur, though it really does not agree with her. It may be true that the most progressive scientists have made it clear that "materialism is not a live option". But I am doubtful as to the truth of the assertion that "Christian Theism stands on a far more sure footing in the popular mind than it did ten years

ago". If "the popular mind" is understood, not in the sense of the great mass of people who do not use their mind at all, but in that of the much smaller part of the general public who read and somehow digest the huge amount of "popular" literature on scientific, religious, mystical and occult topics, Western and Eastern, that is daily poured out by the press all over the world,—then I am sure that the partiality of this latter "popular mind" is much more towards a scientific or philosophical or mystical pantheism, like that of Spinoza's, or of the Vedānta, or of Sūfism, than for any Theism, whether of Christian or of any other denomination. I cannot go into the details of the different problems discussed in this booklet. The foregoing must serve to give an idea of the general standpoint from which they are viewed.

A. J. H.

Mubtala, or A Tale of Two Wives, by Khaja Khan. (Price Re. 1.)

This is an abridged translation from the original story in Urdu, by Shamsul-Ulema Mowlawi Hafiz Nazir Ahmed Khan Bahadur, LL. D., of Delhi, who is a pioneer of novel-writing in the Urdu language. His viewpoint in regard to political and other questions may be described as liberal, rather than either radical or conservative. The question as to whether plurality of wives is desirable or not is the theme of this tale. It is claimed that though in one sense plurality is allowed by the Quran, the permission therein is so modified by restrictions imposed that plurality of wives is made practically impossible. In his preface the translator says:

The book may help Muslims of the "New Light" to decide how far they can keep abreast of the times in reform, without infringing the *Shariat* of Islam.

The characters are well drawn, and the book gives a true account of Muslim life as it is lived in India. The form is not that of the novel as understood in Western literature, nor the style, but the tale goes with a swing, and carries us back to the pre-novel days of the old

story-tellers of Europe. We can recommend it to both Indian and European readers who take an interest in Muslim life and thought and customs.

A. E. A.

MAGAZINES

The Canadian Theosophist, September. Proclaiming that "a new era has set in for Theosophy," and reproducing Dr. Arundale's "Letter to General Secretaries" for a "straight Theosophy" campaign, which the Editor interprets as "Back to Blavatsky," Mr. Smythe comments: "There is nothing to be said on our part but to continue the good work and heartily to welcome this unexpected assistance". He trusts that nothing will be said or done to disparage "whatever may be done under the new regime till those who have not been familiar with the original policy of the Society become familiar with the literature of the early days and understand how badly the world is in need of that teaching".

The Maha-Bodhi, October. Germany is better acquainted with Buddhism than any other country in Europe (according to Bikkhu Ananda Kausalyayana). Buddhism came to Germany not from Buddhist communities in the East, but through Schopenhauer, who affirmed that "Buddhism was the sublimest religion on earth, older and truer than Christianity"; through Nietzsche, who declared that "Buddhism was a hundred times better than Christianity, and was the only positivistic religion that history shows us"; through Max Muller and other scholars who translated Buddhist books into the German language; through the writings of Germans who went over to Ceylon and Burma, and specially through the exemplary life of Dr. Paul Dahlke, who is regarded as the father of Buddhism in Germany. Around his honoured name rotate thousands of German Buddhists—many of them organized into groups and societies, specially in Berlin, Munich and Hamburg. Besides having its headquarters at Calcutta, the Maha-Bodhi Society has representatives in all the first-class peoples of East and West.

The Liberal Catholic, October. Presiding Bishop Pigott, convinced that

Social Credit is a matter of profound importance to civilization, challenges the idea that "all that is needed is a change of heart". Expressing his own opinion and not committing the Church to any particular theory of economics or social politics, he urges action. "Change of heart alone would never have secured the abolition of slavery or the Factory Acts or votes for women or self-government for the various Dominions. . . . The change of heart fallacy always turns up when a drastic reform is mooted. It suits very well the book of those who think it is to their interest to keep things as they are."

The Theosophical Path, October. In "Shifting Our Centre of Consciousness," Dr. G. de Purucker, head of the Point Loma Theosophical fraternity, finds a constructive way out of the world's political welter by moving men's interests from the ownership of money and property over to the ideal of service and concord; from talk of rights to talk of duties. "Once our centre of gravity of moral consciousness is taken from property as the pivot of civilization, and placed in man himself as the centre of all greatest and primal values, then 99 per cent of the world's constantly recurring paroxysms of agitation, perturbation, and violence will vanish; and human relations of whatever kind . . . will automatically adjust themselves to and for the common good."

Kalyana-Kalpataru, October. "The Secret of India's Greatness" is declared by a learned pundit of Sri Govardhana Pitha of Puri to lie in India's actual practice of universal brotherhood, which he contrasts with the political shibboleths of the West, as exemplified in immigration restriction laws and religious intolerance. *Kalyana* is devoted to the "propagation of spiritual ideas and love of God" and published at Gorakhpur.

Cavalcade, October. A bright Bombay pictorial. "India must learn to speak with one voice and not with a multitude of discordant voices," writes "L. J. S." in "India's Struggle for Freedom". He emphasizes Mr. Srinivasa Sastri's recent utterance regarding the desirability of a graduated attainment of India's goal.

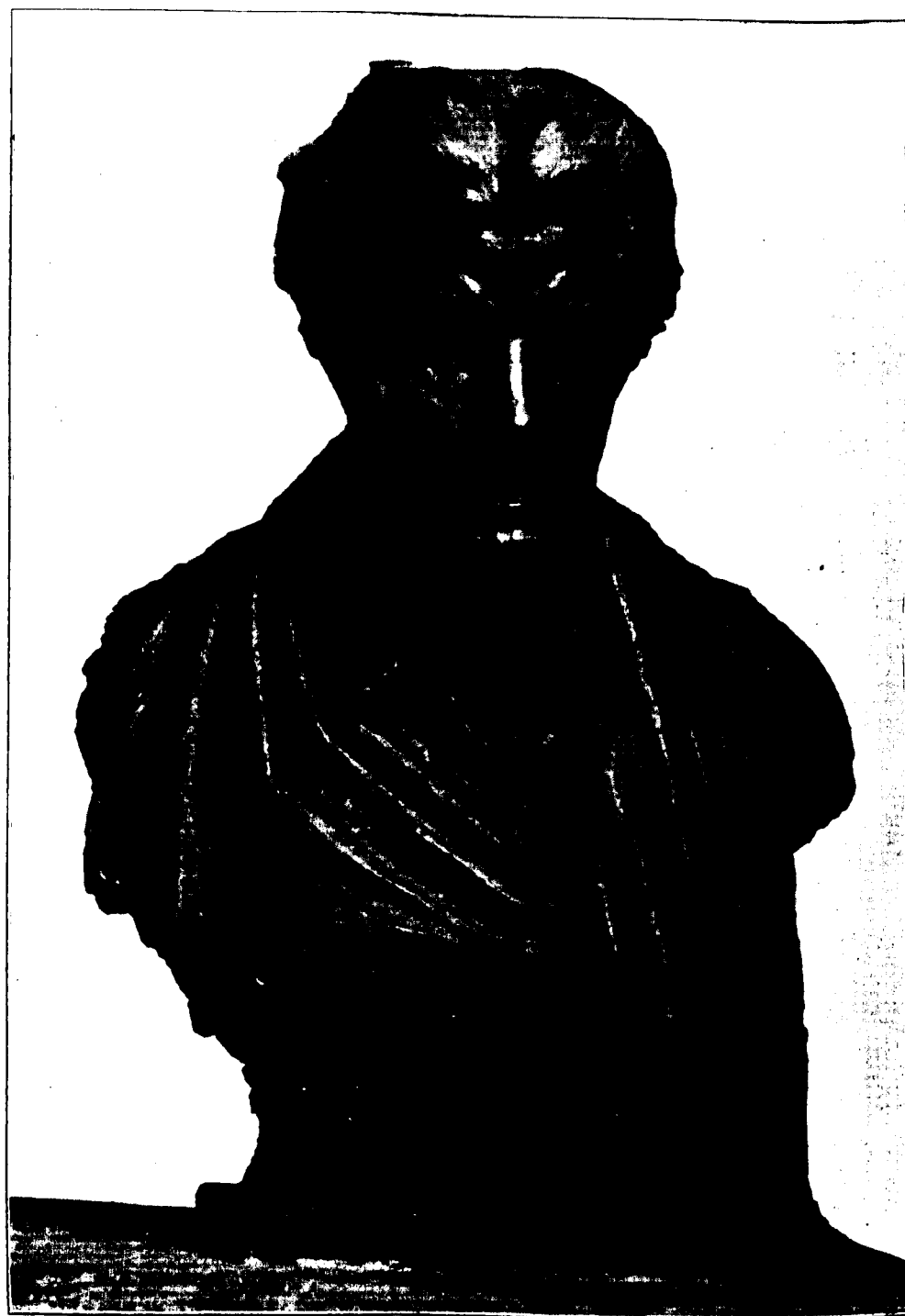
J. L. D.

MAGAZINES RECEIVED:

Advance India	...	...	...	October.
Alliance News	...	...	...	September.
The Beacon	...	...	...	October.
Boletin de la Sociedad Teosofica Española	...	...	...	November.
Bulletin Théosophique	...	...	...	November.
The Canadian Theosophist	...	...	...	October.
Cavalcade	...	...	...	November.
Evolucion	...	...	...	October.
The Howard Journal (Annual)	...	...	...	1934.
The Indian Library Journal	...	...	...	November.
Insurance	...	...	...	September.
The Liberal Catholic	...	...	...	November.
The London Forum	...	...	...	November.
Madanapalle Theosophical College Magazine	...	...	...	October.
News and Notes of the T. S. in Australia	...	...	...	Sept. to November.
The Non-subscribing Presbyterian	...	...	...	November.
Persatoean Hidoep	...	...	...	November.
De Pionier	...	...	...	November.
La Revue Théosophique le Lotus Bleu	...	...	...	October.
Stri Dharma	...	...	...	November.
Teosofisk Tidskrift	...	...	...	October.
Theosophia	...	...	...	November.
Theosophical Movement	...	...	...	November.
Theosophical Notes and News	...	...	...	November.
Theosophy in New Zealand	...	...	...	Oct.-December.
Theosophy in Trivandrum	...	...	...	June to November.
Toronto Theosophical News	...	...	...	October.
The Vaccination Inquirer	...	...	...	November.
The Young Theosophist...	...	...	...	Oct.-November.

BOOKS RECEIVED:

- New Frontiers*, by Henry A. Wallace. (Reynal and Hitchcock, New York.)
- The Living Teaching of Vedānta*, by K. C. Varadachari, M.A., Ph. D. (The Modern Book Mart, Madras.)
- The Act of Thinking*, an Outline of the Four Phase Principle of Directive Thought, by William Watson, M.A. (Pu-rusha, Golder's Green, London.)
- The Field of Occult Chemistry*, by E. Lester Smith, D.Sc., V. Wallace Slater, B.Sc., and Gerard Reilly. Transaction of the Physical Science Research Group of the Theosophical Research Centre. (T.P.H., London.)
- Aren't We All of the Same Religion?* by Ransome Sutton. (Los Angeles Times Sunday Magazine.)
- A Glimpse of Gautama*, by K. R. Menon. (Singapore.)
- Christian Catechism*, and *The Child's Guide to Christ*. (Belfast.)
- Heaven's Rage*, by Helen Trevelyan. (The C. W. Daniel Co., London.)
- The Improvement of Sight by Natural Methods*, by C. S. Price, M.B.E. (Chapman and Hall, London.)
- The Spirit of Youth*, an Address to Young Theosophists, by Dr. G. S. Arundale. (T. P. H., Wheaton.)



BRONZE BUST OF DR. BESANT

Artist : D. R. Choudhury



THE PRESIDENT'S ADDRESS

DELIVERED BY DR. G. S. ARUNDALE

AT THE

59TH ANNUAL INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Adyar, December 26th to 29th, 1934

BRETHREN,

General: The Theosophical Society and Adyar welcome you home for the Fifty-ninth Annual International Convention of our Society.

In the name and words of our late President, I invoke upon our Convention the blessings of Those who inspired our Founders to establish the Theosophical Society, to make Adyar its heart and home, and to cause the Light of Theosophy to shine in special brilliance upon the modern world.

MAY THOSE WHO ARE THE
EMBODIMENT OF LOVE
IMMORTAL
BLESS WITH THEIR PRO-
TECTION THE SOCIETY
ESTABLISHED TO DO THEIR
WILL ON EARTH.
MAY THEY EVER GUARD IT
BY THEIR POWER.

INSPIRE IT BY THEIR WIS-
DOM AND
ENERGIZE IT BY THEIR
ACTIVITY.

The past two years have been conspicuous for events of vital moment to our Movement—a veritable testing as to each individual member's firm and unchangeable standing upon the eternal rock of Theosophy, and no less as to his unswerving loyalty to the Society, no matter what storms may assail him whether they come within or from without.

Our Leaders: On September 20th, 1933, and March 1st, 1934, there passed away successively two great Theosophists, Annie Besant and Charles Webster Leadbeater, one a great President of our Society and the other a great teacher. Upon the Theosophical

Movement each has left an indelible and magnificent mark; and some among us may have wondered, as always there is wonder when the suns of great personalities temporarily set to the vision of human eyes, whether the world they illumined must not perforce sink awhile into dull lethargy. But these lesser suns themselves derive their light from a Sun which never sets, from the Light that ever shines, even in our darkness, and as to which there is neither variableness nor shadow of turning.

Theosophy: This Light is Theosophy, not the Theosophy of Blavatsky, nor the Theosophy of Olcott; nor the Theosophy of Besant, nor of Subba Row, nor of Sinnett, nor of Leadbeater; nor the Theosophy of any one of us. All these, great Theosophies though they may be, are yet but the lesser Theosophies which come and go impermanent. For they are reflections of that greater Theosophy which knows no persons, no books, no interpreters, no orthodoxies, but is eternal and universal, the heart and being of life and the immortality of the soul. Leaders will come and go. Teachers will shine forth and disappear. Interpretations will colour and fade away. But Theosophy will remain to hearten the generations of the future as it heartens us to-day; and its light will be as the need of the generations which shall come after us, as its light is tempered to the call of the present. Theosophy adjusts its light to the needs of the eyes upon which it shines.

Let no individual, whoever he may be, however exalted, proclaim or constitute himself the final

interpreter of Theosophy, the Eternal Science of Life, nor paint it, save for himself, in the colour-terms of his own personality. Theosophy is Life, and each of Life's constituent organisms must make its own individual contact with Theosophy, understanding Theosophy, studying Theosophy, experiencing Theosophy, expressing Theosophy, in its own unique and self-illumining way.

Nor let him insist that by the acid test of belief in this, acceptance of that, or rejection of this or that, he is either true believer or heretic, is either within or beyond the pale of righteousness; and is, therefore, to be revered or despised accordingly.

The Theosophical Society: Similarly, let no individual, whoever he may be, however exalted, seek to sway the Theosophical Society to his own personal ends, be he ever so sure that these ends are within the evolutionary Law. The Theosophical Society is a solidarity of differences, and no individual difference shall, however true, without danger to the very existence of the Society, strive to usurp a throne on which solidarity alone may reign as King, surrounded by differences which must be patriots and not traitors.

Theosophy is the Jewel of Eternity, and no toy, still less slave, of Time or person. It is the perfectly appointed Laboratory of Life in which each one of us must be free to work, choosing his objective and his apparatus, making his own individual experiments, coming to his own conclusions. Scientists far greater than ourselves have compiled for our guidance, if we

choose to use them, textbooks in laboratory principles and procedure, the fruits of their own experience. But in the long run we must make our own experiments, pursue, perhaps, our own more tortuous pathways, and attain our own more slowly achieved results. The greater students say to us: Here is Life's workshop. Enter it and become a Master-Craftsman. Such and such are the paths we follow, and lead to such and such discoveries. Seek your own ways, make your own discoveries.

As for the Theosophical Society, it is, or should be, an outward and visible sign of the One and Indivisible Life; and its purpose is to draw within the One those innumerable diversities whereby we learn to realize the One's transcendent wealth and glory. Each individual member may well be a devotee of his own cherished and particular diversities. He may well be their fervent and even fiery champion. But he must also ever be an ambassador from them to that One which is their and his King. Let him worship in the pantheon of his idols, but no less must he worship at the shrine of their source. The Theosophical Society proclaims the Fatherhood of the One amidst the Brotherhood of the Many.

Au Revoir: Thus established in strength we are able to bid a brave au revoir to those whose splendid lives have seemed so indispensable both to the unfoldment of Theosophy and to the virility of the Theosophical Society.

They go before us to prepare the further way. We follow after them, and tread with confidence and joy the way on which their

light has shone. May those who follow after us be able to say of us, even though in far less emphatic language, that which we say with such full hearts of the earlier Fire-Pillars of our Movement.

Thus, on the firm foundations of the past we take up joyously our work in the present, and move forward to the future with eager anticipation.

Landmarks: In 1875 our Society was founded. In 1925 we celebrated our Golden Jubilee—and a remarkable event it was. Next year we shall celebrate our Diamond Jubilee. Sixty years of life! Perhaps in 1950 we shall be celebrating the 75th birthday of the Society. In 1975 we shall certainly be celebrating the Centenary Jubilee in a manner and with a setting which to-day will seem but a wild dream. Many whom I am addressing will probably be present in the physical bodies they are now wearing. Most of us will be present in subtler bodies, or in fresh suits of clothes. Full of the zest of life shall we be, as now are those round about us who are young in body. And it will then be their turn, as it is now ours, to look through the eyes of life's evening into the light of a new dawning, to rejoice in the softness of the setting sun and to wonder what fresh delights the approaching dawn shall disclose.

And let us remember that the Centenary of the Society will synchronize with a new impulse from the Elder Brethren, as is Their custom towards the last quarter of each century. I refer you to *The Key to Theosophy* for

H. P. B's pronouncement on the subject. I pray that when the Torch-Bearer comes towards the close of the 20th century, He may find the soil of the world well tilled by our Movement for the sowing of the seed He will bring from the great Granary of the Hierarchy.

140,000 Members: Since the foundation of the Society in 1875 over 140,000 persons have been admitted to membership, and 2,860 Branches chartered. Death has of course claimed many members. Resignation has also claimed a certain number. But despite death, despite resignation, despite the depression, despite that indecision which causes so many to drop the light they have for a light which, because it is new, seems more brilliant than any light they have known before, despite the inevitable ebb and flow of life and growth, we are still over 30,000 strong, with over 1,200 Branches, and with prospects of a steady increase throughout the world. May we soon have 140,000 members on our rolls. May those who have passed on rejoin in their new young bodies. May those who have resigned give us once more the happiness of their membership. May those who have dropped by reason of financial stress remember that we would infinitely rather have their membership than their money. Inability to pay dues must never entail loss of membership to the Society—it would not be fair to the Society.

The Chinese and Japanese Sections: But even 30,000 are but a handful when we think of the millions who are ready for

Theosophy, who can profit from Theosophy, and who could themselves become with us messengers of the Light. There is, it seems to me, urgent need for carefully organized propaganda in many lands so far without a place on our roll of Sections. I long to welcome the Chinese Section, and the Japanese Section. There would be far more mutual understanding between these two great countries, had each a Section of the Theosophical Society to be a bridge of brotherhood between the two. And no less eager am I to welcome again an Egyptian Section to give to the world the Theosophy of Egypt in her glory.

East and West: China, Japan, Egypt, Burma, the Indies—what a galaxy of Eastern greatness to stand, through the magic of Theosophy and of the Theosophical Society, shoulder to shoulder with a splendid West, both old and young, in the cause of universal brotherhood and therefore of universal peace.

New Sections Needed: In the East, Persia, Siam, Afghanistan; and shall I also add Tibet, remain without Sections. Haiti, Jamaica, Columbia, Ecuador, Venezuela and Abyssinia are similarly barren; while Albania, Esthonia, Latvia, Lithuania, Luxemburg, Turkey and Russia are no less unfortunate. Russia, of course, prohibits both Theosophy and the Theosophical Society; so we have, under the fine guidance of Madame Kamensky, a Russian Section outside Russia. How long shall we have to wait before a Theosophical Society in Russia shall link Russia's mighty spirit to the

outer world? Our Society has an imperishable link with Russia through H. P. B., and the time must come when the weakened link shall become strong for ever.

Our Vice-President: I offer a most hearty welcome to our new Vice-President, Mr. Hirendranath Datta, who has been unanimously elected to his high office. He is, as we all know, an Indian gentleman of the greatest distinction, and has served the Society in varied capacities for very many years. Surely the Theosophical Society has honoured him; but he no less honours the office of Vice-President. I am very thankful that I have him by my side to help me with his wisdom and judgment, and I know that India in special measure rejoices that so great an Indian stands shoulder to shoulder with his Western brother. I know, too, that both our President-Mother and Bishop Leadbeater also rejoice, for they knew him well and therefore respected and loved him. When his name was mentioned in connection with the office of Vice-President, both approved the proposal most emphatically. And I am speaking not of a "communication," but of an ordinary physical plane conversation.

I welcome no less heartily Mrs. Hirendranath Datta, to whom I am sure he must often be paying grateful tribute for all she has been to him for many years, whom we all respect, and, may I say, love, as a very noble Indian lady. She is part of his office, perhaps the heart of it.

Mr. and Mrs. Warrington: Last year we had Mr. and Mrs.

Warrington with us, the one to direct our proceedings, the other to be the kindly friend to all—and I do not know which function was more important. We are thankful to the late Vice-President and Acting President, or President *pro-tem.*, for the great services he rendered to the Society in a time of not a little stress, steering us wisely to the beginning of our new way. We are thankful to Mrs. Warrington for the warmth she gave to Adyar.

And we are very happy that residence in India and the ministration of two able and generous Indian physicians have given to Mr. Warrington a health he has not enjoyed for many years. He and his wife will be a strong link between East and West, and between our Headquarters and the American Section, as they take up residence once more in their Californian home at Krotona, Ojai.

Mr. Wood: I should like to make mention of the services rendered to the Society by Mr. Wood. In certain quarters it has been assumed that Mr. Wood and I are enemies in the most inimical sense of the word. On the contrary, we are good friends, as a couple of letters which have passed between us will show when I publish them in THE THEOSOPHIST, with Mr. Wood's permission.

The Adyar Library: The Adyar Library has been continuing its valuable work during the past year. To be a little statistical, there are at present 18,004 manuscripts in the Library, many of them priceless and unreplaceable. Other works in the Eastern Section

number 4,010, including books on a variety of Oriental subjects such as literature, grammar, medicine, astrology, religions, arts, philosophies, mythology and folklore in Sanskrit and Indian vernaculars, which are necessary for consultation by students of Indology. 1,830 manuscripts and other works have been added to the Library during the year under report.

The Western Section numbers 29,964, including books on Theosophy and Occultism, Religions, Philosophies, Literature and Languages, History and Biography, Arts and Sciences.

Books of special interest in the Eastern Section are practically complete collections of Sanskrit books in the various series, old editions both Indian and European, and a complete set of Tibetan Kanjur and Tanjur.

Books of special interest in the Western Section are books on the various Religions, on Theosophy, Occultism, Mysticism and Spiritualism, on History and Art.

The staff of the Library includes the Director, the Joint Director, the Curators of the Eastern and Western Sections, the Library Assistant, 3 Pandits and 7 other workers.

I shall be very much obliged if members of the Society will note the following needs:

1. From the various Sections specially for the Library a copy of each of their publications, journals, etc. and works on Theosophical subjects. Also important publications, though not strictly Theosophical, by eminent persons within their jurisdictions.

2. From India, manuscripts. The President of the Vellore Lodge recently secured a large number of important

manuscripts for the Library, and we shall be very grateful if other Lodges will try to do the same.

We are considering the publication of an Adyar Library Bulletin dealing with the work and needs of the Library.

The Library has been fortunate to receive a donation of Rs. 5,000 from generous friends who insist on remaining anonymous.

The Adyar Library was formally opened by the President-Founder on December 28th, 1886, forty-eight years ago; and I am glad to be able to commemorate this event by establishing an annual Adyar Library Lecture, to be delivered on the Library's birthday. In 1936 the Library will be celebrating its jubilee, and we must make that the occasion for some special celebration.

I think I ought to mention here that sooner or later our Library will need an independent structure of its own, and I am hoping in due course to have plans prepared of a noble building, equipped in the most up-to-date manner. When the plans are ready they may be so alluring that they will plead their own cause far more convincingly than could I.

Young Theosophists: I very specially welcome the signs of increasing activity among the younger members of our Society. In India we have the All-India Federation of Young Theosophists, the head of which is Shrimati Rukmini. Its strength is considerable, and it publishes an excellent little magazine called *The Young Theosophist*. Unfortunately, a few months ago the Federation suffered a very great loss in the passing

of its General Secretary, Jal Minocher Homji, a young man after my own heart by reason of his enthusiastic devotion to the cause of Theosophy and in particular to his Federation. He was in no small measure the life and soul of Indian Young Theosophists, and while we are happy that he passed onwards with so fine a life to his credit, yet it will be by no means easy to fill his place. He is succeeded by Mr. Umesh K. Benegal, whom we are very happy to see here, and who may count on such support as I am able to give.

I welcome the Federation to our International Convention, and trust that its deliberations may result in a great all-India campaign to draw Indian youth more closely into contact with Theosophy and the Theosophical Society. No greater service could Indian Young Theosophists render to their Motherland. Then we have the American Federation of Young Theosophists, whose chairman, Mr. Felix Layton, we are very happy to have among us. This young Federation of the New World is full of life and vigour, is even threatening to build its own headquarters at Olcott, the Headquarters of the American Section itself, and publishes an excellent journal—*The Young Theosophist*.

In America the plan is that all who are members of the Society and under thirty years of age are eligible for membership of the Young Theosophists in America, and there are no dues whatever. The Objects are

1. To bring Theosophy to the Youth of America,

2. To live Theosophy and develop Leadership,
3. To be good Citizens.

Rukmini appears to be the President of these Young Theosophists as she is also President of the All-India Federation of Young Theosophists, and of the Young Theosophists in Huizen, Holland, as also, I have just heard, in Yugoslavia too. I am happy about the Young Theosophists in America, for they are a very live group of young people; and I am more than glad that turned towards them is the exceedingly sympathetic ear of Mr. Sidney Cook, our General Secretary in America, or President as he is called.

In England there is a particularly fine group of Young Theosophists whom I had the pleasure of meeting when last in London. The General Secretary of the English Section speaks most highly of them.

There must, of course, be other Federations and duly organized groups. I shall be very happy to hear from them, for when my turn comes to lay down the office of President I hope I may pass on to my successor—first a happy Society, second a Society learned in Theosophy, both as Law and as Action, third a Society in which youth outnumbers age.

Residence at Adyar: I receive so many enquiries regarding residence at Adyar that I think it is desirable to make quite clear the conditions which must be observed.

First, save exceptionally, the applicant must be a member of the Society in good standing, and must have a recommendation from his General Secretary, or from

some other responsible officer in case he does not belong to a Section.

Second, he must clearly understand that permission is granted for the period of one year at the most, and that he must apply for an extension in good time if he wishes to continue residence.

Third, he must be in good health.

Fourth, he must signify his willingness to abide by the provisions of Rule 27 of the Rules and Regulations of the Society.

Fifth, he should have available the funds for his return home.

Sixth, he should come to Adyar in order to fit himself for more effective service in the Theosophical Movement, and should be assiduous in study, in helping the work at Adyar, and in promoting in all possible ways a brotherly spirit in the Adyar family.

Residence at Adyar is a very great privilege, and there is no prescriptive right to reside at Adyar, even though a member may have lived here for many years. Furthermore, it is most desirable that members who come from abroad should, if they are permitted to continue to reside at Adyar for a considerable period, make a point of going home from time to time. Uninterrupted residence at Adyar is in general good neither for the individual concerned nor for Adyar.

Neutrality: I often wonder what this word really means as regards the Theosophical Society. In the earliest days, as witness Colonel Olcott's 1875 *Inaugural Address*, atheism, ecclesiastical despotism, Spiritualism, Christianity, "rebel-

lion against the existing laws or government," association with communists, drunkards, debauchees, teachers of irreverence to parents or of immorality to husbands or wives—all are anathema.

In 1881 we find that any member who is convicted of an offence against the Penal Code of his country shall be expelled from the Society. In the same year there are alliances between the Society and Hindu Sabhas, the Arya Samaj, etc. In 1900 the President-Founder enumerates the activities of the Society in the revival of Buddhism and Hinduism, in education, etc.

There is no neutrality in these earlier years, but already in 1891 Colonel Olcott writes: "I deplore our intolerance"; and adds that if there had been less of it the Society might have had a thousand well-wishers where there was then only one.

In 1901, extending still further his declaration of 1892 that there must be no attempt "to create an H.P.B. school, sect or cult, or to take her utterances as in the least degree above criticism," the Colonel writes:

"The one weak point and danger which threatens us is the tendency in certain quarters to the growth of unreasoning hero-worship and concomitant dogmatism. I reiterate my protest against the attempt to impose upon members or outsiders the idea that there is in our Society such a thing as orthodoxy or an inspired book or teacher. I call upon my colleagues in all countries to keep in mind the spirit of our Constitution and the letter

of our Rules, and to unite together to oppose and put down everything among us which savours of narrowness or sectarianism; the Society can only flourish on a foundation of absolute liberty of thought and speech, within, of course, the limits of good taste."

In later years there has been a considerable amount of feeling that various kinds of orthodoxies and cults were being set up within the Society, thus denying the neutrality of the Society in fact if not in theory. The Society has been identified in the mind of the public, perhaps even in the minds of some of its most active and valuable members, both with a number of so-called, and I think miscalled, subsidiary activities, as well as with the activities of prominent members of the Society promulgating, as was their undoubted right and duty, certain teachings, opinions and objectives.

A sense of infringement resulted. But indeed, this was to be expected, for when positive personalities join such a Society as ours they tend to become more positive still; and then it happens sometimes that the personality seems to overshadow the Society.

Under the eternal Law of Readjustment, however, which orders movements no less than persons, the time must come every now and then for the Society to readjust itself to its original purposes.

Such a time has come, I believe, to-day. And I desire to emphasize the supreme importance of our readjustment to those fundamental principles, any disregard of which must needs weaken the power of

our Society to achieve the purposes for which it was given by the Masters to the world.

We stand for Brotherhood. We must live Brotherhood to the best of our understanding and to the best of our power. We must practise it without reserve and in a spirit of helping those around us on their own way and not on to ours. Brotherhood may have many meanings, but one of them specially concerning us is to know how to travel helpfully with others on their own roads, and not to demand that they shall transfer themselves on to our roads, because we believe ours lead somewhere and theirs nowhere.

As our very name implies, we stand for Theosophy. What is Theosophy? Can a book contain it? Can a person utter it? Can an artist paint it? Can a musician sing it? Can a creed embrace it? Can a philosophy describe it?

In some small measure, yes. In pale reflection, yes. But no book has been written which can do more than hint at its splendours. No person has been born who can do more than reveal a fragment of its glory. No artist has ever lived who can do more than suggest an outline of its beauty. No musician, however inspired, can sing Theosophy as Theosophy is ever singing in Nature and in the hearts of living things. No creed, however exalted, can do more than feebly reflect just one colour of its Rainbow. No philosophy, however marvellous, can do more than probe the surface of its illimitable depths.

In our own literature, through the voices of some of our great

Theosophists, the veil of our ignorance has been slightly lifted. We are thankful. We are emboldened to take the veil in our own hands and learn to lift it further.

But I say that no book, no person, can do more, is intended to do more, than stir us to know that which it is the Law we must know for ourselves. There is a time for us to see as through a book or a person, *but darkly*. There comes the time when we must see face to face, and when of intermediaries there shall, for the time being, be none.

Our Society, our Sections, our Lodges, lose sight, as it seems to me, of their Dedication—unwritten though it be—if they identify Theosophy with any book or with any person. Let books and persons inspire and help. But let Theosophy be free, and let the approach to Theosophy be free no less. No orthodoxy. No inquisition. No prison. No one single road alone.

No less do they lose sight of their great Dedication if they identify Theosophy with some specific garb which to them is Theosophy's perfect fit. It is easy for the impetuous enthusiast, for the ardent seeker of solutions who thinks he has suddenly discovered one, for the restless mind which ever perceives the most beautiful in the most new, to identify Theosophy with that upon which he has become intent. He feels that further search is at an end at last. He wonders why others are so blind to that which is so clear. And in sincerest recklessness he does all in his power to commit

Theosophy and the Theosophical Society without reserve to that which to him is ultimate and final. That others may not see as he has seen, that others may be cold to that to which he is all afire, is of little moment. He has *seen*, and the vision is all-comprehensive and unchallengeable.

Against such dogmatism, such fanaticism, such *intransigence*, on the part of an individual, or of a group of individuals working in their own private capacity, I have nothing to say. On the contrary, we need such devotion on the part of individuals and groups to causes they deem sacred.

Our Society would not have the strength it has were it not for such enthusiasts, even though they may well cause uneasiness. I am sure that we gain from enthusiasm, even though impulsive, even though in fact misdirected, more, far more, than we lose; and the gain is all the greater in proportion to the simplicity, the honesty, the directness of the individual or group.

Individuality is priceless in its value to Universality; and the more towering the individuality the richer becomes the Universality. To fight ardently and selflessly for some specific cause is in no small measure to help to enthrone the all-embracing Truth. Fanaticism is by no means necessarily the natural foe to Freedom.

We need not, I think, fear the undermining of the Society's neutrality by such devotees, especially if we ourselves are ever careful to exalt it.

But Lodges, Sections, the Society, must be freely, hospitably,

and above all undenominationally, open to all who accept our three Objects, interpret these as they may. And let it not be thought that such is a counsel to colourlessness, to the withholding of an urgently needed lead to our membership in matters of supreme moment, to the avoidance of any definite policy and of pursuing it ardently.

It is in fact a counsel to guard the sanctity of the Well so that those who come to it may draw such water as they individually need for the fields in which they work.

There will be no real colourlessness, no real avoidance of momentous issues, no real lack of leadership, if our Lodges consider themselves dedicated to the study of Theosophy through the medium of such literature and teaching as may be most congenial. Let every member have the opportunity to study for himself the Science of Life as unveiled in our great classics—and I leave the definition of the word "classics" to those who choose to define it.

For the moment a member of our Society becomes really afire with Theosophy pure and unadulterated, his whole personality, his whole soul, will be alight with purpose and the spirit of the crusader, and it will not be long before leadership is his. But he must be free to study in his own way, to garner therefrom his own fruits, and to apply these colourfully, alone or in congenial comradeship, in the service of the world.

When a Lodge goes beyond the limits of study, there is a danger

of exclusive concentration on some specific application; thus, to the eyes of the onlooker, and what is worse, to the eyes of the potential enquirer, so colouring the Well that there would appear to be therein only a certain quality of water, possibly by no means to his own personal taste.

For what purpose does the Theosophical Order of Service exist if not to give members the opportunity they need to fulfil their study in action, without causing the Well to seem unapproachable save to persons holding certain opinions?

This Order of Service is a movement in which individual members and groups of members are encouraged to put their Theosophy into practice. It does not itself, or should not, enter into any affiliation as such with any outside movement. But it does, or should, provide scope for men and women of action to give to the world their respective Keys of Theosophy to the world's innumerable problems, encouraging each to fashion his own key according to his individual understanding of the nature of the lock. So many members, so many keys. *Quot homines tot sententiæ*.

If we seek the Key to Theosophy in our Lodges and in our Sections, we shall discover the Key of Theosophy to the prison doors of the world: even though the Key of Theosophy will be unique to each individual member, as is no less the Key to Theosophy. Therefore, I doubt the wisdom of our Society as such committing itself to an endorsement of any specific policy in any department

of life, however obviously humanitarian such policy may be, or to an affiliation with any movement however broad and undogmatic. And I doubt the wisdom of such action on the part of a Lodge or Section.

Our Society, our Sections, our Lodges, are, as it seems to me, consecrated to the preservation of a benevolent and undenominational neutrality which, far from being colourless or rendering our movement infructuous, achieves the reverse by making it possible for innumerable differences to be pooled in the melting-pot of constructive solidarity, to the strengthening and refining of each for the wiser service of the world. In the melting-pot made available through Lodge, Section and Society the metal of knowledge is heated by each individual member to the highest point of Truth. Through the machinery of the Theosophical Order of Service it is made serviceable for work in the outer world.

I hope that my term of office as President will synchronize with the exaltation, in every Lodge throughout the Society, of Theosophy as such, that is to say of our great Science as individual members may be able to understand it, with due recognition of the light shed by H. P. Blavatsky and those who followed after her to carry the torch through the years to come.

Only as we ardently cherish Theosophy ourselves can we hope to apply it to the service of the world. Surely if Theosophy is to be a living, a practical, a constructive force in our lives, it must

be alive in our hearts, our minds, our wills. We must know Theosophy if we are to be Theosophists. I deplore the laying down in any dogmatic manner of a Theosophic Creed. I pray we may never descend to one, to the declaration that as is the Creed so must each member be. But I do say that every Theosophist should have *his* creed, lightly held, though ardently: clear, definite, comprehensive, active; but non-violent, non-aggressive, and above all without a tinge of sense of superiority—"I am a truer Theosophist than those of my fellow-members who hold other creeds." Creeds change, and we change with them.

We see round about us how the teachings of great Teachers are ever in danger of becoming crystallized and hardened, narrow and dogmatic. May such danger never encompass us.

Let us be really free, happy in our freedom, happy in the freedom of others. Theosophy is the Science of Freedom, for it is the Science of Truth. And only in freedom can we hope to know and live the Science unto the mastery of Life.

The less we have of official policies the better. The less we are concerned with rules and regulations the better. The less we run in any grooves the better. And it is just because I feel this so strongly that I have ventured to put before you the above views.

For I am quite clear in my own mind that we are introducing the thin end of a most dangerous wedge, if we regard with indifference a Lodge or Section, or our Society as a whole, associating itself by

resolution or in any other way with some particular mode of thought or activity, in no matter what department of human life. I am of opinion that when a Lodge or Section, or the Society, thus associates itself, it sets up in fact a subtle penalization of members who are not in sympathy with such association, and a no less subtle bias in the direction of its pronouncement. And from this to the establishment of an orthodoxy is no long step.

It may be that the letter of our rules and regulations is not infringed by such action, and that our various bodies are within the letter of the law if they thus act; though even the letter is certainly infringed if admission to membership of the Society be refused to an individual because of his or her opinions, be these what they may, provided there be the necessary sympathy with our Objects. But I cannot help feeling that the *spirit* of our rules and regulations is infringed, and this matters far more than the infringement of the letter.

The freer we are in all the constituent groups of our organism, the truer is it possible for each individual member to be to himself. It is individuality that makes the world go round, even though it is universality which completes and fulfils the circle.

The Future: May I say that I look forward with very great confidence to the future, less on account of our fine traditions of teaching and service, and certainly not because of the fact that I happen to be President, but because of the growing need of

the world, and of its increasing consciousness of that need, both for Theosophy as the Science of Life and for Theosophy as the true basis of a happy social organism.

I am well aware of the many admirable schemes for reform in every department of human life. But I do not hesitate to say that however sound such schemes may be, each needs Theosophy for its more effective application. And I hope that even the stoutest protagonist of some great solution for one of the world's problems will realize, if he be a Theosophist, that it is his privilege and duty to apply to the perfecting of such solution those mighty Truths the very ignorance and neglect of which has brought about the existence of the problems themselves.

A fine scheme of reconstruction without Theosophy may well give temporary relief. But only with Theosophy will it bring about lasting peace and enduring prosperity. At each Theosophist's disposal is the wherewithal to make the best plans, the best schemes, the best structures, *better*; and however much enthusiasm he may have for any plan or scheme or structure, he will, if he be wise, have even more enthusiasm for Theosophy, for in Theosophy alone lies the understanding of the forces which make and mar our happiness. In the light of Theosophy the roots of life are disclosed: in all other light little more than the surface soil.

For these reasons two great planks constituted, and do now constitute, my Presidential platform.

One is Theosophy, Theosophy as straight, as impersonal, as all-embracing, as beautiful, as inspiring, as we can draw it from the eternal Well of Life. The other, Solidarity, collective Solidarity amidst the wealth of individual differences which make the splendid separate pieces of a glorious picture.

We Theosophists are a—I do not say “the”—corps of guides to the eternal Well of Life. And we are able to describe something of the magic power of its waters, of their power to heal all without distinction of race or faith or class or creed, and perhaps to help to lead the thirsty to its precincts.

The honour of the corps is twofold:

First, that each of us shall help the would-be drawer of water to use his own vessels, to irrigate his desert in his own way, and to produce his own crops;

Second, that we shall permit no orthodoxies or castes to gather round the Well, allowing approach to some, refusing approach to others, or demanding that the waters drawn from the Well shall be used to produce one special crop alone.

The eternal Well of Life is a Free Well. Let each drawer of water rejoice in the splendid verdures of his own area, and learn to rejoice no less in those verdures in which others rejoice as he rejoices in his. Let the world be green, even though of innumerable different shades.

I am profoundly convinced that the basis of all future development of our Society is composed of

these two planks. I am no less convinced that the basis of a world at peace and prosperous is composed of these two planks, for together they mean a Brotherhood that is wise and understanding, a brotherhood that begins in the individual's brotherliness towards himself, and only ends with his brotherliness towards the whole world; perhaps not even there.

Let me add here, as the result of world-wide experience of innumerable people of all sorts and conditions of opinion, of conviction, of certainty, that it soon becomes easy to gauge the actual worth of an alleged truth by noticing the manner in which it is held and expressed. One knows at once that there is something the matter with the conception of a truth when its possessor is hard about it, domineering with it, superior with it, and perhaps even contemptuous with it.

We must beware of the temptation, into which so many earnest and devoted people fall, of making the acceptance of certain particular teachings which alone, to them, are genuine, and of certain particular authority which alone, to them, is sacrosanct, a crucial test as to an individual's possession of Truth. In most religions there is an orthodoxy and a heterodoxy. There are those within, and those beyond, the pale. There are those who will be saved, and those who will be doomed. God forbid that our Society should so far forget its supreme Objective as to descend to these levels of inquisitorial self-satisfaction.

God forbid that any of us should insist that there is only one

Theosophy, the Theosophy of *The Secret Doctrine*, or any other, and only one Prophet, H. P. Blavatsky, or any other; and that he is no true member of our Society who is not prepared to subscribe to such declaration. Nor should any interpretation of Theosophy, or any so-called authority, be erected by any one of us into an acid test of orthodoxy.

Remember that as some are with respect to Blavatsky others will be with respect to Besant, or to Leadbeater, or to any other prominent member of the Society whose presentation of Theosophy happens to appeal in special measure. We all agree that Blavatsky was the *fons et origo* of the descent of Theosophy in its modern garb into the outer world. We owe to her both gratitude and respect, more I think, as Dr. Besant and Bishop Leadbeater have so often insisted, than to any other teacher we have so far had. Her own special works on Theosophy are imperishable, and ever worthy of the most careful study. But to demand that her works alone shall be studied, that she alone shall be honoured, or that the works of any other teacher shall alone be studied, and his or her person alone revered, would be to constitute our Society into a sect as narrow and as intolerant as are innumerable sects throughout the world—disruptive of brotherhood, and breeding-grounds for the pride and hatred which throw humanity into war and desolateness.

Is not acceptance of our three Objects enough for honest membership? Is not the endeavour to live

and to profess brotherhood enough to ask from members of the Theosophical Society and from Theosophists? Or are we going to insist that certain forms and certain personalities shall be worshipped, to the definite exclusion of all other forms and all other personalities?

Brotherhood, kindness, understanding, graciousness, cordiality—these are the essence and heart of all Theosophy. Does it really matter much whether I accept A's or B's or C's exposition of the laws of Nature? Is not my own, perhaps, even more important—to me? Does it not matter infinitely more what I *am* than what I *know*? Is the Theosophical Society going to stand or fall by what its members believe or by the extent to which the healing power of brotherhood shines through their lives?

Virtue matters more than belief. Goodwill matters more than conviction. And Truth is truer in practised gentleness than in the most exalted teaching or profoundest wisdom. Nothing, however true, is free from the dross of falsehood, if it be uncharitable, if it exclusively arrogates to itself the monopoly of all truth, if it denies in its expression the eternal and all-inclusive comradeship of life.

On the two planks I have indicated above—Theosophy straight, Theosophy impersonal, Theosophy free to the understanding and interpretation of all, however much books and persons may illumine it: Solidarity inclusive of all differences, of all roads, of all interpretations and understandings, leaving none out, not even

those from whom we differ most profoundly—on these I take my stand as President, and I hope that with me will stand the great majority of our membership.

Then indeed will the Flaming Centre of Adyar extend in fiery rings to a far-flung circumference, and thus begin to set the world afire with Brotherhood and Truth.

(Concluded on pp. 473-92)

THEOSOPHY

THE power of God in one's work;
The joy of God in one's play;
The peace of God in one's rest;
The wisdom of God in one's thought;
And the love of God in one's heart.

ANNIE BESANT

MESSAGE FOR THE INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

FROM DR. BHAGAVAN DAS

DEAR PRESIDENT,

It is my great loss that various causes prevent me from coming to the Convention and sharing the joy of seeing the kind glad faces of our dear brothers and sisters coming to it from all lands. I request you to be so good as to convey my affectionate salutation to them all.

I also request you to kindly place before the Convention my respectful prayer that it may adopt well-considered measures which would break down the invisible walls that seem to have grown up, during the last few years, around the Theosophical Society and its Lodges, and have shut them off from the daily life of the world at large. The Theosophical Society needs greatly to be brought into close touch again with that life, so that its thought and work may mix intimately with and influence the thought and work of the general public, to the benefit of both.

The holy men of all countries and ages, whom the followers of all religions have always believed and continue to believe in, under different names, Rishis, Arhats, Wise Men of the East, Auliya, Mahatmas, and whom Theosophists call the Masters—They

have declared that to know the Truth which brings Freedom, we must live the Life of self-denial, and follow the Way of Service of our fellow-beings, that "Theosophy must be made practical . . . and disencumbered of mere orations and fine talk," and that we should "try to lift a little of the heavy karma of the world, and give aid to the few strong hands that hold the powers of darkness back from obtaining complete victory".

These injunctions seem to imply that the Theosophical Society should so *interpret* its three great Objects, and take such *action* under them, not contenting itself with mere studies however earnest, as will make the influence of Theosophy and Theosophical thought, and of members of the Theosophical Society, felt actively in all departments of the people's life, religious, educational, domestic, economic, political, and all others. In order that this may be, it seems necessary that members of the Theosophical Society should *participate*—in their individual capacity, no doubt, but with Theosophy in their hearts and heads—in all genuine movements for reform and regeneration, and do their best to keep these on right lines, and help them forwards on

those lines. Our Beloved Mother, the late great President of the Theosophical Society, has set before us a shining example of such participation and guidance. Of course none of us can do what she has done; but each of us can do her or his little best.

I pray earnestly and hope fervently that the Convention may be able to take decisions which would help to make the influence of Theosophy felt in human life everywhere, make the Theosophical

Society a real Spiritual League of All Nations, make it be to the political League of Nations what Soul is to Body, make it become the Saviour of Humanity from the forces of darkness which have already plunged mankind into a World-War and are again threatening more dire evils, make it lead the Human Race away from the Abyss and towards the Garden of Eden where Universal Brotherhood reigns and Love and Peace bloom perpetually.

THE HERALD

DAWN comes first in the heart of a bird;
All is still sleeping darkness when first he lifts his head,
And trills his joyful prophesy of day.

So in man's heart a song vibrates;
His eyes see not; his sky still hangs a sable curtain all around;
And yet he knows beyond all faith
That in the darkness LIGHT awaits him.

Does the sun "rise"? No, 'tis the world swings
Towards his face which never sets.
So sings man's heart, feeling the turning of his soul towards God.

ELWIN HUGHES

THE WORK OF THEOSOPHISTS IN BRAZIL

A VALEDICTORY MESSAGE

By C. JINARĀJADĀSA

I HAVE just passed three and a half months in Brazil, a very long period of time to devote to one country in my Theosophical journeyings. I concentrated on Brazil during this second visit to South America, and have not visited other countries where there are Theosophical Lodges, like Uruguay, Argentina or Chile. Why did I devote so much time to Brazil?

For the reason that the growth of our Society in all the other countries of South America depends on the strength of the Theosophical Society in Brazil. Because all expressions of Brotherhood meet with an immediate response in Brazil; because of an innate gentleness in the Brazilian character; because that character is sensitive to all manifestations of beauty; for these reasons the hidden forces of the Occult Hierarchy can manifest more rapidly through Brazil than through the other countries. For many reasons which I cannot here explain, Rio de Janeiro, the capital of Brazil, is beginning to be the distributing centre of occult influence for all South America. As time passes, and our work in Brazil grows, this aspect of the capital will be more pronounced.

The Theosophists of Brazil have much to accomplish. One of their many labours is to show to all in South America that there exists a pure Occultism. Already much of impure Occultism has manifested itself in South American countries; this reveals itself in all the teachings which inculcate the development of occult powers, and omit all reference to the supreme duty of man to serve his fellows. The Theosophists have the duty of proclaiming, in a clear and no uncertain voice, that though occult powers certainly exist in man, and can be developed by various means, all occult powers, as also every intellectual or artistic gift, are not to be used for the aggrandizement of the individual, but only to be used for the benefit and for the uplift of the Whole. There are thousands of people who are attracted by occult teachings but do not know how to distinguish between the right teaching and the wrong. The Theosophists must establish the standard of what is True Occultism, whose powers are never used except for the service of man.

The Theosophists of Brazil have another important work to perform. I read lately the following words by Orris Soares in

his introduction to the *Poems of Augusto dos Anjos* :

In all South America there is a great distance between the thinker and the public. In Brazil the distance is more pronounced still, a gap between an insignificant minority which is highly cultured and a vast ocean of . . .

Above all, among us, the thinker is bound to be unhappy, because he has been educated with foreign books, with foreign ideas, with foreign matters, and because he lives in an environment which is far from assimilating the fruits of the powerful civilizations of the past.

If these two statements about Brazil are true, then it is the duty of the Theosophists to change the state of affairs :

1. Regarding the great distance which exists between the cultured minority and the masses : Teach the masses the simple truths of Theosophy, and guide them to understand the Divine Plan, and they will then become cultured. The finest University in the world, which contains all the possible teachings on the highest manifestations of culture, is Theosophy. It is not a knowledge of languages, nor a mere mastery of technique in some science or art, which constitutes culture. Culture is the knowledge by the soul of the Plan of God and of all its manifestations in man and in Nature.

2. Both India and Greece have given us great messages, but it is not necessary to go to those

countries to understand the greatness of life. That greatness is here in Brazil. But the Brazilian will discover it only when his eyes have been opened by Theosophy. Then, if it should become necessary to go to India or to Greece, it will only be to find there *examples* of how truth was realized in life.

There is no reason why a man of thought need be "unhappy" in Brazil. Let him but discover Theosophy, and then he will live a philosophy of life which has not been imported from foreign lands, but is a philosophy which is born on Brazilian soil.

The Theosophists of Brazil must organize Brazil. They must show by their self-sacrifice, by their vision, and by their idealism, that they are the best Brazilians in Brazil.

Of us also it should be said, as in your National Anthem, that :

There are more stars in our sky,
There are more ways of loving in
our lives,

because our Theosophical sky is not only the visible Heavens but also the invisible, and our life has more love in it, because we see God in all our fellow-men, in every flower, in every bird, in every stream, and in every cloud, and in them and through them we love and worship Him.

This is the great work which awaits the Theosophists in Brazil.

"HE IS RISEN AS HE SAID!"

A TRIBUTE TO THE LIVING MEMORY OF BISHOP LEADBEATER

By HAROLD MORTON

"AND the Word was made flesh, and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father)." In such words did the disciples who followed the Man of Nazareth testify to the glory that was tabernacled in human form.

Yet the Christ drama is more than the life history of one individual. It is the story of the human soul climbing the perilous steep that the human may merge with the Divine. Such is the esoteric side of all religion, and ever have the Saints striven to take the manhood into God. The path of every Initiate leads from the cradle of Bethlehem to the valley of Jordan for Baptism. It leads up to Mt. Tabor where the Initiation of Transfiguration is conferred and the Voice from Heaven declares : "This is my beloved Son in whom I am well pleased ; hear ye Him."

Again the pathway descends into the valley of men, only later to turn abruptly up the hill of Calvary where the glorification of death takes place. This time it is not the divine voice speaking from the cloud that proclaims the Initiation ; it is the voice of the human soul in its triumph testifying : "My God, my God, how Thou hast glorified me!" Once again there is the descent to

the tomb, to be followed immediately by the Resurrection and Ascension. Every Initiate treads this same path to deification. It is the pathway trodden by our great leader, Bishop Leadbeater.

The passing over of our great Brother, C. W. Leadbeater, should be for every one who knows and loves him an occasion for great rejoicing. It certainly was for those of us who were privileged to be near him at the end. True, we would like to gaze again on that wonderful body, to tramp with him again over the sands from Kurnell to Cronulla, to carry his crozier and assist him in the Holy Eucharist, or to be able to help in some way with the work he incessantly carried out from early morning till late at night. These are glowing memories which we shall treasure. But life goes forward, and we too must dwell not on the past while he was here, but on the living present ; for he is with us still.

So fully did we feel the passing of our Brother to be an occasion for thanksgiving, that we hoped to be able to establish a record at the Requiem Eucharist held in the Church of St. John the Divine, Perth, where the casket containing his body was taken after death. We wanted to be able to claim that no tear was shed in that

Church that day. For how could we, imbued as we were with the knowledge of life after death, have sorrow? How could any grieve who had learnt the mysteries of death from the lips of this Teacher?

That service was one of joy and gladness. With deep thankfulness in our hearts, we sang the sacred Mass. For we were celebrating the great festival of the Resurrection and Ascension, enacted again in our time by a great Initiate whom we knew and loved. Many years ago Dr. Besant made public utterance that he stood "on the threshold of Divinity". We had now the certainty that the soul which had passed mystically through the Second Birth, the Baptism of Power, the Transfiguration of Radiance, the Crucifixion of Glory, had come to the last human stage—had passed over the threshold and become the Man made Perfect, the glorious resurrected Christ.

That drama which all the great Teachers enact in their own lives has been performed again in this world. We have been permitted to witness some of the concluding scenes. We could not really follow him through them. He has been for long alone with no peer or equal to understand fully. He had his dark night of the soul alone in Gethsemane, for none is ever found that may share that vigil; we were there to witness some of the Crucifixion scenes—but he suffered the trial alone. It is ever thus. Alone, each Initiate faces the extinction of personality.

Yet do we not grieve. How can we grieve to know that life is freed? Why should we sorrow now that the long Crucifixion is ended, and the Resurrection morn has come? Verily, death is swallowed up in victory.

Friends, some of us have been privileged to know Bishop Leadbeater intimately, not only as an occultist but as a human being. We are grateful. I would that I had the voice of a poet to tell in poetry what I owe to C. W. L., Teacher, Bishop, Friend, Brother. I cannot. But this I know: *He lives!* I have the assurance that I served him in other lives, and that is encouraging, though unfortunately I do not remember in my brain-consciousness. But this too I know, that in this life, those of us who love C. W. L. may continue to work under him. We have not lost him. He guides us still. Then let us rejoice, celebrating March 1st always as the day our Teacher came to the end of his long human pilgrimage.

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from sweet-smelling earth and rushing wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all Nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YOU, O MEN OF
MYALBA.
A PILGRIM HATH RETURNED
BACK FROM THE OTHER
SHORE.
A NEW ARHAN IS BORN.

THE PRESENT VALUE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD

By J. W. HAMILTON-JONES

(President, Phoenix Lodge, Theosophical Society, London)

EVERY such attempt as the Theosophical Society has hitherto ended in failure because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own and so lost by imperceptible degrees that vitality which living truth alone can impart.

These words appear in H. P. B.'s conclusion to *The Key to Theosophy*, which was dedicated by her "To all her pupils". In the same portion of the *Key* she wrote regarding the prospects of the Theosophical Society:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Every sincere Theosophist who is genuinely concerned about the present value of Theosophy and the Theosophical Society should re-read *The Key to Theosophy* in the original edition—some of the modern editions having been abridged and "corrected," the original work has suffered in consequence.

It would be easy to write a trenchant article to show that the present Theosophical effort has

faired no better than its predecessors, and that as far as its utility or value either to the individual or to the world is concerned, the Theosophical Society must be regarded as a "stranded carcass on some sandbank of thought," dead but not yet buried. Probably the present value of the Theosophical Society is negligible—Theosophy will always be priceless to him who understands—but can we do anything to bring back life and vigour to the Movement? We can try, but that means starting again at the beginning, and to do this our membership will have to re-learn what Theosophy is, for it is a sad fact that we have departed from the straight and narrow path, and have wandered into the highways and byways of intriguing side issues.

We have become arrogant, asserting that Theosophy has the answer to all the problems which afflict a harassed world. Yet we cannot settle the problems which arise in our own organization, and the affairs of the Society have been so mismanaged that the public hold us up to ridicule. If members do not know what

Theosophy is, the man in the street cannot be expected to be any better informed. He judges us by what we do, and we have made fools of ourselves for the past twenty years. It is useless for us to say that the Theosophical Society has no official connection with the Liberal Catholic Church, the Esoteric School, the Co-Masonic Movement, the World Teacher and a host of other activities, in the fostering and promulgation of which the leaders of our Society have taken a prominent part. We may declare as loudly as we wish that the Theosophical Society has nothing to do with them, that they are separate organizations; the man in the street knows better and retorts: "The membership in these activities is recruited largely from the membership of the Theosophical Society"; and his conclusion is indisputable. How are we going to live that down? Most of our members, perhaps, have no wish to—they glory in the side activities—and most of those who wanted a real Theosophical Society have left us to go their own ways.

Another mistake we have made is in the aggrandizement of Theosophical personalities; precisely those people who should be treading the path of purity and humility, endeavouring to "appear as nothing in the eyes of men," have blossomed forth as Initiates, and even Arhats, concerning whom it has been whispered that they stand upon the very threshold of Divinity. This will have to be corrected if the Theosophical Society is going to do any good at all.

Let us now consider the Objects for which our Society was founded.

The Chiefs want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

So said Master K. H. in 1880. Are we to interpret this as a desire on the part of the "Chiefs" to form a society of Intellectuals? If so, why did Mr. Hume fail so utterly? It is evident to the student that Mr. Hume was a product of the lower mind stuff—a dealer in forms—whereas what the Society requires is men of intelligence, not necessarily of great erudition, men in whom the Higher Mind is illuminating the lower. Manas, we are taught, is but the vehicle of the Buddhic principle, whence all wisdom has its source. The Society

cannot make a Theosophist of one who has no sense for the *divine* fitness of things—or of him who understands Theosophy in his own *sectarian* and egotistic way.¹

The Brotherhood of Humanity is the expression of an impersonal Spiritual force; it is a function of the law of the One Life not confined to human beings but comprising all manifestation, and it is the duty of every Theosophist to contemplate the ideal of coming into contact with the universal Hierarchy of Humanity, and to realize and sense the one Universal Consciousness. Such people will endeavour to be practical in the application of the idea of Brotherhood—every one knows that there are hundreds of Societies who propagate Brotherhood on

theoretical lines, and our Theosophical Society was to be different. Of course, even in a Universal Brotherhood we find that it is in effect a Hierarchy, and the expression of a Brotherhood on the physical plane must also take some such form; so the Society is a mixture of Autocracy and Democracy, which might work very well if we had complete confidence in one another. But, unfortunately, human personalities have come to the fore, and in the fight for power and position the ideal has been lost sight of, with the result that we are not a Brotherhood any longer but just a Society of men and women without any common object.

The Second Object was, originally, "to promote the study of Aryan and other Eastern literatures, religions and sciences". It was intended that whilst the Society should be absolutely unsectarian, nevertheless it should attract the learned men of all races to study and compare the different systems of thought—religious, philosophical and scientific—so that the *One Truth* might emerge and form a barrier to the materialistic tendencies, and thus revive an interest in spiritual affairs. The Society has done some good work in this connection which, perhaps, will justify its existence to posterity. Certainly the world is less materialistic than it was fifty years ago, and in Western lands one is no longer regarded as a lunatic for expressing a firm conviction in the truths of reincarnation, Karma, evolution, etc. In spite of this, however, we have failed to attract people in any great numbers to the

Theosophical Standard, and our small membership has been sadly depleted in recent years. This failure is due very largely to the abuse by ourselves of the Third Object. We were warned in the beginning that this Object could be pursued by but few of the members of the Society.

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

For twenty years our printing presses have been kept busy pouring out a continual stream of psychic "literature" which only the poor in mind could swallow, with the result that many of the intelligent members have left the Society in disgust. The original teachings were "all shot to pieces" by new "revelations" which were the result—it was claimed—of first-hand clairvoyant investigations. Please turn to *The Mahatma Letters*, page 144 and page 283:

To show you how exact a science is occultism, let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail.

Till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.

This means that it is useless to try to explain the phenomena of the higher planes in lower plane symbols, *i.e.*, words, and any attempt to do so is neither occultism nor Theosophy, but merely psychism. The Master K. H. said that if that were all that was needed, they would only have to

¹ *The Key to Theosophy*, p. 20, 1st Edition.

commission some of the Brothers to write a handbook of the art.

So much, then, for those few who can pursue the Third Object. What then is a Theosophist? It is generally admitted that H. P. B. was the messenger of the great Adepts; that being so, she should be our guide, philosopher and friend in all Theosophical teachings. In her message to the American Section in 1888, she wrote:

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of the Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

It is obvious, therefore, that the value of Theosophy to the world depends mainly upon the abilities of its adherents. The work which the Theosophist should do is similar in nature to that of the catalytic agent in chemistry which accelerates a reaction whilst remaining itself unchanged; therefore the Theosophist will seek to influence the world by his good example, his character and not least by his thought, which should be pure, unselfish and altruistic. The ethics which Theosophy has to promulgate are of the utmost importance to humanity, since they do condition and evolve the reincarnating Ego; whereas information concerning psychic matters is merely speculative for the recipient, however valuable it may be to the seer. Above all, we have to make Theosophy

impersonal, endeavouring always to view events from the standpoint of the Individuality (Higher Self).

It would be wise for us to recognize that the President of the Society is simply an administrator of its affairs; one who has been placed in that post by a majority vote taken amongst those members who took the trouble to exercise their franchise, and that whilst he may be a spiritual leader for some, that is not his function as President of the Theosophical Society. If he is possessed of the requisite "amount of knowledge and wisdom," he will direct the Society along the lines originally laid down by the Founders and printed in the Appendix to the *Key*, one section of which reads:

The Society as a body eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

Finally, it is impossible for us all to be of one mind and, therefore, differences of opinion are not only inevitable but are highly desirable, since they form the basis of our discussions; but let those discussions be upon that subject in which we have chosen to become specialists, *i.e.*, Theosophy. Let us accept the sincerity of our brethren in the Society—forget the grave mistakes of the past twenty years, but admit them, profit by them and be careful not to have similar or worse ones in future. Let our activities and teachings be based on the Wisdom of the Great Ones whom we all revere, and accept and act upon the instructions They deigned to give to us through Their messenger, H. P. Blavatsky.

AN ADDRESS ON COLONEL OLCOTT

By C. W. LEADBEATER

AS a young man I went on a 47-day trip with the Colonel through the jungles of Ceylon in a bullock-cart. Day and night in a bullock-cart for 47 days is a severe test; many a good man would come out of it somewhat the worse—but the Colonel did not fail.

It was the Colonel's duty to act as a kind of buffer between Madame Blavatsky and the world in general. It was not easy. We English are naturally rather conservative in many ways. We had a great regard for the Colonel; and hearing how Madame Blavatsky sometimes talked to him and spoke roughly to him, we felt the dignity of the Society was being lowered in her tempestuous talks. Furthermore, it was not quite pleasant to hear one of the Founders of the Society in the presence of strangers berate another, and all on account of nothing in particular. But the wonderful patience of the Colonel with all that was something very fine indeed—his self-restraint and self-control were more than words can describe. I could give you anecdotes, but they would surprise and perhaps shock you. He was perfect in the way in which he dealt with her. She had a great love for him. He never thoroughly understood her, but then who could? A person so unusual, so different in many ways, and not always pleasant ones.

You know I was here at Adyar when it consisted only of 29 acres, alone with Colonel and Cooper-Oakley for some months. I was a Theosophist, but I was also the ordinary lawn-tennis playing country curate of the Church of England, rather crude and trying. There was not much money here. The great characteristic of the Colonel that showed itself then was his wonderful kindness. You know of his work, his devotion to the Master, and his protective feeling towards the Theosophical Society. But you may not know of this side of his nature. That man was just like a father to us two young men. Cooper-Oakley was a disappointed man, a pessimist—it was his nature, and he had a very hard life. But Colonel was wonderfully patient and kind to us. He looked after us in all kinds of domestic details—more like a mother than a father. He was overwhelmed with responsibilities, but he never once failed in watchful kindness to those two young men. Very few people had the same opportunity of seeing this side of his nature that we two had; so as opportunity arises I bear testimony to that. A great and wonderful man in his public work, but also most careful, most loving, most kindly in every way in private life. All kinds of worries were perpetually turning up, but through them all

Colonel was a splendid character. He never failed. He must have had weaknesses like other people, but he did not show them to us. I should like you all to remember this kindly side as well as the magnificent side of this our President-Founder.

From Madame Blavatsky we had the teaching, but the founding and the administrative work of the

Society came from him. They were curiously complementary, not always understanding each other, but both splendid. Our President [Dr. Besant] has summed it up well by saying: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters. Which brought the greater gift?"

STORY OF YUDHISHTHIRA

RETOLD BY ANNIE BESANT

TAKE for example the conduct of Yudhishtira, the righteous king, who once in a trial at the hands of Shri Krishna Himself had fallen from truth. See him in the last scene of his life, ere he leaves this earth, when Indra, the King of the Devas, comes down and bids him mount his car and go to the highest heaven. Remember how, pointing to the faithful dog that had survived the terrible journey across the great desert, he says: "My heart is moved with compassion for the hound; let him come to Svarga with me." "There is no place for dogs in Svarga," replies Indra; and as Yudhishtira still refused he grew sarcastic, saying: "You let your brothers die in the great desert; you left them lying dead. You left Draupadi dying, and her corpse did not check your forward course. If brothers and wife were left behind, why cling to a dog, and why wish to take him onward?" Then replied Yudhishtira: "For the dead we can do nothing; I could not help my brothers or my wife. But this creature is alive, and is not dead. Equal to the killing of the twice-born, equal to the spoiling of the goods of the Brahmana, is the sin of deserting a helpless one, who has taken refuge with you. I will not go to heaven alone." And when he was found unshaken by divine argument, and by all appeals of Deva sophistry, then the dog vanished, and Dharma incarnate rose up before him, and bade him mount to heaven. Stronger than command of Indra was the steadfast conscience of the king. No lure of immortality made him swerve from duty, nor could the sweet tongue of the Deva blind him as to the path of righteousness to which his conscience pointed.¹

¹ *The Laws of the Higher Life*, p. 32.

EAST AND WEST MEET IN ANNIE BESANT

BY DR. ANNA KAMENSKY

[From a splendid appreciation of "The Worldwide Activity of Annie Besant" which we have received from Dr. Anna Kamensky, General Secretary of the Russian Section, who knew our late President intimately over a period of years, we have detached her peroration as it has a topical bearing on the development of India.—ED.]

THE last part of her work was the work she did in linking East and West, the work for India, for bringing India to the place she has a right to, as a free nation in a World-Parliament. So much nonsense has been said about her work in India, such a lack of understanding was shown sometimes, even by members of the Theosophical Society. People spoke of her having left "spiritual work" for politics, as if she ever could have ceased to work on the spiritual field and in a spiritual way! Surely, all she did she did for the final victory of the Spirit. But East and West must come nearer to each other, the unity of mankind *must* be achieved, the wisdom of the East must enlighten the conscience of the West, Mary and Martha must clasp hands together, and Religion and Science must again unite, so that the great social problem of the race might be rightly solved. It will never be solved on a materialistic ground.

So long as man knows himself as a body rather than as a spirit, so long must Brotherhood remain unrealized, for

¹ *Textbook of Religion*, by Annie Besant.

matter grows by taking, but when man begins to know himself as a *spirit* rather than a body, he realizes that *sharing* and *giving* are the condition of *growth* and *power*; spiritual riches increase in the using.¹

The West alone, in spite of all efforts and noble aspirations, will never change the world, as long as it refuses to accept the spiritual weapon of the East, and to unite in a holy union with the Divine Self. The West, fighting so many centuries and so passionately for the rights of man, has gained valuable social experience, which it can share with the East, but the West needs the spiritual insight of the East, its calm wisdom, its peaceful strength, its deep occult knowledge of the Good Law. And because Humanity must assemble now all the gems of her kingly crown to achieve her divine mission, therefore a bridge had to be built between East and West, and the Theosophical Society was founded. The diffusion of the Ancient Wisdom and goodwill to all creeds and nations of the world created the mental-astral part of the bridge, but the physical bridge was wanted

also, and then Dr. Besant's special work for India began. For India, the Pearl of the East, must enter as a free nation the World-Parliament, on equal terms with Canada and Australia. Is She not the Aryan Mother of all the nations of the West? It will be a splendid task for Great Britain to recognize her divine claims, for it means not only the recognition of a highly cultured country, but also of the East, from where always the Light shone and came to the West. For this great aim our Chief worked so patiently and fervently, for this she gave so much of her time and her force. For this she planned and dreamt, never tired to begin anew, never afraid of obstacles or dangers. With the same divine serenity she worked in storm and in sunshine, the same to friend and foe, always strong and peaceful, always full of hope and faith. What wonder that her "children" in India called Her "Mother"!

In truth, to us all she is a Mother in spirit, for not only has she awakened in us a fiery enthusiasm for service, but she

has begun, by putting patiently, one by one, the bricks of the altar of the great Temple of Humanity, to build the future civilization of our race. It will be a civilization founded on love and understanding, a civilization of joyful co-operation, of realized brotherhood, of peace, beauty and chivalry. It may be that the world, going now through such a frightful crisis, does not see the erected Temple, but it is there, waiting for men to awake to their divine heritage and to enter. When the world is ready, when East and West shall heartily clasp hands together, then the white swan of wisdom brooding over mankind will meet the golden bird, hidden in the human heart, and both, becoming one, will soar with a glorious song to heaven, and the dawn of a new Day will illuminate the earth. This hymn will crown the work of Annie Besant who toiled in the night to prepare for us the sunrise. Her life was a beautiful song, and those who have heard it can never forget it, for their life has been transformed through its music and their soul sanctified for ever.

AN aristocracy should be the custodian of stately manners, dignified bearing, artistic culture, simple or splendid living, according to the seemliness of the occasion, the ever-present example of "good taste".

ANNIE BESANT

KRISHNAMURTI UNDER THE PINES

By ADELE BROOKS FORT

IT was announced in the papers that he was to come to us, first to address a large public gathering in our city, then to speak for several afternoons in a pine-grove bordering the grounds of his host. "Are you going to hear Krishnamurti?" women asked one another casually as we met in the street or for tea. Just as one might enquire: "Have you tickets for Martinelli?" "Do you expect to see Gene Tunney?"—life appearing not altogether bad while celebrities come and go.

So on the day he was scheduled to speak, the temple was quickly filled. Many stood in the aisles, others were turned away. The Sunday crowd, smiling and expectant, chatted together amiably, and the subdued murmur of many voices rose and fell like small sea waves on a clement day. Occasionally a little laugh broke through, or an eager greeting, then the murmur grew lower, and a hush prevailed. Into this stillness he came.

I lifted my eyes and looked at him, then as quickly dropped them again. That glance had shown me something I had never seen before. My reaction was a recognition of this. It was a flash of reverence evoked by the unknown. Vividly etched upon my consciousness were the jet-black hair, the classic features, the young austerity. But it was

not these things that made me look away. It was, rather, as if I had come to see a partial expression of man, another human vessel containing a few drops of life, and I had, disconcertingly, looked upon a chalice filled.

When he began to speak, it was obvious that he was giving to us his utmost. His words and gestures revealed an intensity of feeling, a lavish expenditure of himself, that challenged our attention. But there was never the blur of confusion. However ardently his words might come to us, they always wore the cool vesture of the man of breeding. However fervent his desire to reach us, he was always restrained by the leash of truth.

To him his message must have seemed very simple. To us it was not, but this was due less to our lack of intelligence than to the fact that for so long have we built around us the barriers of artificiality that the clean sunlight piercing through hurt our narrowed eyes.

It was as if a great tapestry had been covered by the dust of ages, and by a magic he evoked, the dimness of time fell from it, and we were somehow conscious of its fundamental meaning. There in its original freshness it stood for every one to see: every one, that is, who is not yet blind to all but dust.

In a concrete sense, then, he gave us nothing, for the things which he pointed out have always been ours. In another sense he gave us much, for we saw before us one who in his daily living uses the eternal verities which we have passed by. But he imparted no method. "Truth abides in each one," he said. This to him was sufficient. "How," he reasoned, "can another give you truth?" "Truth is One and dwells in all. When we cease to look for it in external things, we shall find it within."

Those that were hoping for concrete directions were disappointed. Just as many must have grumbled when, a while back, another Man said: "The kingdom of heaven is within you."

Krishnamurti spoke on: "Live in the present". We accumulate, we gather together for the future that we may be secure. Meantime the present offers up unheeded its own perpetual song. We stretch forth our hands from the sunlight of to-day into the shadows of yesterday. And all the time life in the present dances through sunbeams, laughs through the brook, flies through the swallow. To be aware of life each hour is fulfilment. And we forfeit this birth-right to strive for the things of to-morrow. "Living for the future creates incompleteness in the present," said Krishnamurti, and there came to me a reverberation from the past: "Take therefore no thought for the morrow."

Aflame with his message, he asked us to throw away the crutches of conformity. "Work together

for your needs," he said, "but think alone and think through."

In living, do not look to reward but to plenitude of life. In looking for reward we select certain thoughts which make for self-advancement, and these thoughts we defend and in these thoughts we stiffen. But living in the present, taking life as it comes in all its variousness and its wonder—in this there is pliability and ever-recurring freshness.

Sometimes he paused. It was as if he knew his book of wisdom, but in speaking to us whose awareness consists of a page here and there, he felt it important to find the words we know.

His face was eager. In quick succession there passed over it the reflection of his thoughts and feelings: hope, glints of humour, then a quick gravity. In this last expression there was a singular denudation as if a sculptor had chiselled away all unnecessary lines that the man himself might stand revealed.

For a moment he stopped and looked at us, then suddenly, as if that were all the hour now held, as if he himself were being formed moment by moment through his voice of truth within, he raised his hands in Indian greeting and was gone.

The chatting was renewed as we all filed out. "Well," said a successful merchant, appraising the afternoon, "he is young yet."

The next afternoon we met under the trees. It was a day of Indian summer, mild and gracious. Rifts of sunlight touched the tall pines and the grass, and here and there one could see the leaves of a flaming maple or the mellow gold of a hickory. In a large semi-circle we sat upon our cushions

on the ground. Again the hum of voices rose about us, and as we waited, I thought of the young Hindu.

Years ago, Dr. Annie Besant, English political worker and President of the Theosophical Society, noticed at her headquarters in India the unusual qualities of a young lad whose father was working there. Now, the Theosophists, in their survey of world events, claim that, after certain devastating periods in history, great teachers are born to lead mankind forth from the ruins of its own making. In ways which one cannot fathom, Dr. Besant was finally convinced that the young Krishnamurti was one of these.

And in truth there were in his case the signs of a rare development. Born a Brahmin, he showed spiritual discernment remarkable even in India. At the age of twelve he wrote the little book now known throughout the world, *At the Feet of the Master*. Dr. Besant took him as her protégé, had him educated by tutors, and later introduced him to three continents. For a short time he accompanied her on tours speaking to large audiences. He was, so to speak, the star which the Theosophical Society had discovered and was presenting to the world. And then he stepped out of the frame.

He stepped completely. He severed all connection with the Society which had sponsored him, and he gave back to a landowner in Holland six thousand acres which had been given him for his work. He stripped himself as utterly of externals as he is stripped

within. This done, he came forth again, this time alone.

And as I sat upon the grass thinking on these things, again I was conscious of a silence falling. He had not come, he was not visible, but it was as if a tranquil breath stole forth, as one tastes the salt before the sea is seen. From the opened windows of the house came the soft strains of harp and violin filling our thoughts with music. And then he stood before us.

But it was not as tranquillity he stood. Under the pines, touched now and again by the falling leaves, flecked by the shadows of light and shade—he stood as one with these. And it suddenly seemed to me that life does not mean the different objects which dot the landscape, the branch, the sparrow and the rose, but rather is it the essence which awakes with joy in each individual thing. Joy through the vagrant butterfly. Joy through the swaying grasses. And joy through Krishnamurti!

For as I looked I was conscious of vital joy within him. I knew that whatever burdens the past had brought, he now is free. Free as Nature is free, but with a liberation even greater, for bud and leaf are but dimly conscious, and this man's freedom is the attainment of full maturity.

I can think of no term by which I can so identify him as Life. His words came forth like rapiers, yet in the last analysis, it was less what he said that counted than what he is. In a greater degree than I have ever seen it, Life dwells within him. And his concern is to keep the channels flowing that no stagnant pool may form.

Therefore, while he condemns no system of thinking, for himself he holds none; to you he gives none. Systems atrophy life! For this reason, questions asked him concerning the Eastern belief in reincarnation, in Masters, receive no definite answer. He says in substance: "This I neither deny nor affirm. But even if true, what of it? Reincarnation will not bring fulfilment, nor can Masters give you truth. Therefore dismiss it from your thoughts as unrelated to living."

One asked him: "What is the origin of evil?" And he answered: "To me there is no evil. There is only ignorance and illusion." But at the same time he made it clear that he does not sanction those systems of thought which use an idea of God as perfection, to bring about the conquering of sorrow, the healing of the body.

I do not base action on any idea. If I am living entirely focussed on life every hour of the day, I need no idea. By training thoughts and emotions along a certain line to achieve, you *will* achieve, but you will stifle and subjugate the richness of living. To concentrate is contraction. It is strangulation and death to elasticity. There should be no conformity of any kind, not even reliance upon our experience of yesterday since every day brings its new conditions.

By living fully in the present we are free from the past, and conquer the future.

As for institutionalized religion, it has built its structure around a preconceived idea.

He tells a story:

The devil and a friend were walking down the street. A man in front stooped to pick up something. "What is he picking up?" asked the devil's friend. "A grain of truth," answered the devil.

"Isn't that bad for you?" asked his friend. "No," said the devil. "I'll help him organize it."

A gleam of humour came and went. There seemed to be in his consciousness a clarity like a lake lying naked to the sky. Undisturbed by ripples on its own surface, such a lake could reflect each floating cloud, each rift of blue. Here was a sensitivity greater than any instrument I have ever seen. The sunlight which sometimes touched his hair gave no greater glow than the light from within, which now and again swept his features when someone understood his words. Once he was ironic, but even as he spoke his face revealed a strange tenderness, as he paused and looked at us. Again old words coursed through me: "Like as a father pitieth his children"; then: "Why do I think these things? Is it because certain truths are timeless and recall one another as echo calls to echo?"

Let no one think, because I stress his simplicity of attitude, that this man's intellect is not developed. On the contrary, the only strain involved lay in the difficulty of his reaching us. Not because of erudition, long words or phrases, but because his thought was so obviously on a higher level than that which we have attained. There were moments when he had to change his speech or curtail its flow. Teaching, which might seem old and worn if given by others, flashed from him with the spontaneity of a recent discovery. His words came forth as if new-born. Something original and constantly fresh seemed each moment to take

shape within him. But how can I describe it? Can one weigh the fragrance of a flower or measure the lilt of a song?

By contrast with this sudden light we felt a little wooden, a little stolid, and heavily burdened with cares. Yet as we came more fully under the spell of his freedom, our own wings stirred restlessly within our souls.

You spend your days in sheer exhaustion in collecting! Collecting things. Collecting ideas. In going forward you find continually what you do not need. Through constant elimination you begin to discover what is of lasting value.

It is only when you confront life, when you become truly naked and alone, that you will see.

Living is not a means to an end. Living is not a school to train you for some other thing. Living is an ecstasy!

His joy welled forth, and something of his glancing charm reached us. Life is ecstasy; and not to-morrow but now!

You cannot have this if you are pursuing a want, for a want is always in the future. Wants are not needs. When you are governed by wants you pass from one transient thing to another.

Real meditation is to examine all through the day what you say, think or do. When you are not living completely in the present, you escape into the future or past, and this causes conflict.

What is the Twentieth Century? It is what you have created. For centuries there has been stupid, brutal selfishness. Man is always exploiting someone else—emotionally, intellectually, physically. Thus the cataclysm has come about. Why do we create false values? Because we want these things!

Distinctions exist when there are false values. To consider that the oak is greater than the acorn is a distinction. Each is perfect in itself.

It is possible for man to be as unconscious of the "I" as the acorn growing into the oak.

I think it was here that a question made him laugh out freely and joyously. Then:

To me, love is a tenderness, not an attachment.

I do not read great scriptures or books of philosophy, gathering diversified bits of truth. I work from within, testing all things at the touchstone of myself.

Denude yourself, free yourself of the ego, and truth, which is always within, will be left.

The sun had almost faded from the pines. Light and shadows merged together in a gathering dusk. The flame-like personality looked at us quietly, and after a tranquil pause lifted quick hands in greeting again. This was good-bye.

I passed through the audience as it rose to its feet and gathered itself into groups. Some faces looked troubled, some annoyed. "Not to read the scriptures!" said one. "How can I work if not towards the future?" asked another indignantly. "To eliminate the past!" exclaimed a third, "the fruit of our labours!" And I thought:

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise. . .

Before I returned to my merchandise I sought him a moment as he was entering the home of his host. "I have much to thank you for," I said. There was warmth

in my voice. The ice within me had melted; I was fully alive. longer aware of himself as apart from the whole of life.

He looked at me with kindness, but suddenly I had an intuition that my words had not touched him. To his point of view, he had given nothing. He is no heart from too much beauty?

THE LAKE OF GALILEE

THE Lake of Galilee is, of all the places that I have ever seen, the one in which the Spirit of Christ is still present. There are no warring sects, no rival shrines; only lake water falling on black stones, a slow procession of crops, the ripening of fruit, the bright flight of king-fisher and bee-catcher, the sun by day and the stars by night.

Time has taken no revenge on the lakeside where Christianity was born. It is even lovelier than imagination paints it. There are no temples made by hands, no clash of creed, no jealousy and no hate.

In the silence of night the little fishing-boats set off under the stars as they used to do when a Voice called from the shore: "Come ye after Me, and I will make you fishers of men."

H. V. MORTON, *In the Steps of the Master*

SCHUBERT

1797—1828

By NORMAN INGAMELLS

TAKING him for all in all, Franz Schubert was the greatest song-writer who ever lived. He might be called the Robert Burns of music. One of a family of nineteen children, his youth was a difficult period. At school he was poorly fed and was forced to live in icy cold rooms. However, on the whole, he grew into a most genial, sociable and lovable man. His shortcomings were an easy-going, carefree way of taking life. Even his addiction to wine was not so much a vicious habit as the result of his desire for company—a habit which probably accounted for his usual state of poverty.

Nathan Haskell Dole writes of him:

Marvellous contradiction! Strange dual nature of man! Even amid these wild orgies what lovely songs were born, as water-lilies, pure and white, grow from the filth and ooze of the pond!

Thus once in a beer-garden Schubert picked up a volume of Shakespeare which some literary friend had laid on a table. The poem, "Hark, Hark, the Lark!" meeting his eye, he exclaimed: "Such a lovely melody has come to me! If only I had some music paper!" A few staves were hastily drawn in pencil on the back of a bill-of-fare, and amid such incongruous surroundings one of the

most perfect songs was jotted down. Yet Schubert exclaimed:

My music is the product of my genius and my poverty, and that which I have written in my greatest distress is what the world seems to like the best.

Schubert's method of writing was rapid; he read a poem and immediately set it to music. Indeed, he wrote so many and so quickly that he used to forget them. Vogl on one occasion received from Schubert some new songs, and finding one song too high for his voice, had it transposed into a lower key. A fortnight afterwards they were making music together, and Vogl placed the transposed copy before Schubert who tried it through and said: "That song is not so bad. Who wrote it?"

Schubert was born in Vienna, the cruel foster-mother which allowed Mozart to starve, Beethoven to die in solitude, Schumann to die the victim of privation and sorrow. Beethoven and Schubert were friends, but saw little of one another, though they admired each other's work. The first time Schubert met the great master he was so disconcerted that he was unable to write anything at all. Beethoven, however, was pleased with some Variations that Schubert dedicated to him. On his last bed of sickness Beethoven was

shown some of Schubert's songs and, amazed to discover that he had written over 500, regretted that he had not known him better. Twice Schubert visited Beethoven on his death-bed and the master said of him: "Truly he has the divine fire in him." Schumann said of Schubert that "his pencil was dipped in moonbeams and in the flame of the sun"; and Liszt called him "the most poetical musician that ever was".

Schubert was one of the most prolific of all artists in sound, and most spontaneous. He died at thirty-one years of age, leaving the world a galaxy of quartettes, symphonies, operas, songs, etc. In one year he wrote 137 songs, and in one day he wrote eight.

But so little do men realize the presence of a great soul amongst them, that we find the housemaid lighting fires with his precious manuscripts, some valuable opera scores being thus mutilated or lost for ever. To-day every bar he wrote is prized as a priceless treasure.

At the early age of thirty-one the Messenger came who cut the silver cord and loosed the soul from the body. As earthly possessions Schubert left old clothes valued at £5, and some old music considered to be worth about £1. A generation passed before the world realized his greatness. If Schubert had left us nothing but his "Unfinished Symphony" the world would still be mightily the richer for his presence.

WHOEVER he be that shall give his mind to the study of music in his youth will be sure to applaud and embrace that which is noble and generous, and to rebuke and blame the contrary, as well in other things as in what belongs to music. And by that means he will become clear from all reproachful actions; for having reaped the noblest fruit of music, he may be of great use, not only to himself, but to the commonwealth; while music teaches him to abstain from everything that is indecent, both in word and deed, and to observe decorum, temperance and regularity. Moreover, music is the only sensual gratification which mankind may indulge in to excess without injury to their moral feelings.

PLUTARCH

THEOSOPHICAL BELIEFS

By ERNEST WOOD

FROM time to time, there have been formulated, by different students and teachers of Theosophy, various particular explanations of the way in which our life in the world is at all times both rational and good.

For example, there is the doctrine of Reincarnation and Karma, two ideas which always appear together. The former may be briefly stated as follows: "A man is not his body, which is only an instrument for his use, just as a gardener uses a spade or a student uses a book. He survives bodily death unchanged, and after an interval of time, during which he digests the collection of experiences acquired in the life just finished, he again takes a human body, having a renewed appetite for experience."

The idea of karma is that a man reaps only what he has sown. All the things that come within his experience are the result of his own past actions; just as a painter might cover the walls of his studio with pictures painted by himself. It means that nothing can be obtained without effort, and that on the other hand no one can be deprived of the results of his efforts. It implies a constant readjustment in the affairs of men, so that justice between them is always there. It further implies that all experience is in the nature of experiment. As a musical composer,

having an idea for a piece of music in his mind, will try it out on the piano, and will reject some notes and accept others until he is satisfied with his composition, and then he will set aside that composition and become intent upon some other composition, so men are playing the notes and composing the music of their careers.

Another doctrine I would put in the words of Emerson: "The world exists for the education of each man." He also added the thought that each man is placed where his eye may fall upon those things which are most necessary for him. Thus there is no chance in human experience, and there is not only justice between man and man, but there is also that ultimately all-pervading and perfect justice which provides that each man at every moment shall be faced with the experience from which he can derive the greatest benefit.

Still another doctrine is that though men may go through very many lives, or rather bodies, there will come a time when each one will reach the goal of life and will then incarnate no more. This reaching of the goal changes the man from the condition of a pupil to the condition of a master in the art of life. In the course of reincarnation men are only learning to live with the aid of toys, but when the flower of their

life has blossomed they will live as pure life, and will not need the toys any more. It is an indication of nearness to that goal when the ship of a man's life is not blown hither and thither by the various winds of circumstance, but keeps its balance always, and is directed by its own nature of understanding and love.

A still further doctrine is that the world of life of liberated men is not entirely separated from the world composed of the collective karma of those who still make and use the forms. The pressure of that pure life is upon all men, and it irrupts through their consciousness in the form of intuitions of love, of thought and of the will.

There is also the doctrine that some of those who have reached perfection or liberation still take or retain human bodies, so that they may occasionally, by external teaching, remind mankind of its divine nature and destiny, whenever it sinks itself too deeply in the darkness of materialism—whether of science or of religion, or of the mere pleasures of the body.

All these ideas have been subjected to various modifications by different thinkers and writers, and there are very sound arguments in support of all of them. They also satisfy the test of pragmatic value, for they relieve the mind of any arrestation due to the thought of chance, which renders invalid its calculation of future conditions of life. Thus they give the mind, the feelings and the will full scope, and entirely remove fatalism from human life—whether it be the fatalism of material chance or the

fatalism of superior dispensation or caprice.

It is consistent with the Theosophical tradition that there should be individual free-thought in all such religious and philosophical beliefs. There is, in reality, no escape for any man from this position. This is easy to prove, for if we ask a Christian, a Buddhist or a Hindu, whether he would follow Christ, or Buddha, or Krishna, if that Being had taught and shown selfishness, untruth and ugliness, his answer would be that certainly he would not. Then we could say to him: "You are no follower of Christ or Buddha or Krishna, or even of a God. You are a follower of goodness, truth and beauty. You are a judge of Gods and you test and measure them by your own ideals." More and more men are releasing themselves from narrow tyrannies because they recognize the God within, who sits in judgment on the entire world. Many men have done the same thing, but the Theosophist is he who knows that he has done it, and therefore gives himself the name of Theosophist, which is "God-knower".

The position within the Theosophical Society is that each member is free to believe or not to believe any of these doctrines, and in any form that he likes. The Society can be defined as a band of students, just as we should define a scientific society. Its constitution is entirely democratic, and its officers are all executives, not teachers. If on its platform or in its publications appears any statement, it is entirely the personal statement of the speaker

or writer. If some are leaders and others are followers, that is entirely a private relationship, and though any member may be quite justified in the course of discussion in rising and saying: "My leaders say so and so," he would be doing a great disservice to the Society and making a great error if he said: "Our leaders say so and so." Some members maintain that they have messages from on high. Others think that these may be mixed with personal idiosyncrasies, and sometimes may be completely wrong. No one is *bound* to believe in anything or anybody else.

There are really two purposes in this Theosophical movement. I think I can best clarify this point by references to an article by Madame Blavatsky, which was entitled "Occultism versus the Occult Arts". She said it was most important to distinguish between occultism and the "occult arts". She defined occultism as knowledge of our own true being, and she also made the statement that when we find our own true self we shall find it to be the self of all. The Theosophic life is always to be seeking for this joy-giving reality. In this seeking it must be realized that nothing from the outside can do anything to help us, because everything outside is merely form. We have to *use* the forms just as a pianist uses a piano; the music which he composes comes not from the piano, but from his life.

Every man has his karma. Out of it he must make beauty, just as the lotus comes out of the mud. Let him use his own thought, his

own love, his own will, in those circumstances which are his karma, no matter what that karma may be, and out of that will come the triumph of life over form. There will be something beautiful there. And in himself will come the intuition of life itself, so that he suddenly knows that he *is* life, and life is joy and freedom. Let him not make a mistake, as though the lotus seed were to say: "I do not like this mud; I want golden sands in which to grow"; nor the materialistic mistake of thinking that the triumph of his life over forms means that he should do what are called big things, or great things. Quality is the sign of the spirit, not quantity. The body is a natural thing, with its proper limitations, and it is within those limitations that perfection can be found. For example, one can unfold or develop the love of mothers with the experience of one mother only. One does not need a million mothers. Or if an artist paints a picture about one metre in size it may be a very perfect piece of art; it will not be greatness to paint a picture one kilometre wide. There is no spiritual greatness in great physical strength, like that of a professional strong man, or in great mental capacity, like that of one who can carry a dictionary in his head. Health, not strength, is the ideal, and that is moderate and natural. Do not be persuaded that because you have not spent your time achieving material greatness, you are far away from spiritual greatness. It is only the vice of pride which makes people work for many lives, quite unnecessarily, to acquire

material greatness in this or that way. *The finding of the life eternal in the present, with the aid of the forms temporal, is the first purpose of the Theosophical movement. It is the essence of Theosophy.*

But thus to find God in ordinary life is not what everybody wants. Some say quite frankly that they desire the limited pleasures of external things, though they wish to improve upon the degree and quantity of them which they have at the present time. They do not want the spirit, the virtue which is its own reward, but they want coloured lights and ozonized atmospheres.

Here arises a second purpose of the Theosophical movement, because it is willing to help *all* people in their own way, and if people do want to continue living in this world, it will show them how they can do so with far less disharmony and pain than they are making for themselves at the present time, or have made for themselves in the past. It is in this connection that the occult sciences and arts have something to offer, for they are concerned with phenomenal acquisitions. There is quite a large body of science which, though it may not be as exact as Chemistry or Geology, belongs to the same class of knowledge about some part of the world of forms.

The pleasures of the worlds or planes may be classified in three groups: (1) Pleasant sensations of all kinds—not only excitement, but also comforts and satisfaction; (2) Wealth and power and strength, including the feeling of being successful; (3) Companionship of all

kinds, whether of one or many—the stimulus which comes from others who either praise us or govern us, including the satisfaction of personal devotion. These three are the ingredients of all pictures of heavens and of more satisfactory future lives on earth.

Occult science has usually something to say to these people, very much as follows: "Yes, we know something about the way in which the machinery of life works in this world of limited forms. There is reincarnation, because your desire for the three classes of things carries you into birth among them. And then there is karma, by which you obtain the things for which you have worked, modified by your actions, kind or unkind, in relation to other people. It should be encouraging to you to know that you need fear no pain or trouble but what you bring upon yourself by cruelty or unkindness or thoughtlessness or idleness, so you can go forward without fear of danger. And also if you have any ambition to be a great person in the world or to succeed greatly in some line of achievement, you will soon get what you want, even to the extent of the abnormality usually called genius, if you work steadily towards it."

There are other people who say: "Some day we shall want the pure life, but just now we do not feel strong enough to aim at it; and therefore we want to know how to secure future conditions more favourable for its attainment than we have at present." I must, however, remark that the idea of better conditions for this purpose is a mistake. You may obtain

more comfortable conditions, more pleasant surroundings, easier circumstances, and even the society of people you admire, but these are not better conditions for teaching the pure life. The question is: "Where do you place your joy?" If you place it in right living—understanding, love and the will—it is very near at hand. There is no obstacle to our freedom or unity, except in ourselves.

No doubt there will always be in the Movement exponents of both

the purposes I have mentioned. Some will be eager about one, and some about the other. But let us hope that these exponents, while strongly advocating their own aims, will not try to capture the Movement for their own exclusive purposes, but will live like friends together, differing in important matters indeed, but both desiring that all should fully enjoy liberty of opinion and of methods in the pursuit of their respective goals.

THREE DEGREES OF KINGSHIP

A CROWN,

Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless nights,
To him who wears the regal diadem,
When on his shoulders each man's burdens lies;
For therein stands the office of a king,
His honour, virtue, merit, and chief praise,
That for the public all this weight he bears.

Yet he who reigns within himself, and rules
Passions, desires, and fears, is more a king—
Which every wise and virtuous man attains;
And who attains not, ill aspires to rule
Cities of men, or headstrong multitudes,
Subject himself to anarchy within,
Or lawless passions in him, which he serves.

But to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and, knowing, worship God aright,
Is yet more kingly. This attracts the soul,
Governs the inner man, the nobler part;
That other o'er the body only reigns,
And oft by force—which to a generous mind
So reigning can be no sincere delight.

MILTON, *Paradise Regained*, II, 458-480.

THE SOUTH AFRICAN YOUTH MOVEMENT

By A MEMBER

DURING the visit of Mr. and Mrs. Geoffrey Hodson to South Africa, a new chapter in the history of that country was begun by the founding of the South African Youth Movement.

Mr. and Mrs. Hodson conceived the idea of banding the young people of South Africa into a movement through which the energy, the enthusiasm and the ideals of youth could be definitely and usefully directed for the good of the new race which is slowly but surely being formed in South Africa.

They started by sending out a call to the young people who were attending their lectures to participate in an attempt to launch special meetings for young people. The immediate purpose of these meetings was to apply Theosophical solutions to the problems of youth, but actually the audiences became nuclei of local branches of the South African Youth Movement.

At all these meetings, in the various centres of the Union, large audiences attended and much interest and enthusiasm was displayed, resulting in the fact that at the first meetings numbers of young people immediately, and as one, emphatically agreed as to the necessity of such an organization in South Africa.

Branches were speedily formed in the cities of Pretoria, Johannesburg, Maritzburg, Durban and Capetown, and within the incredibly short time of four months some three hundred and fifty members had enrolled; these proved themselves to be quietly determined to carry out to the utmost of their ability the tasks, the possibilities of which Mr. and Mrs. Hodson had revealed to them.

Space does not allow one to include some of the magnificent and inspiring addresses which Mr. Hodson delivered to the young people, but in the headquarters of the various Branches one can see on the walls framed copies of those addresses, a constant reminder to these young people of the way which they can tread to that great civilization of the future, the foundation-stones of which it is their duty to lay.

It would be of interest to set down hereunder the purpose, the objects and the ideals of the South African Youth Movement which have been defined as follows:

Purpose: An association of both sexes of the Youth of South Africa without distinction of race, creed, party or class, banded in one great Brotherhood without ties to any sect, religious body or other institution, to offer practical

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assistance in the solution of civic, national and international problems.

Objects: (a) To formulate, voice, practically live and apply to the problems of life the highest ideals.

(b) To promote world peace.

(c) To render service to individuals, city, country and race.

(d) To unite with the youth of other countries in the fulfilment of the ideals for which this Movement stands.

(e) To encourage and assist Members to know themselves and to understand and control the inherent powers within themselves.

Ideals: (a) Brotherhood and Service.

(b) To appreciate fully the responsibilities of citizenship.

(c) To supplant selfishness, malice and hatred with love.

(d) To be tolerant, self-controlled and steadfast of purpose.

(e) To eradicate cruelty and ugliness, and to instal compassion and beauty in their place.

(f) To inculcate and obey the knightly code of chivalry.

Membership is open to any young man or woman of any race, creed, party or class between the ages of 16 and 35 years adhering to the above objects and ideals, upon being sponsored by any two members.

Again space will not allow one to set forth the method of organization, but this has been carried out by young people of experience; and an excellent system of officers and committees has been established, so that all opportunities of service will be effectively grasped.

In addition to these ideals and aims is the task which devolves

upon us all of promoting unity and brotherliness between the two chief races, Dutch and British, of which our population consists.

Already much practical work has been done collectively and individually, and public attention has been decidedly drawn towards this steadily growing Movement. The newspapers of South Africa have given every possible assistance and have intimated that they wish, in the future, to take an active interest in the work of the Movement.

Other existing bodies such as the Rotary and the Gordon Boys' Institute have shown great interest and enthusiasm at the formation and continuance of this unique organization.

It is indeed a very wonderful experience in these modern times to see so many young people keenly interested in the deep truths of life, in the fundamental laws of existence, not only interested, but actively attempting to live by them, powerfully determined to let nothing blind them to the wonderful illumination gained from a study of the teachings of Theosophy.

As Mr. and Mrs. Hodson left each city, large crowds of young people came to see them off, deluging them with flowers and beautiful gifts in token of their deep appreciation and gratefulness for the new vision of life which they now have. Sad they were, but nevertheless filled with an inner joy, for now they have a purpose in life.

This brief account may well be concluded with a quotation in full of the inspiring charge delivered to

the young people of South Africa by Mr. and Mrs. Hodson on their departure:

TO THE YOUTH OF SOUTH AFRICA

Remember always that the welfare of your country is in your care. You have been born here partly for your own sakes, but also for the sake of South Africa. For, in your land a nation shall arise, young and vigorous to display to the rest of humanity an ideal of healthful and beautiful living. Its towns shall be models of well-planned, orderly construction, providing the maximum of beauty, space and convenience for every citizen. Their outskirts will receive especial care, being blended on every side with the natural beauty of the surrounding country. They will be beautiful in every external particular, and above all clean, severely so, in their recreational, cultural and political activities. In South Africa shall thus be built the perfect town, the perfect city; within these shall be lived physically perfect lives. Plan therefore according to this dream, no dream but

certain vision of the perfect city and the perfect citizen.

Then turn outwards to perfect relationships with your fellow-men of other nationalities. First, the native in your midst, your younger brother your care. Your great responsibility is to serve and thus draw him near to you; yours to help him on his path of development from savage to civilized man. Second, other nations, some your equals, some your superiors perchance, but all members of the one great family of men. Brotherhood must be the keynote of this relationship, closest within the Commonwealth of which you form a part, but friendly to all. South Africa may well play a leading part in the restoration upon earth of human life as in a Garden of Eden, brotherhood reigning between man and man, love only between man and animal.

You will do well to make yourself acquainted with the teachings of the Ancient Wisdom, for therein lies the key to the perfect life, the knowledge essential to perfect living, the wisdom which alone will guide you amid the difficulties of your individual lives and in your work as builders of a nation.

GEOFFREY HODSON

AND when doubt comes to you, as come it must from time to time, listen to the voice of your heart, and be not deceived by the insidious murmurings either of the outside world, of those around you, or of that self-interest which so often has led you on the pathway of illusion. Your heart will tell you where you can give. All other voices will speak to you of what you shall gain. Truth lies in the voice that speaks of giving, illusion in the voice that speaks of getting.

PILGRIM

THE EVOLUTION OF CONSCIOUSNESS

By JEAN DELAIRE

AT the root of all our modern misunderstanding of life—life in its true, its innermost aspect—is the fact that we have studied Evolution without its corollary, Involution; we have watched man's ascent from the brute and forgotten his prior descent from the Angel.

All life "descends" from the heights, from the world of Divine Plenitude; and it is this "fall" of Spirit into Matter which necessitates the long and often painful re-ascent which we call Evolution.

In that amazing book, the *Pistis Sophia*, the Bible of Gnosticism, those arresting words are placed in the mouth of Jesus, when, after the Resurrection, He instructs His chosen disciples in the ultimate secrets of creation:

The mystery which is beyond the world, the mystery whereby all things exist, it is all Evolution and all Involution.

Throughout antiquity—in the ancient schools of Hindu philosophy; in Greece, among the Ionian and later philosophers; among the Neoplatonists of Alexandria—Involution was always conceived as the inevitable complement, the twin aspect, of Evolution. Because the Divine Life was *involved* in matter, did it *evolve* out of matter. In other words, if the universe *evolves* towards God it is because He is Himself *involved* within it.

The great Neoplatonist Proclus admirably described that threefold process which epitomizes the whole universe with all its laws:

First—the Cause (God Transcendent).

Secondly—the Effect (God Immanent or Involution).

Thirdly—the Effect reverting to its Cause (Evolution, or God Immanent seeking reunion with God Transcendent).

In a last analysis the evolution of man is the evolution of consciousness, which may be described as an ever-increasing awareness of the world around him, and in the more developed man, of the world within him. In metaphysical terms it might be called an ever-widening circle of relationship between the Self and the Not-Self.

The question thus inevitably arises: Is self-consciousness the ultimate realization attainable by man? Or is there something beyond, above, the self-conscious state, the knowledge that "I am I"?

Probably every student of the ancient Indian philosophies would answer in the affirmative, since the attainment of universal consciousness is the ultimate ideal in every form of Hindu faith, and there is not a learned Brahmana who has not made a study of those states of super-consciousness, practising the methods whereby

they may be attained, so that universal or divine consciousness might be realized here and now.

Universal consciousness! Words of tremendous import, for they foreshadow a state of existence as far beyond our ordinary self-consciousness as this is above mere animal or vegetable sentiency; they foreshadow the aim and ideal of every religion known to man, the merging of the "self" into the "All"—Nirvāna—or, as the Christian devotee would express it, the ultimate union of the Soul with God.

We talk of cosmic consciousness, universal consciousness, God-consciousness, yet not many of us fully realize what simple consciousness means, or how absolutely it comes under the sway of that great law of progressive evolution which all the worlds obey.

If we cast our minds back to the early days of our planet, can we not trace in imagination its first feeble manifestations in the lowest forms of life, in those vague movements of sentient beings, still apparently hovering on the threshold of existence? Do we not see those small creatures that are as yet neither animal nor plant, expanding under the influence of light and warmth, contracting when

exposed to the cold—dim foreshadowing of that law of attraction and repulsion which is destined later on, under the name of Pleasure and Pain, Love and Hate, to rule the world of men?

In more highly developed forms, as one sense after another is evolved, the creature becomes ever more clearly aware of the outer world; it discerns the light, it hears sound, it discovers other forms besides its own; its sense of touch becomes more delicate, pleasure and pain are intensified, memory is born, the reasoning faculties are awakened; until, with the advent of Man, consciousness for the first time becomes individualized, becomes *self-consciousness*.

Here we see the first process of differentiation between the Self and the Not-Self, the first wondering outlook of man on something outside himself, the first faint realization: "I am not this: I am I." Later on, aeons of time later, comes the formidable question: What am I? Sphinx's riddle which all the wisdom of the ages has not yet fully succeeded in solving, but which mystics of every creed, in every age, have answered by the stupendous assertion: "I am God."

THIS earth with its infinitude of life and beauty and mystery, and the universe in the midst of which we are placed with its overwhelming immensities of suns and nebulae, of light and motion, are as they are, firstly, for the development of life culminating in man; secondly, as a vast school house for the higher education of the human race, in preparation for the enduring spiritual life to which it is destined

ALFRED RUSSEL WALLACE

GROUP PSYCHOLOGY¹

By W. WHATELY CARINGTON, M.A., M.Sc.

I

ANY psychologist bold enough to address a Theosophical audience is necessarily facing a task of peculiar difficulty; because Theosophists, broadly speaking, regard as solved beyond all doubt just those problems which the psychologist considers particularly obscure and demanding the most careful investigation. Moreover, they constantly support their beliefs by references to personal experiences of a subjective character; and these—even if he has in some measure shared them—the scientist feels are especially in need of critical enquiry.

Such an adventurer is accordingly almost certain to fall between two stools. If he is lucky enough to say anything with which his audience agrees, it will be felt that it has all been said before—and probably better!—while, if he propounds views not in accordance with current Theosophical formulæ, he will be accorded at best the kindly disdain appropriate to a well-meaning ignoramus.

Confronted with this discouraging prospect I propose to place before you certain facts and considerations bearing on the general conception of Group or Collective Consciousness considered mainly from a strict psychological standpoint.

My object in doing this is not, I need hardly say, to persuade you of the reality of states of mind more extensive and more inclusive than we commonly attribute to the individual—for that would only be bringing the proverbial coals to Newcastle—but to try to show you how it is that these ideas (which to many orthodox scientists would appear somewhat fantastic) do seem to link up in a genuinely rational way with facts which are, for the most part, beyond dispute. I hope in this way to be able to exhibit the conceptions of Group Consciousness, which form an integral part of Theosophical thought, as quite natural extensions of established principles and to show that we can give an account of them in terms which would be reasonably acceptable to orthodox psychologists familiar with the facts and not too closely bound to traditional ideas.

Restatements of this kind, I believe, are of the very first importance to the development and spread of Theosophical thought. We can almost certainly make our own ideas clearer by adopting terms and concepts which have already proved their worth in other fields; and, apart from this, we have no more chance of persuading the world at large to think Theosophically if we insist on clothing our ideas in unfamiliar images

¹ A paper read to the Annie Besant Lodge, Huizen, 1934.

than we would if we insisted on presenting them in Egyptian hieroglyphics.

II

The view of the ordinary not-too-prejudiced psychologist on the subject of Group Consciousness would be, I think, that the uniting of two or more individual consciousnesses into one, or their close interaction—which comes to much the same thing—either does not occur at all or, if it does occur, occurs only under very exceptional circumstances.

I propose to develop a view diametrically opposed to this, and to point to a number of facts which seem to me to suggest that community of consciousness is the natural, and even the usual, state of affairs and that any impression to the contrary proceeds from a too naïve interpretation of everyday experience—the kind of interpretation which habitually misleads us and gives rise to all those strange fallacies which pass for common sense.

III

I shall only very lightly touch on the evidence afforded by the animal kingdom, mainly because I am no zoologist and know very little about it. But even my scanty reading has shown me that when we are dealing with the simplest forms of life it is by no means easy to be sure, in some cases, whether we are dealing with a group of distinct individuals or with a composite individual made up of interrelated parts. It is

difficult, in other words, to decide whether it is the cell or the group of cells which forms the biological unit.

The boundary between unicellular and multicellular organisms is, in fact—as Bavink points out—badly defined.

There are colonies of cells, such for example as the little globular creature called *Volvox*, which may equally well be regarded as a single individual or as a collection of more or less independent cells. Even the sponges, which are usually counted among the multicellular animals, show so loose a connection, that they might also be described as mere colonies of cells. Only when we come to the corals, do we finally get the impression of individuality for the whole, and here we find the curious fact that many such *individuals* together form a structure of a higher order, which obviously functions quite unitedly as a single being.

The so-called *siphonophores* are such collections, consisting of single individuals with various definite functions to perform—nutritive units, defensive units, and so forth. Yet each of these units, although it has its part to play in the life of the group unquestionably has also an individual life of its own—in the sense that if you detach it from the group-organism it will go on living in a suitable environment.

You may ask what this has to do with Consciousness, and the answer is, of course, that there is every reason to suppose and none to doubt that what I may term the *order* of consciousness follows as it were the development of the organism. If we once admit the fact of consciousness at all—and who will not—it is impossible to draw a line anywhere and say that on one side of it organisms

are conscious and on the other they are not. Thus we must suppose that even the lowly *Volvox* and *siphonophore* have consciousness of a rudimentary kind, and that just as there is a kind of group unity in a siphonophore colony superior to and including the individual cells, so there will be some sort of group consciousness superior to and including that of the individual consciousness.

IV

A good deal further up the scale we may notice the highly communal life of bees, ants, and especially white ants or termites. Here it is scarcely too much to say that the life of the individual is just as much subordinated to the life of the whole as is any cell in an animal body to that of the body of which it forms a part. When, in addition, we notice the extraordinary degree of specialization among the members of the community, the idea that it is the group rather than the individual which forms the biological and psychological unit is almost irresistible. Among the white ants, for example, the so-called queen is no more than an egg-laying mechanism—a mere ovary which happens to be geographically detached from the other organs of the whole. Of the other varieties within the nest, some are specialized for the chemical preparation of food, some for the manufacture of cement for building, others as fighters and some, even—by virtue of their hard and strangely shaped heads—as mere stoppers-up of holes

accidentally broken in the wall of the nest.

Now we see the separate termites and fail to see any tangible link between them, so we are apt to conclude, without much thinking, that they are the natural units; but if we free our minds from the idea that a physical self-contained body necessarily constitutes the whole individual, we should find it much more natural to look upon these detached units in the same way that we look on the cells of a human or animal body—that is, as relatively unimportant parts existing only to serve the ends of the whole. It is only this physical separateness that has become an obsession with us and prevents our doing so; and it seems to me far simpler to suppose that what I may call the ant-heap system of organization is only one particular method whereby—if you like to put it so—consciousness manifests in matter, the more highly developed bodies such as we ourselves possess being another particular method. Under ant-heap organization small groups of cells (the individual ants) are highly mobile, but the colony as a whole is hardly mobile at all; with us and with most higher animals, the animal as a whole is highly mobile, but the cells which form it are very slightly so. It is only the naïve assumption that mechanical connections are the only effective ones which prevents us from according to “the spirit of the hive”—as Maeterlinck calls it—or of the ant-heap as the case may be, the same psychological status that we accord to a compact animal such as a rabbit or a cat.

V

It would be easy to spend much time discussing what is known as the Herd Instinct in the higher animals, and the corresponding phenomena in shoals of fish and flocks of birds. But I am anxious to pass on to what happens among human beings, and I shall therefore refer to these facts—which are well known—only as an excuse for a digression into pure logic.

We observe a flock of birds, or a shoal of fish, moving together or turning in unison, or a herd of buffaloes with their heads down repelling the attacks of wolves, or, again, the same herd fleeing in senseless panic from some possibly non-existent danger, and we say that the flock, the shoal or the herd behaves *as if* it were controlled by a single consciousness, a single purpose and a single mind.

To such a statement the supposedly strict scientist will reply: "Yes; undoubtedly the herd behaves *as if* this were the case; but appearances are notoriously deceptive, and *really* we are dealing with no more than a number of similarly constructed mechanisms which behave alike merely because of the likeness of their construction."

It would not be very difficult to attack this view even as it stands; but what I want to do here is to protest against this superstitious use of the word *REALLY*, which has been the curse of philosophy from the time of Plato onwards and presumably long before. People in general and philosophers in particular insist on setting up a pair of opposites labelled *APPEARANCE* and *REALITY*, and then arguing about

the relation between the two. Actually the distinction is false and the argument futile, for there is no sense whatever in arguing that X is *really* Y, so long as it goes on behaving *as if* it were Z. It is no use saying that a man is "really" a model of virtue if his conduct is uniformly iniquitous, or in saying that he is not "really" very advanced if he invariably displays a brotherly benevolence to all and sundry. My point is that there is no logical justification whatever for discriminating in theory between hypotheses which cannot be distinguished in fact; so that if certain phenomena always occur *as if* a group consciousness were at work, we are perfectly entitled to claim that this is actually the case until we come across other facts which actively contradict it; and the contention that things are "really" otherwise is stupid, prejudiced and illogical.

VI

After this digression into the realm of pure metaphysics, which I hope you will recognize as no more—to borrow William James's phrase—than "an unusually determined attempt to think clearly," we may return to the main thread of my discourse, and begin to consider what facts of human behaviour and experience lead us to suspect the operation of a more than individual consciousness.

I cannot afford time to do more than touch quite briefly on the fairly well-known characteristics of *crowds*, so I will only remind you that the behaviour of a crowd as a whole will often differ greatly from

that of any individual in it. Usually, it is interesting to note that the crowd behaviour is a regression to a more primitive type; the *lowest* common denominator, not the highest common factor, is in control. We see this particularly in cases of lynchings, of mob violence generally, and of panic fear and stampede. I will not discuss here why this should be so, but will merely note the fact as indicating that the uninstructed evocation of crowd mentality is likely to be a dangerous thing.

The first important point for our present purpose is the reality of the change which converts a mere assemblage of a number of people geographically close together into a crowd, or group, in the sense in which I am using the word. I do not think this can be doubted by anyone who has had experience of audiences at, for example, religious revivals; in these cases collective hysteria is very noticeable, and no small effort may even be needed to isolate oneself from the waves of emotion which sweep through the assembly. Much the same thing may be noted at patriotic demonstrations, and if you have ever attended one of the less fortunate kind of spiritualistic séances, you will probably have felt as something almost tangible the atmosphere of frenzied credulity which is worked up in the group.

On a somewhat higher level, much the same thing is observable in a military formation having a strong *esprit de corps*. Such a regiment, or battalion, is most emphatically *not* a mere assemblage of individuals each independently obeying the orders given

and going through the requisite manoeuvres on his own. There is a quite definite feeling, for those who look for it and can recognize it, that the aggregate of individuals becomes, in favourable circumstances, an organic unity, and this unification is, as a rule, more marked on ceremonial occasions, when a specific ritual, as it were, is being performed, than on others where extraneous interruptions such as shells and machine guns have a perceptibly disturbing effect.

The second point is of great importance: It is that on all these occasions—whether it be a revivalist meeting, a prize fight, a séance, a political demonstration, or a ceremonial parade—there is always some point of common interest on which the attention of all members of the group is focussed. And there seems no doubt at all that the formation of the group consciousness is the more complete as the degree of concentration on this focal point is the more intense.

The reason for this is easy to understand, provided we take—which seems the only sensible thing to do—a point of view precisely opposite to that usually adopted. (So many things become intelligible as soon as—but only if—we turn them upside down.) Most people would enquire what strange force it is which, on such occasions, draws people together; I myself think it more reasonable to ask what it is that on other occasions keeps them apart! The answer is easy to find, if we are only content to look at the facts from the start instead of trying to begin in the middle on the basis of someone else's interpretation of

them. Each of us in everyday life is bombarded, as it were, by an incessant fusillade of stimuli from the physical world around us. We see things and hear things, we smell them and touch them, we have sensations of heat and cold, of pain and fatigue and impressions of muscular movement and what not from our own bodies. Each of these demands some measure of attention; each also tends to arouse some memory and to start some train of thought. The result is that the whole accumulated mass of our memories—that is of our past experience—is being perpetually agitated as it were, and one fragment of it or another is ever and again drawn up to the surface of our minds. But the experience of each one of us differs in greater or less degree from that of every other, and it is, indeed, this varying experience (in its widest sense) that

differentiates us one from the other. The totality of experience is the individual, psychologically speaking, and the effect, therefore, of those stimuli which I mentioned, is to force us constantly back within the confines of our personality, and to keep prominent just those elements in us which make us individual as opposed to those which make us communal.

But so soon as there is presented to us some object or procedure of major interest, our attention becomes concentrated upon it, and we largely or wholly ignore the distracting stimuli which ordinarily claim it. It is in these circumstances, when the field of consciousness of each member of the group is occupied by substantially identical thoughts and the personal elements fall back into the subconscious, that the fullest scope is offered to the operation of whatever common factors are available.

(To be concluded)

NEOPLATONISM is a progressive philosophy, and does not expect to state final conditions to men whose minds are finite. Life is an unfoldment, and the further we travel the more truth we can comprehend. To understand the things that are at our door is the best preparation for understanding those that lie beyond.

HYPATIA

“FOR CERTAIN KNOWLEDGE OF THE FUTURE LIFE”

By STANLEY SMYTH

AT a time like the present, when we see much evidence of reviving interest in religion, it is natural that there should also be a revival of interest in the possibilities of survival after death; and many periodicals of sober mien and serious outlook are laying their columns open to the expression of opinions on this subject by representatives of various schools of thought, religious, scientific and otherwise.

The *Spectator*, notably, has, in eight consecutive issues, contained articles¹ by persons well known in various spheres of thought and activity, each one of whom has endeavoured to answer the question: “Is there a future life, or not?”

Nash's Magazine is publishing a series of articles by Shaw Desmond on the same subject, commencing with “Do We Survive Death?” in their issue for January, 1934. At the same time the subject is one of such intense interest that it is being discussed and written about on all sides.

In the *Spectator* for November 10, 1933, Dr. Edwyn Bevan used the following words to open his objective survey of the ground to be covered by the six subsequent articles appearing in that paper:

It is odd to reflect that, whereas the scientific research of recent centuries has given us so vastly extended a knowledge of the universe, we are still, in regard to a question which concerns each one of us directly, no better off, so far as scientific ascertainment goes, than primitive man. If we ask Science the distance and size and composition of bodies millions of miles away, the age of the earth, or the inner processes of matter below the range of the microscope, Science can give us an answer founded on observed fact; but if we ask Science in what condition we shall each of us be, or even whether we shall be at all, after that event called *death*, which cannot be far off for any of us, and may, quite possibly, happen to any of us to-morrow, Science in the twentieth century can only shake its head and admit it knows nothing at all.

That is the whole position! Science, with its enormous possibilities, and its astounding array of knowledge, can tell just nothing. Here is a subject that vitally affects each one of us, and science can tell us not one single fact about it.

If one raises a problem to a scientist, if one has a difficulty and asks for an explanation of a certain phenomenon, opinions are exchanged, experiments are performed, and one is justified in expecting, at length, an answer to one's question, and a positive and accurate explanation of one's difficulty. If, instead of an explanation, one gets only a series of contradictory opinions, one either

¹ Later published in book form, and reviewed in THE THEOSOPHIST for October, 1934.

dismisses the subject as beyond present knowledge, or the scientist's powers of deduction, or one presumes that the line of approach and the technique of the research have been faulty in detail or misdirected in principle.

Nothing is more obvious than that all these discussions as to the possibility of a future life have been fruitless. Do we survive death or not? Has either possibility been proved or demonstrated? Has the matter been cleared up once and for all? Quite patently we are still left wallowing in a quagmire of unauthoritative opinion and diverse imaginings.

Certainly Shaw Desmond claims to offer proof of survival by spiritualistic means; and yet it is well known that spiritualistic phenomena are so hopelessly tangled up with the spurious, the doubtful, the deceptive and the unsavoury, that the fact remains that the masses of the people will have no dealings with them, and for these people at any rate the matter remains unproved.

Naturally one is led to ask the questions: (1) Is this a matter which it is impossible to unravel with our present limited knowledge and intelligence? Or (2) are we simply approaching the matter from the wrong angle? In other words, are we working on an entirely wrong track, which must be abandoned in its entirety before any possibility of solution can exist?

The latter question is obviously primary. Once we are sure of the method of investigation, it is then and then only that we can decide as to the adequacy or not of our powers, and that merely

by waiting to observe results; and for our results we must expect indisputable, positive knowledge—we must accept nothing less, for that and that alone would be the proof of the correctness of our method of research.

The most notable thing about the present chaotic presentation of the subject is the similarity of the methods of approach to it. It is characteristic that Shaw Desmond in the January issue of *Nash's Magazine* says:

The only attitude, it seems to me, of approach in any inquiry is one of complete scepticism. The onus of proof is on the other fellow.

If we resolve at the beginning: "I shall refuse to believe in survival until I am fully convinced by facts," we shall not go far wrong. It is the only fair attitude.

It is also interesting in this connection that he quotes Berkeley, in his endeavour to get some idea as to the nature of God, as saying:

All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without the mind . . . So long as they are not actually perceived by me, or do not exist in my mind . . . they must either have no existence at all, or else subsist in the mind of some Eternal Spirit.

Space need not be wasted in quoting other writers on this subject; the outstanding point is that all and sundry seem to accept as a matter of course that the correct method of solving the problem: "Do we survive death?" is by exercise of the power of reason. Lord Snell has even lent his name to an association whose avowed intentions are to bring the power of reason to bear on all

religious matters, and to eradicate all religions, beliefs and teachings which do not appeal to the reasonable in man. It may appear that this is a very sound method of approach even to such a subject as religion and the life of the soul—but let us analyse it.

All these writers seem to admit and to accept as a foregone conclusion that that which survives man's death is the soul, spirit or ego. Very few seem even to imagine the personality to survive unchanged. It is accepted that some essence, which we do not properly understand, and whose nature the reason can hardly grasp or explain, is the surviving entity. It is not even suggested that the mind—unchanged and as such—survives man. It is so freely admitted that some super-mental essence is the surviving particle that the above-mentioned quotation from Berkeley is at once seen to be an explanation of an exceedingly trivial and paltry God.

The exact nature of the soul we will leave as inexplicable, for exact knowledge of its nature is in any case unnecessary to our present discussion. Let us leave it that the soul is super-mental; that the essence of man is something more than intelligence or brain-power, that, in fact, it is an essence which utilizes the brain, the nerves, the organs of sense and the physical body, during earth life, to manifest as a human personality—a word which implies activity on all planes of being, and not mental power only.

It is exceedingly difficult for man to dissociate his consciousness from mind, and to picture

himself as an entity devoid of mind; or, at least, as an entity, above mind. Yet it should not be difficult, because all the most treasured, beautiful and heroic manifestations of man, which come about usually as a spontaneous reaction to some unseen guiding principle, are all, at least, not mental—they cannot be accounted for satisfactorily by exercising the power of reason. Unselfish love, self-sacrificing heroism, the creation of magnificent works of beauty, all find their source fundamentally outside pure mind.

And this brings us to the next point. If we wish to know something of the soul and its condition either during life or after, we must investigate its own peculiar qualities so far as that is possible to us. *Now this is an entirely different method of approach from that adopted by every single other writer on the subject of the soul's destiny (if any) after death.*

It is usually stated and accepted that our emotional life is at a lower level than our mental life—that our emotions, as it were, function at a lower rate of vibration than our thoughts. If one wishes to investigate mental problems, one does not set to work by mustering up and exercising one's entire emotional strength. Not only that, but the exercise of the emotions is known to make sure mental deductions impossible. Emotional activity produces a screen that shuts off the facile and certain workings of the mind.

In exactly the same way, if one wishes to investigate matters concerning the spirit of man, one should not set to work by exercising

the mind. In just the same way such exercise will erect a screen which will effectively prevent the understanding of super-mental processes.

There remains then one method, and only one of arriving at any conclusions as to the life of the spirit, soul or ego of man in its own particular sphere—and that is by developing and exercising those super-mental or spiritual faculties. It is unfortunate and it is difficult, but in a well-ordered and scientifically controlled world there definitely is no other method.

It may be presumed that in its own sphere, the soul will have some facility and spontaneity of action; just as the mind, in its own sphere, can be quite comfortable and happy among a mass of mental problems. It may also reasonably be presumed that the soul's activities will represent the finer and more spiritual side of man.

If this be the case, then all spontaneous, facile activities of man—especially, be it noted, those not susceptible of purely reasonable explanation—that represent the finest activities of human nature, may immediately be taken to represent the feeble downpourings into mundane life of the soul from its own exalted sphere.

Entirely unreasonable unselfish love, spontaneous inexplicable heroism and self-sacrifice, irrational clinging to the often lost cause of immense idealism, the stupid uncommerciality of the lover of beauty in art, all and any such entirely irrational splendours that human beings are capable of are immediate manifestations of

the soul's activities in its own glorious realm.

The belief in the mercy and compassion of God which often seems so ridiculous in a world of sorrow and suffering; that terrific and irresistible faith in ultimate love and bliss that springs spontaneously and inexplicably so often from the most unlikely soil—these are the workings of the soul, as such, in precisely the same way.

As we develop this more exalted side of ourselves; as we forget the urge to be rational, and to treat ourselves as neat little self-satisfied individuals; and as we develop the powers of self-sacrifice and love that do not count the cost; as we grow strong and splendid in spirituality; as we build up our spirit and super-mental life; as we now try to build up our mental life—so must we, reasonably, come to learn the laws and conditions of super-mental life as we now know some of the laws of mental life.

Then and then only can we know whether or not the soul survives death. We shall then know with the positive conviction that we now know that to the mental problem of "What is twice two?" the correct answer is four.

The world's great religious teachers, who have always taken for granted and strenuously taught the immanence and superiority of the life after death, have invariably explained the necessity of super-mental or spiritual activities to gain any knowledge whatsoever of these super-mental or spiritual spheres. The exercise of the mind, the study of the law—even of

religious law—must be subordinated to the all-absorbing love and service of God—or, in other words, to concentration on super-mental qualities.

God, we are taught, is a Spirit, and must be worshipped in spirit and in truth. It is to be noted that we are not taught that God is a Mind, to be appeased by mental exercises!

It is natural to point out that the teachings of Jesus were ablaze with such instructions. There is no intention to state here a long list of Biblical quotations, for the simple reason that my readers will be aware of them, and must know the never-ceasing exhortations of Jesus to store up one's treasures only in super-mental interests; for by those means, and by those means alone, could one ever hope to learn the secret of life everlasting.

It is impossible to avoid recognizing that even the most

rational arguers on the subject of the super-mental gain glimpses of the inadequacy of the purely mental as a medium for attaining to knowledge of the actual or potential activities of the soul; and I cannot do better than quote the final words of Dr. Edwyn Bevan, in his summing up of the discussions, in the *Spectator* for December 29, 1933:

What hypothesis you adopt about a future life depends, as was said, on your total reaction, the combined reaction of your reason, your sense of values, your spiritual exigencies, your innermost self, to the universe and to the various interpretations of the universe, Christian and non-Christian, which are offered you in your human environment. You may, when you have made your choice, try to justify it by arguments; but your arguments can never give the whole reason why you choose as you do. The reason lies too deep. Anyone who shares the Christian conviction will probably say that it did not feel like a choice at all; it was rather that something greater than himself laid hold of him and he recognized the grasp of God.

HE who strives to grasp the Teaching
Lights up the world—
As the moon from a cloud released
Lights up the night.

Dhammapada

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 350)

॥ कैवल्यपादश्चतुर्थः ॥

The Fourth Quarter on Oneness or "Individual Uniqueness".

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

1. "Siddhis" [attainments] are born of Birth, Drugs, Words of Power, Exertion and Samādhi [Poise].

Birth denotes hereditary characteristics, as well as acquired characteristics brought over from past lives. "Miracles" can be worked with the aid of certain drugs and decoctions by virtue of their peculiar "magnetism," or their chemical characteristics. "Mantrams," which are specific sequences of sounds, are also capable of producing "phenomena," such as are evident in the performance of "the Mass" in Catholic Christian Churches, and in the chanting of "Gāyatrī". "Tapas" and "Samādhi" are the two methods adopted by the Yogi to attain peace, power and understanding. There is no power either on earth or in heaven which cannot be attained by means of these two methods, which are really one.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

2. Change into another Species (occurs) from the in-

filling (of the characteristics) of Nature.

This aphorism with the next one lays down the method of evolution. Transmutation of one species into another is by the successive filling in of *Dharmas*, or "characteristics," which lie latent in *Prakṛti*, or the Nature of the Lord. Each of these *Dharmas* or "characteristics" has its *Āvirbhava* or "appearance"; and *Tirobhava* or "disappearance," brought about by *Adhvabhēda* or "difference of ways" of "Dharmas". These "ways" are, as mentioned in Aphorism IV, 12, *Atitadhva*, the past way, *Vartamānadhva*, the present way, and *Anāgataadhva*, the future way. Consequently, "Dharmas" are Dormant, Dominant or Latent. Dormant characteristics are those that have receded into the background from dominancy. Dominant characteristics are the appearances of those which have not hitherto appeared, or the reappearances of receded characteristics. Latent characteristics are either those which have become Dormant or those which have not yet appeared. We have seen that Patañjali calls the Dormant characteristic

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"Sāntadharmā," the Dominant characteristic "Uditadharmā," and the Latent characteristic "Avyapadesyadharmā"—"the quieted," "the risen" and "the indeterminate". (See Aph. III, 14.) But "the mutation" of these characteristics in a species is not a mechanical process, as is supposed by the atheistic Sāṃkhya and the modern scientist; it is brought about and takes place under the intelligent direction of *Īśvara* through His ministering *Dēvas*. "The dominant" and "the recessive" tendencies of Mendelian factors show "the direction" of mutation of these "characteristics". They are not "spontaneous variations" of Matter, since nothing "spontaneous" could be expected of Matter which is hypothetically "inert". "Spontaneity" is the characteristic of intelligence or "Caitanyam," and not of a thing which remains for ever at rest if it is at rest, and which moves uniformly in a straight line for all time to come if it is moving. Matter without intelligent direction is either a stillness of death or a chaos of motion, neither of which would cause a cosmos. These *Dharmas* or "characteristics" which appear in the evolution of species are but the materializations of "ideas" in the Mind of *Īśvara*, relating to the building of vehicles of consciousness suitable to the stages of development of the life within and to the conditions of environment without. Change of one species into another is brought about by the fulfilment of the Thought of the Divine behind Nature.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः

क्षेत्रिकवत् ॥ ३ ॥

3. The Incidental Cause is not serviceable (in the transmutation) of the characteristics of Nature; but thence, the breaking of impediments, as the agriculturist.

Incidental causes such as use and disuse, climatic conditions, enemies, nature of food, etc., do not really bring about decided variations in the species, although they may modify "the characteristics" within certain narrow limits. Discontinuous and sudden variations are not very uncommon in Nature. Even supposing that the external conditions do exert an influence on the organism, it is the living organism that *adapts itself* to the environment by bringing out "the characteristics" that lie latent within itself. The environment cannot effect any such changes in *dead* matter. On the other hand, in many cases, it is the environment that impedes evolutionary progress. But, by providing a suitable environment, obstacles in the way of evolution may be removed and "the characteristics" released. As they are released, "the characteristics" manifest themselves spontaneously as water on a higher level flows down when the agriculturist removes the impediments obstructing its flow. Each evolutionary "factor" or characteristic has its own inhibitory "factor" or characteristic within the organism itself, and the environment may help or hinder the one or the other or both. Thus, the environmental conditions act only as indirect

agents in releasing the characteristics inherent in Nature.

Although it may be possible for the amœba to evolve into a human being if it is given sufficient time and favourable conditions, Nature adopts a quicker method of evolution. Owing to the presence of lives at every stage of evolution at all times, all the main types of bodies suitable to these lives were brought down simultaneously to the Physical Plane by the *Pitrs* or Lords of Creation. These forms were at first moulded in Etheric Matter, and then gradually materialized. They were protean and a-sexual, and multiplied by bifurcation like the amœbæ. Then they passed through the hermaphrodite or the bi-sexual stage, multiplying by budding, the separated portion becoming smaller gradually and growing to the full stature of the parent after separation. The forms gradually became more and more consistent, and finally they separated into sexes and became uni-sexual. During these stages the forms passed through all the stages that their embryos at the present time pass through during their period of gestation. Even after separation into sexes, the forms, both human and sub-human, went through the oviparous stage before they became viviparous. What modern science knows about the evolution of forms is only after this stage. From all this we see that the present human bodies have not

been developed out of any of the animal bodies in the past. The anthropoid apes, instead of being our ancestors, are only the remnants of the dumb, degenerate human progeny of the past. We also see that the human germ-cells had their origin in the amœboid, protean, etheric, human forms projected by the *Pitrs* at the beginning of the Fourth Round on this globe of ours, and they are in no way connected with any of the sub-human forms inhabiting our globe. The only connection of the physical human body with sub-human forms is through the physical "Permanent Atom". But the fact, that the human embryo passes quickly through all the typical stages of animal and primitive human forms during uterine gestation, becomes inexplicable unless a continuous evolution of forms from the uni-cellular organism to the perfect human body is a fundamental process in Nature and a fundamental Thought in the Divine Mind. Hence, the motive power behind change of species or evolution is neither "the struggle for existence," nor "the survival of the fittest," but the irresistible Will of the Divine Being, which is called the Law of Evolution of Nature. The process of Yoga is but the acceleration of this process of evolution by the inhibition of "Varaṇas" or impediments in the way of the flow of "Dharmas" inherent in Nature.

(To be continued)

THE PRESIDENT'S ADDRESS

(Concluded from p. 426)

Visitors to Convention: I may be allowed to welcome very specially the General Secretaries from England, Burma, India, Scotland, Ceylon, Spain and New Zealand. I only wish it were possible for every General Secretary to make an annual pilgrimage to Adyar. Our Headquarters would profit immensely, and I think the General Secretary and his Section too.

With special pleasure I welcome our beloved colleague Miss Poutz, old and highly valued friend both of Dr. Besant and Bishop Leadbeater. Miss Poutz is an example to us all of undivided devotion to Theosophy and to the Theosophical Society. In her I salute the Old Guard of the Theosophical Society, which dies but never falters in its allegiance to the Masters' Cause. May the coming generation in its turn provide the future with an Old Guard no less faithful to Truth and to Truth's messengers.

I offer a very hearty welcome, too, to Mr. and Mrs. Henry Hotchener, both of them old friends of Dr. Besant. Mr. Hotchener had the privilege of being Private Secretary for some time to Bishop Leadbeater, and travelled with him throughout the United States of America. Mrs. Hotchener, as we all know, was with the Colonel during the last period of his life, and has most interesting and valuable remembrances of that

time as well as of much work with our late President. She generously built what used to be called Russak House, now an integral part of Headquarters, where your present President and Rukmini are most comfortably dwelling.

I welcome, too, the Right Rev. D. M. Tweedie from Australia, an old friend and colleague of Bishop Leadbeater; many other friends who have come from afar to be with us; and Mr. C. R. Menon, President of our Singapore Lodge.

The Advance Guard: The ranks of the main army of the Theosophical Movement have been still further thinned in order to gain recruits for that Advance Guard in the ranks of which stand the old who have become young once more. Charles Blech, for 25 years General Secretary of the Theosophical Society in France, has passed onwards into a new youth. It is impossible to exaggerate the services rendered to Theosophy in France by Charles, Zelma and Aimée Blech. Two of them have already gone before us. One remains, in addition to a very devoted sister, Madame Zelma—the very heart of the Theosophical Society in France. J. P. Allan, for long General Secretary of our Society in Scotland, has similarly passed onwards. He, too, has given splendid service; and fortunately his wife remains to carry on.

Mr. C. E. Nelson, a fine worker in South Africa, Mr. C. S. Swaminatha Mudaliar of Madras, and Colonel Green of Rangoon, have also gone before us.

There has also lately passed away one of our oldest members in the Republic of Nicaragua, Brother Isidro de J. Olivares. He was a very devoted member, and did his utmost to disseminate Theosophy in Managua, the capital of the Republic.

During Mr. Jinarājadāsa's visit in 1929, he organized the tour in the Republic. His departure is a very serious loss to the small band in Nicaragua who are struggling against very difficult circumstances to proclaim the message of Theosophy. Among these difficulties is the constant opposition of the Catholic clergy.

We all regret the fatal accident to Dr. van der Leeuw, one of the most brilliant members of our Society. He has substantially added to Theosophical literature in works universally recognized as of outstanding merit.

I mention elsewhere our young brother Jal Minocher Homji.

May Light perpetual shine upon them all.

Tours: Mr. Jinarājadāsa, Mr. and Mrs. Hodson, Miss Glen-Walker, and Rukmini and I, have done a considerable amount of touring during the past year. Mr. Jinarājadāsa has toured Portugal, Spain, Switzerland, Italy, Holland, England, The United States, Brazil, Costa Rica, Columbia, Panama and Cuba, and everywhere has been received with the utmost enthusiasm and gratitude. As the language of the

country, so the language of his lectures—Spanish, Italian, French, English, and Portuguese too. His principal talks have been on "Life! More Life!" and "Theosophy and Art". And his latest engagement was to preside over the Convention of the Ceylon Section.

His energy, despite indifferent health, is remarkable; but we are hoping—he is so precious to us all—that he will now remain at Adyar for some time to benefit from that Peace of Adyar which indeed passes the understanding of all save those who have contacted it.

Mr. and Mrs. Hodson have done splendid work in South Africa, and I have been inundated with letters asking me to arrange for them a return visit at no distant date. In addition to valuable Theosophical work, they have been instrumental in establishing a South African Youth Movement, independently, of course, of the Theosophical Society; and I hear that this movement is spreading rapidly. Mr. and Mrs. Hodson are at present in England fulfilling a number of engagements, but we have arranged for them to be in South Africa again in the middle of 1935 and to stay there until December, when they will pay another visit to India. They are splendid workers, full of devotion to Theosophy and the Society, and are very much loved wherever they go.

Miss Glen-Walker has been doing some excellent work in Europe, not in the way of public lecturing but rather in the nature of quiet visits to the Lodges. I have been receiving many letters

expressing great appreciation of her help, and I hope she may be able to continue her work no less useful than the more public activity which falls to the lot of some of us.

Mr. Edwin Bolt has for some years been doing useful work in Scandinavia, and members there write appreciatively of the Summer Schools which he holds.

In America Dr. Roest, Miss Henkel and Mr. and Mrs. Kunz have carried our flag far and wide.

Rukmini and I were present at the Convention of the Theosophical Society in America, where we were so happy to meet many old friends. We then went to Paris, Brussels, Amsterdam, Huizen, London, Leeds, Nottingham, Glasgow, Edinburgh, Paris again, and Genoa, before returning home. We had the pleasure of meeting a number of General Secretaries of European Sections in Amsterdam, including the officials of the European Federation. In Genoa there was arranged for us a little conference of Italian workers from various parts of Italy, and we had the happiness of renewing acquaintance with the new General Secretary and his charming wife. I think our work in Italy will make rapid progress, as it can so substantially aid in Italy's renaissance.

The Mayor Habit: We have for many years been proud of the Mayor of Karachi, Mr. Jamshed Nusserwanji, a very able and devoted member of our Society, and those who were present will have a vivid recollection of an exceedingly fine address delivered by him when he was last at Adyar.

He is no longer Mayor of Karachi, and in some ways we are by no means sorry, for we are hoping . . . but that is another story. We have now to congratulate Miss Gilliatt, a member of the Wimbledon Lodge, London, on her election as Mayor of Fulham, one of the most important divisions of London. Miss Gilliatt has for long been working in many good causes, and it is very happy news that Fulham should have chosen a Theosophist to be its first citizen. We congratulate Miss Gilliatt, but we also congratulate the Theosophical Society. May there be many more Theosophist Mayors. Theosophists make good public officials, because their hearts are always in their work, and their spirit of brotherhood makes them fair and just to all.

Headquarters Staff: I have been particularly fortunate in the colleagues who share with me the responsibilities of the administration both of the Society and of Adyar. On assuming office I found, with great regret, that urgent business affairs would prevent Mr. Henry Frei from continuing as Recording Secretary. The Society has for many years profited from Mr. Frei's keen business capacity and clarity of judgment, and we are all immensely grateful to him for his valuable help. I am hoping that in course of time he may return to Adyar to strengthen the efficiency of our work.

I have most fortunately been able to persuade Dr. Srinivasa Murti to take Mr. Frei's place, and he has filled it with conspicuous success. In addition, during my absence in the United States and Europe,

he has been my Deputy for Adyar, and has won golden opinions from all who constitute our community. He was a very trusted colleague of Dr. Besant, and I am honoured to have his wise and efficient counsel and unstinted co-operation in our heavy administrative duties.

Mr. Hamerster, formerly of the Dutch East Indies Civil Service, kindly consented to continue in the office of Treasurer, and I can assure you he keeps an eagle eye on every item of expenditure.

I have to state, however, with very great regret that Mr. Hamerster will be unable to continue as Treasurer for more than a few months. He has many duties in Europe, both family and business, which cannot indefinitely be neglected; and his stay at Adyar during the last two years has been an act of sacrifice. I shall, therefore, shortly be compelled to accept his resignation of the office of Treasurer, and we shall for the time being lose two dear friends in Mrs. Hamerster and himself. I have their promise that they will try to return as soon as possible; and in the meantime Mr. Hamerster will continue his contributions to THE THEOSOPHIST, which have been so widely appreciated.

In his place I have been more than fortunate in being able to induce Captain E. M. Sellon to become our Treasurer. Captain Sellon has for many years been Treasurer of the New York Theosophical Federation, is a member of Lloyds, and a director of many companies; and I know well that in his care our finances will be safe. He has become a resident

of Adyar, and has taken the western Guest House for his permanent dwelling. Already he is hard at work initiating himself, with Mr. Hamerster's assistance, into our financial affairs, and will be quite ready to take over charge in due course.

But, thankful as I am for his expert help, I am no less thankful for the fact that Mrs. Sellon, the live wire of the New York Theosophical Federation, will also join our staff of workers. Mrs. Sellon will help us in innumerable ways, and specially in the department of propaganda, in which she has had such varied experience both in America and in Europe. May I add that I am not sorry for the New York Theosophical Federation, since however much Sellons may come and go Sellons seem to go on forever. Captain and Mrs. Sellon's son John, a chip of a block not so very old after all, is now Treasurer of the Federation, while his very charming wife is Secretary.

Mr. Ranga Reddy, one of our senior residents and old friend of Dr. Besant, and Mr. K. Srinivasa Iyengar, have been appointed honorary Consulting Engineers to Headquarters, and have watched over a difficult work with great tact and care.

Dr. Rama Kamath, retired Civil Surgeon, has become honorary Medical Officer to Adyar, and looks after the Adyar Dispensary and Baby Welcome.

Professor Kunhan Raja has found it impossible to continue as Hon. Director of the Adyar Library, but remains Curator of the Eastern Section. In his place I

had intended to appoint Dr. Srinivasa Murti and Mr. Hamerster as Joint Directors, but the ever vigilant Recording Secretary discovered that on account of Bishop Leadbeater's passing and Mr. Frei's resignation of the office of Recording Secretary, there would not be the three non-Indian members of the General Council resident in India as required under Rule 1 of our Rules and Regulations. Mr. Hamerster and I are but two, look at us how you will; and since Mr. Frei may be regarded as an Adyar resident, he self-sacrificingly agreed to become Director of the Library *pro tem.*, as by so doing he became, under Rule 1, a member of the General Council and the third of the necessary trio. So Dr. Srinivasa Murti is Joint Director and Mr. Hamerster Curator of the Western Section of the Library. Professor Kunhan Raja has given to the Library much of his time and what has been more valuable still his great learning; and I am thankful to know that he still remains on the Library staff.

Mr. and Mrs. Shah: Each of these devoted workers is not a little responsible for the smooth working of our Adyar machinery. Mr. Shah has been with us for a decade and more, has been in charge of the Laundry and Dairy and of all our furniture, with which he plays as in a game of chess, moving chairs and tables and other pieces as one might move pawns and knights and bishops and kings and queens. Everybody expects him to have instantly ready at any time any piece of furniture which happens to be

wanted, and to furnish bungalows from attic to basement at a moment's notice. Well, he has a great power of satisfying us, and that is saying much. I might just mention that Mr. Shah is one of those people who take an impossible place and turn it into the cosiest dwelling imaginable. He then proceeds to live in it, since no one thought the place could possibly be habitable. Soon, however, Nemesis overtakes him, for the moment he has finished transforming it, covetous and envious eyes are cast upon it, and he is wheedled out of it—to find another hole and cause it to become the desire of every Adyar exquisite. Mrs. Shah is specially responsible for Headquarters, and works hard without one knowing that she exists at all.

Non-official Helpers: Some of our residents who are not actually adorned with any special designation render, nevertheless, very valuable help. Miss Neff has done very fine work in connection with Theosophical history, arranging our archives, and giving help wherever needed. She is a walking encyclopædia as to dates and events. Then we have the very efficient help of Miss Kemp, who works specially for Mr. Jinarājadāsa, but can sometimes be induced to make a little time in a very busy life to come to the rescue of the President in some pressing secretarial emergency.

As for Mr. N. Sri Ram, for many years Private Secretary to Dr. Besant, words entirely fail me to express Adyar's indebtedness to his whole-hearted and meticulously

efficient service. His wise outlook, careful deliberation in judgment, wide and generous understanding, perfect equableness of temper, and outstanding capacity in almost every department of our work, make him the friend of every one, and the trusted adviser of those upon whose shoulders lies the weight of many responsibilities. I do not know what Adyar would be without him.

Three Veteran Workers: I have elsewhere mentioned Mr. B. Ranga Reddy and Mr. A. K. Sitarama Shastri in their various special capacities, but, together with Rao Saheb G. Subbiah Chetty, they form a very special group of particular interest to our Society. Rao Saheb G. Subbiah Chetty himself is one of our few surviving links with H. P. B., and was most helpful to her and to the Colonel in the earlier days of struggle and difficulty. He has a fund of stories of absorbing interest dealing with the Masters and H. P. B. and the Colonel and the founding of our Headquarters here at Adyar. But these three brethren had a special link with our late President, were indeed pillars of self-sacrificing support to her in all her work, and had the unique honour of sitting down together with her every morning about 6 for coffee. They were and are her very faithful friends, and as in this life so for all lives to come they will be her trusted helpers in all her work.

Assistant Workers: I should like to pay a little tribute to those members of our subordinate staff, clerks and other workers, who, by their assiduity and familiarity

with the work of their respective departments, are able to do so much to facilitate the duties of their chiefs. Sometimes, too much credit goes to the head and too little to the body. I know that in our various offices there are many workers who have remained for years at their posts, while their superior officers have been coming and going impermanent. I feel sure these workers are not a little responsible for the continuity and order of the business aspect of our duties.

The General Workers: I feel very specially for these workers of ours upon whom so much of the successful existence both of Adyar generally and of ourselves in particular depends. It is almost heart-rending when, under the stress of financial stringency, we are compelled to dispense with the services of men and women who so largely depend upon us for livelihood. We do what we can by means of generous gratuities to recognize their years of work. But pensions are entirely beyond our means save for a very few. When I think of the life teeming in the villages around Adyar, of the anxiety of the villagers as to the stability of their work, and then know that I must reduce the number of our workers here and there and so add to unemployment, I almost feel as if I am a traitor to our Cause and a worker of ill among my fellows. And when the sad petitions come, I feel as if I must reinstate each and every one and let the finances take care of themselves. But money, or the lack of it, is inexorable. I must needs inflict

the injury and set in motion the wheel of suffering.

The pang is the same when dismissals have to take place by reason of a worker's inefficiency. We cannot tolerate more than a certain amount of inefficiency, and when the limit is overstepped, and there is no prospect of improvement, the worker must go. It is his hard lesson no less than our sad duty.

I long for the time when the villages round about us, and in no small measure dependent upon us, may feel with us the inflowing tide of prosperity, so that the blessing of Adyar may be entirely unmingled as, I regret, it is not just now.

The Adyar Gardens: The important but very difficult post of Garden Superintendent is filled in an honorary capacity by Mr. Vedantam, a member of much experience in agricultural and allied work. He was appointed by Mr. Warrington, and I have requested him to be good enough to continue until the end of 1935 at all events, despite the fact that his job is one in which, to use the English phrase, kicks are more prolific than halfpence. What with the need for severe retrenchment, with the responsibility for keeping Adyar reasonably quiet and free from beggars, with the urgent duty of thwarting thefts, to say nothing of the difficult work of acting as an intermediary between the Gurkha watchmen, who so efficiently perform their duties, and the villagers who naturally are restive under unaccustomed restraint: what with all these, the work of the Garden Superintendent is

perhaps more onerous than any other office—for myself I would certainly rather be President—and I wish to express in this public manner my appreciation of Mr. Vedantam's services and those of Mr. V. S. Visvanathan, his assistant, and to assure them of my continued trust in what is an almost thankless job.

The problem of the cultivation of our Estate with its 264 acres is distinctly difficult of solution. Adyar cannot be self-supporting, but we want it to be as productive as possible. How to achieve this is not easily to be decided even by experts. We have two divisions in our gardens—the ornamental, which must needs be largely unproductive, and the gardens in which cocoanuts, casuarinas, mangoes, etc., are grown for profit, including a small vegetable garden. What we have to do is to budget a very careful expenditure, possibly covering a number of years, and to hope that the outlay may be justified in returns for which we must needs wait. Our Superintendent is submitting such a budget to the General Council, and we can only hope, if it is approved, that it will draw a prize and not a blank. But every estate-owner knows to his cost that in these days there are more blanks than prizes, and that even the best laid plans "gang aft agley". For myself, I doubt if Adyar is susceptible to intensive gardening on a productive scale. And, on the other hand, Adyar must be beautiful even at a cost. Well, we shall see.

While speaking of the Estate, you may be interested to know that at present Adyar, apart from its

264 acres, comprises 95 residents, 45 workers including subordinate administrative officers, 229 servants and general staff, and 15 heads of departments. A large family, but on the whole a happy one.

You will notice that I have enumerated a number of residents of Adyar, but among these I have not included some whose residence is even more gracious than that of those belonging to our own kingdom. Our bird friends are, for the most part wonderful in their colours and in their delicate grace. Our trees and flowers add their very special beauty to Adyar. Some charming members of the animal kingdom awaken in us a very special expression of the spirit of brotherhood. Our groves have an ascetic and peaceful splendour all their own. Our gorgeous sunrises over the sea remind us of Life's Promise and Magnificence. Our radiant sunsets over the river speak in their rich colour-music of Life's Safety and Peace. And over us all broods the Peace of Shamballah and of Those who chose and dedicated this sacred place to Their high purposes.

Finance: At this point I may appropriately deal with finance. Our financial situation is on the whole sound, though in order to meet unavoidable deficits we are from time to time compelled to draw on resources which should form part of our capital fund, the interest of which alone should be used for current expenditure. On the other hand, there is much to be said, even from a purely business point of view, for living from hand to mouth. This was our late President's policy; and it cannot

be denied that she left the Society in a position far stronger than it was when she assumed office.

I consider we have two definite channels through which expenditure should flow: first, through the channel which makes Adyar a dignified and a beautiful Headquarters, worthy of the Society which it represents in the outer world; second, through the channel which irrigates the world Theosophically, as, for example, propaganda, the work of the Theosophical Publishing House and the Vasanta Press, the provision of lecturers, etc.

As regards the first channel, we have to provide for the performance of their duties by the various officers of the Society, for the general maintenance of our large estate, including gardens, electric light and power, water supply, the upkeep of roads and buildings, and innumerable other paraphernalia of estate management. Specially our Engineering and Garden departments have to be run with the utmost efficiency, for upon them more depends than upon any other department concerned exclusively with the Estate itself; though we must not forget that upon the departments in charge of residence hardly less responsibility devolves.

As regards the second channel, Adyar must in very special degree support the Theosophical Movement before the world, stimulating in all possible ways the spread of Theosophy, acting as a Clearing House for successful work in all parts of the world, and in particular helping to irrigate the more desert places

which Theosophy has so far left untouched. Adyar must not interfere with the work either of Lodges or of Sections; but it can and should help. And I hope that some day there may be resident at Adyar expert men and women of every nation and of all faiths—a world in miniature at the service of the larger world without. If we achieve a Besant University, or at least a Besant College, we shall have in staff and students fine material upon which Adyar will be able to draw to no small extent for its international activities.

Of course, so far as regards the Estate, expenditure must be kept down to its lowest possible limit compatible with satisfactory results. And in this connection we are inaugurating a revised plan, under which those departments which may be described as business undertakings shall operate as such, making their own budgets based upon the needs of their customer the Theosophical Society, on a definite programme of income and expenditure for the coming year. Incidentally, their customer is also their banker, and provides them with the necessary funds to carry on their businesses, but the attitude to be emphasized by each business department is that it must balance its own budget of expenditure and income, and be held responsible for doing so—the budget, of course, having been previously passed by the General Council or Executive Committee.

Members will readily understand, from a perusal of the Treasurer's report, that the expense of maintaining Adyar is only to

some extent met by income from capital funds and by dues from the Sections; it has always largely depended on personal donations and legacies as well as on the Adyar Day collections, for which the Headquarters is so grateful to those who take trouble to organize the collections and to those who, often from slender resources, remember the needs of their world-centre.

It is right that Adyar should so depend, and that its existence, its beauty, its order, its prosperity, should be evidence of the determination of every member that the Home of the Society shall be in every way worthy of the Movement—far better such sacrifice than that ease and comfort from unlimited funds should gradually undermine that spirit upon the existence of which every true Cause depends for its life and power.

May I express the hope that when members are remembering in their wills the Society they love they will leave two legacies—one to their Section, and one to Adyar? And I hope there is not a single will in existence, so far as our members are concerned, in which the Theosophical Society is not gratefully remembered, even if only in very small measure. Let us all help to make the Society safe for the future, in reverent homage to the Peace our membership has given us in the present.

The Vasanta Press: The Vasanta Press was finally closed a few months ago, so as to terminate its work under the proprietorship of Dr. Besant, and was reopened immediately under the proprietorship of the Society,

to which body it was left under the will of the late President. Retrenchment has been necessary here too, but the Press will have, as heretofore, the benefit of the wise and efficient direction of Mr. A. K. Sitarama Shastri, trusted colleague of Dr. Besant for very many years, assisted by his very competent helper, Mr. C. Subbarayudu.

The Theosophical Publishing House: The Headquarters House, under the careful direction of Mr. M. Subramania Iyer, one of our most efficient and devoted members of long standing, has much to its credit, as the detailed report shows. Outstanding publications are Mr. Jinarājādāsa's *Life! More Life!* comprising his recent lectures in the Americas and in Europe, a revised edition of his *The Nature of Mysticism* and *Did Madame Blavatsky Forge the Mahatma Letters?* He has also brought out a new book—*Abul Fazl and Akbar*—a brief monograph summarizing from the original sources the incidents which led to Akbar founding with the help of Abul Fazl his "Universal Faith". As Abul Fazl's two great works, *Ain-i-Akbari* and *Akbar Nama*, which narrate the incidents in Akbar's life and administration, are difficult to procure, Mr. Jinarājādāsa's extensive quotations from them will be found particularly valuable. It is stated by some Theosophists that Abul Fazl was an earlier incarnation of Madame H. P. Blavatsky: undoubtedly there are many similarities of temperament and work in the two historic personalities, and a comparison of them is interesting.

Dr. Ganganath Jha has issued a revised translation of his immensely valuable *Yoga Darshan*, and I very specially welcome Dr. Bhagavan Das's *Ancient versus Modern Scientific Socialism, or Theosophy and Capitalism, Fascism and Communism*. He has thus fulfilled a promise to Dr. Besant to think anew, in modern terms and in the light of modern needs, the ancient and eternal laws. A number of booklets have also been issued, including 12 numbers of the *Adyar Pamphlets*. Our little intimate journal *The Adyar News* has also reincarnated, and seems to be doing well. The new format of THE THEOSOPHIST is widely approved, and it is to be noted that 50 per cent more reading matter is now available for the same price.

I am very happy to express my grateful thanks to my colleague in the editorial department, Mrs. Dinshaw, helper of successive editors, and so reliable and efficient that THE THEOSOPHIST seems to run itself. And may I in this connection ask my fellow-members throughout the world to help our international journal soon to achieve the 10,000 mark in circulation? We have about 2,000 subscribers so far, and we are exploring every avenue whereby the journal may be made increasingly attractive. I ask each and every member to be good enough to constitute himself or herself an agent for THE THEOSOPHIST to increase its circulation. Already, Mrs. Sellon, a very competent friend with a great record of good work in America and England, is working hard to help, and

every delegate here will receive a leaflet drawn up by her. I want a Mrs. Sellon in every Branch, which means nearly 3,000 Mrs. Sellons throughout the world.

Other Publishing Houses: The American House has *Studies in the Secret Doctrine* to its credit, an admirable contribution to Blavatskyana by Mrs. Josephine Ransom, who can always be relied upon to produce scholarly work of great value to students. During the recent Convention, the American House had a particularly attractive display of Theosophical literature, and its manager is to be heartily congratulated.

The London House is now owned by Mr. Digby Besant, and is situated at 68 Great Russell St., London, W. C. 2. Throughout my tour in England, I heard nothing but praise for the way in which the London House makes every effort to help Lodges and organizers of meetings to make a good display of our literature, its terms of sale or return being extraordinarily reasonable. Its new publications are *The Bridge of the Gods* by Edith Pinchin, and *Druidic Teachings* by D. Jeffrey Williams. The English Section has published Mr. Jinarājādāsa's *The Work of the Christ in the World of To-day*, *Theosophy Briefly Outlined* by E. V. Hayes, and Mr. Polak's B. B. C. Broadcast talk on "Theosophy". We have in contemplation arrangements whereby there may be a very close co-operation between the Adyar, London, American and, I hope, all other Houses, so that the interests of the Society as a whole may be the better served.

The Canadian Publishing House—The Adyar Press—has been rendering excellent service to our cause in reprinting a number of Indian classics and other works of permanent value.

The Dutch Publishing House also reports activity, but the Greek House has not been able to undertake any publications during the year under report.

A large number of books and pamphlets have been published in Spain, and it is obvious that in Spain interest in Theosophy is steadily on the increase.

Italy's Publishing House, "Nirvana," has published various Italian translations, including Dr. van der Leeuw's *Conquest of Illusion* and Mr. Jinarājādāsa's *Flowers and Gardens*.

The Dutch East Indies House has published a cheaper edition of *A Study in Consciousness*, and Malay translations of Bishop Leadbeater's *A Textbook of Theosophy* and Dr. Besant's *In the Outer Court* are in preparation.

Mexico has been printing thousands of leaflets, including my own letters on assuming the office of President and *The Essence of Krishnamurti's Teachings*.

I shall be glad to receive reports from other Publishing Houses, and hope that copies of all publications are sent regularly to the Adyar Library.

The Engineering Department: Mr. Zuurman, who has for so many years given devoted service to Adyar, writes that "everybody does his bit, and on the whole I believe we are a happy lot". So far so good. But he adds that attached to his work is a "Wish

Department," where they are not so happy, because while wishes may be many their fulfilments are unfortunately few. He mentions two: Rs. 10,000 finally to complete the repairs to Leadbeater Chambers, and a Broadcasting Station. The former wish is more easy to satisfy than the latter, though a friend has given us Rs. 5,000 for the purpose of making experimental wireless activities with the permission of the authorities.

The Bhojanasala: The Bhojanasala, or Indian "Leadbeater Chambers," has continued its most valuable work under the efficient care of Mr. C. Subbaramayya. It provides excellent accommodation and good meals for those living in Indian style. And there is a small fund of about Rs. 9,000, called the "Dharmasala Fund," the interest on which is used to give free food to Sanyasins, Bhikhus, and to certain members of our Society during their stay at Conventions.

We are very fortunate in the Chittamur family. Mr. Subbarayudu works splendidly in the Press, Mr. Subbaramayya in the Bhojanasala; and there is an encouraging rumour as to a third brother who may join the rest of the family in their service of Adyar. All owe their training to the late C. Ramayya who worked for many years in the service of the Theosophical Society.

Leadbeater Chambers: Madame D'Amato reports that more than half the building has now been repaired, and other improvements have been effected, including the purchase of a frigidaire. Leadbeater Chambers is more than full

for the Convention, and she hopes that there will be more residents during the coming year. Madame D'Amato has for ten years served Adyar with great efficiency and sacrifice as head of Leadbeater Chambers. Her task, too, is not a little thankless. And we are all grateful to her for her devoted and very able loyalty.

The Laundry and Dairy: About 1910 Dr. Besant established a Dairy, Laundry and Bakery for the convenience of residents at Adyar. Information is lacking regarding the demise of the Bakery; but the Laundry and Dairy are still flourishing. I have handed over both to the Society, in my capacity as residuary legatee of Dr. Besant's estate, since it now seems possible to run them without loss, though not necessarily with profit. The Dairy has become part of the Garden Department, while the Laundry remains under the efficient management of Mr. Shah. I challenge any laundry to produce better work than that of the Adyar Laundry, either as regards general washing, or specially delicate work, or even dry cleaning and dyeing.

The Adyar Players: The Adyar Players is a movement, established by Dr. Besant, which I hope to be able substantially to encourage during my term of office. Already they have some fine work to their credit, both at Adyar and in the Museum Theatre in Madras. A very valued friend of the Society, Mrs. Stead, left a legacy to Adyar of Rs. 10,000 towards the erection of a theatre; and we are hoping to begin work on this as soon as possible. Adyar urgently needs a

theatre for the expression of the fine talent already available and for the talent which I hope will in due course be attracted.

The Sirius Recreation Club: After a number of devastating vicissitudes this Club is once more entering on a new lease of life, thanks to the generosity of Captain and Mrs. Sellon who have very kindly taken charge of it. We stand in urgent need at Adyar of a social life together. We live in separate houses. We work in different departments. When work is over there is nowhere for us to meet our fellow-residents save at a meeting! The Sirius Recreation Club will endeavour to provide games and other amusements for us all, and already two tennis courts are in working order, with a little pavilion now rising as a Club house. Captain and Mrs. Sellon will be very valuable assets to Adyar in many ways, but in no way more important than in helping Adyar to be a happy family home for all.

The Adyar Lodge: The Adyar Lodge has been holding regular meetings and doing useful work. Recently, youth has invaded the gatherings, to the benefit, I am sure, of both young and less young.

The Adyar Youth Lodge: This Lodge numbers 44 members on its rolls, and has appropriately the name "Vasanta". Study classes, social gatherings and excursions have formed part of the activities of the Lodge, and plays matches with local clubs in Volley Ball, Football and Hockey. The Secretary writes: "Theosophy should be... a living 'Life' and not

merely a matter of study or of cold vivisection as a scientist might dissect a frog." And he perceives the importance of making the Federation a source of strength to the Indian Section. I sincerely hope the Vasanta Youth Lodge will play an increasingly useful part in the life and work of Adyar.

The Adyar Child Welfare Centre: Although not an official activity of the Theosophical Society, this Centre largely ministers to the well-being of the many employees of our Estate. It was started in 1927 by Mrs. Bhagirathi Sri Ram, member of the Executive Committee of the Society, under whose able care it has been ever since. A trained midwife is in charge, who also attends to the maternity cases. Undernourished and very poor babies are given either milk or some other strengthening food.

During the last year there were 23,943 attendances of little children, the average daily attendance being 82. 96 maternity cases were attended during the year, and the nurse visited 1,023 families in their homes. The District Board gives Rs. 35 per month, and the annual expenditure is nearly Rs. 1,000. Rs. 45 per month has, therefore, to be met by casual donations.

Dr. Besant was deeply interested in this Child Welfare Centre, and gave nearly Rs. 13 or £1 per month.

The Adyar Dispensary: Dr. T. P. Sundaram has been in charge of the Dispensary during the past year. 2,224 patients have been treated, including students and teachers of the Besant Memorial

School and Olcott Harijan Free School. The income is met from a grant of Rs. 500 from the Society, donations from various Co-Masonic bodies, miscellaneous collections, and sales of medicines. The Dispensary is most valuable, and Adyar is grateful to Drs. Kamath and Srinivasa Murti for their general supervision, and to Dr. Sundaram for the efficient way in which he discharges his duties.

Legal Advisers: The Society has always been fortunate in its legal advisers. Till his passing, our revered elder brother, Sir S. Subramania Iyer, was honorary Legal Adviser to the Society. Later, Mr. Justice V. Ramesam acted in this capacity. At present, we have no officially appointed Legal Adviser, but the following are consulted as occasion demands: Mr. K. S. Chandrasekara Iyer, late Chief Justice of the High Court of Mysore, Mr. Hirendranath Datta, Solicitor, Calcutta, and Vice-President of the Society, Messrs. A. Rangaswami Iyer and M. Subbaraya Iyer, Advocates, Madras and Madras respectively, and Mr. K. T. Shamanna, Solicitor, Madras.

Publicity Officer: An addition to the Headquarters staff is my old friend Mr. J. L. Davidge, an Australian journalist of wide experience, a staunch Theosophist, and the able editor for some years of *The Advance Australia News Service*, an agency to no small extent responsible for the theosophizing of Australia. I have appointed him Publicity Officer here, sub-editor of THE THEOSOPHIST, helper in the T. P. H., and general literary handyman. His power of work is already being felt,

and next year I expect we shall see much progress in our publicity department. Who knows? He will very likely persuade us to start an Adyar News Service as an enlarged edition of the News Service he managed so well in Australia.

Propaganda Officer: In my Seven Year Plan I have stressed the urgent need for intensive propaganda throughout the world, and I am very glad to be able to announce that Mrs. Sellon, who has had so varied and successful an experience in this work for many years, has kindly consented to become our Propaganda Officer. She will study here at Headquarters various ways and means whereby our propaganda may become more effective, will be in constant touch with General Secretaries exchanging propaganda ideas and plans and will herself be constantly travelling in order to come into personal touch with workers in as many parts of the world as possible. I request members interested in propaganda, specially those who are engaged in it, and Section officers throughout the world, to write to Mrs. Sellon giving their own experiences, making practical suggestions, and asking her for such help as they think she may be able to give. To have her office in running order will take a little time. But I am sure we shall find the co-ordination she will bring about most useful.

Her work will, of course, be quite distinct from that of the Publicity Officer, whose business it will be to give news.

Auditor: Since 1923 Mr. G. Narasimham, F.A.A., F.R.S.A.,

Registered Accountant, Madras, has been our official Auditor.

Busts of Our Leaders: The bust of Dr. Besant we ordered some months ago from Mr. Choudhuri, the eminent Bengali artist and Principal of the Government School of Arts in Madras, has proved an entire success—indeed a very fine likeness, and I have sent to every General Secretary a photograph of the bust, in case either his Section or any Lodge or other organization desires to order a replica in bronze at a comparatively small cost. We must also have a bust of Bishop Leadbeater. I do not think our late President would thus care to be immortalized unless her loved colleague were similarly honoured; and his own services to Theosophy and the Theosophical Society have been no less outstanding in their own department than hers. £200 will purchase such a bust, and I hope the amount will soon be forthcoming. I am anxious, too, that near the first Trilithon, facing the entrance to our Estate, there shall be a really fine statue of Dr. Besant in some attitude characteristic of emphasizing some vital point to a large audience—arm outstretched and finger pointing in commanding gesture. But nearly £1,000 will be needed for this, and we are not yet out of the dark woods of the depression. Still, all things come to those who know how to wait; and I have done much effective waiting in my time.

Besant Memorial School: Two other memorials to our President-Mother take forms specially near and dear to her. First, the Besant Memorial School, for the time

being situate in Besant Gardens, leased from the Society, and with a present roll of about 70 students and 12 teachers, the latter sacrificing a mere subsistence allowance. I hope some day that this School may live on its own land and in its own beautifully Indian buildings; and I hope, too, that some day it may develop into a College and into a University. But these are dreams. In the meantime the small school as we have it. Please help it all you can. To have this School at Adyar was our Mother's dying wish. I am very happy that a young member of brilliant academic qualifications, Mr. K. Sankara Menon, M.A., has accepted the headmastership at a salary which is a mere pittance compared with that which he could command in the outer world. Under his guidance, and the motherly care of Mrs. Nilakanta Sastri, the children are well and happy, and love their school.

Besant Scout Camp: Second, the Besant Scout Camp. The Theosophical Society has permitted a Rover Troop of Scouts, all of them, or at least the great majority, members of the Society, to establish a permanent and well-equipped Camp near Olcott Gardens on land which is not at present needed for any special purpose. A substantial sum has been collected by the Scouts, and we shall soon have a Camp to which from time to time Scout troops can be invited for rest, recreation and Scout life generally. This is our little memorial to the Honorary Scout Commissioner for All-India,

member of the Order of the Silver Wolf. I am very much obliged to Mr. V. S. Ratnasabhpathi, Rover-Leader of the Vyasa Rovers, and to Mr. M. Krishnan, Assistant Rover-Leader, for their care of the Camp and for organizing no less than ten regular camps (of over 210 campers in all) from August to November. The Camp is also grateful to Mr. A. W. Hutton for presenting a considerable amount of equipment.

Olcott Harijan Free School: Just as we have now a Besant Memorial School, so must we not forget that we have a memorial to the President-Founder no less appropriate to his own work, the Olcott Harijan Free School, the only one left out of the original five inaugurated in his memory. The other four have been taken over by the local authorities and are doing very well. The schools used to be called Panchama schools; but the word now used is Harijan, which means God's people, and is a far better designation than Panchama, which conveys a definite sense of inferiority. Our school has 400 pupils, including 100 girls, and has been noted by the District Educational Officer as being in "its usual efficient condition". Special attention is paid to the physical well-being of the students, and scouting forms part of the regular activities. The urgent needs are more accommodation, a compound wall, an adequate water supply, repairs to old buildings, and donations to meet the annual deficit. Mr. M. Krishnan, son of our late very valued colleague, Pandit Mahadeva Sastri, Director of the

Adyar Library, is a most competent headmaster, supported by a very devoted staff. Mr. Krishnan was a pupil of mine at the National University in the Teachers' Training Department, and acquitted himself admirably.

Musaeus Buddhist Girls' College, Colombo: Mr. Peter de Abrew's report shows 500 pupils on the rolls, and the College now consists of the English College, preparing students for the London Matriculation and Cambridge Senior examinations; the Sinhalese Training College for Women Teachers; a Practising School for the latter; and hostels. The buildings have "large and airy rooms and are furnished with up-to-date School and College equipment". During the year a new building was added and named The Schwarz Memorial Hall, in memory of Mr. A. Schwarz, a generous friend of the College. The College was founded forty years ago and steadily built up by two Theosophists, Mrs. Musaeus Higgins, who was the Principal till her passing recently, and Mr. Peter de Abrew, who has been all along its manager and organizer and generous supporter. Thus Ceylon owes its excellent Women's College to these fine workers in the field of Theosophical education.

Two Shrines: I hope I need hardly say that, as in the case of the cremation place of Colonel Olcott, so are we reverently tending the beautiful spot chosen for the cremation of the body of our late President, a photograph of which place appeared on the cover of the August THEOSOPHIST. I hope that to these two sacred places Theosophists will for many a

century to come make fruitful pilgrimage.

I may add that we are at present keeping Dr. Besant's rooms unoccupied, and exactly as she used them. Innumerable friends are eager to pay reverence to the place where SHE lived and worked, and to see the rooms kept just as she used to have them—furniture, pictures, stationery, ornaments, and all.

Blavatsky Memorial Museum of Arts: I think we have given far too little notice to the Blavatsky Memorial Museum of Arts, inaugurated by that great artist Nicholas Roerich, who presented to the Museum the picture "The Messenger," dedicated to H. P. B., and which at last is visible for all to see. This Museum is entirely distinct from the archives of the Society, which contain objects intimately concerned with the history of the Society and with its leaders. We have now allotted a suitable home for this Museum, and we shall be very thankful to receive art treasures of all kinds. Speaking here, Roerich said:

In this "Home of Light" let me present this picture of "The Messenger," dedicated to Helena Petrovna Blavatsky, as the nucleus of a future Blavatsky Museum, whose motto shall be "Beauty is the Garment of Truth".

Such shall be the motto of our Museum, and we shall be grateful both for beautiful things and for funds to ensure the necessary upkeep and care of the objects presented. I am very thankful to Mrs. Adair for having looked after with loving care such objects as we have already received, and I hope she will graciously

continue her supervision of a department of Adyar so essential to its existence as a Flaming Centre.

Our Older Workers: I feel I ought to make reference to a matter which gravely preoccupied our late President, especially during the last few years of her life. Many of our workers, whether directly serving the Society itself or engaged in activities closely related, have given or are still giving the whole of their time on small subsistence allowances—the movements themselves being poor and the allowance such that saving is out of the question. As time passes an old age looms larger and larger upon their horizons as possibly not only barren of comfort but even of the bare necessities of life. At Adyar itself our subordinate staff can look forward at least to a substantial gratuity on the conclusion of their service. But workers in more responsible positions must needs wonder whether, after a service of, say, twenty years and more, their subsistence allowance will continue, supposing they are unable to work, whether it will be reduced to a level at which it becomes almost impossible to live, or whether the position will be that since they can no longer work the Society can no longer pay. And there are many members working in what we have been in the habit of miscalling subsidiary activities, who have no formal claim on the Society, yet who have been working for years and years in posts to which, perhaps, they were appointed by Dr. Besant in response to a demand for staunch Theosophists. These subsidiary activities, so-called, live from hand to

mouth; and though we may well say that they ought to provide for the old age of their faithful workers, the cold fact remains that they cannot so provide. It is difficult enough for them to exist at all.

Furthermore, many of our workers at Headquarters live on so small a subsistence allowance that they are never able to go home for a holiday, especially if they happen to be Europeans, Americans or Australians. Yet an occasional holiday in home surroundings is almost a necessity for efficient work, at all events every five years or so. Here is another problem which needs early consideration. And to restate the other two: What are we to say to our own workers when they are no longer able to work, and have not been able to save for themselves because they have been saving for us? What are we to say to those who have been working for our late President in movements to which in fact she appointed them, and for which she brought them over to India, or established them elsewhere?

For years we have been working on a deficit, or rather meeting our deficits out of legacies and other special and uncertain sources of income, which some of our financial experts think should have been paid into the Society's Capital Account. We are now doing all we can to make the average expenditure approximate more nearly to our real income. Must we, therefore, cast off our workers when we have got out of them all we could? Or must we somehow, possibly by a special appeal for funds to be devoted to this specific purpose alone, at least

meet the urgent cases of those who have given the best of their lives to our Movement without thought of the morrow? Some of such workers are even now being provided with subsistence allowances. But there are others; and unless we make entirely different arrangements as to the way in which we pay our workers as time passes, we shall periodically need to pension those older brethren who have deserved so well of us all.

I should like to see a Fund established, to be associated with the name of our late President, out of which such payments may be made from time to time under the direction of the Executive Committee of the Society. During the last few years hardly a day passed when Dr. Besant did not talk to us about the need to provide for our older workers, and many schemes passed through her mind.

I wonder if Sections of the Society are faced by a similar problem. In any case, it is necessarily more acute at the International Headquarters; and something has to be done.

Work in Madras: The three Theosophical Lodges in Madras, Mylapore, Triplicane and Egmore, are doing good work. Combined Lodge conferences are held in different centres of Madras, preceded by social gatherings and ending in public lectures. One of the Lodges has a night school for poor people and a free reading room and library. My election as President was the occasion for the organization of a public reception by these Lodges at the Gokhale Hall, built by Dr. Besant, and it was a great success. But

the work has suffered a great loss by the passing of Mr. C. S. Swaminatha Mudaliar, who was President of the combined group of Lodges and vigorously promoted the cause of Theosophy in the city.

Madras is distinctly interesting Theosophically, and only the other day I was lecturing in a hall about which one member of the audience told me that it was to this hall that on one occasion the two Founders were taken in procession in connection with a lecture on Theosophy delivered by Colonel Olcott. The streets of Madras have been the witnesses of many comings and goings of our older leaders, and I hope we shall have some space allotted to the Theosophical Society and Madras in the Guide Book to Adyar which Miss Neff is kindly preparing.

The Theosophical Order of Service: The passing of our late President seems to be likely to make me Head of the Theosophical Order of Service, since the President of the Society has some *ex officio* relation to the Order. I consider the Theosophical Order of Service to be the natural adjunct, for Theosophy Applied, to the Society itself; for, as Dr. Besant herself said in the course of her last appearance at the International Convention of the Society in 1931, "only as you live Theosophy can you spread Theosophy". Living Theosophy means, first, understanding and practising Theosophy, its science, its laws, and second, focussing such understanding and practice upon life and its innumerable problems in every department. In our Lodges we must learn to

understand and live Theosophy. In the Theosophical Order of Service we have a channel whereby the application of such understanding and life may become effective without in any way compromising the Society's neutrality.

Where the outer world is already at work applying the spirit of Theosophy, however unconsciously, to life's problems, we should give our help rather than duplicate an existing organization. I think our groups in the Order should ally themselves to work already being done, rather than have their own independent activities. Only where the outer world is not yet active should groups of the Order work on their own account, or where the work is not done as seems essential from a Theosophical point of view.

In a certain measure in the Lodge, but still more in groups of the Order, the world's problems and needs should be studied in the light of Theosophical knowledge, and the fruits of the study applied either directly where unavoidable, or indirectly where already a channel for such application exists even though not Theosophical in name.

I hope that the Theosophical Order of Service may become, during my tenure of office, a world-wide laboratory for the examination of world problems and conditions in the light of Theosophy, and for applying as expedient such results as may emerge.

I think we need no elaborate organization for our Order, but rather intensive work as lightly organized as possible. I commend to members of the Society the very excellent organ of the Order,

Service, a veritable call to work and a guide to the way to work. Mr. Robert Spurrier edits *Service*, and that is ample guarantee as to the value of the journal.

The Round Table: The passing of Bishop Leadbeater having left a vacancy in the office of Senior Knight, the International Council has appointed me to the post, an honour as great in its way as the honour of being the Society's President. I have for very many years been keenly interested in the Order of the Round Table, as an admirable organization for young people in whom dwells the spirit of chivalry and service. I think the time has now come, however, for a widening of the Order's activities, and I have sent to the leading members a tentative scheme to this end. The scheme is still under consideration, so I cannot make any statement at present. But if some re-organization takes place more or less on the lines I have suggested, the usefulness and appeal of the Order will be very definitely increased. I think we need a non-ceremonial division, to lead, where congenial to the member, to a ceremonial branch on the lines at present in usage. And I think, too, that we

must take care to give a national character to the Round Table in each individual country, so that its appeal may be more intimate than at present. I hope that by the time next year's Presidential Address is due, I may be able to tell you of the decisions reached. The Round Table is, in my view, indispensable to the work of the Society; and I shall do all I can to give it strength.

The Seven Year Plan: I may be allowed to mention a tentative Seven Year Plan, to cover my term of office, for the development of our work. It has now been published, together with my address on "My Work as President of the Theosophical Society," and a pamphlet published by our American House—"The Spirit of Youth". The Plan has been circulated among a number of Theosophical workers, and interesting comments have been received, some of which will be found in the booklet.

The Plan is of course quite tentative, and its constituent elements will be tried or scrapped as may seem best. I shall, of course, take the advice of the Executive Committee before setting any of the cog-wheels of the Plan in motion.

NEWS OF THE NATIONAL SOCIETIES

America reports "the development among the membership of a higher standard of accomplishment, a recognition of the need for doing good work, through which character and quality can be built into the activities of the Theosophical Society. We are developing in our Lodges a reali-

zation of the need for cultural qualities and their initial introduction through beauty and order, furnishings and environment, through work well done in whatever field the Lodge has capacity to enter, through well-conducted meetings and well-organized classes." The Greater America Plan seems to

be entirely fulfilling the expectations of its originators, thanks to the devotion of Dr. Roest and Miss Henkel. Mr. Rogers and Mr. Fritz Kunz are doing fine public work in various parts of the great American continent.

I am thankful to learn that "reinstatements to membership last year have been exceeded only three times in the past 21 years . . . the number removed from the rolls is the smallest since 1917 . . . the resignations are the lowest for several years. . . 468 new members joined during the year," and there is a net gain in membership over losses. It appears that the American Section took great interest in the election of a new President and returned the largest vote in its history, over 75 per cent of the members recording their votes.

Congratulations to Mr. Sidney Cook and his 4,263 fellow-members on this fine report.

I am sure Mr. Cook will not mind if I take this opportunity of congratulating the New York Theosophical Federation on their periodical Bulletin, even though it is not part of the Report. What I like about it is that it is alive, sparkling and enthusiastic. I feel an urge to become a member of the Federation simply on the strength of reading the Bulletin. A Society the members of which can produce such a news-sheet *must* be worth joining, whatever its Objects.

England reports the admission of no less than 267 new members, an admirable record, even though this figure is more than balanced by lapsed membership and resigna-

tions. The result is that the General Secretary is able to say: "Before long we hope to report clear gain." The Annual Convention was carried out with enthusiasm. Special mention is made of a Symposium entitled "A Theosophical Day—A. D. 2000," given by some of the younger members of the Society. From all reports this was a most entertaining function. The public lectures taking place at the Wigmore Hall draw crowded audiences. The Section owes much to the extensive and successful lecturing untiringly carried on by Captain Ransom.

The new freehold premises of the English Section at 12 Gloucester Place, London, are admirable in every way, and when the Annie Besant Memorial Hall is built on an adjacent site the English Headquarters will be worthy of the Empire's capital city.

India sends a very encouraging report. "We are on the upward curve again as will be seen from the figures quoted elsewhere." And when we examine these figures we find that there is steady improvement since the peak year of loss—1931—when nearly 900 members were dropped for various reasons, mainly lapse of interest. In 1933 about 450 were dropped. But in 1934 the number was only about 290. And new admissions were 212. The total membership is roughly 4,000. The Tamil area has the largest number of members with 609. Next Gujarat and Kathiawar with 424. Next the Karnataka Federation with 359, followed closely by the United Provinces with 305, Andhra (Circars) with 282, Bombay with

264, and Andhra (Central Districts) with 256. Bengal, Orissa and Assam have 244 members. Sindh and Baluchistan do very well with 220. Behar has 161, in spite of the terrible upheaval of the earthquake. Maharashtra has 150, and Central India and Rajputana have 149. Kerala has 155 members, and finally we have the North-West Frontier Provinces with 82. 297 members are unattached. So far so good.

But I feel very strongly that there must during the next year or two be an intensive campaign for Theosophy from north to south and from east to west. India ought to be satisfied with not less than 10,000 members—my friend Mr. Manjeri Rama Aiyar insists that the number should be 20,000. I sincerely hope that the Indian Section Convention will endeavour to plan such a campaign, enlisting the services of its ablest and most inspiring members to take part in a carefully organized scheme to cover the whole of the country. A Propaganda Fund should be started for this purpose, and all other expenditure reduced to a reasonable minimum, so that as much money may be available as possible for the work of increasing the membership. Let it not be thought that I am interfering with a Section's autonomy in making this appeal. I am making it because I know how vital it is to the whole Society that India shall be Theosophically strong, and India must not forget that she has the inestimable privilege of being host to the International Headquarters—the channel through which so much of the power of the Hierarchy

flows into the outer world. And the Headquarters of the Section itself is in holy Kashi—a place sacred to the whole of India, and by no means mainly to Hindus.

For the sake of India's own future, for the sake of the great part she has to play in the new age and in the new world, for the sake of Theosophy and the Theosophical Society, I pray our Indian brethren to rise to noble heights of endeavour and sacrifice to make Theosophy and the Theosophical Society more than ever a living force in Aryavarta. The Indian report writes of a memorial to our President-Mother. No memorial more acceptable to her than her beloved India strong in Theosophy, and with a powerful Section representing all classes, creeds and shades of opinion, to do the Will of the Rishis in the land of the birth of so many of Them. I should like to see a Besant Memorial Lecturing and Propaganda Fund established—perhaps this name is a little heavy—to provide the necessary financial support for lecturers who will lecture on Theosophy, and for general propaganda work. We might even call our Fund the Vasanta Fund, and make the above its objects.

Australia is in the happy position of being free from all debt, but has dropped 184 members as a result, apparently, of the tightening up of their registers on the part of the Lodges, to quote the General Secretary's words. But 105 new members were admitted as against 64 resignations and 25 deaths. "The 39th Annual Convention," says the General Secretary, "was

a markedly harmonious one"; and the interesting plan has been adopted of electing a sufficient number of members in Melbourne to ensure, with the presence of the General Secretary, a quorum similar to the quorum in Sydney. One or two of the greater cities in Australia have felt, not without reason, that Sydney has enjoyed too great and too continuous a concentration of Theosophical activity and administration. Certainly Melbourne is no less a stronghold of Theosophy than Sydney, has admirable premises most centrally situated, and has a band of very competent and devoted workers. But such is the case no less as regards Brisbane and Perth and Adelaide. Australia has been very well served Theosophically by her members.

Sweden: The General Secretary reports an increase in membership for the year, as well as the establishment of several new study centres in various parts of the country. This is even more important, it seems to me, than the increase in membership, welcome, of course, though it is. Study—and of course I mean the study of Theosophy and its relation to the outer world—is just what is needed to-day to give our Society new strength for the work it may have to do in the near future. Mr. Bolt's work is gratefully appreciated. He has lectured in twelve towns, and held Sweden's fourth Summer School. Sweden finds Summer Schools of great value, especially as affording an opportunity for isolated members "in our sparsely populated country to come together and learn to work harmoniously". The eco-

nomic depression is still felt, but "the general interest in our public activities seems to be steadily increasing".

New Zealand reports an awakening of interest in Theosophy, partly as the result of a recent visit by Mr. Krishnamurti, and partly because of the widespread sense of the time being that of a new age. I am glad to read that "some Lodges have brought many public men of note and learning into touch with the Theosophical Society by asking them to address our members to their mutual advantage". The Vasanta Garden School, one of the great chain of Theosophical Schools which stretches throughout the world, is growing steadily, and now teaches up to the matriculation standard. The General Secretary writes that the particular need of New Zealand is for prominent lecturers from abroad. I can assure such that their welcome will be very generous and their audiences very appreciative.

Holland reports steady progress, a very happy and harmonious Convention, and a number of practical decisions regarding more intensive activity as regards Press and publicity. A Whitsuntide Camp is reported to have been particularly successful this year.

Our good colleague, Mr. J. Kruijsheer, has been re-elected General Secretary.

France notes with deep regret the passing of its General Secretary, Monsieur Charles Blech, successor to our old friend Dr. Pascal, whom I well remember. He is most worthily replaced by Monsieur Marcault, one of the ablest

members of our Society and my very dear friend. Mr. Jinarāja-dāsa's tour through various parts of France is noted with deep appreciation. 236 new members were admitted during the year as against 177 last year.

Italy reports the continued illness of Donna Luisa Gamberini Cavallini, General Secretary, a fine worker full of devotion. In her place Avvocato Tullio Castellani of Genoa was unanimously elected, and I venture to congratulate our Italian brethren on their choice. All kinds of plans for future development are stirring in the brains of our Italian brethren, and I shall be very happy to hear about them as they begin to mature.

Germany has had many internal preoccupations, but the General Secretary reports that the recent Convention passed off well, that he was unanimously re-elected to his office for a further term of three years, and that membership of the Society is definitely increasing. So far as I am able to gather, the German Government is by no means hostile to our Movement, but naturally desires to be assured that it is in no sense opposed to German aspirations and ideals as expressed through the present Government. Standing for brotherhood and goodwill, the German Section must surely be an asset to Germany and to Germany's growth.

Hungary, as a result of the depression, reports a decrease in membership, and not a little financial stress. On the other hand, excellent propaganda work has been done; and there is increasing attendance at the regular meetings.

Publishing activities have had to be suspended for lack of funds, and the journal has also ceased owing to the decision of the Government not to allow magazines issued by non-official organizations. Financial help for publishing Hungarian Theosophical works is urgently needed.

Finland is largely occupied in putting its Theosophical house in order. Its success may be gauged by the fact that while last year there were 304 members, there are now 385. Hearty congratulations to our Finnish brethren on so fine a result.

Russia—unfortunately outside Russia for the time being—reports its eleventh year of work outside Russia, with 169 members and 12 Lodges. With Madame Kamensky as General Secretary and Miss Helmboldt as her stalwart assistant and colleague, the success of this Section goes without saying. They are two fine soldiers, and have round them devoted helpers.

South Africa reports a considerable increase in membership, and I am delighted to read: "This is most encouraging, the more so because many of our new members are young." Glowing reports of the work of Mr. and Mrs. Hodson indicate that these two good Theosophists are in no small degree responsible for the increased activity in South Africa. Miss Murchie has retired from the office of General Secretary after many years of devoted service, and in her place, as in some other offices, new officials have been elected, all of them young. May they all follow in the footsteps of those stalwarts who have preceded them.

The passing of Mr. C. E. Nelson, a fine Theosophist, is noted.

Scotland reports good and encouraging work, and the General Secretary writes that he has visited nearly all the Lodges in Scotland, "thus strengthening their bond with Headquarters in a way that had not always been possible during the last few years". Not all General Secretaries are able to do this, but such contact is vital to the well-being of the Section. Without it, Headquarters tends to become too aloof, and Lodges too indifferent to Headquarters, quite naturally. A Headquarters must be the servant of the Lodges, and the Lodges must co-operate with their Headquarters.

Switzerland opens its report with the words: "We are in very good condition, increasing slowly but steadily." No resignations, and an increase of 25 members. Evidently the clear Swiss air helps our members to see clearly the value of Theosophy and the Theosophical Society. Congratulations to Madame Rollier, the General Secretary, and to all Swiss brethren. We at Headquarters are not, however, as surprised as might be expected, for in Mr. Schwarz we have had a constant example of a fine loyalty and devotion united to a sturdy independence. And if anyone was ardently Swiss it was he. I remember the horror he displayed when a guest inadvertently sat on a cushion on which was embroidered the Swiss national flag.

The Dutch East Indies notes the continued havoc in membership wrought by the industrial

depression, very acute in Java and Sumatra. There is a considerable loss of membership, but interest in Theosophy is steadily on the increase, especially as a result of the establishment of a movement to spread Theosophy among the Javanese. About 900 regularly attend the gatherings of this movement. There are 45 schools under the direction of the Section, an excellent activity which should have enthusiastic support from every member. The visit of Mr. and Mrs. Hodson was, of course, a great success; and they are in urgent demand again.

Burma states that the year under report has been one of great activity in many directions, even though there has been a certain loss of membership on account of the financial depression. There are 111 Buddhist monk members of the Section, none, of course, paying dues. The passing of Lt.-Colonel Green, for very many years a most active President of the Rangoon Lodge, is noted with deep regret.

Austria. The political disturbances have of course affected the Theosophical situation, and public propaganda has become increasingly difficult. A new departure is in inviting interested people to join a study class before actually admitting them to membership, so that they may know something of the movement which they are thinking of joining. Austrian Lodges seem to specialize in subjects according to the interests of their members. For example, there is the "Art" Lodge, the "Lotus" Lodge catering specially for the public and having study

lectures on Theosophy, the "Alcy-one" Lodge dealing largely with the relation of Theosophy to Psychology, Philosophy, Religion, Politics, etc. The Lodge "Bruderschaft" is composed of mainly poor and unemployed members who study specially the karma of the poor and unfortunate, a most interesting work. They have dreamed for many years of establishing a Theosophical Community for farmers.

Norway reports an increasing interest in Theosophy, and the election of a new General Secretary in the person of Mr. Erling Havrevold, whom I had the pleasure of meeting with his wife in Holland. Both are young and full of energy and enthusiasm.

Denmark, reporting a satisfactory year's work, stresses the importance of Lodge executives ascertaining by means of a vote the lines of Theosophical interest most acceptable to members, so that these may find a prominent place in Lodge syllabuses. Denmark's excellent journal *Theosophia* continues to be issued regularly, and special gratitude is expressed towards the "grand old man" of the Danish Section, Mr. Lexow, 88 years of age, who still does most of the translation work. I am sure we all send him our heartiest greetings and congratulations on his splendid service—an example to old and young alike.

Ireland reports a considerable increase of interest, largely on account of the Summer School. The General Secretary writes: "I think it is impossible to estimate the value and the importance of such a School; and to a country

such as Ireland, divided unfortunately as it is against itself, and against England so far as the 26 counties in the South are concerned; the fact of 52 people from these two countries spending two weeks together in complete harmony, and thorough healthy enjoyment, is of supreme and far-reaching importance." Ireland needs all our understanding and all our help, and I am very thankful that the land of our late President's physical body is slowly but surely coming under the synthesizing influence of Theosophy and the Theosophical Society.

Mexico reports an increase in membership, and the Headquarters of the Section is a rendezvous for all kinds of movements working for brotherhood. And I am specially happy to read: "All the year round Theosophy has unceasingly been explained, in questions and answers," by the General Secretary, Dr. Ernesto Escalona and other brethren. I notice that the Lodge in Yucatan is working regularly. Congratulations to Mexico on the vigour of our work in the care of our Mexican members.

Canada reports a small increase in membership; to a certain extent the result, I am glad to note, of improving business. The Adyar Press is doing good work in the production of reprints of various Indian classics, and a number of other most useful publications, on which I heartily congratulate the Canadian Section. The Toronto Lodge found broadcasting to be a very valuable means of propaganda, as it has been with the Theosophical Broadcasting

Station in Australia. The report adds: "We are strongly convinced that the promulgation of *The Secret Doctrine* and nothing else—nothing 'just as good,' or assumed to be equally valuable—is the only work that the Theosophical Society can profitably undertake in this era. Loyalty to this aim, which means devotion to principles rather than to personalities, can alone bring that vitality to our organization which will impart the unity and strength of somatic life."

Argentina reports an increase of interest in Theosophy and a general period of peace, marred only by the prevailing depression.

Chile: Work for Theosophy is continuing steadily, and a Branch which had to close down some time ago has now re-opened, with the prospect of another somnolent Branch following in its footsteps. The membership is 4 less than last year, but a number of new members will more than wipe out the loss.

Brazil reports the holding in Rio de Janeiro of the 4th South America Theosophical Congress under the chairmanship of Mr. Jinarājadāsa, and evidently his stay of three months has been of very great benefit to the whole of the continent. 104 new members were admitted to the Society during the year under report, and there are no less than 496 members on the rolls. I wonder how soon we shall be hearing of the formation of a Pan-American Federation of Theosophical Societies.

Iceland reports the effective work of Mr. Bolt and a harmonious

Convention. 206 members for so small a country is worthy of *mention très honorable*.

Spain urges the "centralization in Spain" of all important translations so far as the Spanish language is concerned, and goes on to refer to the memorable year which has just passed in the Barcelona Congress for the European Federation, and the visit of Mr. Jinarājadāsa. The Congress was successful not merely on account of the addresses, but no less because of the artistic festivals held in connection with the Congress, and the support of the authorities. Mr. Jinarājadāsa, lecturing in Spanish, evoked great enthusiasm. He lectured also at the Barcelona University, and visited Huelva, Seville, Granada, Madrid, Bilbao, Tarrasa and Sabadell. A most satisfactory increase in membership is also reported. 20,000 pamphlets have been distributed and 6,000 booklets. Our brother Lorenzana is another of our many live wires, and under his guidance the Spanish Section is sure to grow rapidly.

Portugal is struggling gallantly in the midst of its financial indebtedness, and is steadily reducing its liabilities. Mr. Jinarājadāsa's visit is described as "precious". An interesting item reads thus: "Two of our Lodges took a walk together in the country and had there a fraternal breakfast."

Wales is active under its dynamic General Secretary, Peter Freeman, and reports the construction of the Annie Besant Memorial Hall, a fine building recently opened by the Lord Mayor of Cardiff.

The General Secretary writes: "The world stands in dire need of the knowledge and teachings of which we are the custodians. Let us rise to our privileges and responsibilities, and be eager to carry on the high traditions of the Society to still greater heights of achievement."

Poland reports that the Presidential election had a consolidating influence upon the Section! This is an argument for those who desire that the election shall take place more frequently. Two new Lodges have been founded, and the recent Annual Convention was a very great success. A Summer School, too, was very much appreciated. Altogether, Poland is very much alive Theosophically, and I congratulate our Polish brethren on doing such fine work amidst so many difficulties, financial and otherwise.

Porto Rico reports renewed enthusiasm.

Roumania is hard at work on propaganda, and reports weekly public lectures and social gatherings in this connection. The visit of Miss Glen-Walker is gratefully noted.

Jugoslavia: The General Secretary refers, of course, to the tragedy of the assassination of King Alexander, and touchingly sets forth his devotion to his country and his eagerness in every way to promote her well-being. There is a net gain of 28 members, in no small measure due to the work of Miss Glen-Walker; and

it is interesting to note that among the 28 were 12 peasants. The Annual Convention was the most enthusiastic ever held in Jugoslavia. The Peace meeting held at Wigmore Hall, London, under the auspices of the Theosophical Society in England, had useful repercussions in Jugoslavia, and its spirit was much appreciated by the public. Jugoslavia, and her devoted General Secretary, Mlle. Jelisava Vavra, is a strong pillar of the Temple of Theosophy, and I hope I may have the happiness of meeting again the fine brethren there who so nobly support the Theosophical cause before the world.

Ceylon reports a number of visiting lecturers, including Mr. Krishnamurti, whose visit members of the Theosophical Society were largely responsible for financing. Admissions to membership are on the increase.

Greece notes a new impulse in Theosophical life, one of the results of which is that the Greek journal *Theosophikon Deltion* will be published monthly instead of quarterly. Greece is doing well, and we congratulate her on her courage and enthusiasm.

Central America is no less faced with the economic depression and has suffered accordingly in membership, and the temporary suspension of *Virya*. Mr. Jinarājadāsa's visit, writes the General Secretary, "has left behind a perfect path of light to stimulate our own spiritual renovation".

NON-SECTIONALIZED LODGES

The Selangor Theosophical Lodge reports steady work, including fortnightly public lectures and weekly study classes.

The Singapore Lodge notices the visit of Mr. and Mrs. Warrington, and reminds travelling Theosophists that Singapore is an important and unique centre for the Society's activities, "as ours is a cosmopolitan population, where the intelligentsia of all nations mingle together in business and with much friendliness . . . we request our leaders to place Singapore on their maps when next they start their itineraries".

Manuk Lodge, Hongkong, is to be congratulated on an increase of 10 members, and on good work in many directions. The Library is evidently valuable, and the Press has been helpful.

The Shanghai Lodge reports on the value of the visit of Mr. and Mrs. Hodson, and notes that a prevailing typhoon was by no means a match for Mr. Hodson's drawing powers when he gave a public lecture on "Clairvoyant Study of Life after Death".

The International Theosophical Centre at Geneva reports a wealth of admirable lectures, and much activity. The weak spot is, of course, the budget, and friends of international work are asked to give what help they can to a Centre which is able to exercise so valuable an influence by its proximity to the League of Nations headquarters. I consider this Centre of very great importance and that it should be strengthened in all possible ways.

The Miroku Lodge, Tokyo, Japan, reports the holding of regular meetings, and urges members and others interested in Theosophy to notify the Hon. Sec., 13 Mikawadaimachi, Tokyo, of

the time of their arrival, so that Lodge members may have the pleasure of meeting them. I strongly support this request, for the Miroku Lodge is the only outpost we have in Japan, and our Society is waiting for a Japanese Section. In any case, I am sure the Secretary will be glad to hear from friends in various parts of the world who are interested in Theosophy in Japan; and any help they can give will be much appreciated, especially in respect of magazines and literature, since the Lodge has already a small Library.

The Canadian Federation, a body distinct from the Canadian Section, reports that the Lodges "have more than held their own during the last twelve months, and in recent months many new members have been added to the rolls". Mr. and Mrs. Fritz Kunz did "splendid work" during a recent visit, and "new life and energy" is stirring.

The All-India Federation of Young Theosophists, despite the passing of its General Secretary, sends a splendid report. Four new Lodges have been formed, and two more are in process of establishment. No Lodges have been dissolved, and as against 38 members resigned and dropped there are 84 new admissions. There are at present 405 members in the Federation. I am thankful to read that the Lodges "at Adyar and Bhavnagar are again showing signs of resplendent life, after a dormant state for two years". Bhavnagar should certainly not have been dormant, and still less the Youth Lodge at

Headquarters. What has been the matter with the Lodge or with Headquarters? Social gatherings have quite rightly been the best attended functions, for it is even more important to be happy together than to study together. Social service has occupied a very prominent place in the work of most Lodges, and I am specially glad that the Round Table is being supported enthusiastically by many Lodges. The official organ *The Young Theosophist* continues to prosper, and is even beginning "to stand on its own legs". I am sure that our younger members of this Federation are quite capable of making *The Young Theosophist* a really fine journal; and I ask for it the generous support of the older members.

I regret that the Indian Section found itself compelled to reduce its grant to the Federation. I am sure that there could be no more profitable investment of the Section's money than in helping to draw Young India nearer to Theosophy. And I hope most sincerely that for the coming year, despite the evident need for retrenchment in the Indian Section's budget, the grant to the Young Theosophists may be restored to its last year's level. The Federation has shown its power to do its work exceedingly well, and deserves substantial encouragement.

The Young Theosophists in America: Mr. Layton, the Chair-

man of these Young Theosophists, sends me a report both optimistic and full of good work done. From 8 members in 1932, there are now over 100 members, and a most excellent magazine, *The Young Theosophist*, on which no money is lost! Now they plan a Youth Headquarters at Wheaton, hoping to gain the permission of the Theosophic authorities there. I suppose it will be a \$1,000,000 affair, like all such affairs in America, where the language is to no small extent noughts with figures before them. Social gatherings, debates, camp-fires, games contests—all form part of the activities of these young people, and they had swimming and other contests, including a baseball game in which the contestants were Youth vs. Experience. I wonder which won, presumably Experience since the result is not given in the report. The Young Theosophists make good profits at Convention times from the sale of refreshments, which go towards the hoped-for Youth Headquarters.

I have given other particulars in my Presidential Address, and it is abundantly clear that the Young Theosophists in America are already proving a most valuable asset to our work in that land. I have the pleasure to know many of them personally. I believe in them. And I wish them all happiness and dynamic energy.

THE THEOSOPHICAL FIELD

A UNIVERSITY OF THE FUTURE

"THE greatest Indian of you all," said Dr. Arundale, speaking of Dr. Besant at a gathering in December at the Besant Memorial School, Adyar. The President predicted that the School would develop in the future into the Besant University, named after her who had for forty years worked for higher education in India. Dr. Besant had wished the School into being, she wanted such a School at Adyar to train young Indians so that they might give their country a rightful place among the nations of the future. Young as it was, the Besant School reminded him of the promise of the Central Hindu College at Benares, which had become the National Hindu University.

Looking back to the thirteen years which he spent at Benares, from Professor to Principal, Dr. Arundale declared those years had been the happiest years of his life. It was a wonderful privilege to be a teacher, and constantly to be associated with the ideals and schemes for bettering the world which young people thought of. Such a School as the Besant Memorial was one of the essentials needed to make Adyar a "Flaming Centre" of intellectual and spiritual life which Dr. Besant wanted it to be. The School had been started perhaps before there were sufficient means to justify it, but one had only to glance at the happy children to realize that it had been no mistake. He urged every one present to do all in their power to raise funds for the School.

Among the visitors, besides Shrimati Rukmini, were Mr. John Barrymore, the eminent movie actor, travelling to Agra (his father's birthplace), and Mr. and Mrs. Henry Hotchener, also of Hollywood. Mr. Barrymore wrote in the visitors' book: "I now know why my father was born in India. He was a notoriously intelligent man. Although I have not inherited his intelligence, I have inherited his love for the country of his birth."

FOUNDATION DAY CELEBRATIONS

We very much regret that for some unknown reason certain reports reached us far too late for publication in our January issue. Among these were reports of the Foundation Day Celebrations by the Chohan Lodge, Cawnpore, and the Madura Lodge; Pt. Ram Chandra Shukla being the principal speaker at the former and M. R. Ry. Rao Bahadur T. Bhujanga Row Avergal, M.A., B.L., District Judge, Madura, at the latter.

"AREN'T WE ALL OF THE SAME RELIGION?"

Ransome Sutton, able journalist, followed the recent World Fellowship of Faiths convened at Chicago and discovered there sixty of the world's Bibles, made a "reading tour" and wrote a two-page spread, illustrated, for the *Los Angeles Times Sunday Magazine* affirming that through all religions runs a chain of golden rules at the end of which Christians have hung a cross and other peoples have hung equally sacred symbols.

In most religions, God, heaven, and death are symbolically the same, he finds. All Bibles decree "Thou shalt not kill," notwithstanding that all nations are ready for war. The two-page article was the nucleus of the "Bible of Bibles" which Mr. Sutton has since published.

THE BOOK OF LIFE

M. Leff Pouisnoff, distinguished Russian pianist and composer, in an address to the Sydney University Musical Society, is reported (in *Australian News and Notes*) to have said:

I strongly advise you to study music carefully while you have the opportunity. I presume each of us will have to go before a Judge, when we pass to the other side of death, and be examined as to our knowledge of the Book of Life. One of the chapters in the Book is devoted to music. If we do not reveal a satisfactory knowledge of that chapter we shall be sent back again to learn it.

EXPERIMENTS IN THE LABORATORY

"SOUND THE SPIRITUAL NOTE!"

IT rejoices the heart of the President to receive a letter from Dr. Anna Kamensky, a stalwart of the Russian Section, who joined the Theosophical Society in 1899 and has worked for it since 1903, and is still Russia's General Secretary, though the Russian Lodges are outside Russia. We remember Dr. Kamensky "miraculously" escaping from Russia at the opening of the Revolution which brought down the House of Romanoff. She writes from Geneva:

"The Theosophical Society has to sound mightily the spiritual note in all its activities, and not mind the criticism of the public, which is often opposed to religion and spirituality. We must bravely go ahead, proclaiming fearlessly the value of the spiritual teachings, and not try to adapt ourselves to the anti-religious spirit of the day.

"We must show the reality of the scientific-religious synthesis, and try to approach the scientists on their own ground (there is sufficient material in the many recent discoveries), but also affirm that science must become religious, as religions must become scientific.

"I think also that the element of beauty—above all, music—must play a great rôle in our future work, and whenever we give out our teachings, they should be preceded and followed by a song or some harmonious chords.

"We ought to have a Training College for our workers. I think the Theosophical World University has a great rôle to play. I look at Adyar and then Huizen as at our great sources of inspiration—we must do all we can to work in harmony with the melody they are giving to us."

A POINT FOR LECTURERS

Very few of our members are conversant with the newer activities—spiritual and practical—in which various groups of

Christians engage to-day. They are unaware that amongst the Anglo-Catholics, Modernists, the Oxford Movement and elsewhere are to be found teachings of mystical experience, which probably have as much value as those to be obtained in the Theosophical Society, and that modern Christianity cannot be measured by the standard of a narrow *Protest*-antism which has done its work and largely passed away. I feel that this point should also be considered in regard to our public lectures.

E. M. WHYTE,
Isle of Wight.

PAMPHLETS FOR LONDON

Could we have some very simple pamphlets written on Theosophical ideas? When one has to deal with people who have not the advantage of much education, one finds it difficult to choose a pamphlet suitable to their needs. "The Life After Death and Its Various Planes" would be one of the most useful, if in simple form. Spiritualists seem to regard the study of Theosophy as so very difficult in many instances. Simple everyday kind of talks would meet an especial need in London, if not elsewhere.

KATHERINE POLSON,
England.

POPULAR BOOKS

Would it not be well to publish Theosophical books in a double edition? One more expensive, on the best paper, and nicely bound, and a cheaper edition on a thinner paper, with paper covers? Low prices are favourable to propaganda, as we saw in Russia with the *Lotus* editions. My husband worked from pure love of service, yet as a business man he covered his expenses with the quick selling of his books.

I also draw attention to the very interesting popular literature which we have in our old reviews: *Lucifer*, *The Theosophical Review*, and *THE THEOSOPHIST*. We could choose some of the best occult tales and give them out in book form. We did so with the charming tales of Michael Wood under the title *From the Chronicle of a Human Being*, and the book had a big success.

Could we not also collect diverse happenings in relation to occult truths such as clairvoyance, clairaudience, telepathy and other psychic phenomena, and publish them in cheap booklets? Adyar could ask all Sections to send to Headquarters all such material.

HELEN PISSAREVO,
Tarragnaco, Uciné, Italy.

THEOSOPHY IN THE FORUM

It is of little use to expend the energy of our advanced students in talking Theosophy to Theosophists, and I have found by my own experience that a more fertile soil may be found in lyceums, forums and even pulpits of our Liberal Churches, and that in liberal organizations such as these many are yearning for a rational philosophy of life, and easily seize upon a teaching that will justify itself at the bar of intellect. A more rational view can be given to the Scriptures, and much of the superstition and gloom can be cleared away. I conduct such a forum every Sunday morning in the Universalist Church, and find I can give a Theosophical explanation to almost any subject under discussion, care being taken always not to go beyond those whose vision has not yet been extended far enough to take the Theosophical viewpoint.

C. F. HOLLAND,
U. S. A.

LIFTING THE VEIL

By far (it seems to me) the greatest thing Theosophy has done is in the revelation of the existence of the White Lodge—the Masters and the Way to Them—and I am sure every reader will absorb with avidity and gratitude whatever he may be permitted to know of Them and Their work. All other incentives to interest oneself in Theosophy (to say nothing, for the moment, of trying to lead the Life) seem to me to pale before the glimpse of the glorious destiny of man which the raising of *that* corner of the veil has afforded. Is there anyone qualified to continue the thrilling serial of which C. W. L., in especial, has given us the opening chapters?

JOHN BEGG,
Scotland.

THOSE GLANDS!

It seems to me that Indians who know the lines on which Western Science is working could materially help the West by giving the results arrived at by Eastern Science on special subjects. To give an example: Lord Dawson and his band of students seem to be specially keen on the study of the pituitary and pineal glands. If the theories and experiments of advanced science could be seriously studied in the light of Eastern knowledge—not to mention H. P. B.'s teachings—much light might be thrown on such subjects and on other advanced lines of thought. High caste Sanskrit students alone are able to come into touch with many of the Scriptures treating of such subjects. They should be encouraged to take up this line of work.

MARGARET CARR,
Darjeeling, India.

NOTES AND COMMENTS

THE PRESIDENTIAL CANDIDATES

[I have received permission from Mr. Wood to publish the letters which have passed between us, and I do so with much pleasure.—ED.]

THE THEOSOPHICAL SOCIETY,
Adyar, Madras, India,
June 26th, 1934.

DEAR MR. WOOD,

The contest is over, and I hope that to both of us is victory. So far as regards my own individual share in it, I hope it lies in a deeper understanding of the great purposes of our Society and in an increasing power to be more faithful to them. The responsibility which comes to me is heavy, but the opportunities are great, and I trust I may be wise enough to seize them. It is my earnest desire to gain the confidence of the minority which felt its duty to the Society to lie in voting for you, for both majority and minority have no other wish than the well-being of the Movement which unites both.

Whatever acrimony there may have been during the course of the election will, I am sure, cease. We must all go forward to serve the Society in our respective and different ways, yet on the one broad road of mutual goodwill and respect. This road I shall do my best to tread, giving to convictions, opinions, activities, however different from mine, that understanding and freedom which I have the right to expect for my own. In the Theosophical Society, at least, we must be able to differ radically and at the same time to rejoice in a fundamental solidarity. I think we shall achieve this if we most scrupulously avoid personalities and confine ourselves rigidly to principles. It is when we try to defend our principles by attacking persons that our Theosophical solidarity is menaced, as I am sure you agree.

I extend to you a very sincere expression of goodwill and of appreciation of the splendid work you have done for so many years for the Society, and will doubtless continue to do. I have no doubt that as time passes there will be much work we shall be able to do together, for I am sure we share common ideals even though our methods of pursuing them may differ.

Cordially,
GEORGE S. ARUNDALE.

THE COLLEGE,
Madanapalle,
23 July, 1934.

DEAR DR. ARUNDALE,

I received your very kind letter some time ago, but have not replied before now, as I did not wish to act impulsively. I must say it was nice of you to write to me, especially as I did not send you any word of congratulation on your election to the office of President. I very much wanted to send you congratulations, but felt that I could not do so after the way in which Mr. Jinarajadasa had circularized the members with reference to Dr. Besant and myself on your behalf. This is, of course, nothing personal to you, and I assure you that you will receive my cordial and I may say affectionate co-operation as a member of the Society of which you are President. Mentally I have already sent, and physically I now send, my heartiest good wishes and hopes that you will make a real success of the Presidential work, and I hope also that you will receive great help and much light in the practical working out of the liberal intentions expressed so clearly in your letter to me. I certainly agree with you in the desirability of avoiding personalities; it was in fact the main plank of my platform, for the exaltations and depreciations and comparisons of personalities have always injured our Movement, and sometimes have split it asunder. I hope

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you will not be led, on the statements of any others, to credit the existence of any particular differences between us; whatever may have been said in the election, I am responsible only for my Manifesto and "Back to the Manifesto," and for "Adyar," if that is to be regarded as connected with the election.

Sincerely and fraternally yours,
ERNEST WOOD.

"THE MEMBERSHIP HAS FALLEN"

I

I have read your article "The Membership Has Fallen" in THE THEOSOPHIST of August last, and am of opinion that the causes you have shown are very thoughtful and reasonable. However, I would like to bring to your notice one very potential or, to my mind, fundamental cause, viz., there is nothing special for the members to learn or study more than that for any person in the outside public.

All lectures are open to the public, and all the libraries of the Society are at their disposal, and the members naturally, considering human nature, begin to wonder why they should be members at all! I do not mean for a moment that the lectures and libraries should be closed to the public; on the contrary they are the very means of letting the public know of the Society's existence. What I want to say is that when a person joins the Society, he or she finds that there is no special training or a course of teaching Theosophy, step by step, according to *The Secret Doctrine*. Also there is not one book or books which our Society can put in the hands of the members as a standard book for consecutive study. We have thousands of books, elementary and otherwise, written by a hundred different authors, yet the absence of one authoritative large standard work, besides *The Secret Doctrine*, is always felt.

To my mind there is not much impetus for the public to become members, and for the members who are already there, when they know that there is no special teaching outside the public lectures

and a bewildering mass of books. Now, if you will pardon me, I may suggest that there should be a teaching course sent out to every member weekly or fortnightly in small pamphlets. In this way the knowledge of Theosophy of our members will be definite, and the prestige of our Society will be greatly enhanced. The propaganda work also will gain new life, when people know of the teaching of members uniformly and systematically from Adyar direct. For the cost, I think, no member will grudge a small charge put on each pamphlet.

D. F. S.

II

I have just read an extract in the September *Theosophy in India* wherein you seem to lay greatest stress on the economical problem causing the fall in our membership; in my opinion this is only one of the causes, but not the real cause.

Our greatest drawback is that our elders have been intensifying Theosophical propaganda among the elders only, leaving aside the youngsters who to-day form the majority of the membership. Modern youth is out to question everything of the elders, and the latter do not like it. The result is that young people, who can grasp new ideas and in a way appreciate Theosophical principles more than their elders, are not catered for, while old members are preferred because they do not question.

This will be seen in the poor response that the parent Lodge is giving to the Youth Lodges now in existence, which are a vast field for the Theosophical Society to secure members. Leaving aside the question of co-operating with the Youth Lodges so that they may ably take up later the work of the Society (the very purpose for which they were created) there is a very clear and definite oppositionist attitude of the elders towards the Youth Lodges. For instance, in Karachi the Youth Lodge, one of the first Youth Lodges started, has no premises of its own, and their elders have gone so far as to get in writing from the Youth Lodge that the building, etc., are the property of the Theosophical Society, and that the Youth Lodge is tolerated by the elder Lodge out of goodwill; and

it can be turned out any time. It is this attitude that not only reduces membership, but makes every young man, who ought to be an asset of the Theosophical Society, definitely against it.

Every young man to-day spends money on cinemas, clubs, etc., and if he can spend thus, why not for the Theosophical Society, and so economic causes cannot arise here at all.

I have been connected with the Theosophical Society since 1917 (I am now 29 years old). We have in our Youth Lodge 60 members to-day, of whom more than 30 are members of the elder Lodge also; and we have about 30 sympathizers (a "sympathizer" in our Lodge is one who is over 35 and a member of the elder Lodge). Our number is increasing day by day, and I do not see any reason why the membership of the elder Lodges should not also grow in the same way.

In my opinion, the membership of the Theosophical Society has fallen because:

(1) No interest is taken to bring youth to our fold, on the contrary many have a non-Theosophical attitude towards them.

(2) More dogmatism has entered into our elder Lodges. There has come about much fixity of ideas and thought, and the desire to thrust it on others, even forcibly if necessary.

Remove these, and Theosophical Lodges will never have to say that "the membership has fallen".

J. T. THADHANI,
Karachi (Sind).

REAL GREATNESS

In the December issue of THE THEOSOPHIST, in your very sound criticism of Mr. Winston Churchill's observations on what he calls "the tragedy of the twentieth century," you have mentioned the names of five outstanding personalities of the age we live in, in whom real greatness has undoubtedly shone, but whom Mr. Churchill has naturally ignored, as they would mean nothing to him. But may one respectfully ask why, surveying the world, as you do, from your Watch-Tower, you should not have noticed a few really great personalities outside the

comparatively small Theosophical sphere, and mentioned their names also? If you had done so, would it not significantly show, much to the credit of the Theosophical Society, that the vision of Theosophists far from being narrow (as is mistakenly imagined by many) is large enough to discern and appreciate greatness wherever it exists. You were, of course, writing for THE THEOSOPHIST, but that can hardly be the reason for speaking of Theosophists alone. I am not forgetting that you have mentioned Mr. Krishnamurti. But although he is no longer a member of the Theosophical Society, it is well known that Theosophists in general have, for various reasons, come to regard him as one of the greatest Theosophists.

I believe you could have had no objection to mention the name of the great Indian poet, Dr. Rabindranath Tagore, because you have yourself eloquently written of him in another note of the same Watch-Tower as "a great servant of India, a great messenger from the Future calling upon the Present to move onwards to its destiny". But what about that other great personality in India, perhaps the greatest of all now living, I mean Mr. Gandhi? Applying to him the tests of greatness which Mr. Churchill gives, does he not thoroughly satisfy them? He is no doubt "a half-naked fakir," as Mr. Churchill was, I think, pleased to observe; he might have committed Himalayan blunders and pushed India into a ditch, as some have remarked. But can anyone deny that in all he does he is animated by the loftiest spiritual motives, and that he is one of those rare souls who constantly try to follow Truth and serve Humanity even by their unfortunate failures? Is he not proclaiming, rather reproclaiming, in his own unique way, by precept and by example, the cardinal virtues of *Satyam*, *Priyam*, *Hitam*, Truth, Love, Righteousness, and pointing the one way to the establishment of peace on earth and goodwill among men, the way of "courageously enduring wrong but not doing it, of facing and conquering hate with determined love"? And is it not likely that at least for this noble service he will one day be appraised as one of the priceless gems of the twentieth century?

The Theosophical Society is not a narrow organization; it is a world-wide one, having as its greatest ideal the re-uniting of all the peoples by the one great bond of Universal Brotherhood. I therefore respectfully submit that it is incumbent on its President that he should recognize and appreciate real greatness wherever it manifests itself, and thus set a noble example for all the other members of the Society.

S. RAJA RAO

P.S.: Lest the spirit of my letter should be taken amiss, let me say that I am *not* one of Gandhiji's devout "followers".

* * *

ONCE MORE: THE GREAT PLAN OF GOD

It is certainly profitable for us members of the Theosophical Society to discuss the great truths of Theosophy from entirely different points of view, because such discussions sometimes show that the difference is less great than we imagine. So I welcome Professor Wood's reply to my article in the September number, asking however permission to add some explanatory remarks in the present issue, because, as I did not wish to take up much space for that article, my statements made therein were necessarily very condensed.

As probably all our members will agree that the aim of Theosophy is Self-realization, differences of opinion can only arise as to procedure. The point at issue between Professor Wood and me is perhaps not so much due to my lack of knowledge of what H. P. B. has written in *The Secret Doctrine*, for, while bowing before the Professor's superior knowledge of Sanskrit literature, I think I may claim to have also been a student of *The Secret Doctrine*, as well as of later Theosophical literature, for many years past. The point at issue between us seems to be rather of a psychological nature, as we are viewing the same truth from a different angle.

I perfectly agree with H. P. B., when she says that we should *worship* only the Causeless Cause in the shrine of our hearts, though I think this might be also done—according to the object of our prayer—through one of the three aspects

of the Logos, who surely represents a far greater opening into the Absolute Reservoir (if I may be pardoned such a comparison) than our individual Monads. Moreover, if we worship "through the still small voice of our spiritual consciousness," can we separate ourselves from the greater Whole? According to my innermost conviction we cannot. "The omnibus theory" of the Logos seems to me the height of irreverence. To think that the great Lord of our solar system should be nothing but a car-load of travellers, all bound for the same destination, but without any conscious relation or voluntary co-operation between them all! Such a lack of unity seems monstrous. Imagine a Shakespeare play to be nothing but the frantic struggle of the different characters, all trying to work out their own pet theories regarding individual liberty!

So, while I fully believe that we can only attain Liberation by our own individual efforts, and that we were never intended to be carried to the Goal on the shoulders of our Masters, nor conveyed there by our prayers to the high Gods, I also believe in an inner unity of life, in the existence of a Moral Order, no matter how imperfectly realized at present on earth. No thinking person can fail to see that there is a *Plan according to which the great clockwork of the Universe is regulated*; should not the same provision be made for *conscious entities inhabiting that Universe*? I should like Professor Wood to define "brotherhood," in which he also believes. Can it mean anything else to him than a common origin of humanity and mutual sympathy, helpfulness and co-operation shown among its members? If, however, we accept this definition of "brotherhood," *we are not isolated units*, each trying to overcome his own karmic limitations in our struggle for freedom. We are not an accidental assemblage of Monads, but children of the same Father. He came out of the bosom of the Absolute, not for His own gratification, but as an *Act of Sacrifice*, that we, His children, may also eventually grow to the full status of Divinity. As plants are assisted in their growth by the sunshine, we are assisted in our evolution by the Thought of the Father, which must be infinitely greater than the thoughts of the

partially evolved entities under His care, no matter how high their development may appear to us on our low level. The Thought of the Father, which guides human evolution, is, however, not an arbitrary system, forced upon us from without, but something corresponding to our innermost nature; it is the Law of Love through which the Universe came into being. By holding up before us the Divine Models, partially realized in the lives of heroes, saints and Mahatmas, in the conception of a Divine Commonwealth and in great works of Art, the Father stimulates our growth. So the virtues of loyal obedience and faithfulness unto death, which some have given to our Masters, are perhaps not so much the characteristics of blind human moles, as Professor Wood may imagine. They show something of the nature of the Christ.

In fact, the teaching that there is no Divine Plan, but that each Dhyan Chohan, by strenuous "meditation" creates the means for himself to rise superior to his karmic bondage, would seem to many as unsatisfactory and comfortless as the scientific theory of the last century, that the Universe is "a fortuitous concourse of atoms" and that human destiny depends on chance.

But the objection may be raised that H. P. B. herself, in dwelling on the "Causes of Misery," says: "... the great truth of reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain," speaking further on even about "the false bliss of Devachan". *The Secret Doctrine*, besides containing the message of the Masters to the Western world, is also a survey of great spiritual truths, as expressed in the sacred books of the old nations, in the Vedas, Vedanta, Upanishads, the Zohar, the Kabala, etc. It is well known that the above-mentioned pessimistic view of life is that of certain Hindu philosophers, some of whom, being consistent, have tried to reach Moksha in the shortest time possible, by refraining from action, because action bound them to rebirth. So it is taught that they obtained Liberation, but only for a certain period. For, not having evolved the faculty of helpfulness, their development was

lop-sided, and so, after countless æons, the inexorable law of Karma will force them again into manifested life, in order to finish their one-sided education and pay their debt to humanity. I cannot give the reference of this Hindu teaching, but Professor Wood will know what I mean. The teaching is also referred to in Bishop Leadbeater's books.

But if H. P. B. has discussed in *The Secret Doctrine* "the Path of Woe," nobody can say that this was *her* view of life. She has taught elsewhere another path, the Path of Service, which, as we all know, she has also trodden to the end of her life. And so it seems to me that, instead of concentrating so much on "the Great Causes of Misery" and "the Seven Ways of Bliss," instead of hating life and yearning for speedy Moksha, it would be a more practical philosophy to forget ourselves and to dedicate our lives to Service, thus following the example of our two great Leaders who have recently left us for a while. How could we expect an easily bought happiness here, when the Universe bears the stamp of Sacrifice? Is not the Logos "cabined, cribbed and confined" in matter that we may attain to Liberation and Bliss?

HEDWIG S. ALBARUS

CORRECTIONS

I

Mr. Jinarājadāsa writes that in *THE THEOSOPHIST* for September, 1934, page 695, lines 2 and 3, the dates should be 1900 and 1898 (not 1919 and 1918) respectively. And a correspondent points out that Pope Leo XIII died in 1903.

II

In the December *THEOSOPHIST*, page 238, right-hand column, the sixth and seventh lines from the bottom should read "as Hobbes put forward in his Social Contract theory". This theory, of course, was expounded in his *Leviathan*, published 1651. Rousseau took up the idea later, and on it based his great work, *The Social Contract*.

E. PIERCY

REVIEWS

Life! More Life! by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Cloth Rs. 4.)

Truly a cultural synthesis of the finest elements in religion, philosophy, science and art is the volume of "discourses on a Theosophist's vision of life and its possibilities," which Mr. Jinarājadāsa delivered in Europe and Latin America on his grand tour just completed. Some of these addresses have already appeared in these pages, but they derive a new significance collected into a book. So vital, so informative, so saturated with real wisdom are all these discourses, that it were hopeless to single out any one for special consideration. Perhaps the most "modern" is "A New Conception of Theosophy," which he offers, "very like that which the Stoics of Greece had, and one like that towards which science seems to be moving". Modern scientists are confirming the Theosophical conception, which is the author's thesis, that the laws of Nature are revelations of Reality, revelations of the workings of the Divine Mind in His Universe; and in these discoveries "you and I" may, side by side with highly trained scientists, discover new truths, and add them to the discoveries of our predecessors. The idea of mind and purpose in the universe, which scientists are exploring and exploiting in such symposiums as *The Great Design* is surely a fascinating and fruitful field for occultist and scientist to collaborate in. Mr. Jinarājadāsa lets his imagination range the future for the typical Latin Race man, and he finds the type consummated in "Don Teosofo," so profoundly is the New World being influenced by Theosophical ideals. And since "the greatest dictator in the world to-day is the machine," he warns the Latins to free themselves from this dictatorship by cultivating art and spiritual expression, so that man shall rule and not the machine. The apex of the book is a dissertation on "The Brotherhood of All

That Lives"—with the final injunction: "Work first for Brotherhood: all the rest will follow from your work." It is inspiring to read a book like this—it illuminates the message of Brotherhood and gives it depth and universality.

J. L. D.

Some Experiments in Four-Dimensional Vision, by Geoffrey Hodson and Alexander Horne. (Rider & Co., London. Price 6s.)

The book consists of an Introduction by Claude Bragdon; a Preface by A. Horne; a First Part containing mainly verbatim and non-verbatim reports of Mr. Hodson's "visions" on and into "a wooden cube taken from a child's toy-box"; a Second Part with Mr. Horne's remarks on these; a Third Part of further remarks on the results obtained, also by Mr. Horne, with some concluding remarks by Mr. Hodson; an Appendix on "Time and Free Will in Modern Science," more especially in Professor Edington's "scheme" of the Time-Space-Continuum; and finally a short Bibliography. It is all rather technical, but of the first importance, I think, for the specialist in space-problems of higher dimensions. What is particularly noteworthy in these experiments—as well as those of an even greater general interest, recorded in Mr. Hodson's other book, *The Science of Seership*—is the fact, that here there is a clairvoyant who willingly and patiently submits to tests and cross-examinations sometimes very irritating, especially to a sensitive nature, and who does all this simply for the love of science and truth. What a different picture from all those mediums whose innate mystical powers are for sale to the highest bidder; for Mr. Hodson has to be sharply distinguished from a passive medium, being a trained and self-controlled clairvoyant.

A. J. H.

Studies in The Secret Doctrine, by Josephine Ransom. (The Theosophical Press, Wheaton. Price \$ 2.)

The title-page further bears the legend: "Studies with Students at Olcott Sessions, Summer, 1932". It is a very difficult book to review. The subjects treated of, namely the Dhyân-Chohans and Dhyâni-Buddhas, the Nirmânakâyas, the Three Vestures, the Divine Five, Fohat and the Monad, are among the most abstruse in the whole body of Theosophic teachings. The studies are as it were but fragmentary notes, for we cannot expect an exhaustive or even an elaborate treatment of such tremendous topics in a book of only 170 pages. Still, they may be of great help to the careful student of *The Secret Doctrine*, but not to the casual reader who will not even guess the depths of meaning behind all these technical terms.

It is inevitable that later commentators of a great and original thinker's work will not always agree in their explanations. And so in this book also there are some views expressed that seem to me questionable, if not in their positive assertion, then at any rate in their denial. With such an "Ocean of Theosophy" as *The Secret Doctrine*, it is always dangerous to be too assured of what is or is not taught in it. I cannot go into a full criticism of all such points here. I will give only one instance. On p. 18 it is said that "the term Dharmakâya is used, in *The Secret Doctrine*, synonymously with the terms Âdi-Buddha and Mahâ-Chohan to mean the First Logos". Now, I have not been able to find such an identification of the terms mentioned, but as I said, it is extremely risky to deny that anything is found in *The Secret Doctrine*. However, what I am perfectly sure of is that the general or current use of the words Dharmakâya and Mahâ-Chohan is not in the sense of the First Logos. And therefore, when on p. 17 it is said that "H. P. B. uses as a synonym of Dharmakâya the term of Mahâ-Chohan, not in our Theosophical sense of the term, but in the above sense" of the First Logos, I have a twofold objection to make against this statement. First, that the sentence somewhat loosely expresses, I fear, the

author's meaning. I suppose that the book has grown from notes made of talks and addresses, and has not had perhaps such careful attention paid to its verbal dress as generally falls to the lot of a written text. It is evident that by the words "not in our Theosophical sense of the term," our author does not mean that H. P. B.'s sense of the term is not Theosophical at all, but only that it is not "our," that is to say the "later," sense we have come to attach to these terms under the influence of the teachings of H. P. B.'s great epigons, A. B. and C. W. L. In the second place I must protest just against this conclusion. For H. P. B.'s use of the term Mahâ-Chohan is perfectly in accord, I think, with our own "later" sense of the word, at any rate in its general sense of a "Master of Masters". In an article in *The Path* for December, 1886, (p. 262), for example, under the title *The Theosophical Mahatmas*, H. P. B. refers to the same Great Entity, who is called by the Master K. H. the "Mahâ-Chohan" (cf. *Letters from the Masters of the Wisdom*, pp. 10, 47; *Early Teachings of the Masters*, p. xvii), as "the Paraguru—my Master's Master". And in *The Secret Doctrine* (II, 231) itself, her comparison of the Mahâ-Chohan's position to the "Chief Lord of a College" tallies closely to our "later" conception of him as the "Chief of a Department" of the Occult Hierarchy of the world. Finally, the quotation from *The Secret Doctrine* the author herself gives in support of her statement proves my contention also. Surely, "the Mahâ-Chohan, meaning the Lord of Libations in the Land of Libations, the mystery name of that region which extends from Kailâsa Mountain nearly to the Shamo Desert—from within which the Kalki Avatâra is expected"—cannot mean the First Logos!

The studies are preceded by an Introduction giving some new comments on H. P. B.'s personality and her *magnum opus* from the recently published fifth volume of Colonel Olcott's *Old Diary Leaves*. If I might venture to do so I would add to these, and to any other edition of or studies in *The Secret Doctrine*, the following authoritative statement by the best known of the *real* authors of the work:

I have also noted your [Colonel Olcott's] thoughts about the "Secret Doctrine". Be assured that what she [H. P. B.] has not annotated from scientific and other works, we [the Masters] have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists [especially *Esoteric Buddhism* and *Man, Fragments of a Forgotten History*] was corrected by me, or under my instruction. It is a more valuable work than its predecessor [*Isis Unveiled*], an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come (*Letters from the Masters of the Wisdom*, p. 54).

So it is, and may it always be recognised as such, thereby inducing many other students to write just such studies in it as are incorporated in the book under review, for the mutual enlightenment of students of this fountain-head of all Theosophical knowledge in modern times.

A. J. H.

EVOLUTION OF CONSCIOUSNESS

Three Essays on Consciousness, by Whately Carington, M.A., M.Sc.

The Quantitative Study of Trance Personalities, by Whately Carington, M.A., M.Sc.

Mr. Carington takes a logical approach to the view that consciousness is the only reality, and he proves as far as reasoning can go, the universality of consciousness, the unity of consciousness, the evolution of consciousness. Here is inductive proof for the postulates (at least the first three) of Dr. Arundale's manifesto to General Secretaries that life is universal, that life is one, and that life is in process of unfoldment.

Mr. Carington's argument may be thus abridged:

Physiologists and biologists, chemists and physicists, are showing with increasing success that there is no kind of discontinuity to be observed between conscious and non-conscious matter, hence the universality of consciousness.

There is evidence to show that this consciousness is fundamentally one, however fragmentary it may superficially appear—group-souls, telepathy, multiple

personalities, are evidence of apparently distinct consciousnesses united by a common subconscious: "It requires but little extrapolation, to suppose that all consciousnesses are analogously united by a common 'subterconscious'—a view which Sir James Jeans confirmed at the British Association meeting this year in visualizing a universal substratum of consciousness animating all structural forms.

Modern theories enable the author, in the long range of evolution, or in the conception of the progressive differentiation of an initially all-inclusive Consciousness, to envisage higher orders of existence, and a process of "expansion or enlargement of consciousness without loss of individuality, until in the limit each will be co-extensive with the Universal Consciousness".

Logical argument like this of Mr. Carington's will help some people to discern in the President's Theosophical postulates a group of fundamental self-evident truths. Reason your way through the book with Mr. Carington, and if you get out of your depth—as he himself almost does at times—well, it will be good swimming exercise!

J. L. D.

OCCULT CHEMISTRY

The Field of Occult Chemistry, a Transaction of the Physical Science Research Group of the Theosophical Research Centre. (Theosophical Publishing House, London. Price 1s.)

Examining *Occult Chemistry* by Besant and Leadbeater, and numerous papers in *THE THEOSOPHIST* from 1924 to 1933, these investigators—Dr. Lester Smith, V. Wallace Slater and Gerard Reilly—have endeavoured, and successfully in our judgment, to clear the ground for the future development of this new chemistry. They believe that a rapprochement between the methods of both occult and orthodox schools is inevitable, even though the gap between occult and orthodox theories of atomic structure is rather wide in many places. Their comparison of the two theories leads them

to suggest the pursuit of both orthodox scientific research and clairvoyant investigation, and in both fields the search for truer interpretations of available data. Here is important work for scientists, clairvoyants and philosophers alike. The task is a fundamental one of "correlating the new facts with the old facts, and building new and better theories on the twofold foundation". Dr. Lester Smith and company even appeal—earnestly appeal—to any who have, or think they could develop, the requisite faculties, to turn their attention to this matter of clairvoyant investigation, suggesting lines of research, specially the measurement (diameter and distance apart) of particles in atomic structure, and certain studies in inorganic and organic compounds. This valuable book should be studied by scientists in both fields.

J. L. D.

Flax and Fernseed, by Marsyas. (Coulls, Somerville, Wilkie, Ltd., Dundee, N. Z. Price 7s. 6d.)

The fifth series of verses by Marsyas loses nothing by comparison with its forerunners. It is happy for him that a Maecenas appeared to publish his verses in the person of Sir Thomas Sidey, a lifelong friend to whose generosity the wealth of the poet's mind, lavished on many journals, some of them Theosophical, has been collected into handsome editions for library purposes. Not only are the jewels of his verse exquisitely wrought by a master-craftsman, but the sentiment is inspired by a soul in touch with all ranges of life, its lyric, its tragedy, life rejoicing, life evolving. We have commented before on his abundant imagination, splendid rhythms, and expert use of words—words which only a poet could devise, as Crashaw does or Francis Thompson—but behind all that is a mind manifestly in tune with the world's great poetry and the finest elements in human nature. This volume reproduces "Beati Misericordes," one of the finest poems inspired by the War, and "Song of Goodwill," an imperial paean by the "sons of the daughters of England," set to music by Bryant Williams, but never sung because the composer died on his way to

London and the unpublished manuscript has never been recovered. For purity of word and intuition we commend a couplet in "Turn o' the Tide":

Through death's stark ghastliness I sense
Life's unembarrassed opulence.

Numerous sonnets and strophes are addressed to celebrities—Dukes and Kings, to Kreisler, Krishnamurti, Annie Besant (the author's well-loved leader) and to his old friend Charles William Sanders, one time head of the New Zealand Section:

He goeth to the peace? Nay such as he
Go not nor come; on them the Master's
smile
Sheds peace perpetual, wheresoe'er they
be—
Worn be the fleshly veil, or dropt awhile.

J. L. D.

The Spirit of Youth, an Address to Young Theosophists, by Dr. G. S. Arundale. (T. P. H., Wheaton.)

Every Young Theosophist should have a copy of Dr. Arundale's inspiring message to youth which he delivered in America, and is now published in pamphlet form: the President's first greeting to the youth in the Society, "who have been sent by the Future to hasten the world on its way of unfoldment". Typical of the energizing tone of the whole address is the apotheosis to which he rises in the following passage:

Young brethren, you are young in body but of a surety not young in soul. You have come into membership of the Theosophical Society and into contact with Theosophy because you have come thus far on life's pathway. Good karma—opportunities seized in lives gone by—brings you to the threshold of a further stage in the unfoldment of your Kingship. And, no less wonderful, you are young at a time when the world is being re-made, is born anew, when a new age is rising out of this Golden Age in the midst of which we are, though perhaps its gold seems dimmed and tarnished by all that makes life so hard for so many. The future lies about you, and you, being young, belong to it. Never lived at any time a youth more fortunate than you. Never at any time had youth more splendid opportunities. This life may verily be the life of lives for many of you, for it may be the life at the end of which you are at last beginning to know the real nature of your Kingship, and to knock at the very door itself of the outer court of the Temple in the Sanctum Sanctorum of which your coronation shall take place.

J. L. D.

Vegetarianism from the Islamic Standpoint, by C. P. Ramachandra Rao, B.A., B.L. (the Madras Vegetarian Association. Price As. 3.)

This pamphlet embodies a plea to all Muslims to adopt vegetarian diet, the reasons for its adoption are health, increase of intellectual capacity, and kindness to animals. It is shown that though the Prophet recognized practical difficulties

in the adoption entirely of this form of diet in Arabia, he nevertheless indicated his views as to its desirability, prohibiting the eating of meat during pilgrimage, and thus indicating that the eating of meat was not desirable in the approach to God. Vegetarians in India will be promoting a good cause if they will introduce this pamphlet to the notice of the Muslim public.

A. E. A.

MAGAZINES RECEIVED:

Advance India	...	...	...	December.
Alborea	...	...	...	July-September.
The American Theosophist	...	...	...	November.
The Beacon	...	...	...	November.
Boletin de la Sociedad Teosofica Española	...	...	...	December.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	...	...	...	Sept. and October.
The Calcutta Review	...	...	...	Dec. and January.
The Canadian Theosophist	...	...	...	Nov. and Dec.
The Christian Theosophist	...	...	...	December-March.
Gnosis	...	...	...	October.
The Indian Library Journal	...	...	...	December.
Kalyana Kalpataru	...	...	...	November.
The Liberal Catholic	...	...	...	December.
The Link	...	...	...	Sept., Oct. and Nov.
The Maha-Bodhi	...	...	...	Nov.-December.
Modern Knighthood	...	...	...	December.
The Modern Review	...	...	...	December.
News and Notes of the T. S. in Australia	...	...	...	Nov. and Dec.
The New York Federation Calendar	...	...	...	October-January.
The Non-subscribing Presbyterian	...	...	...	December.
Persatoean Hidoep	...	...	...	December.
De Pionier	...	...	...	Nov. and Dec.
Pretoria Lodge Newsletter	...	...	...	November.
Revista Teosofica Cubana	...	...	...	November.
La Revue Théosophique le Lotus Bleu	...	...	...	November.
Stri Dharma	...	...	...	December.
Teosofisk Tidskrift	...	...	...	Nov. and Dec.
O Teosofista	...	...	...	May-August.
Theosophie in Ned.-Indie	...	...	...	December.
Theosophia	...	...	...	December.
Theosophical Notes and News	...	...	...	December.
Theosophikon Deltion	...	...	...	November.

Theosophy in India	...	...	...	...	December.
Theosophy in Ireland	...	...	...	...	July-September.
Theosophy in Trivandrum	...	...	...	...	December-January.
Triveni	...	...	...	...	September-October.
Yoga	...	...	...	...	December.
The Young Builder	...	...	...	...	December.

BOOKS RECEIVED:

The Pageantry of the Apocalypse, by A. Allan;
Freedom from Inward Conflict. Various writers;
Dreaming True, by J. M. Stuart-Young;
Cell Nutrition and Medication, by Eric F. W. Powell;
Balance, by Eric F. W. Powell;
Health, by Jane Collin;
Living Waters, by Richard Whitwell.

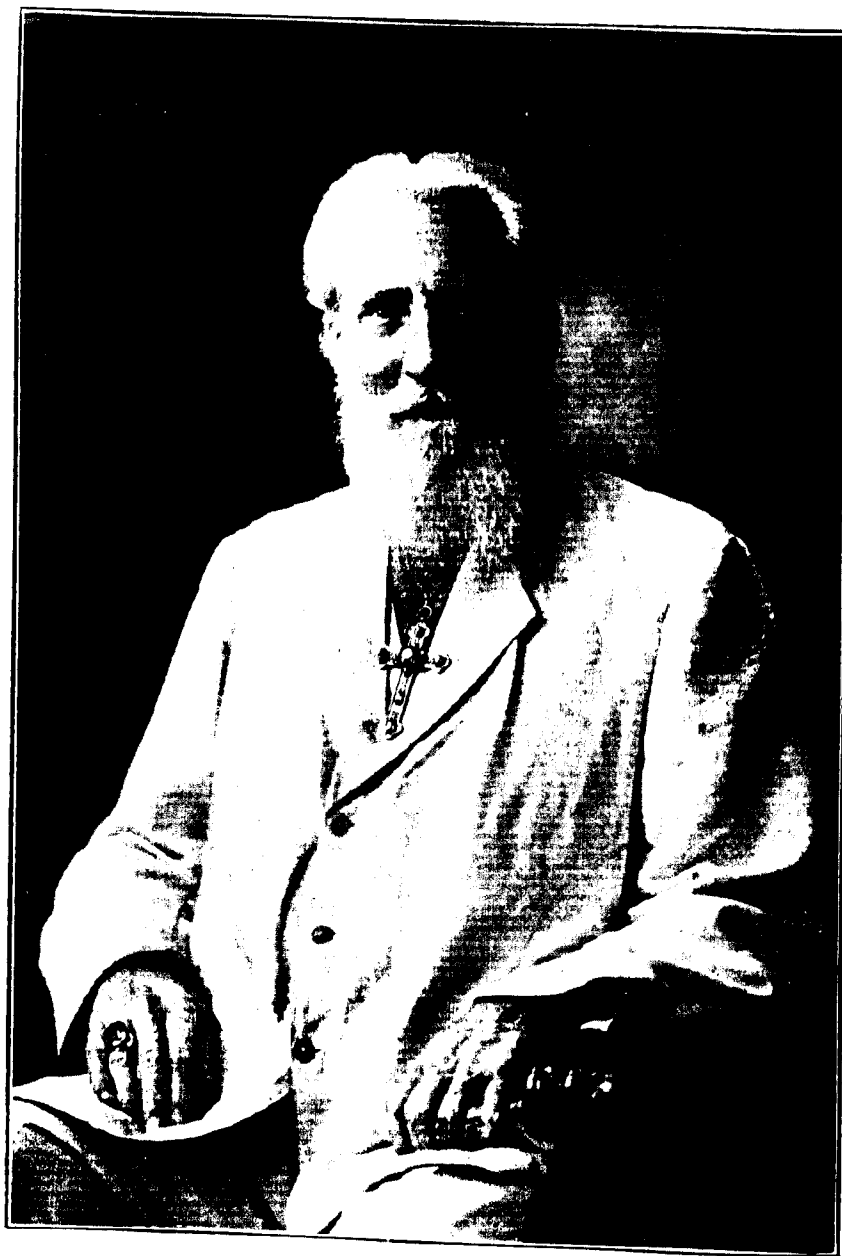
(The C. W. Daniel Co., London.)

Gandhi's Path on the Wheel of Fortune, by A. E. Cama, A.C.A. (Bombay.)
The Rig Veda Samhita, Part II, by S. Padmanabha Iyengar. (The Soumya Book Depot, Mylapore.)
Verbatim Reports of Talks and Answers to Questions, Ojai, 1934, by J. Krishnamurti. (Star Publishing Trust, Adyar.)
Brahma Siddhanta, by Swami Atmanand. (Karachi.)
Man's Food Unveiled, by M. K. Pandurangam. (Bliss Cult Society, Madras.)
Kabir, by P. P. Bakshi. (Baroda.)

CORRECTION

IN my article "The One River of Truth" in THE THEOSOPHIST for December, 1934, I am sorry the references to the two quotations on p. 232 got mixed up. A *Short History of the World* contained the one about Roger Bacon. I do not know the source of Ramon Lully's lines.

M. A. ANDERSON



THE RIGHT REV. C. W. LEADBEATER
 "Gone before us," March 1st, 1934



ON THE WATCH-TOWER

BY THE EDITOR

THE GOLDEN STAIRS

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it: a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidya*) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky

The 59th Convention

THE 59th International Convention has come and gone. It was one of the happiest and most successful Conventions we have had, and there were at least 300 delegates more than at the 58th Convention. Representatives were present from the United States of America, Australia, England,

New Zealand, Scotland, Spain, Holland, Ceylon, Singapore, South Africa, Burma, and of course from India. The largest contingent, if we except India, was from the United States.

All the proceedings took place according to schedule. Large audiences attended the Blavatsky, Olcott, Besant and Leadbeater

public lectures. A very large gathering witnessed the beautiful production of the Adyar Players. The reception to delegates and friends under the great Banyan Tree, illuminated by little coloured lights, was a very happy beginning, and the close of the Convention was marked by a most impressive gathering and by very beautiful greetings from all parts of the world.

The Besant Memorial School was so much admired that substantial donations were made to its funds; and the Besant Scout Centre was visited by a large number of delegates who much appreciated the displays of the scouts who were camping there.

Mrs. Adair's Exhibition of Indian Art was very specially commended both by delegates and by many visitors from Madras. And there were many who wished they had the wherewithal to take home with them a souvenir of India's exquisite painting.

Particularly successful was the gathering of Young Theosophists. A very happy and encouraging sight was that of daily meetings of Young Theosophists on the lawn outside Headquarters, quite informal as to methods of procedure, but very definite as to lines of work. Captain Sellon's film evening was full of the deepest interest, and the large audience was thrilled to see Dr. Besant and Bishop Leadbeater at Geneva and elsewhere.

A specially interesting lecture was that by Professor Kunhan Raja on "The Adyar Library". It will duly appear in THE THEOSOPHIST. The post-Conven-

tion Conference on various world-problems in the light of Theosophy was instructive. The Vice-President was chairman of the Religious Problems day, Dr. Cousins of the Educational Problems day, Mr. Gale of the Political and Economic Problems day, and Shrimati Rukmini of the Cultural and Humanitarian day. The ground covered each day was very extensive, showing that Theosophists are well in touch with the world and its problems. Perhaps the most interesting result was the evidence of the widespread activity of members of the Society in work of a humanitarian nature, no less in the human than in the sub-human kingdoms. Theosophists are evidently well aware of their responsibilities to those less fortunate than themselves: which is, of course, as it should be. What is the use of Theosophy if it does not help to make life easier and more understandable?

A New Idea for a Meeting

A particularly interesting meeting was that at which various members proposed resolutions regarding the most important work for members of the Society to undertake during 1935. The resolutions were not put to the vote, but a show of hands was taken as to the resolution considered to be of greatest importance—and overwhelmingly that dealing with youth gained pre-eminence.

The following were the resolutions actually moved:

YOUTH

In the opinion of this informal gathering of Theosophists, it is urgently needed that members of the Theosophical Society

throughout the world shall, during the coming year, work in the field of youth by explaining to them the great ideals and precepts of Theosophy, and enlisting their support and co-operation as, this gathering believes, it is in their power and strength the future of the Theosophical Society and Humanity at large entirely depends.

CIVICS

That members of the Theosophical Society shall, during the coming year, study for themselves, and popularize through able speakers, the philosophical fundamentals of Civics, in the light of the Masters' plan for the world; using such books as Dr. Bhagavan Das's *Science of Social Organization* and *Ancient versus Modern Scientific Socialism*, and Annie Besant's *Inner Government of the World*, to correct partialities for one or another of the panaceas now being propounded, but failing of universal acceptance because not in accordance with that Eternal Truth of which the Society has been appointed a custodian.

BEAUTY

That the immediate work for some of the members of the Theosophical Society should be the beautifying of their Lodges in particular, and in general an effort to combat ugliness and disorder in all its forms.

GOODWILL

That members of the Theosophical Society shall, during the coming year, make every effort to draw together in *understanding comradeship* the nations of the world, and in particular the West and the East, *themselves becoming channels of appreciative goodwill*, and supporting all activities, *such as the League of Nations*, which work to the above end.

EDUCATION

That members of the Theosophical Society shall, during the coming year, give special attention to education, particularly to the bringing into it of religion and creative art, and shall give the fullest possible sympathy, service and support to specifically Theosophical educational activities.

WORLD PROBLEMS

That members of the Theosophical Society shall, during the coming year, actively apply their understanding of Theosophy to the consideration of the world's problems, realizing that every solution offered in the outer world will become more effective if adjusted to the light Theosophy sheds upon life.

PEACE AND BROTHERHOOD

That members of the Theosophical Society shall, during the coming year, give their active support to all movements working for peace and brotherhood.

STUDY AND ACTION

That members of the Theosophical Society shall, during the coming year, turn their minds and their efforts especially in the two separate directions of (a) Study and (b) Action.

THEOSOPHY IN THE HOME

That members of the Theosophical Society shall, during the coming year, apply Theosophy in the relations and problems of the home.

* *

Resolutions

The International Convention itself passed unanimously the following resolutions:

BISHOP LEADBEATER

Resolved that this 59th International Convention places on record its deep sense of the loss sustained by the Theosophical Society on the passing of the Right Rev. C. W. Leadbeater, a great teacher of Theosophy, a scientific investigator of the highest attainments, faithful colleague of the late President, and revered alike by young and old. This Convention prays he may soon return to continue a service to the world as precious as it is unique.

MR. AND MRS. WARRINGTON

Resolved that this 59th International Convention offers its grateful thanks to Mr. and Mrs. Warrington for the valuable services they have rendered to the Theosophical Society for many years, and

specially during the period of Mr. Warrington's tenure of office as Vice-President and during the interregnum.

MONSIEUR CHARLES BLECH

Resolved that this 59th International Convention offers its deep sympathy to the French Section of the Theosophical Society in the passing of Monsieur Charles Blech, General Secretary for 25 years, and requests Monsieur J. E. Marcault, his successor, to convey to Madame Zelma Blech its profound appreciation of her brother's great services to the Society and of her own no less splendid devotion.

A YOUNG THEOSOPHIST

Resolved that this 59th International Convention expresses its sympathy with the All-India Federation of Young Theosophists on the occasion of the passing of their General Secretary, Mr. Jal Minocher Homji, a Young Theosophist of great promise and of fine performance, and requests the President of the Federation to convey to Mr. Homji's family its sense of the loss they have sustained.

FRATERNAL GREETINGS

Resolved that this 59th International Convention of the Theosophical Society assembled at Adyar sends to all members of the Society throughout the world its most hearty and fraternal greetings, and wishes each and every one of them an ever-increasing power to support Theosophy and the Theosophical Society before the world.

THE WORLD'S PROBLEMS

Resolved further, that this International Convention urges every member to utilize the power of Theosophy to help in the solution of the many problems in every department of human life which face the world to-day, at the same time carefully guarding the Society from any identification with the work in which he engages.

THE SEVEN YEAR PLAN

Resolved that this 59th International Convention welcomes the President's Seven Year Plan and assures him that every help will be given to him to put it into operation and to assist him in bringing it to fruition.

* *

Dr. Besant's Bust

Among other matters was the unveiling at the beginning of the Convention of the beautiful bust of the President-Mother, Dr. Annie Besant. The ceremony was performed by three very old and valued friends of our late President, Rao Saheb G. Subbiah Chetty, Mr. B. Ranga Reddy and Mr. A. K. Sitarama Shastri. The bust was immensely admired, and will be given an honoured place in the Great Hall, together with that of Bishop Leadbeater when money is available for the latter.

Important business was transacted at the various meetings of the General Council, and it passed unanimously the following resolutions, in addition to endorsing fully the resolutions adopted by the International Convention itself:

Resolved that while the General Council does not desire to record any formal declaration with regard to Theosophy, it nevertheless recommends the statement made in THE THEOSOPHIST as a useful declaration of the ideals of Theosophy. (This relates to "What is Theosophy?")

That the General Council urges upon the members of the Theosophical Society the importance of Theosophical propaganda among the young, and of giving them all possible encouragement for self-expression when they become members of the Society.

That the General Council, aware of the grave menace of War, calls upon members of the Society throughout the world to do all in their power to minimize the danger, especially by promoting active goodwill where there is a tendency to racial, national, religious and other antagonisms.

That the General Council, while considering that the Diamond Jubilee Convention should be at Adyar, recommends to the President the desirability of holding a Theosophical Conference in the

North at some suitable time to meet the convenience of the many members who are unable to make the journey to Adyar. And further recommends to the President that whenever the International Convention is held at Adyar, a Conference be held in Northern India.

* *

Benares

In fulfilment of the last resolution there will be a special Northern India Conference at Benares during the Dusserah Festival which takes place some time in October. A number of members from abroad who are attending the Diamond Jubilee Convention have signified their intention of being present at this Conference, so that it will in fact be a small Convention. It will give me very great happiness to see my old Indian home again, to visit the places where the Central Hindu College has flowered into the Benares Hindu University, and to see the admirable educational work being done at Rajghat by the Rishi Valley Trust under the guidance of many dear and valued friends dating back to the old Central Hindu College days.

But I shall be no less glad to see again the Headquarters of the Indian Section of our Society, rightly situate in India's most sacred city. My first visit to Benares was in 1903 when I began those historic years in the Central Hindu College, unforgettable and full of vivid adventure. Every yard of the Section Compound, from Gnana Geha to the central gates near the Tara Printing Works, and from those gates to the roadway separating the Section from the Central Hindu College, is full of history to me. There we

began Co-Freemasonry in India. There our first efforts in a boarding-school. There the visits of Viceroys and Lieutenant-Governors. There the many Conventions of the Theosophical Society. There the starting of the Sons and Daughters of India. There the establishment of the Order of the Rising Sun, later to be called the Order of the Star in the East. There the visits of Krishnaji and beloved Nitya, of Mr. Leadbeater. There the beginning of my dear aunt's noble work for the education of Indian girls. There the not infrequent bouts between the Collector or Commissioner and ourselves. There the first faint rumblings of forces which were to become the Home Rule Movement. There many, many outward and visible signs of great inner awakenings. And over them all, the strong wise generalship of one whom everybody called "Mother". I see her in her long room at Shanti Kunja, her Benares home, seated cross-legged before her desk, working on the wonderful books she gave to the world, granting innumerable interviews, presiding day by day over the prayer-meetings of combined College and School in the great Hall, and giving her incomparable lectures on India. I see her with Upendranath Basu, with Bhagavan Das, with Govinda Das, often with Bertram Keightley, and with other members of the Board of Trustees, including our own newly-appointed Vice-President, Mr. Hirendranath Datta, and my very revered elder brother Pandit Adityaram Bhattacharya, walking up and down in the fine playground, talking earnestly on the future of the

work; and I used to watch them all lovingly as I played hockey and lawn-tennis with my beloved boys. I see her walking round the various Boarding Houses, in the company of our loved Superintendent, Pandit Cheda Lal, saying a kindly word to those who happened to be ill, praising the tidiness of one room, just a little critical, with the suspicion of a smile and the half-raising of an eyebrow, of somewhat less tidiness, of another room.

Well, we shall return once again in October after many years to Benares, and we shall see some at least of the dreams come true, and some at least of the work flowering in strong fruition. The few days we shall be able to be there will be very precious to me, as to one of the Old Guard who holds in sacred reverence ten years of a soldier's life under the hero of a thousand fights in innumerable lives.

Diamond Jubilee Year

And now let us remember that we are in the Diamond Jubilee Year. Sixty years of Theosophy and of the life of the Theosophical Society! How much there is to show for all those years! Only the most prejudiced pessimist could assert that little has been done, and still less won. And only a prejudiced pessimist could look upon the last quarter of a century as sterile of all real Theosophy. We have had our ups and downs. We have had our failures and our successes. We have made our mistakes, from some of which we have profited, and from some of which we may not have profited.

But the Theosophical Society has moved steadily forward. Theosophy has gained steadily increasing ground throughout the world. And the active link with the Elder Brethren remains to-day, even though two great links have passed away.

Let all bygones be bygones. There has been much disagreement, and too much antagonism. There has been harsh criticism, and much sitting in judgment. Let there be an end to all recrimination, to all sense of superiority, to all narrow-minded conviction that the only accurate measure of a true Theosophist lies in the acceptance of such and such beliefs, in following such and such a teacher.

Streams of Goodwill

It is my earnest hope that by the time my tenure of office is over we shall hear no more of true and false Theosophists, of distinctions between Theosophists who worship true Gods and those who worship false Gods. I hope there will be no more dogmatism as to what constitutes real Theosophy, and as to what constitutes spurious Theosophy. A friend came to see me the other day, and told me that in his opinion the teachings of Mr. Krishnamurti constitute the apotheosis of Theosophy, and that there is no other and no more Theosophy. I profoundly disagree. But because I do disagree, am I to insist that I am right and that my friend is no true Theosophist, nor follower of Theosophy? He is a firm believer in the Theosophical Society, and an ardent protagonist of Theosophy as he understands it. Well and good. Let his

particular difference, and my particular difference, and all other particular differences, be at ease and in friendship within what must be a common and all-inclusive solidarity. I have other friends who tell me that there has been no real Theosophy since the time of H. P. B. I profoundly disagree. But am I to condemn such friends as heterodox and outside the pale, because they differ from *me*? I have yet other friends who insist that the Douglas Credit Scheme constitutes the last word in economic Theosophy. I profoundly disagree. But they are as surely entitled to their views as I am entitled to mine. What we have to do is to cease to apply labels of orthodoxy or of heterodoxy to any brand of Theosophy, but to see that all brands find a home and a welcome within the Theosophical Society itself.

Let this Diamond Jubilee Year be a year of Friendship and Reconciliation. Let us strengthen our Movement by sending through it streams of appreciative goodwill in all directions, especially in those directions least congenial to ourselves. Surely within the Theosophical Society we should have learned to cease to treat each other with suspicion, but rather with understanding. When shall we achieve the spirit embodied in the words: The greater the difference the greater the friendship?

It is good that birds of a feather should flock together. But is not the Theosophical Society a flocking *together* of birds of infinitely varied plumage? Is not this its great glory? Is not this its great power? We have a greater motto:

Birds of a different feather flock together!

Diamond Jubilee Convention

Just a word or two about the Diamond Jubilee Convention which the General Council wishes to take place at Adyar. Great plans are in course of construction for a really splendid Convention, and next month I shall hope to disclose some of these plans, which will make every member wish he could be at Adyar at least from December 26th, 1935, to January 5th, 1936. In the meantime I hope that every Section throughout the world will try from now to ensure the presence at Adyar on this historic occasion of at least one delegate. I hope that a number of individual members from all parts of the world will from now be planning to save up to come to Adyar in December next. There will be a veritable feast of good Theosophic fare, and when the Convention is over we hope to have some courses of study in various aspects of Theosophy over which will preside members who have made such aspects the subject of special study.

We hope, too, to have Conferences on the great religions in their original and fundamental characteristics. There will also, of course, be the international lectures, the general subject being Theosophy, though the details have yet to be settled.

This is all I can say for the present, except to ask members who reside in the more Western lands to write to the special Agents I have appointed to deal with the needs of those who wish to be present at the Diamond Jubilee

Convention. Mrs. J. Ransom has been appointed for Europe, and Mr. Sidney Cook for the Americas—North and South. They will arrange for the journey at concession rates as far as possible. They will arrange for accommodation at Adyar. They will make every effort to facilitate the conveniences of visitors both as they travel and as they live at Adyar. Mrs. Ransom's address is 12 Gloucester Place, London, W. 1. Mr. Cook's address is The Theosophical Society in America, Wheaton, Illinois, U. S. A. The earlier the application the better. Already members are taking their steamship and rail tickets and are engaging accommodation at Adyar. There will be plenty of room, provided there are no last-minute rushes.

Press and Publicity

In modification of the announcement in my Presidential Address, I have to state that the Publicity Office under Mr. J. L. Davidge will henceforth be known as the Press Department, while the Propaganda Office under Mrs. Sellon will henceforth be known as the Publicity Department. I have a curious aversion from the word "Propaganda". It somehow seems to connote, at least to me, a mission from true believers to heathen—a very distasteful idea, for are we not all true believers as far as we know truth?

Scientific Occultists

I have had quite a number of letters from friends who desire to know who will now take the place of such scientific occultists as Dr. Besant and Bishop Lead-

beater, who will now describe the things of the inner consciousness and of the unseen worlds. I have even heard a well-known member declare that the work of the Theosophical Society is shorn of most of its value now that messages and communications, and descriptions of other planes of consciousness, are no longer available.

I agree that there are no scientific occultists at present available, and that there are none to take even a small portion of the place occupied by the two great occultists who have left us awhile. Yet over thirty years ago were spoken words by one of the Masters of the Wisdom which should cause these friends to realize that it is now open to our Society to do splendid work in service, as for so long they have been able to receive splendid help in teaching. The Master said:

A warning is needed to many . . . against giving way to lassitude, weariness and disappointment, in some almost despair, when for a time no directly inspirational teaching can be given. The present time is a test period; a great deal has been given; this is the time for its personal application and for a steady growth in spiritual life and strength. It is only by learning to work alone without growing faint-hearted and weary, that you can become such a body of force as the Masters need to be Their channel of influence, not merely to individuals but to the world at large, a force *that will be sorely needed*; and if you, as individual members . . . fail, *yours* is the responsibility.

A Period of Action and Giving

"A great deal has been given." Have we assimilated all we have received? Have we applied even a tithe of it in the service of

the world? This is a time in which to be grateful for the riches bestowed upon us, and to learn how to distribute them wisely for the helping of those less richly endowed. Are we always to be asking for more, but giving no more? Are we always to be insisting upon tantalizing tit-bits from the inner world for our own exclusive delectation? We have enough and to spare of precious truth to last us as distributing agents for centuries. Only selfishness and ignorance can cause the ingratitude of complaint that no more is given. If only a small portion had been revealed of all that has been disclosed to us we should still have been wealthy, we should still be able to make the whole world rich. As it is, there is almost too much wealth, so that it becomes only half digested, if that. Let this be a period less of asking, less of receiving, and more of action, more of giving. Thus and thus alone shall we justify in the future, near or remote, that further *largesse* which can only come when we have learned to share that which we have already received.

From a German Member

I desire to share with readers of THE THEOSOPHIST the sentiments expressed in a letter I have recently received from a German member, who is both a keen Theosophist and an ardent supporter of the present regime in Germany:

I know that I shall never hear our present President condemning one or the other part of political opponents in the name

of world-conscience, or whatever the term may be. In such a knowledge consists to some extent the moral existence of every German member—as Theosophist and patriot.

I am happy to assure my German correspondent that I hope I shall justify his confidence and that of my German fellow-members. I have lived in Germany as a student. I have travelled in Germany. And I have the profoundest respect for, and appreciation of, the German genius. I know, too, how vital is such genius to the well-being of the world. And I should, therefore, be the last to sit in a pretence of superior judgment and perception of righteousness upon a people which has suffered deeply and is striving as best it can to regain its rightful place among the nations of the world.

A Visual Education Service

Mr. Fritz Kunz, indefatigable as ever, is hard at work trying to improve our methods of presenting Theosophy to the world; and he is an expert in this field. He writes:

I have raised the capital to offer in 1935 a visual education service to Lodges in this country. It consists of a series of still illustrations on standard film, projected through a first-class lantern—one of low cost for up to a hundred people and one of higher cost for larger groups, but both precision instruments of 100 Watts and 200 Watts respectively. The subjects embrace all Theosophical teaching and include interesting collateral evidential material, convincing to the newcomer. Much is original and quite new to members. Thus, to illustrate the method, one film amongst those ready consists of 35 pictures of authentic examples of telepathy, optical illusion, materialization, etc. In it are the

first photographs of teleplasm taken with a quartz lens—which transmits the ultra-violet. The material is absolutely sound, is treated objectively, contains amusement, and is really enlightening.

That, of course, is but one of the first release. I shall send the final list when ready. It is surprising how much important material is presentable visually. A complete case is made in textual material which goes with each set of pictures. As the latter are done on film, they (1) cannot be run in wrong order by a novice, (2) do not break when sent by mail and cost small postage, (3) are on standard 35 mm. film used the world over, (4) are nominal in cost as compared with slides—about a seventh as much—and yet provide projection of professional quality. Indications are made to Lodges as to the method by which all the cost may be recovered from the people attending by a really nominal charge, somewhere round ten cents each a time.

The first release, twelve films of important realms in our knowledge, will be made in the spring, in time for use when the new season of work begins in the autumn of 1935. Particulars will be sent out in March or earlier. Sound, recent developments in psychology, science, etc., will be incorporated in each case. The whole is intended to form a method for re-education of the member while functioning to interest the newcomer also.

Our purpose is to show that we have not only access to fascinating material which we interpret in an integrated fashion, but also are as a Society important as a world-force in the culture of the new age.

* *

South Africa

News comes that our old friend, Miss Murchie, a stalwart Theosophist of many years' standing, has handed over the post of General Secretary of the South African Section to Mrs. H. M. Membrey, a fellow-citizen of Durban. The Society owes much gratitude to Miss Murchie for strenuous and unremitting service.

She may be said to have never been off the bridge and to have gallantly steered her ship in safety through fair weather and through foul.

The new regime is marked by the appearance of a new journal, actually published before it was christened. On the front cover of Vol. 1. No. 1 figured the seal of the Society with rays of light flashing to all points of the compass. No. 2 comes forth as *The Link*, sixteen multigraphed pages of news concerning the Section and its activities. Congratulations to the South African Section and to Miss Henley, the Editor, on an activity which will, I am sure, in due course substantially prosper the cause of Theosophy in South Africa.

* *

A Fine Record

I wonder who is the oldest member of the Society now living. At Adyar we have Mr. Ranga Reddy with 52 years of active membership to his credit. Can any member beat this fine record of uninterrupted membership and unremitting activity? Even now, though Mr. Ranga Reddy is well into the eighties he is one of the Consulting Engineers to the Society's Headquarters, and has himself recently supervised the construction of the pavilion for the Sirius Recreation Club. I invite applications for the post of Grand Old Man, or Grand Old Lady, of the Theosophical Society. Adyar's candidate is Mr. Ranga Reddy. Who can displace him? I am sure he will not mind being displaced.

A LECTURE ON LAW¹

BY ANNIE BESANT

I AM to lecture to you this afternoon on Law, and I was under the happy delusion that I was going to lecture to law students when I chose that subject as one which would be applicable to them. I find to my great surprise that instead of a quiet little lecture to law students, I have a very large public meeting. I am not sure that my subject will be particularly interesting to you. However, as I have the subject, and, as it is meant really for students of law, you must take it as I have been thinking of the subject. You may find it a little dry, but that is not entirely my fault. Law is a subject, as you know, which may be dealt with either on general principles or in special and technical details. Now, personally I am not a lawyer, though I have pleaded in several Law Courts. And I am not going to deal with the technical side of law, but with the general principles underlying it and with their application to society as a whole.

First, then, let me point out to you the fundamental meaning and nature of law. There are two ways, two senses, in which the word is used. It is used for law of Nature. It is also used more commonly as a command laid down by some authority, any authority recognized—whether it be that of a monarch, a Parlia-

ment or a Republic does not matter—an authority recognized as having the right to make laws. And those laws have a special penalty attached to their breach. The law laid down by a human authority has its own peculiar character. It may be altered by the same authority. The penalties attached to the breaking of such human law have nothing really in common with the nature of the law itself. They are arbitrary penalties. You may have, for instance, a law as there was a considerable time ago in England, where theft of a sheep or a theft of over five shillings in value had a death penalty attached to it. That has been entirely swept away. Now, the death penalty is attached only to cases of murder, cases of high treason, waging war against the King, and so on. All these penalties are variable, and they are attached to the breach of law.

LAWS OF NATURE

Now, the law of Nature is quite different. In the first place, if you want to define it from the scientific standpoint, it is, you would see, an invariable sequence of happenings. When one thing happens, another follows. When a fact has been established time after time by reiterated experiments, then a scientific man says that that is a

¹ Delivered at Trivandrum, S. India, in October, 1922.

law of Nature. The law of Nature cannot be broken. It can be disregarded. But if a law of Nature be broken, or rather be disregarded, then, the law remaining unbroken, the man who throws himself against it is crushed or may be killed. The law remains. The man who disregards it suffers. Not only is that the case, but the law of Nature is unchangeable. There are certain conditions under which it may be suspended; but the force of it is neutralized then by another force.

Take a very common illustration. An ordinary scientific man will tell you that it is a law of Nature that water boils at 100° centigrade under certain conditions of pressure and temperature. Supposing you go up a mountain, water may boil at 70° or 80° centigrade. You might conclude, if you did not understand the natural law, that if you went up a high mountain you would not be able to make water boil at 100° centigrade. But as the temperature depends upon the pressure of the atmosphere, if your atmosphere is lighter because you have gone up—the higher the less—then you can supply extra pressure artificially, and so prevent the water from boiling when it would naturally boil at 80° centigrade. You have not broken the law there. But you have brought a counterbalancing force against the law applicable to the pressure of the atmosphere at sea-level. You just go a long way up the mountain-side. The law remains, but you will have to fulfil the conditions of it, and if you have gone up so much at a less pressure, from the atmosphere

above you now you must supply that pressure by artificially creating the condition which, by retaining the steam from the water boiling in the vessel, will produce an artificial pressure under which the law brings back the result that you want.

Thus if we know, if we understand the laws of Nature, we can walk freely in a universe of law, using the laws that can produce the result which we desire to bring about, and neutralizing by an equally opposite force the one which gets in our way. That conception of law is fundamental. It is rightly said by religious people to be the expression of the Divine Nature—you cannot change it and you cannot vary it. All that you can do is to understand it, and if it comes in the way of something that you desire to bring about, you must learn how to bring against it an opposite force working under another form of law. Hence by knowledge you can become free in Nature. As it has been admirably said, Nature is conquered by obedience. Disobeying Nature means suffering to yourselves, and the penalties which come out of disregard of the law are congruous to the law. For instance, fire burns. If you put your hand into the fire, it will be burnt. If you want to neutralize any form of burning it is possible. If you want to plunge your hand into boiling lead, then you must apply some ointment over your hand so that the lead does not really touch the skin. You might have seen in the papers that the Prince of Wales tested in that way. He was told of the law, and it was

explained to him how the burning power of lead could be neutralized. Then he was asked: "Will you plunge your hand into that boiling lead?" He believed in the man who spoke to him, and he plunged his hand, and he was not hurt.

KNOW THE LAW!

There, again, the law is not broken. It is neutralized; it is prevented from working for a time. I want you, if you will, to have that idea firmly fixed in the mind. Nature's laws do not prevent freedom of action. But the freedom of action is only gained by a knowledge of the working of the laws. Take the law which they call "gravitation," for instance. A scientific man will say to you that, according to that law, a body shall go to the centre of the earth. If you jump from the top of a house you will be killed. You cannot go against the law. You cannot break it. A man might, say, very hastily think that if the law of gravitation draws bodies to the earth then you cannot walk upstairs, because we are going away from the centre of the earth. And this is perfectly true of a man who is especially suffering from the weakness produced by fever. When you go upstairs, what do you do? You put the force of your muscles against the law of gravitation, and so you walk upstairs successfully. But, there is a great difference in the case between walking upstairs and tumbling down. If you go downstairs, gravitation helps you in coming to the bottom. But, if you go against the law, then you must neutralize

the force of that law by the muscular force in your own legs. I am giving this illustration so that you may not go away with the idea that because a law is a law of Nature, therefore you cannot, so to speak, get round it.

But there is the law mental and moral in the world as well, and sometimes misunderstanding of the nature of natural law leads to very bad results. For instance, Karma is a law of Nature. If you do so and so, such and such a result will follow. In India that has been very largely exaggerated by misunderstanding, and so if a man finds a great obstacle in his way sometimes, he will say it is "my Karma; I cannot help it at all". That paralyzes, as all ignorance of Nature paralyzes where law is concerned. He takes it for granted that there cannot be opposed to that any other law. Whereas we know by our study that Karma is made of three things, of thought, of desire, of action. Thoughts make character; desires bring opportunity; the result of our action upon others brings us either happiness or unhappiness. That is, we make it ourselves. By our thinking we build up our character, and having built it up it is part of our Karma. But just as by thinking we make character, so by thinking can we improve character, and neutralize the thinking of the past by the thinking of the present. In that way, whatever force we have, we can set to work to correct them, and the thought-power of to-day may counterbalance the thought-power of yesterday. That conception of natural law underlies everything.

THE FAMILY

What sort of relation has that to what we call laws which are man-made? If you ask an ordinary student of science in the West: How have laws come into existence? he will tell you: "They are the result of human experience"; and he will show you what he looks on as the evolution of law. He will tell you that man is a social creature, and that man does not and cannot develop in solitude. He will tell you that the real unit, the human unit, is the family and not the individual man. You may remember that Manu defines a human being as a man, wife and children. A student of sociology will tell you that the family is the unit and not an individual. Within the family certain actions are barred, because the members of the family see that those actions will bring about unhappiness, and if persisted in, disruption of the family. Ordinarily, affection makes the law of the family fairly easy to carry out. Brothers and sisters normally love each other; husband and wife normally love each other; parent and children normally love each other. It is quite truly said that love is the fulfilling of the law. Where love exists, law is unnecessary.

But, when many families come to live together and make up a tribe, then, the sociologist tells you, law in the tribe has to bring about the same results for the tribe as affection has brought about in the family. A tribe is a big family; it has common interests; it has common happiness; it has common

misery; and so there grow by experience the laws. In this way, he tells you, there are certain laws in the nations: "You must not kill a man of your own nation. You must not rob a man of your own nation. You must not take that which is the property of a man of your own nation." And upon that, he will tell you, humanity has evolved; the taking of life, the taking of property, the doing of injury, is recognized as a crime within the limits of a nation.

INTERNATIONAL CODE

But, he will point out to you, when you get outside the nation then law no longer exists. There is not yet international law, there is no law which says to you, if you murder a very large number of men of another nation and call it war, then it is not a crime. If you steal the land of another nation and take it as your own, that is annexation, it is not crime. And so we are compelled to say law has only reached the boundaries of nationalities. If the crime is sufficiently large, if you murder thousands instead of one, then you are no longer murdering, but fighting. We have not grown sufficiently moral to recognize that law should include humanity, and should not cease to exist when you come to the boundary of a mountain, or a river, or a sea. At the present time, the League of Nations has established a Court of International Law. But they have got to make a code. There is no code, at present, of international law, and the greatest jurists of Europe are

now hard at work trying to fashion out a code of international law. When they fashion it, then it will have to be accepted by public opinion, because the mere making of law by human beings does not put it in the position of the law of Nature—that it must be obeyed, or terrible suffering from its disregard will result. Hence, we have to try to make the public opinion which will give sanction to international law, as it has already given to existing national law.

WHO MAKES THE LAWS?

Now looking back into Indian laws, we have a curious illustration which I came across some time ago when I was reading a page of old Indian history. You know that in early days right down to the last century, the Indian village had self-government—the Panchayat—and the men of the village and the women of the village elected the Panchayat, they had a right to vote. They called these, little republics. I came across a case where a man who killed a man of another village was brought up and tried by a committee of justice of the Panchayat. It was proved that the man who was killed was not a member of the village. And all that the man had to do was to light a lamp in the temple as an expiation of the murder. If he had killed a fellow-villager, then a very heavy penalty would have fallen upon him. That instance shows how limited at that time was the law-power of the day. There was no recognition of the human right of the man of a neighbouring village. As villages became aggregated together, then

over the whole area of the aggregation the law ran.

When we go right back, back, back to ancient history, we find that certain great men, called *Rishis*, or called by any other name that implies extreme wisdom, laid down the laws of the State; they laid down the laws of the community; and you will find in nations divided by long distances similar codes of law. Naturally, you will find murder and theft crimes forbidden. Now it is quite true that if the people were left to themselves, as scientists and ordinary sociologists think, beginning in a savage condition, they would have to grow up into the conception of law, otherwise there would be chaos. People cannot live together if they are murdering and robbing each other. The very condition of social life is the establishment of laws which society obeys. Otherwise, it is like a world of beasts in any jungle. Any one man could frighten any other man. The strongest only would have his own way, and the weaker would be trampled under foot. But, if we find in studying ancient history that the promulgation of laws goes with the religion of the time, as a great religious teacher and a great law-giver are continually found working together in very ancient history, then you will see that is the shorter way of bringing men to the recognition of law than when they are left to find it out entirely for themselves.

Human experience is very slow in working. But, suppose a great *Rishi*, suppose for instance a law-giver like Manu, says murder is

wrong, and so murder must not be allowed; theft is wrong, so theft must not be allowed; then the nation recognizes right and wrong more quickly, because they have been told beforehand by a man more evolved than themselves. All human history goes to show us that superhuman men are at the back of every great civilization; as you study the racial development of mankind you find some great immigrations, say one or two immigrations from Central Asia which went westwards and made Egyptian civilization, and you will find there the law-giver and the teacher; you find the same in Persia. In ancient Persia the teacher gives the religion, the law-giver the polity of the State. You find it in ancient Greece. Among all these people, you find that the law is proclaimed by someone who knows it, and the people obey the authority that is laid down upon them.

But now there is one great peculiar thing in these very ancient codes of law. Many of the laws, what you call moral laws, forbid murder, theft or violence of any kind. The other laws are sanitary laws, laws of health. This peculiarity is found in all the very ancient religions. It does not matter which of them you take. Take Hinduism; you will find in that certain laws laid down on sanitary matters, which, if followed out, have "health" as the result. If you go to old Assyria, more ancient people than yourselves, who have perished, whose civilization was destroyed long, long ages ago, they have inaugurated laws as the law of the nation, as

laid down by the great King of the nation, and you find there are sanitary laws side by side with moral laws, laws for the body as well as laws for the emotions and the mind. If you take the Hebrew scriptures you will find exactly the same thing. Moses, the Law-giver, lays down the duties to God, duties to your fellow-beings, in a particular state, and laws of health, laws of sanitation, laws to prevent disease and so on—what we in modern times call hygienic laws. Looking at these very very old laws, we gradually find out that we have laws which govern the whole life of man, which, if they are obeyed, make him strong and healthy and vigorous and which, if disobeyed, bring about disease, misery and premature old age.

BELOW THE LAW

Leaving that side altogether, let me come for the moment to the ordinary laws of the country. What do they represent? They represent the average morality of the people, not the highest, not the lowest. The nation has gone far enough to know and to recognize that murders, thefts and other crimes are wrong, and they make laws. If a man commits murder, he should be murdered. But it is not a very good way of punishing a murderer by doing the same to him. Still it leaves certain impressions. However, that is a matter for statesmen. Law generally says that if a man kills another, he should be killed, and so on right through. But if you take the laws of your own time, a large number of people live by a higher morality

ABOVE THE LAW

Then you come in contact with a large number of people who are very much above the law of their country, who live by higher law; you will find amongst these men great heroes, martyrs of mankind, educated and scientific men of the Middle Ages who made some discovery. They discovered some truth and they were determined to stick to that truth. As the Roman Church was persecuting them at that time, they were arrested, sometimes burned alive for heresy. Those men broke the law of their time. They had risen far above it, and by that disobedience they advanced the morality of the world.

Society is built on law. It can only be maintained by obedience to the law. A man really submits to every disadvantage that is entailed if his conscience forces him to disobey. He makes no grumbling but accepts the whole of it. In that way he keeps reverence to the law on which the stability of the State depends. This is a point I want to put to you finally. No nation is great where obedience to law is not the recognized duty of the citizen. If a law is bad, change it. That is the way in which reforms are brought about. Many of the heroes of the past have worked in that way. It is possible by law to checkmate bad law, and so gradually sweep it away. Public opinion must go with the law if that law is to persist on the Statute Book. A law without public opinion is inoperative. You must have the force of the nation behind it. This

than the law compels. A certain number of people, more ignorant, are below the morality that the law compels. We call them the criminal classes. They do not recognize that the law establishes the moral truth; they disregard it when they can. They try not to be found out, because they know that the nation or State is stronger than they are. If a man abstains from stealing in that class, it is not because he thinks stealing wrong, but because the policeman may catch him and put him in the jail. There are a very large number of people of this class. Only they do not want to be punished. If you walk through a London slum showing your watch so that anyone can see that you possess a watch, you are not likely to go safe with your watch. Sensible men do walk through those slums, but they have their coats well buttoned up, because they know that the sight of the watch will stimulate crime. Of course there need be no discussion among educated people on this point. It is not everybody that does things of that kind. You and I do not want to murder people. Still, in a purely legal way I am speaking, there is a dividing line, because an ordinary average man of business will not commit an unfair action which the law has said is illegal. But there are many forms which law has not marked as criminal, and the man who is only of the very average level, or rather below it, will use his skill of brain to trick a more ignorant man and get unfair advantage over the man whom he wants to plunder. But he will keep within the law.

is of enormous importance in these times of trouble and commotion and disturbances of every kind all the world over, for it is not confined to India. It is important for us that we should realize that law is a divine thing, and working in harmony with the law is the duty of every good man. Where human law conflicts with divine law, it is our duty to try to change that law and make it better. But it is only when a law is utterly against the conscience of a man that he has a right to say: "I would rather suffer than obey that which is against my conscience." That a man can do. But very

few are moved by that lofty desire. And so, speaking generally, I would say to you that the law of your State is that which you are bound to obey, and if you find fault in it, discuss it, speak about it, agitate about it, but do not disobey. Because, by breaking down the fence of law, you lay society open to its very worst element, the increase of dacoities in the villages, increase of crimes of violence all over the country—the beginning of a change which, if it is allowed to go on, will mean the ruin of a country, and the destruction of her civilization, as others have been broken down by the same course.

THE Victorians made a fetish of self-restraint, and viewed all enjoyment with distrust. They would never call a pleasure a pleasure, when they could call it a sin. Moderns claim to have freed themselves from this inhibited attitude of life. They are never at a loss for some principle of self-expression or self-development to justify their actions. They hold that desire should be indulged on principle, except the desire for self-control which is exempted on principle. Conscience has been so battered, shocked and put out of countenance that she dare not raise a voice in protest, and we proceed unreprieved to devote our lives to the service of the God of "having a good time," which means that we have escaped from servitude to our consciences in order to enslave ourselves to our passions.

C. E. M. JOAD

THE ASSETS AND LIABILITIES OF THE THEOSOPHICAL SOCIETY

A LECTURE

By G. S. ARUNDALE

LET us in this period of transition take stock of ourselves, so that we may know what are our assets and what our liabilities. We may regard The Theosophical Society as a great Joint Stock Company, from one standpoint of limited, from another standpoint of unlimited, liability. Our liability is limited in the sense that we are not expected to achieve more than our individual and collective powers permit. Our liability is unlimited in the sense that in the strength of our assets we can do all things.

Let us then first look at our assets, remembering that upon these we have to rely not only to discharge our liabilities but also to help to see us through the insidious attacks of those dark forces which ever seek to destroy all co-operative and philanthropic effort. In these days the dark forces are doing their utmost. We are crossing a bridge, and if the bridge can be blown up through the creation of dissension then might our Movement be destroyed, and the future remain for long without the fructifying influences which such a Society as ours can exert over the whole world. If through solidarity we are able to defeat the forces of disintegration,

and cross safely to the other side, then for the next forty-one years at least the Theosophical Society will live to be a blessing to humanity, and will in all probability be safe for many centuries.

OUR ASSETS

What are the Society's principal assets?

First, the Elder Brethren Themselves. The Theosophical Society is the only Movement at present in the outer world overtly founded by Them and constantly in touch with Them.

Truly, membership of the Society is in no way whatever contingent upon recognizing Them or accepting Them. Members are at liberty to disbelieve in Their existence if they so choose, to deny Their existence. Yet the fact remains that in these Elder Brethren the Society lives and moves and has its being; in Them lies its principal justification for existence; from Them it derives its power; and through Them lie its means to be of wise service to the human and sub-human kingdoms of Nature.

The Theosophical Society is a messenger from the Elder Brethren to Their younger comrades in all

kingdoms of Nature living in the outer world. The Theosophical Society is a living witness to Their existence—in fact even though not in form. The Theosophical Society, in the spirit of coming events casting their shadows before—though the coming may be a long time hence—is the reflection down here of that perfect, unbroken, circle of brotherhood which is the eternal reality of life, but which we only find in pieces in the world as it lives to-day. The Theosophical Society should exemplify, I think does exemplify, this perfect circle. Such exemplification is to be found in the declaration of the First Object of the Theosophical Society, even though there may be members who do not perceive the fullness of its meaning.

Without the Elder Brethren, without Their definite place in the Movement, be it recognized or not, the Theosophical Society would be but an ordinary movement—useful no doubt, idealistic, a force for good; but not the unique power it is because of Them, because it is Theirs. In Their strength the Society can do all those things for which They brought it forth.

Second, those who have led the Society since its foundation in 1875. These great leaders—it is surely unnecessary to mention their names—are the links between our world and the Masters' world, and make complete the circle of universal brotherhood. These elder brethren are indeed priceless assets, only less so than the Elder Brethren Themselves. And in regarding them as assets I am thinking of them for what they are rather than for anything they may

have written. They are assets for their personalities, for themselves, for the shadows they cast among us of Those whom they reflect and represent. Their writings may be wonderful, but more precious than the written word is the silent influence of a soul afire for righteousness. Such a soul was and is each one of them; and we should do well to learn from them more in their lives and in their attitudes than in their books and articles. Let us remember that they have shown us how to live simultaneously in the two worlds—in the world of men and in the world of the Gods—how to live in the Real in the midst of the unreal.

Third, our splendid and unique literature. Words indeed fail me to describe the extraordinary value of the literature our senior leaders have sent forth into the world. Such literature is surely epoch-making, for it is not merely speculative as is modern philosophy, it is not limited by intelligence and intuition as is modern science, it is not man-ridden as is so largely modern religion, it is not merely visionary as is modern idealism whether in economics, politics or art. Our Theosophical literature states facts—ascertainable and unascertainable (at all events at present). It presents a definite survey of life and its various modes of manifestation, sets forth the Whence, the How, the Whither. And as time passes the statements made in our literature gain increasing confirmation. "Much of her writing," says a reviewer in the *Spectator* of January 12th, 1934, referring to Madame Blavatsky, "seems more impressive

now than it could have done when first printed, for it ran then too contrary to the spirit of the age not perforce to compel instant out-of-hand rejection". Again: "... we are sufficiently freed from Victorian self-assurance to appreciate (her) real acuteness of mind". And when we become freed from the Edwardian and the Georgian brands of self-assurance, we shall perceive that her acuteness was far more remarkable than Victorian-Edwardian-Georgian myopia for the time being allows us to admit. And perhaps when a reign or two more has gone by, *The Secret Doctrine* may become a textbook in higher science for students at the more important universities.

I am very anxious that the wonderful material available should be carefully prepared and graded so that a series of textbooks may be available for people of all ages, from five years of age onwards, and for interests of all types. The material is unique. But it needs to be adapted to the purposes for which it was unveiled. Theosophy is the science of Life, and should be at the disposal of all the various sorts and conditions of humanity, one might almost say from the cradle to the grave.

Fourth among our assets is the organization of the Society itself. Even though we do not claim to lead a life of perfect brotherhood, the fact remains that the Society is a very wonderful Brotherhood. Members of the Society who travel bear eloquent testimony to the friendship they experience in all parts of the world from persons who ordinarily would be perfect

strangers, but who, because of membership of the Theosophical Society, are perfect friends. We may have our weaknesses. We may have our misunderstandings and disputes. The Society is after all composed of human beings and not of saints and just men made perfect. But all these shortcomings are as nothing compared with that real spirit of brotherhood which strongly permeates the whole Society—a spirit which is the more remarkable when we realize that the Society generally attracts as members persons with somewhat definite and uncompromising individualities, persons of strong views and assertiveness. Within the Society lions have to learn to lie down not always with lambs, more often with fellow-lions belonging to herds by no means congenial to the herds to which they themselves belong. There are, and there should be, sharp differences of opinion and of outlook within the Society. But I am thankful to be able to bear testimony to the undoubted fact that on the whole the First Object is honoured in the observance and not in the breach. This is a priceless asset, and matters far more than the views we hold or the truths we teach.

Fifth among our assets is our justification for supreme confidence in the future. We are certain of the evolutionary process for ourselves individually, for the world as a whole. Ultimate failure has no place in the science of Theosophy. Triumph is sure all along the line, and indeed triumph after triumph. We are bound to win,

and although at any particular time the going may be hard and the darkness thick about us, sooner or later the darkness *must* pass and the going become smooth. The Elder Brethren *are*! As They are, therefore, so shall we all be; for They are the living Witnesses to the nature of our own future. Hence, in the midst of the hopelessness of the world the certainty of the Theosophist shines brightly and steadily. Indeed, in the midst of his own darkness—however unbroken it may seem—some flickering ray of the light of his Theosophy should be shining, giving him some strange brightness amidst the encircling gloom. He despairs but somehow knows he need not. He feels miserable but somehow knows that there is far less about which to be miserable than the ignorance part of him imagines.

This confidence gives us practically unlimited power to work. There is no task too heavy for us to undertake, even though from the standpoint of the world we are foredoomed to failure. Our standpoint is not the standpoint of the world, but the standpoint of Theosophy. We may fail to-day and to-morrow, and perhaps through many to-morrows, but there are the days beyond, and on one of them there will be the triumph for which we have laboured and failed. There may be innumerable Augean stables to clean, but we are Hercules because we are Theosophists.

This fifth asset, it becomes clear, enables us individually to look upon our own lives, however much hemmed in by frustration,

as definite and positive means to the great ends towards which we are moving. In our strength we perceive the promise of more and better strength. In our weaknesses we perceive wells at the bottom of which lies strength asleep. We know that we have but to get our weaknesses out of the way, and strength is there ready to arise in freedom and in power. Wherever there is a weakness, there is a strength waiting for release. And there is no weakness which will not sooner or later die, even though for the time being we feel as if we were helpless before it. We have the will—we are the will; and the weaknesses provide us the friction wherewith to help us to find and to tread the way. A weakness is a blessing in very thin disguise if we are Theosophists; but it is often a curse if we are not. Adeptship awaits us, and is infinitely patient—knowing that we cannot help achieving inasmuch as we are of the stuff of which Adepts are made.

Sixth, our freedom. Honour bids us be brotherly, kindly, understanding, appreciative. The honour of our membership demands that we shall show forth these qualities. But the honour of our human individualities—conferred upon us in special measure upon entry into the human kingdom—demands that we shall be free. Free to live. Free to be. Free to seek. Free to know as we list, to feel as we list, to accept as we list, to deny as we list, to assert as we list, to change as we list. Free to choose our way and to change our way. Free to rest in satisfaction. Free to arise from rest in satisfaction. Free to be

thus to-day, and otherwise to-morrow. Free even to be weak. Free to doubt. Free even to be foolish. Free to be different from others, and to be caused to feel no shame or inferiority.

The Theosophical Society stands for brotherhood and is a trustee of Truth. The Society demands, insists, that every member shall keep unstained the honour of the brotherhood he shares. This honour kept, the Society will guard the honour of his freedom, for there is no conflict between the honour of brotherhood and the honour of freedom. Each member has not only the right but equally the duty to be free, anarchically free if he will, licentiously free if he will: though the honour of brotherhood should cause his freedom sooner or later to become ordered. Ordered freedom is the end, even though sometimes licentious freedom, which indeed is hardly freedom at all, has to be experienced on the way. But the greater freedom, the freedom to be noble, to be splendid, to be strong, to be wise, to be compassionate, to be understanding, to be dignified, to be one's real Self—this freedom membership of the Theosophical Society should help each one of us to achieve; and each must seek and find his own way, even though it is in the nature of the laws of life that help may lie about him to take or to leave as he chooses. Hence, the Society is in no wise concerned with beliefs, opinions, dogmas, doctrines, convictions, assertions. It says to its membership: "Go your respective ways and tread them carefully, so that while you

tread your own ways you do not tread upon the ways of others". The Society would set to the world an example of solidarity amidst diversity, for while diversity is the rainbow gift of Light, in glorying in a colour we must never forget those other colours which help to make the rainbow and the White Light itself which made them all.

Seventh, and to my mind one of the most beautiful among the assets, Reverence. If Theosophy and the Theosophical Society mean anything at all, they mean reverence. Reverence for all things, for the ugly no less than for the beautiful, since the ugly is but the beautiful waiting behind the scenes. Reverence for all life, for the lowliest forms of life are nothing less than splendour on its triumphant way. Reverence for the less as the more in the becoming. Reverence for the more as the herald of a greater splendour to come. No Theosophist can be otherwise than reverent, for life is infinitely reverence-worthy, and nowhere is life non-existent so far as our experience goes. And with the reverence, as its expression, as its handmaidens, come tenderness, grace, delicacy, appreciation. There is no excuse for irreverence among Theosophists, for they have unique occasion for it. The Society was conceived by the Elder Brethren in Their own wondrous spirit of reverence. It was born into the world to spread reverence far and wide, to help mankind to know themselves as Gods, to move towards the Gods beyond, and to stretch out a helping hand to the Gods beneath and around: in

reverence to look up, in reverence to look below, in reverence to look upon oneself and all that lives.

Freedom, Victory, Reverence. And the greatest of these is Reverence!

Such, then, are seven of our greater assets—you may think of others to add to the number. What have we to do with these assets? If we do not fully utilize them they will die, for in our case not to use is to abuse; and then the gifts are withdrawn, even though the outer husk of the Society may continue as one among many of the ordinary movements doing good work on a definitely restricted scale.

OUR LIABILITIES

We must work our assets hard, use them to the fullness of their usability. Splendid assets! What are the corresponding liabilities?

First, I venture to assert, our general liability to the Masters Themselves. We owe Them the gratitude of reverent, wise and effective use of the assets They have placed in our hands. These assets are gifts from Them and must, therefore, be precious to us. These assets are talents entrusted to our care. We must not bury them in the ground, still less may we be reckless with them. We must put them out to wise service. Every asset we possess we must send on its way to help others as it is helping us. No asset must stop short at us, for not one of them was intended just for us. They were intended little by little to leaven the whole world. They are the eventual property of the world.

Our first liability, therefore, is to be able to give a good account of our stewardship to our Masters. And good stewardship is not only effective in that we do good work. It is also effective—and perhaps this is of greater importance still—in that it causes the Society as a whole to become a potent instrument in the hands of the Masters Themselves. The Society is an organism. As such the Masters can use it, apart altogether from the use we ourselves may make of it. And the instrument must be clean, shining, pure, sharp: such it is if we hold no assets back negligently but use them all to the utmost of their value. To feel, to think, to speak, to act as They would have us feel and think and speak and act; to be intent upon Their work as we are able to understand it; to enter into Their freedom from out our own lesser freedom; to replace our smaller will and wisdom by Their infinitely more splendid will and wisdom: thus to live and grow is to discharge this particular liability of our individual relationship to Them. And if we have no particular belief in Them, then the liability still remains of thankfulness for the blessing Theosophy confers upon us, and the realization that no blessing is fully received save as it is passed on to others. No one has a blessing in all its rich abundance who keeps it for himself. We are members of the Theosophical Society in order to receive. But we are also members in order to give. And while as members we may receive, we only become Theosophists if we also share.

Second, we have a liability to the Society as such. We must cause it to be the stronger for our own individual membership, and we must leave it the stronger for our membership. We must do something definite for the Society, for our Section, for our Lodge or Branch. The Society must never have cause to regret our membership. On the contrary, it must have cause to be increasingly thankful for it. Each member must undertake a very piercing and penetrating searching of his heart to judge how far his personal membership has been definitely useful to the Society, giving it added power to serve the world. There is always so much that each individual member can do in all sorts of ways, if only there be the will to help. There are so many sacrifices which can be made, so many examples which can be set, so much leadership—even if only on a very small scale—which can be shown, so much protection which can be offered when the Society is attacked, or falls, through the machinations of its ill-wishers, into ill-repute. To be a stalwart defender of the Society at all times, and especially when there are few to defend, when those who ought to defend are afraid of defending, when unpopularity is likely to be courted by defending, when it does not pay in the worldly sense of payment to defend, when one has to stand alone on the one side with those round one on the other side condemnatory, superior, contemptuous: this is to discharge our liability to the Society.

Third, we have a liability to the world, or to that particular part of

the world in which we happen to reside, and for which, therefore, we have a definite responsibility. We must ceaselessly spread the teachings of Theosophy and support brotherhood. Each of us will have his own conception of Theosophy. Each of us will understand brotherhood in his own way. But be his understanding what it may, he must be constantly at work spreading the truth, making channels for it, adapting it to the needs of those to whom it comes, ever causing its light to shine in the dark places round about him—dark places which the Masters Themselves expect him to illumine in some measure at least. Where there is darkness there the Theosophist must be, causing the light to shine in such a way that it clarifies and does not blind.

There is, however, a fourth liability upon the discharge of which the adequate fulfilment of the other three in no small measure depends. We must be, says the first liability. We must give, say the second and third liabilities. But in order to be and to give we must know. I have placed the other three liabilities in the forefront because it is our duty to be and to give whatever we know, however little our knowledge may be. But perfect being and perfect giving go hand in hand with perfect knowing.

Our fourth liability, therefore, is to know Theosophy in ever-increasing measure. What are the approaches to knowledge—and by knowledge I do not mean the lesser knowledge of the mind, but rather the greater knowledge of experience? The approaches depend

upon individual temperament. The authority of a trusted elder is one mode of approach. Belief based on temperamental inclination is another approach. Intellectual appreciation based on the synchronization of the new with the old is another mode of approach. Interest caused by a variety of circumstances is yet another; as also a general movement with the times which causes the acceptance of that which the world as a whole is ready to accept.

But none of these separately, neither all of them together, is enough to produce knowledge—the real knowledge, experience. All help. Each is no doubt needed to inspire us to make the effort to take the step which brings within us that which is after all outside us, however much we may cherish it, believe it utterly, profoundly appreciate its truth. We may know in all certainty that the view from the top of the mountain is glorious. Those who have ascended its heights may describe to us in marvellous language its splendours. We may be able to reproduce in our own language something of the spirit of the description of those who have seen for themselves. We may be able to imagine with beautiful vividness the fullness of the vision from the top of the mountain, so that those around us become persuaded that we ourselves have been there. We may ourselves feel as if we had been there, and we could no more doubt the accuracy of the descriptions we have heard than we could doubt the accuracy of something we ourselves have seen. We know what can be seen from the top,

and we are almost indifferent as to whether we ourselves actually go there or not. The sight is as we have heard and as we have repeated times without number.

KNOWLEDGE WILL COME

But Theosophy demands witnesses, those who can speak from experience, and not merely those who repeat that which they have heard. We must know our Theosophy through experience. We must have first-hand knowledge of some aspect at least of our great science. Truly, we cannot at present know it all. Shall we ever know the whole of Theosophy, the Science of Life? But we can settle down to make some small aspect of it, some fragment, as much our own as our limited capacity permits. We can study all that is written about some aspect of Theosophy which happens to be congenial to our individual outlook upon life; we can study it deeply; we can find out how those who have had the necessary experiences have gained them; we can set about gaining such experiences for ourselves along the same lines of approach, or in such other ways as may appear possible to us. We can take our Theosophy seriously and personally, not as something which we can never know from experience—at least in this life, not as something far off and unattainable, not as something which other people may be able to know but which we cannot, but as something which is intended to be a gift to us, as something which we can actually know for ourselves, something which is in

fact part and parcel of our very being.

If we realize this then knowledge will begin to come, especially if we are not so foolish as to grow disappointed because results do not manifest practically at once. It must be remembered that truth is particular as to who shall possess her. She does not give herself to importunity. She does not give herself to impatient haste. She does not give herself to unpreparedness. She has her own methods of training those who really want her. She has her own standards which all must reach who would win her.

The first requisite for the real knowledge of Theosophy is character. The second requisite is unlimited patience and perseverance. Such are the two requisites—only two, no doubt, yet difficult to fulfil.

What does character mean? Madame Blavatsky has defined it in her splendid "Golden Stairs"—a clean life, a pure heart, an eager intellect . . . Not the respectability of the world, not the conventional rectitude of public opinion. These have nothing to do with the character which is required to gain that truth which is power and light. The life of the spiritual athlete, his self-denial, his one-pointedness, his selflessness, his sense of discipline, his perfect subordination to higher authority, his utter fearlessness: this is the life which those must lead who, hearing of the glories of the mountain's summit, resolve to climb and climb and climb until they too stand on the mountain-peak and see for

themselves, with their own eyes, that which has been described. Then will they know that the glory is far more wonderful than its description, however beautiful the language in which it is couched. Then will they in turn descend from the heights, make known that which they have seen, and so give to other dwellers in the valleys a zest for climbing which sooner or later must be satisfied.

"I have heard"; "I believe"; "My whole being says 'Yes' to the truth you utter"; "Your authority is my truth"—what a world of growth between any one of these and "I know"!

THE WAY MAGNIFICENT

Out of our splendid assets arises the liability to KNOW, to EXPERIENCE. Nothing less than these is the goal. Nothing less than these can justify our possession of the assets. And let the knowledge, the experience, be held humbly, lightly. No experience is final and ultimate. No one dare say that beyond his experience there is no more. Not even the most glorious of experiences is final and complete. There is always the future in which it will become even more glorious still, in which it will reach heights beyond the soarings of our wildest dreams, in which it will unfold truth far too blinding for the eyes we have to-day. So when we say: "I know," we add that there is much more, infinitely more, to know—a more which doubtless will modify the much we "know" just now. Humility is a fundamental constituent of experience, for part

of every true experience is the realization of the fact that it is just a fragment imperfectly understood of the all-embracing Reality, the depths of which who has plumbed to their infinity?

Theosophy and membership of the Theosophical Society are thus the doorways to a Way Magnificent, to a limitless vista of splendid seeking and glorious discovery, to inexhaustible happiness, to friendships and comradeship eternal and unbreakable, to Power, to Wisdom, to Love, as yet, perhaps, incomprehensible, but whose radiant colours even now begin to cast a glow ineffable in promise of a splendour before which we are not yet ready to stand with eyes unveiled.

Let us lift ourselves out of the confusions of clashing temperaments, out of the prejudices which are born of misunderstandings, out of the poor temptation to seek to

demand that others shall conform to standards which we have erected—because we like them—into dogmas and outward signs of our fancied infallibilities, out of the narrownesses of our prisons and conventions and little humdrum rectitudes, out of our own inevitably distorted appreciations of Theosophy and of the work of the Theosophical Society: let us rise out of these into those splendours which it is so easy to miss when we allow ourselves to become absorbed in the littlenesses of life. By joining the Theosophical Society we have entered upon the Way of Happiness. Through contact, however limited and indirect, with Theosophy, we have entered upon the Way of Kingship. Let us travel these great Ways ardently. So shall the Society fulfil its mission. So shall Theosophy release the world from sorrow and distress.

THE Theosophical Society exists for the sake of studying and spreading Theosophy—to spread the thought that the direct knowledge of God is obtainable by man; to point to that open road to the Masters of the Wisdom which they may tread who will; to go about among the religions of the world pointing out their common basis and trying to evoke mutual tolerance by understanding. In those three subjects, as it were, you may see what we mean when we speak of Theosophy.

ANNIE BESANT

THE PRESENT VALUE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD¹

By HIRENDRANATH DATTA

(Vice-President of the Theosophical Society)

FRIENDS: It was a happy inspiration of our President, Dr. Arundale, to name the four international lectures at this Convention after our four great departed leaders, Madame Blavatsky, Colonel Olcott, Dr. Besant and Bishop Leadbeater. I am commissioned to deliver the Olcott Lecture—the second of the series. Colonel Olcott, our President-Founder, was *par excellence*, the man of action. Above all else, he was “practical” in the best sense of that much-abused term. If Madame Blavatsky gave us Theosophy, it was Colonel Olcott who gave us the Theosophical Society. The idealism of that marvellous Russian woman of hallowed memory would have run to waste, if this redoubtable American man had not been at hand to give it “a local habitation and a name,” to build for it a suitable vehicle and establish a world-wide organization, so that it could function worthily, free and unimpaired. My homage to the dauntless Colonel, the colleague and co-adjutor of Madame Blavatsky!

Our Colonel, being intensely practical, lived and moved among the things of the earth, and had little concern with Chains and Rounds and Globes and Races, and even less with Parabrahma, Mulaprakriti, Fohat and Group-souls, which were the preoccupation of Madame. His speciality was not abstract Theosophy but Theosophy applied—applied to the problems of practical life. In this Olcott Lecture, I shall try to imitate him, and for the nonce don the garb of the practical man. May the spirit of the Colonel hover over me!

PROBLEMS OF CIVILIZATION

Friends, life, as we all know, bristles with problems, diverse and difficult, not only intellectual, moral and spiritual, but also social, political, industrial and educational. These problems, broadly speaking, are either individual problems or world problems, as indicated in the general title of this lecture-series. Theosophy, we are assured on high authority, is

¹ The Olcott Public Lecture delivered during the 59th Annual International Convention of the Theosophical Society at Adyar, December, 1934.

the synthesis of religion, philosophy and science. In fact, it is the root-base of all the sciences and arts; it is *Sarva-vidya-pratistha*. That being so, Theosophy, rightly applied, ought to illumine life's darkest and most dismal problems, for, is it not like a lamp in a dark place—*Ghanandhakesu iva, deepadarshanam*? I am sure this series of lectures (of which mine is the second) will enforce and illustrate this claim.

Now, it is undoubtedly true, in a sense, that the individual problem, as Krishnaji insists, is the world problem; that is: "Reform yourselves and the world will be reformed." But as Robert Briffault rightly points out, it is not by the reformation of the individual, but by the reformation of the world's thought, of the medium, mental and material, in which man develops, of the conditions of his life and the quality of his thought, that some of the many iniquities which abound on this earth even in the recent times were abolished.¹

After all, men are, to a large extent, the product of the kind of world they live in. That is why our President-Mother emphasized that we Theosophists must never cease from improving conditions all the world over. "The work of the Theosophical Society," she said,

must always develop to meet human needs. Theosophists must throw themselves into every kind of activity, until there is no corner of the earth, where God's will is not done, as it is done in the higher world.

Moreover, what we call society or the State is not merely a

congeries of individuals, but is an organism, having a life of its own, distinct from the lives of the units which compose it.

The world, therefore, is more than the individual—the *Samasti* greater than the *Vyasti*—and world problems have to be treated separately from the problems of the individual, and in the forty-five minutes at my disposal I propose, as far as my personal limitations will permit, to deal with some of the world problems that confront us to-day, leaving the individual problems, intellectual, ethical and spiritual, to be dealt with by the other speakers, as they will.

Let us start with the fundamental problem of civilization. Suppose you take humanity in the gross and look at it with critical eyes (presuming to occupy for the moment the judgment-seat), you will be constrained to adjudge our civilization so-called (in spite of its many achievements) to be a signal failure. (I am not thinking here of this or that civilization but of civilization in general.) Lest this judgment be regarded as too harsh, let me summon to the bar a few competent witnesses. The first one I call is Mr. O'Flaherty. He looks upon the whole world as

on the road to becoming an unattractive lunatic asylum, in which there is only room for machines and mechanical noises, even to the extent of abolishing conversation in favour of the radio.

So Charles Dickens complained before him that men seemed to have lost the fine flame of living, and had turned themselves into machines. Mechanization, says another authority, is bringing about

its own defeat, and that we shall soon be forced to return to *manufacture* (*manus* = hand). Hear another witness, Ellwood Hendrick: "The great trouble is that the civilization of to-day is still of a very low degree. We talk big and think small," "trying to cloak our mediocrity with a smoke-screen of slobbering self-praise". So Professor Henry E. Armstrong, F. R. S., is obliged to say: "Brains and brawn were never so far apart as now," and cites with approval Lafcadio Hearn who in August, 1893, after remarking how terribly tragic modern life was becoming, directed attention to its hopeless contradictions. Here is another piece of testimony:

There is a tendency in our time to distrust fixed principles. They are absolutes, and this is an age of relativity, of pragmatism, of emergencies—and therefore an age of make-shifts and expedients. The necessity of surmounting to-day's crisis is so urgent that we are not given time to take long views.

THE FIELD OF EDUCATION

That is, I say, because we have lost poise. We make so much of pose, and nothing of repose. The result is, we rush with "ebullient impudence" from Puritanism to profligacy and back again. Why? Let Professor Armstrong answer: "Brought up upon words alone, with myopic uncultivated vision, we can only use words to describe the obvious . . ." Education is not with us, as it ought to be, an introduction to life, but our students are made to "rely too much on summarized text-books and peptonized synopses". Thus bookmen hold the field, and experts rule us with an iron rod.

And who be these experts? According to Sir John Simon, they are persons who try to know more and more about less and less. Small wonder, then, that we have lost the sense of true values and, for one thing, judge men by their colour, and not by their character. Moreover we forget that after all this our human life is "a pitiful little flash in the pan of eternity," and that in the cosmic scheme of things you and I are a small affair. As our President has said in his downright fashion: "Most things in life really matter very little, and many things do not matter at all." So Sir S. Radhakrishnan speaks of the "tragedy of modern life":

If our modern age, in spite of its success and prosperity, has a shadow of spiritual defeat and depression, it is because man has not found his own true self in it. We think of and do things which contribute to our comfort, success and power. They all are the appurtenances of life—not life itself. The tragedy of modern life lies in its neglect of the essential values of life [and, if I may add, in a spirit of unconscious make-believe].

What is even worse is the growing tendency to decry the higher things, finely satirized by Aldous Huxley in his *Brave New World*, where one of the supermen is made to say:

Civilization has absolutely no need of nobility or heroism. These things are symptoms of political inefficiency. In a properly organized society like ours, nobody has any opportunity of being noble or heroic . . .

Thomas Carlyle in one of his cynical moods said of his countrymen: "Forty million Englishmen

¹ *The Making of Humanity*, by Robert Briffault, p. 346.

—mostly fools." But folly is by no means the monopoly of the natives of the British Isles, though the latest pronouncement of the Pandits of Westminster in the bulky Blue-book on Indian Constitutional Reform may incline one to the contrary opinion. Folly is shared by men and women of all races and nations. You know the story of the ancient King Bali who, offered the choice of going to paradise in the company of fools, declined the honour, because, wise man, he knew that "with five fools you can turn a paradise into a hell".

Need we wonder that with so many millions of that fraternity abroad, we have successfully turned God's fair earth into something but little removed from that nether region of fire and brimstone? Rotten at the core as the Dead Sea apple, our civilization is brave in outward seeming, with perfect tailoring and pluperfect manners, and that sartorial cynic is not far wide of the mark who spoke of us men as only tigers in trousers, and (if I may add) in *dhoties*. He discreetly left women alone, and I humbly ditto him.

THE POLITICAL FIELD

I have, I think, given you a fairly accurate estimate of what we have accomplished in the educational field. Let us look at our achievements in politics. Here, instead of building up a World State, cemented by a true and living consciousness of human brotherhood—a State which is not limited by national, geographical,

racial, or political frontiers, but stands "above the swirl and roar of passing politics and contending passions as an immovable pier across which may be laid the bridge for humanity to pass to a new world of mutual understanding and friendly co-operation"—instead of building such a World State, the best we have been able to do is to create a pitiful counterfeit of it in the League of Nations—not by any means a league of humanity but of whitemanly; which Spengler, in his *Hour of Decision* (p. 17), has not hesitated to characterize as "that swarm of parasitic holiday-makers on the Lake of Geneva"—and which is already tottering to its fall in a sordid surrounding of inconsequence and ineptitude.

There is visible a veritable international chaos, and with Bolshevism and Fascism and Nazism and revolutions and dictatorships and "Fatherland Fronts" and "Polish Corridors" and naval parity and collective security, etc., etc., the confusion is daily becoming worse confounded. Instead of conferences for "the disarmament of distrust and diplomacy," and the shedding of suspicion, we have Peace Conferences so-called, where delegates meet and speak saively to each other across the table, and carry on with impeccable "drawing-room behaviour," but returning home, having talked in terms of peace, they act in terms of war.

This incurable war-mentality, camouflaged under mellifluous phrases, inevitably leads to the piling up of armaments on land and sea and in the air, and the

manufacture of the chemical, synthetical and bacteriological impedimenta of modern warfare. Truly each nation is in the stranglehold of hate, and works feverishly to bring its military machine to perfection. Though the American navy was stronger than the British as well as the Japanese, two years ago her naval estimate was fixed at the colossal figure of seventy-eight million pounds. This year France is spending six thousand million francs on her military budget. England, who was lagging behind in the race, is speeding up air-machine construction; and Germany, who is unable to pay her debts, is massing an immense army behind the Rhine. Japan and Soviet Russia, armed cap-à-pie, are snarling at each other across the Amur, and may come to deadly grips any day. The nations have entered on a period of intensively competitive ship-building, and it has been calculated that five nations now spend on their fleets six times as much as was believed to suffice for the security of seven nations fifty years ago.

The devastating World War of 1914-18 was fought with ruthlessness in order (we were assured) to end war for all time. But has it? Already its lessons are forgotten, and "save for the actual employment of arms, war already exists"; and the open outbreak is only a question of a few years, maybe months. All the preliminaries are ready-arranged and military groupings and counter-groupings and triple alliances and quadruple ententes are in evidence. Truly, we sent the dove of peace from

our ark, and she has returned to us as a gas-masked gorilla.

THE ECONOMIC FIELD

Leaving wars to warriors and pacts to politicians, let us for a moment look at our economic achievements. Here, we have, if possible, made even a worse mess. Money was given to us to be used to make men, but no, we use men to make money and "crucify humanity on a cross of gold". So that Ben Tillett cries out in the bitterness of his heart: "I do not know which is worse, racketeer or rentier, but we have both of them, and they are a pair of bad lots." Fifty years ago, Lafcadio Hearn uttered this warning: "The tyranny of the future must be that of organization—the monopoly, the trust, the combination, the associated company—much more powerful than the robber-baron . . . These are infinitely less human, having no souls"; but few paid any heed.

In 1928 President Hoover said in a boastful mood: "America to-day is nearer a final triumph over poverty than ever before, and with the help of God will achieve it." Vain words! How hopes have proved dupes! Hear now another notable American, speaking before our globe was five years older:

Human intelligence has made it possible to produce on this earth more than sufficient to feed and clothe all the children of men; and yet, in the face of this fact, millions are underfed and poorly clothed. Little children are robbed of their childhood, required to slave and permitted to go hungry. Fathers and mothers are required to dwell in poverty, not even are they permitted the poor privilege of

earning by the sweat of their brows sufficient to feed and clothe themselves and their little ones. All over the (American) land, grim, savage Poverty stalks all the ways of life. And all this is permitted that colossal wealth may be accumulated by a few selfish men who have brought this Nation to the brink of ruin.

And this, mind you, in the U.S.A., God's own favoured land, with its immense extraneous advantages, its very rich and highly developed natural resources and a society comparatively untrammelled by class distinctions. What must it be like, in other parts of the world, especially in India?

Let Professor Armstrong answer: "Meanwhile the industrial shoe pinches terribly and there is not enough leather to make it a comfortable fit." Why? Is there lack of production? Far from it. Huge bulks of goods and commodities glut the market, and to keep up prices, coffee is destroyed in Brazil, harvests are left to rot, factories are closed down. As Upton Sinclair recently said with a touch of irony, not unmixed with sorrow:

We are told that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many homes.

Is not this the political economy of bedlam? A mad world, my masters! Mr. Mellon, once American ambassador to England, tries to justify the existing system by saying: "There is nothing fundamentally wrong with the existing social system, since it has shown that it can produce an abundance

of food and clothing and all the necessities of life." *Produce*, yes. But can it distribute to those who need them? Is there nothing wrong with a system if a man has more bread than he can eat, yet is unable to hand over the surplus to his hungry brother next door?

Thus there is a plethora of production, but instead of right distribution we have ruthless destruction. It is not that there is not enough, but there is too much.

Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Why? Our trouble, if we will ponder over it, is not over-production but under-consumption. "What we have produced up to now does not belong to the people but to a comparative few" (Sinclair); "the sovereign people are dismissed and treated as a pack of parasitic beggars when they demand a share, a mere modicum in the mounting abundance of goods," and their standard of living is suffered to continue "indescribably, unbelievably, pitifully" low, while industrial magnates indulge in hurtful rivalry and cut-throat competition, and accumulate multi-millions for which they have no sort of use, and States build insurmountable traffic walls for their supposed benefit which act as a brake to international trade and sow the seeds of warfare. So one may be pardoned if one feels doubtful of the success of President Roosevelt's "New Deal," in a world which lacks wisdom to devise a new economics of plenty and energy to carry it into execution. Meanwhile the Mammon of Millionairism stalks the land, and is unconcernedly busy with its work

of mass-production of unemployment!

Mr. Harold Callender, writing recently in the *New York Times*, admirably hit off the whole tragic situation. Adopting the legend of *Alice in Wonderland* he gives us an imaginary conversation between Alice and the Hatter thus:

"We produce so well with machinery," said the Hatter, "that we have less and less need of labour, so the workman can't earn wages and can't buy goods, and the things the factories make can't be sold."

"Then what's the good of making them?" wondered Alice.

"We are very thrifty," the Hatter went on. "We save and pile up capital with which we build more and more factories which become more and more efficient. The more efficient they get the more they produce and the fewer men they employ. So their products glut the markets, and their machines create unemployment. We put so much capital into making goods that the consumer hasn't enough money to buy the goods when they are made."

"Oh dear!" said Alice. "Doesn't anybody know what to do about it?"

"There are economists," said the Hatter, "who have seen what was happening and warned us. But they are only scholars who lecture and write books. The practical men who run things have no use for the academic mind. But they know the value of the boll weevil."

"What is that good for?"

"It eats up the cotton crop, and prevents prices falling," explained the Hatter. "Were it not for the boll weevil, we should have magnificent crops, and then the South would be ruined."

"But what about the poor North which has too many factories; couldn't your boll weevil eat up some factories too?" said Alice.

"No," said the Hatter disdainfully. "Besides, we protect our factories with a tariff."

"Oh, I see!" exclaimed Alice. "Your tariff helps to sell the goods the factories make, doesn't it?"

"Not at all," returned the Hatter severely. "The tariff checks trade by closing markets. We close our markets against other countries; they close their markets against us. Each nation, you see, seeks a favourable balance of trade—that is, it tries to sell more than it buys. Each wants to buy less and less from the others and sell more and more to the others."

"But what one nation sells another must buy," said Alice. She felt very sure of that.

"Exactly," admitted the Hatter.

"Then how can they all buy less and sell more at the same time?"

"They can't," said the Hatter. "They just destroy one another's trade and add to one another's suffering."

"But why don't they help one another instead?" asked Alice.

"That," said the Hatter, "is just what they don't want to do. Each nation wants to do without the help of the others. Each wants to be self-sufficing."

CIVILIZATION IN PERIL

The real trouble with our civilization, if we will be honest with ourselves, is that not being sufficiently evolved morally or spiritually, we are apt to, and in fact do, abuse the gifts of Nature as well as of science. This was forcefully pointed out by Sir Alfred Ewing from his presidential chair of the British Association:

The Engineer's gifts have been and may be grievously abused; in some there is a potential tragedy as well as a present burden. Man is ethically unprepared for the great bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

Is the picture I have limned overdrawn? I believe, not. Truly, civilization is in peril, and it is

up to us, Theosophists, to try and salve it. It is *our* job. It is for us

To struggle when hope is banished,
To live when life's salt is gone,
To dwell in a dream that is vanished,
To endure and go calmly on.

Was not the Theosophical Society planned for the upliftment of humanity? As one of the Masters of the Wisdom said in the early days: "The man who places not the good of humanity *above* his own good, is not worthy of being our *chela*." So the Master K. H. wrote in one of His letters: "The true Theosophist is a philanthropist—'not' for himself but for the world he lives!" The words of the Mahachohan are even more emphatic:

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races cannot concern us"—what becomes of our fine professions of benevolence, philanthropy, etc.? Shall we devote ourselves to teaching a few Europeans the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body-formation and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter, as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

OUR DUTY AS THEOSOPHISTS

We, Theosophists, therefore, cannot remain passive spectators while the world is in tribulation. Nor can we say, echoing Tennyson:

For the drift of the Maker is dark,
an Isis hid by the veil.
Who knows the ways of the World,
how God will bring them about?
I have not made the World,
and He that made it will guide.

No. We must gird up our loins. We may not and must not shirk. How then shall we proceed?

Bearing in mind the wise words of the Prophet of Islam that all people are a single nation and that all God's creatures are a family; and our President's timely reminder that Theosophy is the science of brotherhood, both theoretical and applied—we shall, first and foremost cultivate the religion of fellowship, "the greatest, the sweetest, the purest, the most spiritual of all religions". We shall leave heresy to the heretic, and dogma to the orthodox; and remember with Abul Fazl that the dust of the rose-petal belongs to the heart of the perfume-seller, so that differences shall mean to us wealth and not war, and antagonisms shall become with us co-operative diversities, and Occident and Orient (which twain we have been assured are never to meet) shall (in the words of Dr. James H. Cousins) become the two sides of one coin in the spiritual currency of humanity, and the hoary wisdom of the East be made available for the healing of the nations. While avoiding foolish iconoclasm, we shall work for a kinetic reorganization of society. We shall engage in a "creative revolution greater than the Renaissance and the Reformation of earlier epochs—a revolution of the *spirit*, that breaks only to rebuild and regenerate" (Vaswani). In spite of our *Ahimsa*, we shall take up arms and not hesitate to slay the utility-swine, and understanding the necessity for hastening slowly, we shall bind Goethe's motto to our breast, "without

haste, without rest," avoiding thereby the bustling method of shock-workers.

Having imbibed from Theosophy the bread of her unearthly wisdom, we shall thus be able to give a new dimension to experience. We shall not "dangerously delude the people with soporifics," nor "make sham windows for the sake of symmetry". We shall not be obstreperous, or indulge in vapid or vacuous speech, but cultivate true *Maunam* (golden silence); not the gospel of silence which the Sage of Chelsea preached in forty volumes, but the reticence of Dante who in six brief words unfolded the whole tragedy of a human life: "That day we read no more." We shall hew out a path to light and air through the gloom and obscurity of the present and, to borrow Mr. Jinārājādāsa's fine phrase, fan our tiny flame of aspiration till it becomes a beacon to help humanity. We shall desire to sow no seeds for our own harvesting, but desire only to sow that seed, the fruit of which shall feed the world (*Light on the Path*).

The golden key to all our work shall be what Madame Blavatsky called recognition of the fact of the Higher Self, colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic.

Brahmanyadhaya Karmani Sangam taktwa Karoti yak, that is, pervading and transfiguring all our activities with the Divine Spirit, and filling all things with God, and thus substituting *Khoda* for *Khudi*—*Ishā vasyam idam Sarvam*.

Working thus impersonally as *Nimitta-Matrams*, in His name and for His sake, trusting

to the Good Law, and having learnt to wish that all shall come to pass exactly as it does, girdling the globe with goodwill and cultivating a powerful never-ceasing will-to-help, standing for "the Truths which are ageless, for the Laws which are raceless, for the Ideas which are deathless."—we shall not mind if our efforts are crowned with the thorns of frustration rather than with the laurels of success; and when the brunt of the battle has been borne, we shall be content to resign the flag to other hands. In this way we shall attract the attention of the Guardians of humanity, and secure the strong aid of Their compassion and Their wisdom, and thus be able to draw upon the exhaustless reservoir of Their spiritual energy. Nay, even the Dark Powers, though seeming to hinder, will really help us. For is not their chief, even Satan's very self,

Part of the Power which still
Produces good, though seeking ill?

"GOD, GIVE US MEN!"

The world in its superciliousness will demand of us: "But what *be* your specific remedy—do bring it out!" We shall reply: "We have no ready-made panaceas in our shirt-sleeves; we entertain 'no sole-remedy delusion,' and are without 'the simple faith in the single pill'"; and we shall take leave to remind these questioners that there never was difficulty in drawing up a plan on paper; for, "statistics like God's mercy are illimitable, and graphs can be made to mount to infinity". The real task is to bring to being

a race of true governors, not vote-catching haphazard politicians who live from hand to mouth, but sage-souls with diamond hearts, real *Rajarishis*, and to put them in the seat of power. Was it not Ruskin who said that among national manufactures, that of *souls* of a good quality might be the leading lucrative one? Does not the cry of the poet still ring true in our ears: "God, give us men!" And is not the inner purpose of the Theosophical Society to serve as a smithy for the forging of such Souls? A time like this demands strong minds, great hearts, true faith and ready hands.

Tall men, sun-crowned, who live
above the fog,
In public duty and in private thinking.

Soon as such Gods arrive—half-gods, not to say tin-gods, will slink away.

When, let us hope in the not-far future, this our globe comes to be "governed by a Council composed of the wisest and most thoughtful of its people" (Dr. Besant), then the true millennium will be due; for with them, emulation will not be rivalry and the least will always become the greatest (H. P. B.). They will be true servers, free from the sin of Satan, of trying to be first where they can only be second, and will rise like the sun with healing

in their wings—*Urdham Jigatu Bhesajam*—and turning their gleaming eyes from the muck-heaps of earth they will look at the stars with steady gaze. They will compel co-operation, willing and ungrudging, receive ready obedience and achieve that mighty regeneration for which the world is waiting. Let us await their coming, and in the meantime make straight in the desert a highway for their treading and create conditions so that when they come, they may function with the least friction. Recalling the words of the Christ: "Where there is no vision, the people perish," let us keep the vision of Brotherhood constantly before our eyes. For we Theosophists, of all people, are fully convinced that but for this vision of Brotherhood, the future would indeed be hopeless, but with it (to borrow the words of a great American patriot used on the last flag-day) we go on struggling, working, hoping, fighting, for the dawn of the day when we shall beat our swords into plough-shares and our spears into pruning-hooks, and nation shall not lift up sword against nation, till the wardrum throbs no longer and the battle flags are furled; and in the Parliament of man, the federation of the world, at last shall have been built the New Jerusalem in earth's green and pleasant land!

LEIBNIZ'S THEORY OF REINCARNATION

COMPARED WITH THEOSOPHICAL TEACHINGS¹

By A. J. HAMERSTER

IT is a curious story—Leibniz becoming the expositor and advocate of reincarnation as a scientific and philosophical theory of life—a wonderful story, like a fairy-tale, the beginnings of which lay in an old-time Dutch town, Delft, under the magnifying glasses of one of the first microscopes constructed in the 17th century. The lenses may have been ground even by his brother-philosopher, Spinoza, whom Leibniz made it a point to see, when he visited the Hague in 1676. But it was neither Spinoza, nor Leibniz himself, but another searcher after the mysteries of life and Nature, Anton van Leeuwenhoek, who laid the foundations for Leibniz's speculations on reincarnation. Looking with the physical eye through the magic glass into the world of the infinitely small, just as Leibniz had looked into it with his mental eye and found the infinitesimal calculus, van Leeuwenhoek discovered the spermatozoon as the smallest of living beings then known. And communicating his discovery to the Royal Society, which had been founded in London a few years previously, he became, through his letters to this body of scientific men, since grown so famous, one of the fathers of modern embryology.²

Science was still young in those days, so that Leibniz, under the thrill of the new worlds unlocked by this new art of microscopy, would cry out enthusiastically: "Scarce ten men in the world are earnestly devoted to it; and though there were a hundred thousand, they would not be too many for the discovery of the important wonders of this new world which is the *inside (sic)* of the world we know, and which is capable of making our knowledge a hundred thousand times as extensive as it is."³ Anton van Leeuwenhoek was one of the ten here referred to who, through his microscopical investigations of the infinitesimal lives clothed in infinitesimal bodies, revolutionized the conceptions of the old philosophers about life and death, the relation between soul and body, and the difference or rather the similarity between man and animal. Because of these researches, several philosophers and men of science of those times embraced the doctrine of reincarnation in one or other of its forms, as metempsychosis, palingenesis, transmigration, etc., or at least, like Locke and later Hume, they were not beneath discussing its possibilities and impossibilities.⁴

Formerly, Cartesian philosophy had taught that animals had

¹ The foot-notes are at the end of the article.

no souls, and that even the connection between the human soul and its body was "a forced union," doing violence to both natures, the psychic and the physical. But when van Leeuwenhoeck observed through his microscopes that the spermatozoa were *living* beings, a radical change of opinion was wrought. Unconscious yet of the complicated biological problems underlying the generation of new lives, the first investigators thought to recognize in the spermatozoon a minute form of the future complete being. The spermatozoon and the future mature animal or man were to them essentially the same being, differing only in outer manifestation. Birth and growth were nothing but a gradual quantitative addition to the original minute form. And decay and death? Well, it was only logical to conclude, then, that they meant nothing but the gradual reduction of the body, by subtraction of matter, to smaller and smaller dimensions, never, however, approaching absolute annihilation. Something, however small, always remained.

In this way the union between body and soul became for Leibniz an unbreakable bond. Beside the immortality of the soul, it was as necessary to postulate the indestructibility of the body. No soul without body, neither body without soul. And this also bridged the impassable gulf which Cartesian philosophy had dug between the human and the brute creation. One must not think, however, that Leibniz arrived at these conclusions solely because

of the discoveries of the first microscopists like van Leeuwenhoek, Malpighi, Swammerdam and others. In essence they were already contained in the metaphysical principles of his philosophy. They only needed the stimulant of these scientific researches to draw them forth in all their consequences. Let us therefore take a general survey of Leibniz's metaphysical teachings, as far as they bear directly on our subject.

All things are monads⁶, or "the monads are the elements of things" (*Monadology*, para 3). A monad is a simple substance without parts, a living force, eternal and indestructible in its nature. All monads are the same quantitatively, as units, but they all differ qualitatively, in their inner status. We can think of them as spread throughout the universe in an infinite variety of what may be called degrees or stages of development, from the lowest manifestations of life to the highest spirits. Though Leibniz cannot be said to have had a clear idea of evolution as the all-governing urge of life, yet his intuition comes very close to it in its three principal characteristics,—(1) *Continuity* of growth: "Every monad is subject to change, and this change is continuous in each" (*Ibid.*, para 10). Life never stops, never stands still, never stagnates. It is always moving, always busy, always growing;—(2) *Consecutiveness* of the succeeding stages: "As every present stage of a simple substance is naturally a consequence of its preceding state, so is its present big with its future" (*Ibid.*, para 22). Perfect causality reigns in the

monadic internal changes as in the physical world;—(3) Evolution is in reality *self-development*: "The natural changes of the monads come from an internal principle, since an external cause can have no influence upon their inner being" (*Ibid.*, para 11), or more graphically expressed: "The monads have no windows, through which anything could come in or go out" (*Ibid.*, para 7). It is the same idea that underlies the statement that evolution is only possible to that which has first been involuted, or Plato's well-known saying that all learning is remembering, or the more modern assertion that nothing outside us, no God, no Guru, or Master or any other being can help us.

Belief in evolution naturally does away with all difference in essence, with all insurmountable barriers between one and another of the different kingdoms of Nature. Leibniz is very emphatic as to the essential equality between the human and the animal kingdom as to the possession of a soul. "There is still another difference between the writers, who accept the life-principles, and myself. I believe that those life-principles are immortal as well as to be found everywhere. According to the Cartesians, man only has a soul with the faculties of representation and desire. But they can never justify this opinion, and that it has been generally accepted is only because they thought that it was necessary, either to acknowledge that animals have immortal souls, or otherwise to conceive the soul of man as mortal. They should, however, have said that, because every simple substance is inde-

structible, therefore the soul, which one cannot reasonably deny to the animals, shall also persist [after death], though it may be in a quite different way for them than for us. For, as far as we can judge, animals lack that faculty of reflection by which we are conscious of our ego. It is therefore impossible to understand why people were so averse to grant indestructible, immaterial substances to the bodies of other organic creations [than man]"⁶.

The life-force of the monad is on the one side active, and as such it is the principle of soul and spirit. On the other hand, it is also passive and resisting, and as such it is the principle of matter and body. But it is one and the same force, manifesting as life and form, soul and body, spirit and matter. Therefore, no matter without an indwelling life.

"In the smallest particle of matter there is a world of creatures, living beings, animals, entelechies, souls. Each particle of matter may be conceived as like a garden full of plants and like a pond full of fish. But each branch of every plant, each member of every animal, each drop of its liquid parts, is also some such garden or pond. And though the earth and the air which are between the plants of the garden, or the water which is between the fishes of the pond, be neither plant nor fish; yet they also contain plants and fish, but mostly so minute as to be imperceptible to us. Thus there is nothing fallow, nothing sterile, nothing dead in the universe, no chaos, no confusion, save in appearance, somewhat as it might

appear to be in a pond at a distance, in which one would see a confused movement and, as it were, without separately distinguishing the fish themselves." (*Monadology*, para 66-69.)

Again, there is no life "that does not wear a garment of matter. This causes me to think that there are no spirits who are completely separated from matter, with the exception only of the first and supreme Being, and that even the Genii [or Angels], however wonderful they may be, are always accompanied by a body worthy of them." Especially this latter conviction—besides the consideration that "neither iron, nor fire, nor any other violence of Nature, however destructive they may be of the body of an animal, can ever prevent the soul to keep a certain [small] organic body"—made Leibniz reject metempsychosis, transmigration, or reincarnation, in its current form, as teaching the transplantation or re-embodiment of the soul into *an absolutely new body*. He had two objections to this theory. In the first place, in between two incarnations, however short that moment may be, the soul would lead a bodiless existence, and this went against his principle of the unity of the monad, expressing itself in two inseparable aspects of spirit and matter. For Leibniz, *l'âme n'est jamais sans animal*, "the soul is never without body".⁷ In the second place, such a way of reincarnation into an entirely new body would mean a complete disruption, disjunction, discontinuity, in the physical existence, whereas we have seen that for him life and

evolution are a continuity, not only of the soul, but of the body also, because of the inseparable unity of these two aspects of the one monad.

But how, then, are we to explain birth and death? In this way: the infinitesimal spermatozoon gathers around itself a certain amount of matter until it becomes clearly discernible as an individual living being. This is called birth and growth. After a certain time of expansion, it reaches a maximum, and from then on begins to diminish in size by gradually, or it may also be catastrophically, losing again the accumulated matter till it becomes so small that we lose sight of it again. This is called decay and death. After having remained in this invisible state (invisible only in the sense of being too small for observation, not in the sense of losing altogether its physical embodiment), the living being passes anew through the whole cycle of birth, growth, decay and death, and so *ad infinitum*. "One is likely to ask of those who share my opinion, what the souls of animals are doing after death, and perhaps ascribe to us the doctrine of Pythagoras, who believed in transmigration. This teaching, not only the late van Helmont, the son, but also an ingenious writer of certain metaphysical observations, published at Paris, have tried to revive.⁸ But one should know that I am very far removed from it, for I believe that not only the soul (*l'âme*) but also the body (*l'animal*) subsists. Very careful investigators of our times have already made the observation that it is doubtful if ever an entirely

new body is generated, and if living animals as well as plants do not exist already in miniature in the spermatozoon. If we accept this theory, then we must logically draw the conclusion that what does not begin to live can neither cease to live, and that death, as well as

birth, is only a transformation of the same body, which at one time increases, at another decreases. Therefore, one is necessarily forced to accept not only the *pre-existence* of both soul and body, but also the *post-existence* (immortality) of both body and soul".⁹

(To be concluded)

⁷ The immediate inducement to the writing of this article, which is a recast of an old one in a Dutch Theosophical magazine, is the recent appearance of a new translation by Mary Morris, with an Introduction by C. R. Morris, of some of Leibniz's principal philosophical writings, in Everyman's Library. There is an older translation by Robert Latta, published by the Oxford University Press in 1898. Whenever I am not using either of these translations, when quoting Leibniz, I am re-translating from the Dutch of my former article, because I do not have Leibniz's original works with me here. This may serve as an excuse to those diligent students who, caring to compare the texts with the originals, might find them perhaps somewhat loosely translated here and there. I have intentionally taken most of my quotations, with one or two exceptions only, from other works of Leibniz than those translated by Latta and Morris, as for example, *Monadology*, the *New System*, and the *Principles of Nature and Grace*. It is therefore easy for the reader to supplement his knowledge on this particular subject with all the relevant texts (and they are not few) in these two collections, which of course cover much the same ground. The two fullest collections of Leibniz's works are by Erdmann and Gerhardt.

⁸ Anton van Leeuwenhoeck (1632-1723). Baruch de Spinoza (1632-1677). Godfried Wilhelm Leibniz (1646-1716) was born in Leipzig, but according to H. P. B. he was of Slavonian descent (*The Secret Doctrine*, Vol. I, p. 628, note, 1st. ed.). When 15 years old he went to the University, and two years later took his degree in philosophy, afterwards in law also. He was the greatest polyhistor of his age, "a man of universal attainments and of almost universal genius, a courtier, diplomat, scholar, mathematician and philosopher" (Morris, p. vii); add to it, a lawyer, historian, scientist, religious and social reformer, founder of the Berlin Academy, rival of Newton as inventor of the differential and integral calculus, first discoverer of the law of the conservation of force and energy, originator of a new system of philosophy, and as such the father of German philosophy. A great traveller, always on the move, he found his last resting-place in Vienna, at the age of 70.

⁹ *Méditation sur la notion commune de la justice* (Latta, p. 256). When Leibniz, in the above text, calls the microscopical world "the inside of the world we know," his terminology is of course not worse than ours when we speak of the astral and mental worlds, for example, as "the inner side of things". All these "worlds," because of their belonging to the objective side of the universe, in reality constitute only the *outside* of things, in one sense. In another sense, of course, each of them is the inside to the next lower one, and the outside to the next higher one.

¹⁰ Both John Locke (1632-1704) and David Hume (1711-1776) were sceptical (cf. the former's *An Essay Concerning Human Understanding*, Vol. I, ch. 4, para 4, and Vol. II, ch. 27, para 14, as well as Leibniz's criticism in *Nouveaux Essais sur l'Entendement Humain*), but Hume acknowledges at any rate its logical force in a system of immortality: "What is incorruptible must also be

ingenerable. The soul, therefore, if immortal [after death], existed [also] before our birth. Metempsychosis is the only system of this kind [namely of immortality] that philosophy can hearken to." Being an unbeliever in immortality, however, his own conviction was that "the whole scope and purpose of man's creation is limited to the present life".

⁵ The term "monad" has probably been borrowed by Leibniz from Giordano Bruno (J. T. Merz, *Leibniz*, p. 152).

⁶ *Considérations sur les principes de la vie et sur les natures plastiques* (Gerhardt, VII, 542).

⁷ *Letter to Lady Masham*, May, 1704 (Gerhardt, III, 340, 357).

⁸ Francis Mercury van Helmont (1618-1699) was the son of John Baptist van Helmont (1577-1644). Both were followers of Paracelsus, alchemists and occultists, taught reincarnation, and held that between soul and body there was only a difference of degree of materiality, which comes near to Theosophical teachings of the different planes of existence. The following works by them are said to treat of these subjects. *Opuscula Philosophica*, Book I, para 7 and 8; chapter 7, para 4. *Seder Olam or the Order of All the Ages of the Whole World*, also the *Hypothesis of the Pre-existency and Revolution of Human Souls*, translated by J. Clark, London 1694. *Two Hundred Queries Moderately Propounded Concerning the Doctrine of the Revolution of Human Souls*, London, 1684. *The Paradoxical Discourses of F. M. van Helmont Concerning the Macrocosm and Microcosm, or the Greater and Lesser World and Their Union*. Set down in writing by J. B. and now published, London 1685.—The "metaphysical observations," alluded to in the text, are: *Méditations métaphysiques de l'origine de l'âme, sa nature, sa béatitude, son devoir, son désordre et sa restauration*, Amsterdam, 1683.

⁹ *Considérations sur les principes de la vie et sur les natures plastiques* (Gerhardt, VI, 543).

THE ARCHETYPAL IDEAS

A PLANT, an animal, the orderly arrangement of the cosmos—presumably therefore the entire natural world—clearly show that they are possible only according to ideas, and that though no single creature in the conditions of its individual existence coincides with the idea of what is most perfect in its kind—just as little as does any human being with the *idea of humanity, which he yet carries in his soul as the archetype of his actions*—these ideas are none the less completely determined in the Supreme Understanding, each as an individual and each as unchangeable, and are the original causes of things.

KANT'S *Critique of Pure Reason*

GROUP PSYCHOLOGY

By W. WHATELY CARINGTON, M.A., M.Sc.

(Concluded from p. 464)

VII

THIS brings me conveniently to a topic of especial interest to members of this Centre,¹ namely the psychology of Group Consciousness in connection with ceremonial procedure.

It is not for me, a comparative outsider, to lay down the law on a subject which forms an integral and familiar part of your daily lives. Yet it seems permissible, and may even be of interest, to put forward one or two ideas, from a psychological standpoint, which appear to apply to ceremonial activities of every kind from the ecclesiastical to the military.

I have just spoken of the way in which concentration on some focus of interest allows the factors common to the group to become effective, and I venture to assert that it is the production, the maintenance and control, and the direction of this state of mind that is the very essence of all ceremonial work.

In barest outline, ceremonial may be defined as the performance of prescribed acts in a prescribed manner; but if we were to say no more than this, we would have mentioned only the outer shell and have missed the vital content. If we affirm that the bare mechanical

actions are sufficient regardless of the state of mind of those concerned in them, we commit ourselves to an infantile belief in senseless magic—no better than that of the Dark Ages which held that anyone could change a turnip into a purse of gold, if only he knew the right formula!

The view I take myself is this: The correct performance of the prescribed acts, the correct delivery of the prescribed words, are important almost entirely because any deviation from it is bound to react disturbingly both on the officiant and on the other members of the group. The original *selection* of the acts to be performed and the words to be spoken is of importance, because of the ideas which they symbolize or—as I myself would prefer to put it—the thoughts they suggest and the concepts with which they are associated. If this view be correct, but not (I think) otherwise, it is easy to see how vitally important it is that in Church ceremonial, for example, the congregation should understand what is going on. If they do not, then every phrase and every action will suggest something different to each member of it, so that the individual element will reappear at once, and the unity of the group will be destroyed.

¹ Annie Besant Lodge, Huizen.

Mutatis mutandis, of course, the same is true of all kinds of ceremony.

Over and above all this, there is what I may call the general intention or *motif* of the ceremony, which gives it its specific character and, if I may so put it, orients and controls the action of the Group Consciousness evoked. It is this orientation, I submit, and not the difference in procedure, which essentially differentiates benevolent from malignant ceremonial, or one type of ceremonial from another, for the bare mechanical acts operate only through the psychical effects which they produce or reinforce.

Thus we see that in the psychological structure of any ceremonial three main components may be distinguished: first, the bare ritual serving by itself principally as a focus for the attention of the participants; second, the associated ideas which give life and significance to the proceedings, and ensure likeness of thought and communality of mind in the assembly; and finally the overriding orientation or intention which directs the whole, and brings it into harmony or discord with whatever other consciousnesses—incarnate or discarnate—may be concerned.

VIII

Hitherto, in this paper and especially in the last section, we have taken Group Consciousness very much for granted; or, at best, we have glanced at the behaviour of certain groups and reflected that it is just about

what one would expect if a group mind were operative.

I propose to consider next the question of what phenomena of individual psychology suggest or require the supposition that two or more minds may, in fact, fuse together into a single whole in the way we have been considering.

I will first deal briefly with the facts of Multiple Personality. It is well known to psychologists—and fairly well to the outer world—that, in certain pathological cases, two or more apparently different personalities alternately control the same individual. Such cases have been known since the earliest times, and formerly, of course, they were confidently attributed to "possession" by "spirits"—usually evil. Modern psychology, however, finds it more in accordance with the facts to regard them as the coming into outward action of tendencies which are normally repressed by the victim's upbringing and environment. Thus a monk subjected to the violent suppressions of a severe discipline, and troubled, perhaps, by doctrinal doubts which he dare not express, will—in extreme cases—become apparently possessed by a devil; will utter the most terrible blasphemies, and generally behave in a fashion diametrically opposed to his normal mode of life. The repressed tendencies thus find relief from a tension which would otherwise become insupportable. These outbursts will naturally give the effect of possession by some external entity, and the victim will also feel intensely convinced of this; for the mere

fact that the tendencies are repressed means that he cannot possibly acknowledge their existence even to himself. The same applies to the other forms of dissociated personality to which I shall refer shortly.

Not all cases, of course, are of so violent a type as this. It sometimes happens that some physical or mental shock causes a more or less complete loss of memory regarding everything that preceded it, so that the patient may, in extreme cases, face the world with adult equipment, so to speak, and the experience of a newborn infant. (In one case on record, for example, this went so far that the person concerned could not even correctly interpret his visual sensations, and had to learn all over again what the queerly shaped coloured patches he saw really signified.) More usually, however—as in the celebrated Beauchamp and Doris Fischer cases—we have an apparent alternation of personalities which are fairly well or completely developed, and differ noticeably but not so violently as our imaginary monk and demon.

It is in cases of this type that it has been found possible, by the analysis of dreams and by similar methods which take account of material which does not appear in the conscious life, to demonstrate the existence of a common *sub-conscious*, and thus to conclude with assurance that the two or more personalities are fundamentally one, however different they may be in outward guise. Most orthodox psychologists, of course, would maintain that this state of affairs is

universally true, and that genuine possession from outside never occurs at all. With this view I personally am by no means wholly in accord, but I am emphasizing here the fact that it is sometimes unquestionably correct, because I want to make it clear that what we ordinarily describe as a single individual may sometimes split into two or more clearly distinguishable elements, united only by a common part below the level of normal consciousness.

From the psychological point of view, one of the most interesting types of case is that afforded by certain instances of automatic writing where a subsidiary personality, which is *known to have been artificially produced by the experimenter*, not only gives all ordinary indications of independence, but will carry on a conversation (in writing, of course) with one observer, while the normal personality carries on another with someone else. This is of importance as showing the simultaneous—as opposed to the alternating—operation of the two parts of a single but dissociated whole.

Finally, just as personalities can be split—whether by accident or design—under suitable conditions, so also they can frequently be reunited by appropriate treatment, and it is usually by just this process that pathological cases are cured.

Certain aspects of so-called spirit mediumship are also of interest here; for even the most ardent Spiritualist will scarcely maintain that every soi-disant spook is all that he pretends to be, or deny the possibility that many supposed

"controls" are no more than secondary personalities of the medium. In this connection it may be of interest to observe that a recent very elaborate research of my own by a new method—now nearing completion—strongly suggests that in the case concerned there is a temporary formation of a composite consciousness from four personalities normally separate from each other.

It would be easy to devote a whole course of lectures to the more detailed discussion of this subject. My object here, however, is merely to show that any view of personal consciousness that regards it as something fixed and indivisible—as *atomic*, so to speak—is flatly at variance with established facts. So far is this from being true that we are confronted with something presenting a veritably protean flexibility; something that can be divided and subdivided, dissociated and re-associated, split and rejoined. And in particular we note, as directly relevant to our subject, that it is of a character such that separated parts thereof—if so crude a metaphor be allowed—can and actually do unite into a single whole, provided always that there remains a common subconscious element, however deep this lies.

IX

It is to the consideration of this common element in the most general case that I shall now turn, and I propose to approach it via the phenomena of telepathy. These phenomena—by which I mean the apparent transmission of a thought,

a feeling or an experience from one mind or consciousness to another otherwise than through the ordinary channels of sense—will probably appear so commonplace to many of you all as to be hardly worth discussion. But they are not, as a matter of fact, generally accepted as facts of Nature by the scientific world, and they are of enormous importance, because no other facts reasonably well supported by evidence sound so surely the death-knell of the materialistic conception of life.

Time does not permit me to discuss the evidence for telepathy here, and I will only say that although the uncritical conviction which most people entertain on the subject is worthless and no more than the product of a desire to believe, yet there does exist a great body of relevant evidence, so strong in its cumulative effect that I doubt whether any reasonable person who studied it carefully could fail to accept its implications as correct to a high order of probability.

The important point here is that the fact of telepathy is *not*—as is commonly but erroneously supposed—capable of explanation by a facile and uncritical appeal to the analogy with radio-telephony. No conceivable system of waves or vibrations of any frequency or velocity in any physical or super-physical medium whatsoever can satisfactorily account for the phenomena; and it is this consideration, and this alone, which invests the fact of telepathy with its tremendous scientific importance. The moment we realize that these crude analogies are false

and futile, we find ourselves driven once and for all outside the ring-fence of matter and energy within which the materialists have sought to confine us, and we find ourselves forced to the conclusion that "telepathy comes about not by the transmission of ideas, but by community of consciousness; not by transference of a thought, but by an underlying identity of the thinkers".

If this view be correct, as I have no doubt at all that it is, we are provided at once with terms in which we can give an intelligible account of what is involved in Group Consciousness and of how it is brought about. We could, indeed, state the whole of what I have said on the subject in terms of the production and maintenance of an especial degree of telepathic rapport between the members of the group, and this would lead to precisely the same results as the view I have been advocating. But it seems better to state the facts of telepathy in terms of a common subconscious uniting the group than to try to express the phenomena of the group in terms of telepathy; for this has, in the popular mind, the unfortunate connotations I have just mentioned.

Moreover, if telepathic phenomena occur at all, it is easy to show that the relations between individual consciousnesses which make them possible must be of universal applicability, unless we discover (as we do not) definite evidence against this view. This is of importance, because, if it were not so, we should find it very hard to give any plausible account of how a Group Consciousness can

have any effect on anyone except its own members. But if we adopt the hypothesis that there exists even the slightest degree of universal telepathic rapport, or the preferable view that in some measure a common subconscious is shared by all, the effect on the outer world of a well-developed Group Consciousness—such as results from appropriate ceremonial activity, for example—becomes instantly intelligible.

X

I will conclude with a further excursion into the domain of pure logic. Each of us knows that he himself is conscious, and there is every reason to believe and none to doubt that other beings reasonably like ourselves are similarly so. Moreover, it seems clear that substantially similar people do have substantially similar experiences when placed in substantially identical situations. All of you, for example, would agree as to the actual physical surroundings in which you now find yourselves—though doubtless some of you are ever more bored by the proceedings than are others. Ordinarily, it does not occur to us that this similarity of experience demands any explanation at all. Several of us look at a table, and we say that "of course" we have the same experience (allowing for slight differences in the point of view) simply "because" it is "the same table". That is to say, we tacitly assume the existence of a concrete "thing-in-itself" namely "the" table, existing outside our own consciousness and quite independent

of it, though contriving, in some mysterious way, to affect it. But all we actually *know* at first hand are those changes in the content of our consciousness which we *call* "seeing (or feeling, etc.) a table". The supposed "table itself" existing independently in its own right is a pure fiction invented, expressly if unwittingly, to account for the similarities between the experiences of different observers.

Now this is the usual expedient, and it is one of extraordinary practical value. But it is by no means obligatory, for we can account for the similarities just as easily by postulating an internal linkage as by postulating an external "object" acting separately on each. We can make many loud-speakers play the same tune just as easily by wiring them together as we can by tuning all their receivers to the same broadcasting station. And if there is any reason, on other grounds, to postulate such an internal linkage, then the general principle of Economy of Hypothesis forbids us to adopt also the unnecessary conception of independently existing things-in-themselves in order to account for phenomena which we are already in a position to explain.

But, as I have indicated, there are innumerable facts which strongly suggest, or even actively require, the existence of such an internal linkage or common factor, so that it is in terms of this, rather than of a mysterious and for ever inapprehensible order of "things-in-themselves," that we should seek to render an account of our knowledge of the physical world.

To sum up: Speaking from the standpoint of the scientist, the psychologist and the logician, I find myself increasingly driven by the pressure of hard facts and hard reasoning to the view that the world becomes intelligible only when we suppose that we are *not*—as the naïve interpretation of immediate experience would suggest—essentially a race of isolated individuals limited for ever to a doubtful intercourse through the clumsy media of speech or writing, and doomed perpetually to an imperfect apprehension of our surroundings through our fallible senses. Increasingly rather the facts suggest that we are fundamentally united by a common factor, and form, as it were, local concentrations of a Universal Consciousness in which we, and all things, "live and move and have our being".

How ridiculous and what a stranger he is who is surprised at anything that happens in life.

ANTONINUS

WHITHER THEOSOPHY AND OUR SOCIETY?

By J. W. HAMILTON-JONES

THE Theosophical Society "was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities".¹ This is a task worthy of a lifetime of devoted effort, yet how few members are willing to put the programme into effect! To be a Theosophist: a student of Truth: one who tries to see through the hollow crust of externals and to probe the inner verities of life—spiritual, mental, emotional and physical. Yet we will not do it, and the glorious opportunities for service with which the Society was heralded into a spiritually hungry world in 1875 have been frittered away until, to-day, they are well-nigh spent. Some of our best people have written "finish" and "failure"—they have left the Theosophical Society, but not Theosophy. There are some amongst us still who hope that the Society may yet be regenerated to do genuine Theosophical work in the world; as to whether it will revive and survive sufficiently to be an efficient ready-to-hand nucleus for the messenger of 1975—time alone will tell. It is obvious to all sincere students of Real Theosophy that some drastic changes will have to come about very soon, if the

Theosophical Society is to perform its mission.

It is quite impossible for Theosophists to be all things to all men; and to believe, as many do, that Theosophy embraces every phase of human life, is but to shelve the responsibility which our own membership in the Society imposes upon us. The path we have chosen is not an easy one, why then should we have anything to fear in a world of conflicting opinions? Why should we hold the candle to the devil when it comes to a conflict between what we *know* to be right and what the world believes to be correct? It has been our policy to give out our teachings in any form in which the public can and may accept them. This is sheer hypocrisy. It is Jesuitical to pretend that one thing is another—and in our case, the end can never justify the means. This notion has produced a large variety of activities foreign to Theosophy, and most confusing to Theosophists; and the worst feature of the case is that such activities have been inflicted upon a credulous following in the sacred names of the Masters Themselves. A strange sort of Theosophy, this, when Master K. H. tells us that Their code is as old as humanity and is laid down for Them to the

¹ *The Key to Theosophy*, page 57 (original edition).

minutest detail. Some fragments of that code were revealed, not for the first time, by the Masters through H. P. B., Olcott, Sinnett, Judge and a few others; and the teachings of Theosophy must inevitably conform to what they taught, otherwise it is not Theosophy at all. This may sound dogmatic, and in contradiction to the "open mind, the pure heart, and the unveiled spiritual perception". Let us keep an open mind and examine the following extracts from the teachings:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H.¹

If both Church and priest could but pass out of the sight of the world, as their names do now from the eye of our reader, it would be a happy day for humanity.²

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the Churches.³

If the reader still has an open mind, after reading these passages, he will surely wonder how it is that the "Leaders" of the Theosophical Society have advocated a Liberal Catholic Church, a World Teacher, and an Order of the Star, and further that those "Leaders" claimed to be inspired by the very Masters who were responsible for the founding of the Theosophical Society. Perhaps the reader would like to turn to *The Secret Doctrine*, I, p. 470 (original

edition), for this culminating quotation:

It is not in the Kali Yug—our present terrifically materialistic age of darkness, the "black age"—that a new Saviour of Humanity can ever appear.

Instead of contributing to a symposium on "Whither Theosophy and Our Society?" we should be asking ourselves: "Where is there any Theosophy in our Society?" The fact is, we are not consistent in our Theosophy, and dare not stare it in the face and act upon logical conclusions. Instead of aspiring to the ideal as directed by the "Inner Rulers," we followed the outer "Leaders," and allowed ourselves to be brow-beaten and cowed into an acquiescence in regard to things which were palpably untheosophical. This was easier than to face opprobrium and ostracism, and we got over it by pretending that we were humble enough to say: "They know best." An effort was made to open our eyes in 1923—eleven years ago—when *The Mahatma Letters* was published, but this book was promptly placed under official ban, and the "faithful" were warned not to read it. Why? Simply because those letters were claimed to be private and confidential. The writers could have made short work of their destruction had they wished to do so, and the fact that they allowed the letters to remain out of official possession is a clear indication to some of us, who take their powers seriously, that they were willing to relinquish them to

¹ *The Mahatma Letters*, p. 52.

² *Isis Unveiled*, II, p. 586.

³ *The Mahatma Letters*, p. 57.

"the mangling tooth of criticism". But the "faithful" must not read them, because those letters show too clearly how far the Society has wandered from its original purpose, and how utterly the true teachings have been twisted out of recognition. Is this an act of true brotherhood? Who can have a better right to read those early letters from the Inner Founders than the Theosophists who are trying to understand what is required?

Whither Theosophy and our Society? Ah! that depends upon so many things, but mainly upon the members themselves. If we continue to promulgate neo-Theosophy—the Theosophy of the past twenty years—then the usefulness of our Theosophical Society, in any real sense, is *already terminated*, and members who are interested in the real teachings can do better by segregating themselves into small groups and working in obscurity. The Theosophical Society will then continue to be what it is at present; a Society whose members have no common objective. In effect, that is largely the position to-day—Theosophists no longer speak with one voice on the teachings, but are all at sixes and sevens. Having been warned off *The Secret Doctrine* as a book too hard to study, they have taken the ready-made interpretation of others, and have never even heard of the Three Fundamental Propositions of Cosmogogenesis and the corresponding Three Fundamental Propositions of Anthropogenesis, upon which all Theosophical teachings are based. These six propositions are the essence

of the accumulated wisdom of the ages, and are to be found beautifully expounded in *The Secret Doctrine*, in the "Proem" of Volume I and in the "Preliminary Notes" of Volume II.

In 1919 the Theosophical Publishing House published a book entitled *Letters from the Masters of the Wisdom*. These letters were, presumably, just as private and confidential as those which appear in *The Mahatma Letters*: they were written at the same period in Theosophical history, and some of them belong to the Sinnett and Hume series. However that may be, there is one on page 54 addressed to Colonel Olcott from which the following excerpt is important:

I have also noted your thoughts about the "Secret Doctrine". Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists, was *corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. (K. H.)

A proud people, we refuse to accept any book as our "Authority". We fear to be accused of making it our "Bible"; but let a personality strut through our midst and threaten us with expulsion from the E. S., and we swallow a Church and a Saviour complete with Apostles and a Personal God, and do not even suffer from indigestion. Theosophy cannot "go modern" any more than man can change his sevenfold constitution,

or the planets can go in for stream-lining. Theosophy has its code, and we ought to prefer to risk the accusation of being dogmatic, rather than depart from it. Surely our purpose must be to specialize, so that the world may know what Theosophy teaches!

Let us face the facts. Are we going to make this a *Real Theosophical Society* or not?

If so, then a clear lead in that direction should be given by the President, by all National Presidents, General Secretaries, Lodge Presidents and Lodge Secretaries. Every piece of Theosophical literature should deal with Theosophy, wholly, solely and exclusively. THE THEOSOPHIST of Adyar should become the official organ of the Society, it should belong to us, and not to any member however exalted. National magazines should be the official organs of their respective Sections. They should be the mouthpieces of the members as well as of the officers. Theosophical platforms should be open to Theosophists; they are closed to some of us at present. Officialdom is frightened to hear what the "black sheep" and the "rebels" have got to say. Balloting should always be straight and above-board, and an equality of rights should be accorded to all candidates for any position in the Society. Officials should recognize that they are the servants of the members, not their masters.

We need a greater feeling of true brotherhood in the Society where harmony of purpose would prevail; where each candidate for an office would see in his opponent a better man than himself, and

speak for him instead of against him; and where one, having secured the post, would seek the assistance of the other rather than use the vested authority to keep him out in the cold. Idealism! you exclaim; but are we not a Society of people who profess to believe in the ideal? Such conduct would, indeed, be an exemplification of true brotherhood.

The President should issue a proclamation enjoining all officials not to permit any lectures to be given from Theosophical platforms except those dealing with Theosophy.

Money paid by members in subscriptions and in donations should be used for the purpose for which it is collected, *i. e.*, to maintain the Theosophical Society and to propagate its teachings; to divert such money into other channels is dishonest.

Should such a programme be put into effect, it might cost us a good deal through loss in membership, but at least it would show us exactly where we stand, and, perhaps, some of our old companions would rejoin us. The membership has been split up many times already; we used to call it a "shaking out," implying that some new scandal—"test" was the word used—was about to shatter our nerves and shake out the faint-hearted. Well, let us have a new "test"; this time with the object in view of determining how many genuine Theosophists there are in the Theosophical Society. We need a strong Society of men and women who are ardent Theosophists, people who are imbued with an intense

aspiration to *serve the Idea*: Specialists—people who know their subject and are consistent about it. Then, perhaps, we shall not even have to ask ourselves: Whither Theosophy? Whither our Society? We shall know!

Having dispersed the shadows, the sham Theosophy and all the hypocrisy, by the all-pervading

Light of Truth, the beacon of the Theosophical Society shall once again illuminate the pathway for those few earnest souls who are at present seeking in the outer darkness, and for whose inspiration and guidance the Light of Theosophy was given to the West by those Great Ones whom we call our Masters.

THE MYSTIC GARDEN

By EVELINE VERNON WALKER

O MYSTIC garden, silent lovely place!
Where languorous air wafts sleepy scent of flowers
To welcome night, star-flecked and purple veiled.
I enter through thy door!
The bell for evensong hath ceased long since,
And down the hill the worshippers return
To seek their quiet rest.

When, aureoled by shimmering rays of pearl,
The moon shines on this garden of my heart
I kneel enraptured there.
A breeze springs up to cool the summer night,
And leaves of giant trees bestir themselves
To call me with His name!

The garden now is stilled in silent awe,
His pierced feet are swiftly drawing near
The ever-open gate.
The scent of roses heralds His approach,
Where every leaf and flower bows down itself
To worship at His feet.

THE BOOK OF THE MONTH

SECRETARY WALLACE ON ECONOMIC DEMOCRACY

New Frontiers, by Henry A. Wallace, Secretary for Agriculture, United States. (Reynal and Hitchcock, New York.)

HERE is a prophet concerned immediately with the problems of the United States, but mainly with humanity as a whole. The value of Secretary Wallace's book, *New Frontiers*, lies not only in its statement of America's public policy by a member of President Franklin Roosevelt's Cabinet, but also in thrusting forth into those frontiers of the mind and the spirit which America as a nation is beginning to penetrate. The promised land he espies in an economic democracy, and the "keynote of the new frontier is co-operation just as that of the old frontier was individualistic competition". In a challenging paragraph he says:

The land beyond the new frontier will be conquered by the continuous social inventions of men whose hearts are free from bitterness, prejudice, hatred, greed and fear; by men whose hearts are aflame with the extraordinary beauty of the scientific, artistic and spiritual wealth now before us, if only we will reach out confidently, together.

Power and wealth were worshipped in the old days. Beauty and joy of spirit must be worshipped in the new.

That sounds mystical enough, but Mr. Wallace is more than a mystic, he is a hard-headed statesman, inheriting a gift of administration from his father, who preceded him in the office of

Secretary for Agriculture under President Harding. Democratic to the core, he believes, as do most Americans, that democracy will in the long run take us farther than will the "precise, decisive dogmas of Communism, Fascism or Socialism".

The crux of the book is in "Untrod Paths," its fourth section. From study of the periodic law in the history of nations, Mr. Wallace discovers cycles of maladjustment, like the present one through which the world is passing, "which add greatly to human uncertainty and suffering". How to smooth out the cycles? There is sufficient likeness, he finds, between the Graeco-Roman civilization of Augustus Caesar—trade unions, fixing of wages and prices, unemployment, drift of people to the cities—to summon us to consider to what extent we can prevent the convulsive upset which caused the decline not only of the Roman civilization, but of others also—the Egyptian, the Persian.

With modern machinery, modern science, and the insight obtainable in our modern universities there is no necessary compulsion for this civilization to follow the rhythm of the past. . . . Upsets and collapses came again and again upon ancient civilizations, because they played

the game with the dice loaded to favour particular groups.

The Secretary for Agriculture expresses no fear lest America should go the way of the ancients—indeed, he has no fears, he is positive, dynamic, constructive. His business is to indicate how the United States may solve its economic anomalies as "a truly enduring civilization" must do, and thus achieve stability. According to the "cycle of the generations," he finds, there is a tendency for great wars to recur every fifty years, and he suggests that war might be precipitated by the conditions of a serious food shortage over the entire world, which he predicts during the next ten or fifteen years. Therefore it seems to him wise and necessary to moderate or prevent that excessive violence which has come in the past from the ungoverned swing of this cycle of the generations.

Mr. Wallace looks ahead to a time when a long record of glut and famine will give way to a social order in which an ever-normal granary can be used not only to stabilize grain prices and supplies, but also to stabilize meat production. "It is a far more hopeful concept than that of submitting dumbly to widely fluctuating supplies and to prices initiated by the unreined vagaries of Nature and the distortions of speculative greed." One means of correcting this maladjustment is by land-planning according to a policy to continue over many generations; and a Blueprint to this end, for putting the U. S. A.'s lands in order, is to be submitted

by the Natural Resources Committee to Congress in 1935 as part of President Roosevelt's New Deal.

The humanitarian objective of the New Deal is tersely stated by the author. In brief, it places human rights above property rights, and aims to modify special privilege for the few to the extent that such modification will aid in providing economic security for the many.

With characteristic candour Mr. Wallace admits that this book, hastily dictated, copy-read, and very little edited, under pressure of many other jobs on hand, is in the nature of an introduction to another book which might be called *The Process of Economic Democracy*, but what the exact processes of economic democracy really are he is unable to forecast with any certainty. The New Deal is a strenuous effort to find that process. The rules of the game are being changed, but in addition to new rules are needed "new processes or methods that make it possible for an educated democracy to handle gigantic economic forces for the common good". Several suggestions as to the new processes are given in the experimental approach of recent years: (1) The County Agricultural Control Associations, approaching national agricultural problems in a more understanding spirit; (2) The code authorities of the N. R. A. can provide in due season economic democracy in industry; (3) A national economic council should endeavour to see that the decisions of the various groups are such as promote internal and external

balanced movement towards higher standards.

For all his hard-headed discussion of political and economic issues the author never loses sight of the spiritual ideal:

There are many spiritual and mental frontiers yet to be conquered. Can we build up a unified national cultural life, unique, outstanding, one that will reinforce the cultural life of the entire world? Can we leave something that contributes toward giving life meaning, joy and beauty for generations to come?

We are reminded of the Indian village system, perhaps at a higher level, as we find Secretary Wallace visualizing as the physical manifestation of the new frontier self-contained and happy homestead communities—communities, properly related to decentralized industry, and co-operative not merely in a competent commercial sense, but from the standpoint of people who are helping to unfold each other's lives in terms (largely cultural) of the physical locality and tradition of which they are a part. They will feel it a privilege, he perceives, to learn to live with the soil and the neighbours of their fathers. "Such communities will string like many-coloured beads on the thread of the nation, and the varied strings of beads will be the glory of the world." Mr. Wallace is convinced that the New Deal, so gallantly started by President Roosevelt in March, 1933, will eventually fail unless some time during the next four years at least five thousand such communities are fundamentally permeated with the spirit of the new pioneers not

only in a sentimental way, but also in a "hard-boiled, hard-thinking way".

Coming closer to grips with the new democracy Secretary Wallace declares:

The men of the new order must have their social discipline comparable in its power with that of the inner drive toward the hard-working, competitive frugality of the old frontier. People may actually work harder than they did on the old frontier, but *their motive will be different*. They may make and use more mechanical inventions. They may do more to improve the wealth-producing power of the race.

But their efforts will, of necessity, be continually moved by the spirit of co-operative achievement. They will devise ways in which monetary mechanism can be modified to distribute the rewards of labour more uniformly. They will work with disinterested spirit to modify the governmental and political machinery so that there is a balanced relationship between prices, an even flow of employment, and a far wider possibility of social justice and social charity.

So enlisted, men may rightfully feel that they are serving a function as high as that of any minister of the Gospel. They will not be Socialists, Communists or Fascists, but plain men trying to gain by democratic methods the professed objectives of the Communists, Socialists and Fascists: security, peace and the good life for all.

If the style is the man, then Secretary Wallace is pictured in his writing—simple, lucid, direct, a practical visionary who glimpses the ideals of the future, brings them down and makes them actual and concrete in the present. A spiritual influence of such depth and purpose must supply a vital and essential element in the counsels of his nation.

J. L. DAVIDGE

A MESSAGE TO AUSTRALIAN THEOSOPHISTS

I AM very happy to be given this opportunity of greeting with all heartiness my fellow-members of the Australian Section of the Theosophical Society. We first came to Australia in 1926, and we have the most delightful memories of the enthusiasm and sacrifice so characteristic of members of the Theosophical Society privileged to be citizens of this land of the Southern Cross. On entering the Heads of Sydney Harbour some time ago old memories surged upon us and thrilled us, and we felt more than thankful that the opportunity had been given to us once again to visit a land where the Larger Hope is beginning to shed a radiance upon the dark horizon of depression and unrest.

Our beloved Society is on the threshold of a new age, to the beginnings of which our great President-Mother has so nobly and splendidly brought it. We shall miss her sadly, and no one in the near future can be to any of us or the Society all that she has been for many a long year. But the Sun of a new spirit rises in this East of ours, and I feel sure that the Theosophical Society throughout the world will be animated by new life, new vigour, new courage and new brotherliness. Our individual watchwords must be solidarity, tolerance and understanding. We have lost, so far as regards the outer plane, though in

no sense otherwise, a very great General. We must close up our ranks, and move forward *together*, even though differently. We need not agree with each other. We need not endorse each other's policies or programmes. Disagreement is often more constructive than agreement, and criticism adds accuracy to life. We *ought* to stand for our principles and be faithful to them. We *ought* to go our different ways to the One Great Goal. But while we have both the right and the duty to be different, we must, if we would be true to the First Object of the Society, respect others who go ways different from ours, whose principles are different from ours, who work in ways we cannot ourselves approve. Let us ascribe to all our fellow-members sincerity, integrity and high purpose. We feel we possess these ourselves. Let us deny them to none who, like ourselves, are members of the Theosophical Society. Our Society needs more than anything else mutual goodwill, mutual friendliness, mutual respect. There is no truth more noble than friendship, no law more true than the law of goodwill. The whole purpose of our Theosophical Science is to enable us to be more friendly, to understand better the whole science of friendship under the laws of which the world lives and moves and has its being.

Let us then one and all lay aside enduring foundations for the new bitterness, all depreciation, all life with which our Society is about imputation of unworthy motives, to be blessed. There is a great from our relationships with our work before us. Let us start clean, brethren, so as to lay pure and and give the future a chance.

G. S. ARUNDALE

DAYS OF GREATNESS

*"Days of Greatness all remind us we can make
our own Days Great"*

It is good to remind ourselves of those who, going before us, have achieved greatness, to remind ourselves that we must follow after them and ourselves become great. Contemplating the rare great ones, we are stirred to realize the greatness in ourselves, to endeavour to shorten the time that lies between the budding greatness in us and what in them is "flower and fruit".

GREAT DAYS IN MARCH

- March 1. St. David's Day.
C. W. Leadbeater passed, 1934.
3. Birth of Shiva. Mahasivaratri (Hindu).
4. George Washington began his term as President of the United States of America, 1789.
6. Michelangelo, Italian sculptor, born, 1475.
7. Luther Burbank, American horticulturist, born, 1849.
15. Julius Caesar assassinated, 44 B. C.
16. Muslim New Year (Bakr-id).
17. St. Patrick's Day.
19. David Livingstone, explorer, born, 1813.
International agreement signed at Paris for protection of birds, 1902.
21. Johann Sebastian Bach, composer, born, 1685.
Jean Paul Richter, poet, born, 1763.
Parsi Jamshedi Naoroze (Vernal Equinox).
24. Henry W. Longfellow, American poet, died, 1892.
25. Annunciation of Our Lady.
26. William Caxton issued *Æsop's Fables*, first printed book with numbered leaves, 1484.
Beethoven, composer, died, 1827.
Walt Whitman, poet, died, 1892.
Cecil Rhodes, British financier in Africa, died, 1902.
27. John Bright, English statesman, died, 1889.
29. Emanuel Swedenborg, Swedish mystic, died, 1772.
Edward Bellamy, American author, born, 1850.

A HYMN TO ATON

TRANSLATED BY PROFESSOR BREASTED

THY dawning is beautiful in the horizon of heaven,
O living Aton, Beginning of life!
When Thou risest in the eastern horizon of heaven,
Thou fillest every land with Thy beauty;
For Thou art beautiful, great, glittering, high over the earth;
Thy rays, they encompass the lands, even all Thou hast made.
Thou art Ra, and Thou hast carried them all away captive;
Thou bindest them by Thy love.
Though Thou art afar, Thy rays are on earth;
Though Thou art on high, Thy footprints are the day.

When Thou settest in the western horizon of heaven,
The world is in darkness like the dead.
Men sleep in their chambers,
Their heads are wrapped up,
Their nostrils stopped, and none seeth the other,
Stolen are all their things that are under their heads,
While they know it not.
Every lion cometh forth from his den,
All serpents they sting.
Darkness reigns,
The world is in silence:
He that made them has gone to rest in His horizon.

Bright is the earth, when Thou risest in the horizon,
When Thou shinest as Aton by day.
The darkness is banished
When Thou sendest forth Thy rays;
The two lands [of Egypt] are in daily festivity,
Awake and standing upon their feet,
For Thou hast raised them up.
Their limbs bathed, they take their clothing,
Their arms uplifted in adoration to Thy dawning.
Then in all the world they do their work.

All cattle rest upon the herbage,
All trees and plants flourish;
The birds flutter in their marshes,
Their wings uplifted in adoration to Thee.
All the sheep dance upon their feet,
All winged things fly,
They live when Thou hast shone upon them.

The barques sail up-stream and down-stream alike.
Every highway is open because Thou hast dawned.
The fish in the river leap up before Thee,
And Thy rays are in the midst of the great sea.

Thou art He who createst the man-child in woman,
 Who makest seed in man,
 Who giveth life to the son in the body of his mother.
 Who soothest him that he may not weep,
 A nurse [even] in the womb,
 Who giveth breath to animate every one that He maketh.
 When he cometh forth from the body . . .
 On the day of his birth,
 Thou openest his mouth in speech,
 Thou suppliest his necessities.

When the chicken crieth in the egg-shell,
 Thou givest him breath therein, to preserve him alive;
 When Thou hast perfected him
 That he may pierce the egg,
 He cometh forth from the egg,
 To chirp with all his might;
 He runneth about upon his two feet,
 When he hath come forth therefrom.

How manifold are all Thy works!
 They are hidden from before us,
 O Thou sole God, whose powers no other possesseth,
 Thou didst create the earth according to Thy desire,
 While Thou wast alone:
 Men, all cattle large and small,
 All that are upon the earth,
 That go about upon their feet;
 All that are on high,
 That fly with their wings.
 The countries of Syria and Nubia
 The land of Egypt;
 Thou settest every man in his place,
 Thou suppliest their necessities.
 Every one has his possessions,
 And his days are reckoned.
 Their tongues are divers in speech,
 Their forms likewise and their skins,
 For Thou, divider, hast divided the peoples.
 Thou makest the Nile in the nether world,
 Thou bringest it at Thy desire, to preserve the people alive.
 O Lord of them all, when feebleness is in them,
 O Lord of every house, who risest for them,
 O sun of day, the fear of every distant land,
 Thou makest [also] their life.
 Thou hast set a Nile in heaven,
 That it may fall for them,
 Making floods upon the mountains, like the great sea,
 And watering their fields among their towns.

How excellent are Thy designs, O Lord of eternity!
 The Nile in heaven is for the strangers,
 And for the cattle of every land that go upon their feet;
 But the Nile, it cometh from the nether world for Egypt.
 Thus Thy rays nourish every garden;
 When Thou risest they live, and grow by Thee.

Thou makest the seasons, in order to create all Thy works;
 Winter bringeth them coolness,
 And the heat [the summer bringeth].
 Thou hast made the distant heaven in order to rise therein,
 In order to behold all that Thou didst make,
 While Thou wast alone,
 Rising in Thy form as Living Aton,
 Dawning, shining afar off, and returning.

Thou makest the beauty of form through Thyself alone,
 Cities, towns, and settlements,
 On highway or on river,
 All eyes see Thee before them,
 For Thou art Aton [or Lord] of the day over the earth.

Thou art in my heart;
 There is no other that knoweth Thee,
 Save Thy son Akhnaton,
 Thou hast made him wise in Thy designs
 And in Thy might.
 The world is in Thy hand,
 Even as Thou hast made them.
 When Thou hast risen they live;
 When Thou settest they die.
 For Thou art duration, beyond mere limbs;
 By Thee man liveth,
 And their eyes look upon Thy beauty
 Until Thou settest.
 All labour is laid aside
 When Thou settest in the west.
 When Thou risest they are made to grow . . .
 Since Thou didst establish the earth,
 Thou hast raised them up for Thy Son,
 Who came forth from Thy limbs,
 The King, living in truth, . . .
 Akhnaton, whose life is long;
 [And for] the great royal wife, his beloved,
 Mistress of the Two Lands, . . . Nefertiti,
 Living and flourishing for ever and ever.¹

¹ From *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall (T. Butterworth), pp. 130-34.

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

CHAPTER I. THE THREE BODIES

"Who made you?" There are those who can tell us about all sorts of wonderful things in this world and in other kinds of worlds also. They tell us how we came to be that which we now are, and what we shall be like in the future.

There was once a little negro girl called Topsy, who was asked the question: "Who made you, Topsy?" She thought hard for a bit and then she said: "I 'spect I growed."

Another little girl said: "God made me"; and she added: "He showed great talent." The truth is we are making ourselves all the time, and it certainly does need a great deal of talent to do the job well, so that we grow according to the plan for us.

The Acting Body. We are told that this body, with arms and legs, in which we move about all day long, is only a covering (or coat) made of flesh and bone which enables us to work and play. It becomes a useful kind of machine. We are wanted to build a *perfect* body—fine and straight and strong. To do this we must eat good food, get the right amount of sleep and fresh air, and be clean in all our ways. Also we must *do as well as we can whatever we have to do.*

But most of all we should try to help others. It is a good plan to do one kind deed every day. That is how we make the Acting Body useful. But let us remember "we" are not this body which we can see and touch with our fingers; it is in our care, and we must use it wisely and well.

The Wishing Body. We also have another body, or covering, which we cannot see. It is made out of much finer "stuff" (material), more transparent and shining. It is composed of many colours and is beautiful to look at when we are loving and kind. It is not nearly so beautiful or shining when we are cross or sad. We should always try to be happy and contented. We must not worry and feel bothered when little things happen which we do not like. We must try to love and be kind to every one—animals and birds as well as people. Then whatever comes, we shall be happy and, above all, we shall be making others happy.

Now we know how we ought to feel. But the body which feels and wishes is not the real "us" either; it is ours to take care of and use well. One way to make the Feeling Body grow and be

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happy is always to look for the beautiful things in the world, and not to pass them by unnoticed. So when you are not busy doing your lessons, just look at the beautiful things around you. There is always the blue sky, with the soft clouds gliding or racing about in it; sometimes they turn into lovely shapes and colours.

Have you ever seen the sun rise? If you wake early, look at the morning sky. A wise man called John Ruskin said:

Love *that* rightly with all your heart and soul and eyes . . . The white, blue, purple, gold, scarlet and ruby of morning clouds are meant to be delightful to human creatures . . . Be sure you are always ready to see *them* the moment they are painted by God for you.

Watch the friendly trees, so straight and tall; see how the leaves flap their little green hands when the wind blows. Do you not love to see the little bright faces of the flowers smiling up at you, sometimes smelling so sweetly? They are growing over most of the earth. Here is a little song about

FLOWERS OF ALL THE WORLD

Tell me: "Which of all the flowers
Is the sweetest one that blows?
Which the greatest love endowers,
With the utmost fragrance glows?"

Like our Father's Sun that shineth
Equally on rich and poor,
So the scent of roses glideth
Equally through every door.

The sweet breath of all the flowers
Gathered up from over Earth,
Is the tribute Nature offers
Unto Him whence came their birth.

Love the motive that inspires
Unseen artists at their play:
Tiny feet and elfin fingers
Weave those robes of petals gay.

Every flower that grows is lovely;
Parts of One Great Bloom expand;
Myriad-petalled, thousand-hearted,
Springing up in every land.

The Thinking Body. There is yet another kind of covering—the Mind Body; we have to think with that, so it is built out of "Thought Stuff". This also shows lovely colours when thoughts are right and true. The fact is, this Mind Body of ours is thinking all the time. It is our task, if we are wise, to turn out a wrong thought and replace it with a better one.

Do you know *Thought Builds*? It helps to make us what we are.

Sow a thought, reap an action:
Sow an action, reap a habit:
Sow a habit, reap a character.

So, when we are grown up we shall have our present character with all that we can add to it.

How can thought build? Well, if you want to be braver than you are, you should think of the bravest person you know and imagine yourself acting as he would. When we first wake up in the morning is the best time to make the effort to think like this. Each day we ought to become a little more like that which we think. It needs a lot of courage sometimes to tell the truth. If you want to be more truthful, just think *every* day what a fine thing it is always to tell the truth, and imagine yourself always truthful.

We must not be like parrots, and only copy what we hear other people say and do, we must know our own minds. We want to

understand as much as we can when we look at things, and to understand rightly what we hear at home and in school. We must take good care of our Mind Body and use it wisely and well, then we shall grow in the right way and shine more and more. Let us try to think and say only nice things about others. We can help other people by our thoughts also. Tell them :

Life is sweet, brother ;
There are the sun, moon and stars,
brother,
And there is the wind on the heath.
Life is very sweet, brother.

That will cheer them up !

The Three-Horse Tandem. Now! the three parts of us that Do and Feel and Think are just like three horses that we have to drive together in a tandem, one horse in front of the other. "We" are the driver. That is to say, our Real Self has to hold the reins and drive them in a straight line along the road of Life. The reins are called the WILL. We must not let one of the horses have its own way and go just where it likes, for it will upset the tandem. We must be good and careful drivers for the sake of others on the Highway of Life as well as for our own sake.

(To be continued)

NOTE the Kingship in the great kingdoms of Nature. Note the very word *kingdom*. Who are Kings of the mineral kingdom? Has not the life in each one of us passed through such kingship? Which is your, which is my, kingly stone, the Stone of Remembrance of kingship in times long gone by? The emerald? The diamond? The ruby? The sapphire? The opal? And in the animal and vegetable kingdoms, through what kingship did we pass on our way to that kingship in the human kingdom which still awaits the majority of us?

PILGRIM

SCIENCE SECTION

By W. WHATELY CARINGTON, M.A., M.Sc.

[I have been asked by the Editor to conduct a "Science Section" as a regular feature of THE THEOSOPHIST. Broadly speaking I hope to be able to select for comment such advances in thought and statement as point to the gradual evolution of an ordered and all-inclusive pattern from the welter of observations and theories which make up the fine structure of scientific work. I should accordingly be reluctant to allow any advance of major importance or far-reaching significance to pass unnoticed; and since no one man can hope to keep fully in touch with the whole field of science, I shall be correspondingly grateful for promptings, criticisms and suggestions from readers—although (I hasten to add) I cannot pledge myself to act on all (or any) of them. Communications may be addressed to me c/o THE THEOSOPHIST, or direct to Calandstraat 64, Rotterdam, Holland.—W. W. C.]

II

Physics and Philosophy. The general topic raised in my last Notes¹ seems worthy of a little further discussion, for the present position is one in which thought is peculiarly liable to be led astray.

It is a matter of not very advanced psychology that most people, regardless of what they may protest about it, are not really much interested in getting at the truth of things. What they want is to be assured that something that they find it comfortable to believe is in fact true. Consequently we find, at the present time, a large number of people only too anxious to use such remarks as those of Sir James Jeans as levers for re-erecting their fallen idols and attempting to establish them on a "scientific" basis. Against such tendencies men like Professor Herbert Dingle and Professor

Levy very properly protest, and it is extraordinarily difficult for the intelligent layman to decide just where the rights of the matter lie.

When Sir James opines² that "the Great Architect of the Universe now begins to appear as a pure mathematician" (rather than as a biologist or an engineer), we are clearly invited to believe that science is prepared to re-admit a Personal Creator in a slightly novel guise. Well, man has been making God in his own image for a good many thousands of years now, and a "pure mathematician"—something like Sir James Jeans, only rather more so—would be much less offensive than many deities that have been constructed. But however preferable to fastidious minds the more sophisticated version may be than the less, the basic notion of an

¹ In January THEOSOPHIST.

² *The Mysterious Universe*, p. 134.

external Creator—who somehow contrives to exist first and to manufacture the universe afterwards—remains, it seems to me, wholly unwarranted by any scientific fact or inference whatever.

And it is this kind of thing that the pistic enthusiasts are keen on; because, if there is supposed to be some kind of external Personage in charge of things, there is always a chance of getting on the right side of Him by sufficiently adroit cajolery or subservience; whereas, if there is nothing (save the mark!) but a fundamentally unitary evolving Consciousness, there is no chance whatever of securing preferential treatment—you must evolve harmoniously with it, or fade out.

Somewhat similarly, there seems to be a strong tendency to reinstate the notion of possible intervention *ab extra* on the basis of Heisenberg's Principle of Indeterminacy, which, in effect, proclaims the impossibility of perfectly forecasting the future of any system, on the ground that we can never perfectly specify its present state. This tendency is also likely to be largely conditioned by the desire to introduce a Benevolent Controller into the scheme of things (benevolence being defined, of course, in terms of our own wishes), and also by an individualistic hankering after "free will". But I do not think the facts entitle us to go further than saying that a well-ordered universe requires more than the familiar terms of time and space for its complete description; so that if we arbitrarily decide in advance to limit ourselves to these, we must abandon orderliness, while

to introduce order we must go beyond them.

Those of us who, like myself, would prefer to believe (if the facts permit) that reality is not confined to things that we can touch and see, yet have a proper distrust of unsubstantiated "intuitions," may, I think, legitimately feel encouraged by the present trend of physical enquiry. But it would be false to suppose that "it is all over bar shouting," and particularly dangerous to imagine that the crude notions of a vanished yesterday are on the point of rehabilitation. Individualistic deities, localizable souls, spatially related planes, etc., may have had their value as stepping-stone symbolizations; but they are as unlikely to be found in the final picture as the billiard-ball atoms and gelatinous ether of Victorian physics.

Before leaving (temporarily at least) the whole topic, I think a short digression may be useful on the subject of mathematics which bulks so large in the discussion. This dominance is, I fancy, extensively resented by laymen, who feel that somehow or other the whole story is being taken—somewhat unfairly—into a realm of intangible "abstractions". It is accordingly worth insisting that mathematics is no more than a particular sort of language employing a convenient shorthand notation (as when I write $S(x)$ for "the sum of all quantities like x ," or π for "the ratio of the circumference of any circle to its diameter") and conducting its reasonings in precisely the same fashion as verbal reasonings. The main difference is that mathematical

language has been very highly developed within rather narrow limits, so that we can reason with great precision about certain kinds of discussables (notably about measurable quantities), whereas ordinary language, which has developed extensively rather than intensively, enables us to reason with less precision about almost anything. Mathematical statements, though they often contrive to compress "infinite riches in a little room," and are consequently not easy to expand into their full verbal equivalents, are no more to be considered as "unreal" or "fictitious" than their linguistic counterparts.

To revert, if I had to try to put the essential difference between the modern and classical views of the physical world in the fewest and simplest words, I think I should do so by referring to the disappearance of the notion of *substance* as a fundamental concept. In the old days we thought of an atom of copper, say, as something very like a speck of copper dust, only smaller; and even in the early stages of electron

theory, the constituents of the atom were supposed to be *substantial* in the same kind of way that gross chunks of matter are substantial. I think we may be quite confident that such notions have gone, never to return, and that the centre of gravity of contemporary thought concerning the ultimate nature of the physical world has moved, and is moving, strongly in the direction of what Professor Edington would call differentiations of mind-stuff, and I should call modulations of consciousness. It seems probable that within comparatively few years the time-honoured antithesis of mind and matter will have been definitely abandoned, not by regarding mind as "a mere epiphenomenon," or by "denying the reality of matter," but by recognizing that the terms "matter," "physical," etc., are simply words used to refer to those modulations of consciousness which are in fact linked together by the relations which we describe as the laws of physics, while other modulations are linked by other relations of equal validity, but conveniently allocated to a different category.

As the bee collects nectar and departs without injuring the flower, or its colour and scent, so let the sage dwell on earth.

NOTES AND COMMENTS

THE RIGHT REV. I. S. COOPER

[Owing to the Watch-Tower having already been made up, it was impossible to include in it this little tribute to my dear friend Bishop Cooper, when the news of his passing reached Adyar. I thought it would be better to print it here rather than to wait for next month.—G. S. A.]

THE Liberal Catholic Church throughout the outer world and especially in the United States of America has suffered a great loss on the occasion of the passing of its Regionary Bishop for the United States, Bishop Cooper, on January 17th last. Though, owing to ill-health, he had not been able to function actively for some years, he had seemed to be much better during the last eighteen months, and his return to activity was marked by a renewed lease of life in the work of the Church. The passing of Bishop Leadbeater, the Presiding Bishop, and now of the Regionary Bishop for the United States of America, are a considerable test for so young a Church, and our sympathies are with those who remain to carry on. In particular our deep sympathy is with Mrs. Cooper, so loyal and steadfast a support to her husband, so wisely understanding and so strong. She will surely be of the greatest assistance to the Church in America in its present trial, and will give very hearty support to whosoever is appointed to lead in her husband's place. Two Bishops have gone before us—Bishops Beckwith, indeed a saint on earth, and Cooper. Two remain—Bishops Wardall and Hampton, the latter with thousands of miles of travelling in the cause of the Church to his credit.

But the Church will go on, for she is an integral part of the Plan of our Elders for the new age into which we are entering. The honour of leadership is at present with the Right Rev. F. W. Pigott, successor to Bishop Leadbeater in the office of Presiding Bishop. May all who know for what the

Liberal Catholic Church stands so strongly with him as he shoulders his sweet but heavy burden. Bishop Leadbeater had, and has, great admiration and respect for him, and chose him to be his successor.

G. S. A.

* * *

OUR FIRST OBJECT

Referring to the Watch-Tower Notes in the December THEOSOPHIST, it is ridiculous to maintain, as in effect is stated, that racialism, militarism, economic nationalism and the conception of society as being divided into ruling and subject classes are compatible with the First Object of the Society, and therefore, that persons holding views and engaged in activities which are based upon these are equally promoting the First Object with those who think and work to the contrary, because they believe in racial equality, peace, economic nationalism, and equal economic, political and social rights for all members of the community. If words are to be taken in their ordinary meaning, to assert this is to assert that black is white, and all is for the best in the best possible of worlds.

Simply to state, by way of explanation, that Truth is many-faceted is merely muddled thinking. Presumably the First Object means exactly what it says when it refers to "the Universal Brotherhood of Humanity, *without distinction* of race, creed, caste, sex or colour". If it does not, the Society is entitled to know the reasoning by which the "pairs of opposites" are shown to be identities. Many-faceted Truth is hardly an explanation. If, on the other hand, it does not, then readers of THE THEOSOPHIST should be spared these expressions of shallow thinking.

May I ask you to publish this communication (without comment) so that members who may read it can decide for themselves whose reasoning is defective, yours or mine, and act accordingly?

As a postscript, may I add that the policy you advocate is not *in practice* carried out in the Society, since lecturers may and do refer to "our glorious Empire" with impunity, but those who refer to Communism are accused of diverging from the path of "straight Theosophy"?

LEONARD C. SOPER

[I publish Mr. Soper's criticism, as he is surely entitled to his opinions. But I regret the use of phrases such as "ridiculous," "muddled thinking," "shallow thinking," etc. Mr. Soper need not agree, but at least he might be courteous.—Ed.]

* * *

THE DOUGLAS SOCIAL CREDIT PROPOSALS

Owing to pressure of work I missed seeing Mr. Chitson's reply (THEOSOPHIST, November, 1934) to my letter on the above subject in the June issue, but I shall be grateful if you will allow me space for a few comments.

Mr. Chitson seems to be following Mr. Butterworth's example of making unsupported charges (of "unsound initial hypotheses") by an equally unsupported statement that "its ('Theorem of A plus B') falsity has been proved many times," etc. It seems probable that Mr. Chitson has read or heard only those critics who have attempted to disprove Douglas; but he might at least have given us their names. Perhaps I may be allowed to supply the deficiency by mentioning the chief criticisms made during the last two years; and the replies thereto.

Professor Copland's *Facts and Fallacies of Douglas Credit*, issued in 1932, was answered at length by Mr. Digby Burbidge (Douglas Movement in Australia) and published in *The New Age* (London) of October 20, 1932, and the next six consecutive issues. M. Gaitskell's criticisms of the Douglas Theorem in G. D. H. Cole's *What Everybody Wants to Know about Money* were completely answered, and the argument disposed of, by Mr. J. Adamson in *The New Age* of December 28, 1933; Mr. Gaitskell's attempt to disprove the Theorem was a complete failure, and disclosed his ignorance of the implications of

the present system of cost-accountancy in causing the gap between money and goods. In neither of the two formal debates—the first at Birmingham between Major Douglas and Mr. R. G. Hawtrey (Treasury) in 1933, and the second, the Wireless Debate (1933) with Mr. D. H. Robertson (Cambridge)—was any serious attempt made to meet Major Douglas's contentions. It may be said without fear of contradiction by anyone who has followed both criticism *and* reply, that the "A plus B Theorem" has never yet been refuted.

As regards the Douglas *Proposals*, Mr. Chitson makes the astounding statement that the deficiency of purchasing power which does exist, "is small compared to the supposed deficiency which forms the basis of the Douglas Proposals". "But, my dear Sir," I can only answer, "it is just this actual and inevitable deficiency which the Douglas Proposals set out to remove (by means of the National Dividend and the Price Discount combined) and not any theoretical or imaginary deficiency." I am forced to the same conclusion in regard to Mr. Chitson as I was forced in regard to Mr. Butterworth, namely, that he also does not appear to have understood either the Analysis or the Proposals. But, as Mr. Krishnamurti writes in the article Mr. Chitson refers us to, "it is of the utmost importance to go to the root of the problem". Again, in the same article: "It is by the expression of individuality in its rightful place that you can find freedom." Social Credit, alone amongst all proposals for economic reconstruction, affirms the value of the individual, and predicates the greatest possible freedom of the individual within the social structure. In *Social Credit Principles* Major Douglas wrote that

the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality, and that, therefore, economic organization is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

In conclusion, may I add a few lines in reply to Dr. Bendit's letter (which I also missed) "On True Happiness" in the September issue? In a matter of this kind Dr. Bendit is putting the cart before the horse. Would anyone expect

a seedling plant to develop to its full strength and beauty if planted in poor soil, and starved of its proper food, moisture, warmth and protection? How, then, can the human seedling be expected to develop either physically or spiritually (is there an essential difference?) if the conditions are such that practically all its consciousness *must*, for the sake of preservation of the only vesture it knows, be all "downward-turned"? I am reminded of two sayings attributed to Our Lord—"Render unto Caesar, etc.," and "Feed my sheep".

S. R. NORMAND,
(England).

* * *

"A NEW ECONOMIC ORDER"

The thought in this article, published in the December THEOSOPHIST, seems to be confused. Why so much talk of change of heart and of the present world-wide suffering being perhaps karmically due to the individual? Is it *our* business to consider what *is* or is *not* karmically due to individuals? Is not the change of heart that primarily concerns us that of our own? The proof that this has occurred is, surely, that we feel it to be our karma, or dharma, or *both*—to work to change wrong physical conditions and man-made institutions which are obviously evil. On the physical plane we must do physical plane work—or why are we here?

We cannot change all hearts, but we *can* try to change obvious wrongs; therefore, let us get on with what we *can* do.

Many of our members work for animal welfare. Has it ever been suggested that it is better to wait for a universal change of heart before attempting to alleviate the sufferings of animals?

Pioneers who have worked for social reform have always been in a minority. They have not waited for a universal change of heart before attempting to right human wrongs. The fact that they *do* this proves that *their* hearts have been changed, and that is all that concerns them. Did Dr. Besant wait for a change of heart before working for the East London match girls? She is reported to have said on one occasion: "For physical plane evils use physical plane remedies."

Let us, however, use *all* remedies, physical and spiritual.

MAUD MORRIS,
(England).

* * *

WHY A THEOSOPHICAL ORDER OF SERVICE?

A FRIENDLY ATTACK

Is there much evidence in any country that there is a real interest in the Theosophical Order of Service? I am not in a position to know, but I would like to learn what the position is in various National Sections.

Is the Theosophical Order of Service alive as a coherent national body in any country? Is it organized on fairly comprehensive lines that will enable it to tackle any national problems in any country? Are there Theosophical Order of Service Groups, who work as groups, and not as individuals nominally and loosely linked to groups in various areas, who are tackling such problems, say, as the housing of the masses of the population, the questions affecting the health of massed populations, or prison reform and the total abolition of punishment in dealing with offenders, or the total abolition of all prisons? These and many similar questions call for organized and intelligently directed team work.

Does the team spirit exist in the members of the Theosophical Society? The Society has brought up its members in the fear of the Lord in the form of a Neutrality enthroned on high, despite the fact that its constitution allows it to work, in theory, at least, for all that is conducive to its First Object. That means that the Theosophical Society, as a Society, can do something, in theory, that is conducive to the welfare of the world and Brotherhood. This may be heresy. If so, then let the heresy be attacked! Let the heretic be drowned in much printer's ink!

Personally, the writer feels that the Neutrality of the Theosophical Society should be utterly respected where physical plane activities are concerned. The same thing applies to all our activities, I presume, if they are Theosophical in any sense.

The sad thing is that the influence of this Neutrality is felt outside the strict field of the Theosophical Society, and has to a very large extent influenced the field of the Theosophical Order of Service, and has done a great deal of harm in that area. That is not as it should be. The Order has no sort of Neutrality. It should be a body that is free in every sense to work without any limitations such as preclude the Theosophical Society for collective action. The Theosophical Order of Service should perhaps be able to elect and refuse to elect anyone as its President or as Head. It should be a responsible body, and by that one means what is understood as a democratic body. Its Executive Committee in each National Section should be responsible to constituents that elect it, and its members should be responsible for the election of the best and most capable Executive Committee. To some extent that sort of thing applies in the Theosophical Society, but, strangely enough, such a thing has not yet found a place in the T. O. S.

The Order had once upon a time a Plan of Departments, with a complete hierarchical organization clapped on its young head, and with fatal results. That Plan has now, rumour has it, been dropped, and a new form of organization is being sought after. The Theosophical Order of Service is now in its Causal Body, and is seeking new vehicles for its new incarnation.

Let us hope that it will provide for the elective principle and seek the suffrages of its members for all its officers and committees. Let us hope that the new constitution will allow for all sorts of groups, and encourage all sorts of group activities, and stress less "the individual effort under inspiration" of the Theosophical Order of Service as an abstract thing. Let us thrash this matter of the Order's organization out, not afraid of a Neutrality nettle—or anything else except our inherent inclination to be slack.

"PROPAGANDIST"

* * *

THE COUNT DE SAINT GERMAIN

The following note I sent to the editor of *St. Michael's News*, but wishing

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to extend the "friendly challenge" to a larger public than is reached by that magazine, I have asked and obtained permission to publish it also in THE THEOSOPHIST, for anybody to take it up, who feels inclined to do so in the interests of truth.

Under the heading "More Light on the Parentage of Prince Rákóczi," in the last issue of *St. Michael's News* (p.74), some remarks of mine on this subject were published with some notes by Mme. de Ráthonyi, to which was appended the following *Sub-editor's Note*: "From these contributions it is apparent that authorities do not agree on the question of the Master the Prince's parentage." With all deference to the writer of this note, I regret to have to object to the use of the word "authorities". I am very sensitive on this point. I have not posed as an authority, neither in the above remarks, nor in the longer article in THE THEOSOPHIST (October-December). I have not asserted anything positively concerning the Count's parentage. In the latter article, meant as a serious historical study, not as a poetical phantasy, or a mystical vision, I expressly stated that I had only "to offer an *hypothesis*" (p.67), though based on historical documentary matter, exactly quoted, conscientiously translated, and minutely discussed. On the other hand, as I have indicated already in THE THEOSOPHIST (p.66, *sub. I*), Madame de Ráthonyi positively asserts, without adducing any proof however, that the Count was the son of Francis Rákóczi I, that is to say that he was Francis II. But, in the words of Mr. Krishnamurti, I ask: *By What Authority* does she do so? By means of this note, I have therefore the pleasure of sending out to Madame de Ráthonyi the friendly challenge to clear our doubts,

(1) by disproving the truth of the Count's own assertions, reported to us by his contemporaries, that he was the son of Francis II, and not Francis II himself;

(2) by making good her assertion of his identity by documentary historical proof.

A. J. HAMERSTER

* * *

PSYCHO-ANALYSIS AND YOGA

In reply to Dr. Bendit's protest against my opinion on psycho-analysis, published in the December THEOSOPHIST, I shall accept his statement, just for the sake of argument, that psycho-analysis aims "at a complete and drastic re-education, which will set him (the individual) free" from "shibboleths, idols, nervous breakdowns and disgruntlements among our would-be yogis". I believe Dr. Bendit should stop here and not go further. But he claims that his psycho-analysis has no "connection with any body of doctrines, such as the Freudian," (and here let me remind the reader that my review was concerned with Miss Coster's book on Yoga and Psycho-Analysis of Dr. Freud's school); "but as the only term available for a technique of introspection designed to lead one to see the truth about oneself, and to liberate the egoic currents in the individual." My review referred to Miss Coster's book, and not to Dr. Bendit's "technique".

And suppose this "technique" was psycho-analysis. How does it stand in relation to Yoga? Will it help the individual to turn his energies from outward inwards, create a cosmos in his chaotic bodies, give him a foothold into the psychic anatomy of his being, make him a master of the hidden forces of his being and of Nature, win for him siddhis as a natural course of things, and make him a liberated soul? In plain language, is the freedom of the psycho-analyst the same as the *kaivalyam*, liberation, of Yoga? If yes, every psycho-analyst must be a manufacturer of Masters! And here Dr. Bendit and I agree to disagree.

K. L. M.

THE "ARTIFEX" ARTICLES

I

The articles by "Artifex" which have recently appeared in THE THEOSOPHIST, bearing as they do the evidence of hasty judgments based upon superficial and inaccurate information, are calculated to bring the Theosophical Society into disrepute with those who have an

extensive and accurate knowledge of the countries, individuals and events with which these articles deal with such self-assurance. This is a pity, if we value the standing of the Society in the world, because it lays Theosophy and Theosophists open to ridicule among the well-informed members of the public. Can nothing be done to prevent our members making themselves, and what is of more concern, the Society, ridiculous, by the irresponsible broadcasting of their views on matters with which it is painfully obvious they have but a slight acquaintance?

LEONARD C. SOPER

II

My dear Artifex,

Though I may not be acquainted with you physically (I may, of course, have met you in your peregrinations) I am intimately acquainted with you otherhow; there is hardly a phrase, a word, and there is certainly not one idea, in your Article I, in the August THEOSOPHIST, with which I am not in perfect sympathy.

D. W. M. BURN

"THE POOR IN MIND"

Mr. J. W. Hamilton-Jones, in last month's issue, states: "For twenty years our printing presses have been kept busy pouring out a continual stream of psychic literature' which only the poor in mind could swallow." I scarcely think that I shall be held to be guilty of sinful pride if I decline to be classed as "poor in mind," and yet during those twenty years I have found that psychic literature of extraordinary value, as an aspect of Truth which I could build into the synthesis which I have received from other Theosophical writings. Within the Society, there is perfect freedom not to believe or to believe. By a declaration of the General Council, Mr. Hamilton-Jones is guaranteed his "right of liberty of thought and expression thereof"; but is it "within the limits of courtesy and consideration for others" to label those who can believe what he cannot "poor in mind"?

C. JINARAJADĀSA

ENTRE NOUS

"I BELIEVE THAT THE DEAD STILL LIVE"

MAURICE Maeterlinck, under this caption, writes in the *Daily Express* (London):

When I think of my mother, my father, my two brothers, or of five or six friends who are dead, they seem to me still to be living. They are as definitely alive now as they were before their death. They are about me, and I do not need to touch them to know they are here. I have not the slightest doubt. I recognize them better than I would if they were alive. They do not change, they have lost their little faults, and are always smiling, as if they had just come back from the most beautiful of all countries.

The dead would not go away if we only wanted to keep them beside us, but they are afraid of troubling us. It is a strange experience to see a number of them round us. They do not seem to know one another any more. It is because they are living only for us.

When we reach a certain age, if we were to make it a habit to keep in touch with the dead they would be our best companions, the only ones whom we could trust and who have something to teach us. We would not want any others.

Instead of calling to them and loving them, we press them back into oblivion, and we are afraid of them. *They have become ghosts because we never call to them. They are timid because we mistrust them.*

They communicate with us by their presence. When they speak from the profoundest secret depth of our being, a warning, a reproach or a piece of advice comes up to our consciousness.

I have many times experienced this strange phenomenon: I think of a friend, perhaps a school chum whom I knew sixty years ago. I perceive that one of these persons is present. But after inquiry I learn always that he is dead.

Our life will change completely from the day we begin to associate with and understand our dead who are still with us. Count them carefully, forget no one; these constitute real riches in your life.

We are the cemeteries of our dead; but it is a lively, busy cemetery, like a fairy village in children's tales. The dead who live in us are always happier than we are. If we had no dead behind us, if all we owed to the dead, if all we thought dead did not still live in us, what would be left to us, and what would we be?

(Count Maurice Maeterlinck, author of *The Blue Bird* and other famous plays, is seventy-two. Though a Belgian, he now lives in the south of France. Maeterlinck's interests have ranged from boxing and bee-keeping to poetry and the stars.)

NICOLA COLANGELO

Reproducing under this heading a portrait of a middle-aged man, apparently a Southern European, a liberal-minded American journal (which we have not been able to identify) writes:

This unusual character claims to be a "Messiah," and a jury in Superior Court declared him guilty of being a fraud. He appealed. Soft spoken, mild-mannered, he says he is spiritually guided. Moses, Confucius, Buddha, claimed divine guidance, and were ridiculed by some, would you say who did not understand them.

Any human who reaches a higher plane of mental development, claiming wisdom, knowledge of spiritual truth, is apt to be misunderstood. That is history. Even the Master was misjudged and persecuted. The spirit that interpenetrates the human body, using the nervous system as telegraph wires for receiving and transmitting by means of the brain cells, is an ever-active principle leading to higher development, and increasing possibilities without limit. If mortals would seek to understand and use the dominion

bestowed upon them by the Creator they would understand the admonition: "These things shall you do and greater than these." There is a difference in spiritual and material thought. The unseen powers are greater and more helpful than the few which man applies to daily use, but he can rise from the sordid life by breaking the crystals of limitation, and soar to undreamed possibilities with which he is endowed. Oriental teaching is a science in ways that seem mystical and magical, but which are natural in their plane of development. Milton said: "The mind in its own place, and in itself can make a heaven of hell, a hell of heaven."

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PROPHECY AND MATHEMATICS

Alan Leo was an astrologer *par excellence*, and we remember hearing him say that astrology was as exact a science as mathematics. It seemed to him to be just a matter of reading Nature's open book. So is prophecy equally exact (or inexact) according to a writer in a London journal, and there is much to be said for his argument, having regard to Past, Present and Future as the Eternal Now. He writes:

This is the secret of prophecy: The Unconscious in its blind all-knowingness flings up into consciousness a picture of what will be. This is a "presentiment," a "warning," a "prophecy."

It is nothing but the working of the law of causality. It is astronomical law working in the microcosm.

The Unconscious has experienced 1, 2, 3. It proceeds to show that 1 plus 1 equals 2, and that 2 plus 2 makes 4. Knowing what has been, it knows what will be.

A "warning" is a picture tossed into the conscious mind by the Great Blind Mathematician, the Unconscious, revealing what must inexorably happen in the future from lightning-like calculations based on the past.

Prophecy is a branch of mathematics. The fatality of things is absolute. Events are as rigid as eclipses and planetary law. Seers are gifted with the same power as born mathematical and musical prodigies—who are not real geniuses, but great mechanics. They are not creators, but rigid reasoners. A seer blueprints a house that does not yet exist. He is the forecaster of the Unconscious Mind, its tool, its servant.

But why the *Blind* mathematician?

* * *

AVIATION WAS AN OLD SPORT OF THE AZTECS

We are not dependent alone on the great Puranic epics of the Hindus, or upon clairvoyant investigation, for our knowledge that the Atlanteans carried the use of aeroplanes to a high pitch of excellence. The description of these "birds of war" given by Mr. W. Scott-Elliot in *The Story of Atlantis* is confirmed by Professor M. J. Tenenbaum, Polish Archaeologist, who, after nine years of research in Mexico, reveals that

an Aztec ruler named Netzahualcoyotl was in the habit of gliding from the Mexican mountain heights down into the valleys. Moreover, the Aztec king founded a school of aviation for his people, who already worshipped the humming-birds and herons, and quite naturally turned to studying the technique of their deities in flight.

Professor Tenenbaum recently exhibited to a group of Spanish scientists at Seville

a stone engraving found in the Aztapotalco excavations in Mexico on which is traced the design of an Aztec glider called "Crir". The "Crir" was described as "an ingenious appliance having wide-spreading wings, fabricated from storks' feathers".

The professor said he found pictures of goggles for Aztec airmen "not so very unlike those worn by aviators to-day". Instead of helmets, he added, the Aztecs wore high fur mufflers around the neck and covering the lower part of the face.

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INDIAN YOGI'S TRANCE

From time to time Indian papers record a phenomenon such as the following, which lately took place in Hoshangabad:

A Naga Sadhu, Disciple of the Mahant of Kripalpuri, Juna Akhara, Benares, is demonstrating here a marvellous feat of nine days' Yogic Samadhi (trance). At the beginning of the current Navaratri festival, seven days ago, he sat down and allowed himself to be covered up to his breast with earth over which wheat seeds were sown. The crop now is about one foot high, and the Sadhu still sits motionless without any visible signs of life. He breaks Samadhi on Dasarah Day. Large crowds are assembling daily for his Darshan.

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GHOSTLY DUEL SEEN BY ACTRESS

A ghostly re-enactment of an ancient combat beneath the ruined walls of a mosque, a man decapitated with a scimitar, the headless body rushing straight at a motor car, a pair of evil black hands descending to strangle her to death—these are the details of a horrifying experience which befell a Bombay stage artist on a lonely road outside Ahmedabad city, according to a story published in the *Evening News of India*, Bombay.

The correspondent says the artist concerned was driving alongside ancient Muslim tombs shortly before midnight, when she was astonished to see a white figure standing right in the middle of the road.

When she stopped her car and looked more closely, she found the figure was more than life-size and was transparent. Looking to the right she saw a fierce duel in progress, and suddenly one of the combatants swished off the head of

the other with a scimitar, and to her horror she saw the headless body, spouting blood, dash straight to her car. She screamed and fainted, and later she found herself and her car in a field a few yards away.

When she narrated the story to a German occultist, he promised to follow her the next night to the spot. When they reached the spot the occultist heard a loud laugh, and the next moment saw a pair of huge black hands descending over the back of the car. He stabbed them with a dagger and saved the artist who had fainted.

The artist is reported still to have blue marks round her neck.

* * *

MYSTERIOUS WARNING AT SEA

The following story appears in the November issue of the *Wide World*. It refers to a remarkable voyage in a 40-foot sailing-boat, Mr. Erling Tambs and his wife being the only occupants. In this fragile craft, named "Teddy," they cruised round the world, and spent about four years in visiting several continents and encountering innumerable adventures. The following incident occurred in the Bay of Biscay soon after leaving Le Havre in the early part of this adventurous voyage. It is described here in the exact words of Mr. Tambs:

I took the watch from two o'clock, and was sitting in the cabin, smoking my pipe, while my wife slept in her bunk. From time to time I would stick my head up from the companion-way and take a look out. There was nothing to be seen but scudding clouds, breaking seas, and now and then a glimpse of a waning moon.

In a sailing-vessel going her way at sea various noises blend to form a continuous, monotonous concert to which one gradually becomes accustomed. There is squeaking and creaking, knocking and rumbling, groaning and shrieking. Such

sounds contain no disturbing elements. One accepts them as natural—learns in time to distinguish and localize them. Eventually the medley grows soporific.

I must have dropped asleep on the bench when suddenly I awoke. *I had heard a "strange" noise—a knocking I could not locate.* However, being very tired, I must have slumbered again. Then, with a start, I was jerked into complete wakefulness. *Once more I heard that unfamiliar sound—a distinct knocking, three times repeated.* I listened, sitting bolt upright. *A third time I heard the knocking—insistent, warning, as if produced with a hard knuckle—which seemed to issue from the companion-top.*

Seized by an instinctive uneasiness, I rushed on deck. Heavens! What was that? There was a red light close ahead of the lee-bow, and under it the huge black hull of a big wind-jammer on the starboard tack!

Hard down the helm! Would "Teddy" come over? It was a tense

moment, for the great bulk of the barque was steadily drawing nearer, with the water shooting out through her scuppers and weather-ports. Then our forestaysail came aback, "Teddy" fell away, and we scraped clear.

The barque swept swiftly by. As she passed us I saw an officer standing by the poop-rail, and he called out to me quietly in French: "You have the good luck, Monsieur!"

I did not relate this episode to my wife until a year later. There must, I suppose, be some natural explanation of the mysterious warning that roused me in the very nick of time, but I have never been able to decide what it was.

Those who have read C. W. Leadbeater's invaluable book, *Invisible Helpers*, will find no difficulty in explaining how this warning was given.

J. L. D.

CENTENARIES OF 1935

SIR THOMAS MORE AND MARK TWAIN

AMONG the Centenaries of first interest to be celebrated this year is specially that of Sir Thomas More, a Utopian idealist and Chancellor of England under Henry VIII, who, we are privileged to know, is to-day an English Adept. In his *Utopia* one finds "the clearest of all expressions of a profound understanding of what we may truly call the mode of Occultism". He stood for high spiritual principles against his King, and forfeited his life, suffering execution on July 7, 1535. He went as grandly to his death as he had grandly lived.

The chief centenaries of the year are as follow:

May 26. The Venerable Bede, English monk and ecclesiastical historian, died 735.

July 6. Sir Thomas More, died 1535.

Nov. 30. Samuel L. Clemens, better known as "Mark Twain," American humourist, born 1835.

THE THEOSOPHICAL FIELD

EXTRACTS FROM A LETTER FROM MR. WARRINGTON

*Steamship "Silver Palm,"
Somewhere in Mid-Pacific*

SINCE leaving Adyar, Mrs. Warrington and I have visited twelve Lodges, where chiefly I held question meetings; I have also addressed five groups of students of high schools and universities, and once a group of Government officials and their friends.

Before this, however, we spent six weeks in Kalimpong by courtesy of our new Vice-President, who lent us his lovely hill home, "Himani," with generous hospitality. During our stay there we motored up to Darjeeling through the tea gardens, and afterwards drove up to Sikkim and on to Gangtok, its capital. This latter trip was brought about through the kind assistance of Rai Sahib Hari Prasad Pradhan, F. T. S., member of the Maharaja's Council of State. Here we witnessed the annual Tibetan dances as guests in the Maharaja's tent. We also had luncheon with him and a few other invited guests. His Highness's elder brother, known as the Rimpochey, permitted us to visit the royal temple, where we had the pleasure of discussing some points of mutual interest. Before leaving Gangtok our good friend the Rai Sahib arranged a meeting among his prominent friends before whom I spoke on Theosophy. Among those present was an old acquaintance of H. P. B.'s. We were also honoured by the presence of a Justice of the Supreme Court (if I remember the title correctly) and the General Secretary to the Maharaja, Mr. and Mrs. Duffey—so gratefully remembered by many who have visited that beautifully placed capital. When we were in Darjeeling I addressed the Lodge in its nice little hall. It is an earnest group, and I should think Darjeeling would be a favourable place for a vital Centre.

After leaving Kalimpong's delightful "Himani," we made a long leap to Delhi. There I spoke to the Lodge in the Theosophical College where it has its room. At Agra, our next stop, I met with the small Lodge and answered a few questions. Before parting, it was proposed that I should address the students of the University. This I did, there being about five hundred present. The questions asked were interesting and significant. Before leaving Agra, we paid two visits to the immortal Taj Mahal, one of them being at sunset when a golden sky provided a glorious and fitting background for that matchless object of loveliness.

Our next stop was Benares. Here we were met by the ever-helpful General Secretary, Panda Baijnath, and a group of his associates. We were entertained at Mrs. Besant's "Shanti Kunja," where her atmosphere is still felt as keenly, so it seemed, as when she was seen seated on her chowki working at the production of her deathless writings. Our reception at Headquarters was so spontaneous, so generous, and the invitations to meals by our good friends Mrs. Kitty Shiva Rao, Mr. and Mrs. Sanjiva Rao and Mr. and Mrs. Ronald Craig, were so cordial, that we deeply sensed what it means to come into a Centre of Brotherhood. There is nothing that can take its place. My first meeting was planned by a few members for answering questions about Krishnaji and his teachings. At this meeting I was interested to see the preponderance of youthful faces. What I said in reply to the questions was obviously relished by the young more than some of their elders. Also, by invitation of its Principal, Mrs. Sanjiva Rao, I addressed the Girls' High School. We called at the home of Dr. G. N. Chakravarti and Mr. Bertram Keightley. During the reception given to us just before our departure, we had the pleasure of a brief talk with Dr. Bhagavan Das, who had come in from his home some thirty miles distant to be present.

From Benares we went to Patna. Here we were entertained by Mr. R. K. Sharan, the energetic Secretary of the Bihar Theosophical Federation, at the fine home of a prominent Government official, a friend of his, who was out of town. There was a question meeting for members and their interested friends, and later I spoke to a large group of University students, who packed the hall and galleries. From Patna we visited Gaya, where we were entertained by the mother of our late friend, Mr. Yadunandan Prasad, and her delightful family. We were driven out to Buddha Gaya, and in the evening I spoke before a hall filled with High School students.

Our last stop in India was Calcutta, through which we had passed twice before, always to find our hospitable Vice-President meeting us in his nice big car. Here we were entertained, as once before, by the General Electric Company's Chief Engineer, our Mr. P. S. Jackson, who, and his service-loving wife, are always so generous in keeping almost open house for such wandering Theosophical creatures as ourselves. In Calcutta I gave a question meeting for members and friends.

From Calcutta a short sea voyage brought us to beautiful Rangoon, where we were entertained by Mr. and Mrs. Bilimoria in their attractive home in the University estate. Our last day, however, was spent at the home of Mr. U. Paw Tun, former Mayor of Rangoon. Mrs. Paw Tun was Miss Beth Jewett, a friend whom I had known for years at the Hollywood Krotona. A reception was given to us at the Theosophical Headquarters, on which occasion an address of welcome was read by the General Secretary, Mr. Naganathan, to which I made, I am afraid, not a short reply. The following evening was given to answering questions, and afterwards I visited and spoke to the Girls' Theosophical School (250) and then the Boys' School (500). Our impressions of the work in Rangoon were most favourable. The General Secretary is one of those practical mystics who manage to get the best things done with ease and success. He has many irons in the fire for Theosophy, not the least of which are the schools. It was a joy to look into the hundreds of bright faces and to meet the

fine corps of teachers. The financing of so important and large an activity, as also the Headquarters building which is all paid for, was no light undertaking. We can say without reserve that the work in Rangoon is very vital and promising; but one wonders if it may not be possible to draw the Burmese into it, for so far as we could see only Indians were in evidence, with here and there a white face or two.

After Rangoon we sailed for Belawan Deli, a port in Sumatra, for a brief stop. From Belawan Deli we proceeded to attractive Singapore, where there is a flourishing Lodge formed of many race types—mostly of young people. Here I spoke twice, the second time at the farewell tea given to us by the Lodge. Our entertainment was at the small, exclusive little hotel conducted by a very kind member, Mrs. Prior. It is called Temple House, and consists of an old Chinese Temple with many patios and the fascinating roofs in true Chinese architecture with ornate decorations in glazed tile in relief—a place of rare charm. The materials had all been brought from Peking at great cost. It is now for sale, and one would be happy if it could become the property of the Lodge as its headquarters. But the cost, alas! would be too great. There is much potential energy in this Lodge, some of the youthful members being full of energy and enthusiasm which augurs well.

After Singapore we visited, unexpectedly, a small port in the south of Sumatra, and then made our first port in Java—Batavia. There we were met by Mrs. Gonggrijp, Miss Lillie van Thiel, well known at Adyar, and Meynheer Mangalaar Meertens who was also there recently. We were driven at once to the admirable little Theosophical community, Blavatsky Park, where in the evening I spoke, replying almost solely during the evening to one question: "Tell us about Adyar". It had been planned by Mr. van Leeuwen, the General Secretary, that we should proceed the next day to several places, including Bandoeng where he resides. But unfortunately we had to forego this and proceed direct to Djocja instead, which is the nearest stop for the famed Borobudur, the reason being that our boat had reached Batavia a day late,

and was now going to depart from the other end of the island, Soerabaya, two days ahead of its published schedule, thus cutting our time for Java in half. We were very sorry thus to miss seeing Mr. van Leeuwen, whom we had anticipated meeting.

In Djocja we were entertained by Meynheer Tjessens Keiser and his charming wife in their large country home where, in the evening, the usual question meeting was held for the Lodge. The subject, like that in Batavia, was "Tell us about Adyar". We visited, of course, the wonderful Borobudur and also the Hindu temple ruins in another direction now being restored by the Government.

From Djocja we proceeded to Soerabaya accompanied by Miss van Thiel whom we joined on the train from Batavia. On arrival we were entertained by Mr. and Mrs. H. Surie, and I spoke at the Lodge rooms in the evening—for the third time by request in Java, on Adyar. The leadership here both of the Lodge and the collateral movements is largely in the enthusiastic hands of Mrs. Surie, who is a whole host in herself. Just across the street from her home there are two attractive buildings occupying adjoining lots, one a Co-Masonic Temple and the other a Liberal Catholic Church; the Lodge headquarters is situated nearer the heart of the city.

From Soerabaya we sailed for Manila, touching briefly at Macassar in the Celebes on the way. On nearing Manila we were caught in "the tail" of a rather vicious typhoon which kept us at sea longer than would otherwise have been necessary, resulting in two days' waiting and watching for our arrival by a large group of Philippine members. Some had come for hundreds of miles to give their welcome, and had to return before our belated arrival. Soon after our ship had dropped anchor, a launchload of members came aboard to greet us with quantities of flowers. Someone said there must have been a "cart load" the day before. We just had time for a bath and a quick meal at the hotel before rushing off to the Lodge headquarters for the evening exercises given by way of welcome. There was a cordial

speech of welcome by Mr. Ismael S. Zapata, the National President of the new Philippine Section of the Society, to which I replied, and then followed brief expressions of welcome by the Presidents of the various Lodges. Then came a programme of Philippine dances, music, singing, etc., which ran well into the late evening, with finally a supper at the home of the President. On the afternoon of the next day, after a delightful luncheon with our old American friends, Mr. and Mrs. George Ragan, at Fort McKinley, I answered questions at the Lodge. After this we were driven to the quay, where a large group of our warm-hearted brethren wished us godspeed to our California home. There is a considerable sprinkling of young folk in the membership in the Philippines, and all are enthusiastic. Theosophy to them is a thing of life and not mere theory. I am hoping much from this new Section.

SOUTH AFRICA

Life is stirring a little faster in the South African Section, stimulated by the visit of Mr. Geoffrey Hodson. It is nothing short of an heroic venture to face the geographical difficulties of meeting the 175 members of this Section ranging from Capetown and Durban in the south, to Salisbury, Rhodesia, in the north. So acute is the racial problem, furthermore, that Theosophical campaigning is a fight against heavy odds, and for that very reason all the more urgently needed. One important fact on which Mr. Hodson has insisted is that the Section must regard itself as a distributing agent for the truths of Theosophy, "that it is responsible for the knowledge of Theosophy being spread to the furthest reaches of South Africa". To this principle he gave practical effect by founding the South African Youth Movement, whose power and purpose is to offer effective assistance in the solution of civic, national and international problems. This band of youth, non-political and inter-denominational, has adopted as its motto "Brotherhood and Service"; and its ideals are citizenship, beauty, freedom and peace. Branches are active in all the big centres, and it lies supremely with this young association to promote racial unity

not only in South Africa but in the world at large, and in the words of its fourth object, "to replace cruelty by kindness and ugliness by beauty". Godspeed the youth of South Africa. The future lies with them, and peace in a land racially very much disturbed.

* * *

CAMPAIGN IN COLUMBIA

Brother José B. Acuña is starting out on a trip to the Republic of Columbia as the representative of the General Secretary of the Theosophical Society in Central America. Columbia has not yet a Section of its own, and is for the moment attached to Central America, whose headquarters are at San José in Costa Rica. Brother Acuña is a Theosophical worker of very long standing, and he goes to Columbia to get into touch with the members of the various Lodges and see in what way they can be assisted when the conditions are appropriate to form a National Society. The present obstacles to immediate formation are the great distances between Lodges and the expensive travelling if members are to meet frequently. One Lodge has a broadcasting station. Mr. Jinarājadāsa was unable to visit Columbia, and suggested to the members that they should invite Senor Acuña, and they have done so.

* * *

"MAKER OF MODERN KARACHI"

After thirteen years of service as head of the Municipality of Karachi, Mr. Jamshed Nusserwanji—whose Convention Lecture in 1931 on the Ideal Municipality was widely circulated in the Press—has "handed over" to a successor in office, and received a civic address extolling his Municipal achievements. For twelve years he was President of the Municipality, and the last year Mayor under the City of Karachi Municipal Act, 1933. His colleagues were unanimously with him in all the costly schemes which he initiated—drainage and water services, lighting and roadmaking, financial rehabilitation, co-operative housing and banking, relieving congested quarters and laying out a suburban town named after him—all first-class measures which have made Karachi perhaps the most modern town in India.

"Your name will go down as the Maker of Modern Karachi," states the address, praising his self-sacrifice, idealism and practical service. The address was presented on December 6th, 1934.

In reply Mr. Jamshed expressed extreme gratefulness to the Creator for the fulness and richness of his life. "Day after day the old and the new Municipal Offices grew as glorious temples, and the work became worship, automatic and conscious." In every joy and every sorrow the hand of Merciful God was visible. Mr. Jamshed said he would never forget the "beacon light" of one whom he always felt and knew was his teacher—Dr. Annie Besant.

It is largely due to Mr. Jamshed's devotion and organizing ability that the Theosophical Lodge at Karachi, like his city, is one of the most enterprising in the Indian Empire.

* * *

SHADOW CONVENTIONS

[It will be remembered that I suggested the holding of what I called, for want of a better term, Shadow Conventions—shadows of the International Convention to be held at Adyar in December, so that there might be a number of small Conventions, perhaps consisting of just a handful of people only, to receive and distribute some of the joy and power which must surely flow through the great Convention itself. Here is a response to the request. I confess I do not like the word "Shadow". Perhaps someone will suggest to me a more dignified and a more inspiring name.—G. S. A.]

I. CALCUTTA

Members of the Bengal Theosophical Society who could not attend the Adyar Convention organized a Shadow Convention on the 26th and 27th December at Calcutta. There was a large attendance of members and the public.

On each day the proceedings commenced at 4.30 p.m., with the recitation of prayers and the Universal Prayer. Then a Question-and-Answer meeting was held, lasting till 5.30.

On December 26 Moulvi Rafiq Ahmed, B.L., presided, and Mr. Sukumar Mitra, M.A., a youth of our branch, delivered an

impressive public lecture on "Theosophy and World Problems," explaining the deadlock and the dilemma of modern civilization, with apt quotations from the writings of the President (Dr. Arundale), the Vice-President (Mr. Datta), Dean Inge, Poet Rabindranath and others. The chaos and disharmony in the field of education, politics and industry could, he said, only be ended by the spread of the Theosophical Society and the bringing in of a race of Rajarishis who would occupy the seats of power.

On December 27 Mr. Nagendra Nath Bose presided, and Mr. Jogendra Nath Mitra, M.A., B.L., delivered a public lecture on "The Message of Theosophy". The Society, he explained, was established when Materialism was undermining the truth of all religions and preaching agnosticism. The Society boldly proclaimed that man could know God direct. In dealing with the Three Objects, the lecturer laid stress mainly on the higher possibilities and latent capacities of men and the brotherhood of men. Right thinking, he said, was the basis of right activities, hence the Theosophical Society appealed to men of right thought and helped them to act rightly. The present turmoil in various fields he ascribed to the absence of the brotherhood feeling among men for which the Society stood primarily.

II. ALLAHABAD

A Shadow Convention was held by the members of the Theosophical Society, Allahabad, at Lukerganj, at 5 p.m., on Wednesday, December 26. Mr. Mahipat Ram Nagar, President of the Lukerganj Centre, was voted to the chair. The meeting was a great success, and it was attended by a fairly large gathering considering the fact that Allahabad is a city of long distances. The audience consisted of young and old members besides a few sympathizers as well.

Short speeches were made on the value and significance of Theosophical Conventions by Messrs. N. Ramanadhan, (Sub-Editor, Allahabad Leader), Mr. Moolraj Mehrotra (Lecturer, Allahabad University), and Mr. Satya Narain Choudhury of Patna. The first speaker referred to

the perfect organization and to the harmony and order that reigned during Conventions.

Mr. Mehrotra suggested that the Convention programme should not be too crowded, and that the Convention should be held on the lines of the annual gatherings of Science organizations in Europe and America, where experts read papers relating to their particular subjects. Here also there should be experts on astrology, astronomy, occultism and so on. Further, the establishment of libraries and museums should be encouraged for the development of human excellences.

Mr. Choudhury said that he attached much importance to the First Object of the Society. Brotherhood gave a breadth of outlook and depth of understanding only by coming in contact with peoples of various nationalities, and not by mere study of books or making researches in comparative religions, though they were good in their own way. The following resolution was then passed:

"That this meeting of the members of the Theosophical Society, Allahabad, held at Lukerganj, conveys to their beloved President their heartfelt greetings and assures him of their unswerving loyalty and unabating confidence in his leadership."

III. AHMEDABAD

Members of this Lodge who could not attend the Adyar Convention celebrated it here in the shape of a Shadow Convention on all the four Convention days. The inaugural lecture was delivered by Dr. Karel Hujel, Ph. D., a Czechoslovakian scholar and student of Indian antiquities, who hopes to make a stay of some three weeks at Adyar for study, at the Adyar Library, of the manuscripts relating to his special subject.

On the following two days, short lectures by each member of the Lodge were given, expressing deepest homage and indebtedness to Theosophy, the Theosophical Society, its Founders and its leaders. On the last day, an Adyar Convention lecture by the President (Dr. Arundale) was read out to the unbounded joy of all present.

THE DIAMOND JUBILEE YEAR

PLANNING FOR A GREAT CONVENTION

THIS is a great year for our Society. In 1875 the Society was founded. In 1925 we celebrated triumphantly at Adyar our Golden Jubilee. This year we celebrate our Diamond Jubilee. There is sure to be great rejoicing when, in 1950, we reach three-quarters of a century of life in the outer world; and some of us older members may be present to participate. But the great event after this Diamond Jubilee will be the Centenary in 1975—marking the completion of a hundred years of service of Those who brought the Society into being. The older among us will then be young and full of the most joyous eagerness. Those who to-day are young will then be old, but more than happy to feel that they may depart in peace, having seen their beloved Society's safety assured for yet another hundred years.

Let us in this sixtieth year help to release such power, such wisdom, such goodwill, as shall enable the Society to move onwards towards those greater heights destined for her ascending.

First, let us all remember with growing positiveness the object of the Society's existence—Truth and Brotherhood: Truth as set forth in that which we know as Theosophy, Brotherhood as understanding and goodwill.

Second, let us send forth the Truth with increasing power. Let us establish Brotherhood in increasing strength.

Third, let us utilize to the fullest possible extent the resources which have accumulated during these sixty years, so that in this Jubilee Year we may raise the Theosophical edifice to still nobler proportions.

WORK FOR 1935

This Diamond Jubilee Year is a time for the sowing of the seeds reaped from the harvest of the last sixty years. Let us sow far and wide, wisely and well.

If I may offer my own personal suggestions, I would recommend as follows:

1. That we render active homage to Theosophy on all special occasions of celebration.

Let us take our stand on pure Theosophy, by which I mean the Truths of Theosophy as we may individually understand them, entirely apart from their resolution in terms of a specific application.

Let us have clear in our minds the eternal Truths of Life as we are able to apprehend them.

Let us be aware of these Truths, declare these Truths, share these Truths—just as they are. They have been set forth often and often. I have recently set them forth myself as I understand them. Let each one of us set them forth in clear and definite language, according to his individual apperception.

2. Let Lodges, Federations, Sections, pay homage to these Truths at special gatherings, at Federation meetings, at Annual Conventions.

Let November 17th be celebrated with very special enthusiasm, inviting prominent persons to participate.

I should like to see, instead of the ordinary lecture, a special lecture on "The Eternal Truths of Theosophy" as the Annual Convention lecture, as the special Federation lecture, as the lecture in connection with the celebration of November 17th, as a special lecture for a Lodge meeting.

Every Lodge throughout the world should at least once during this year hold a special celebration and have a special lecture.

3. That every Section throughout the world make a very special effort to send one representative to Adyar for the Diamond Jubilee International Convention, to be held from December 26th to January 5th. I am very eager to have a fully representative General Council gathering, with every Section represented

by a member, not by some non-member of the Section.

Sooner or later, for its own sake, every Section must make contact with Adyar. No better time than the Diamond Jubilee Convention.

I should like to hear of members compelled to say: "I cannot go myself," and to add: "but here is a little to help someone who can go."

General Secretaries should come if at all possible. If impossible, then some distinguished member able to represent the Section in very adequate manner.

4. Let us all pay homage to Those who sent the Society into the outer world, gratefully remembering Them for Their priceless gifts—Theosophy and the Theosophical Society.

Let us all pay homage to those who have been the standard-bearers of our Movement during all these years, gratefully remembering them too for their great wisdom and for their selfless devotion to the Cause committed to their care in the outer world.

Let us all look forward joyously to the Future, determined to keep flying Flags which have never once been lowered.

5. Let us cause this Jubilee Year to be a year of GOODWILL among ourselves. We have had our differences. We have them. We interpret, we work, differently. But let us be finely, happily, unreservedly, together.

At Christmas-time Christians are exhorted to be friends once more, whatever they may have been before. Peace on earth and Goodwill. Let there be among us Peace and Goodwill. With these we can accomplish miracles. Without them we are but as the world itself.

Any member of our Society, any Theosophist, who does not feel that in his heart he can be a real friend to every other member of the Society, to every other Theosophist, is a Theosophist but in name. What matters infinitely more than teachings, than teachers, is the fact of the Universal Brotherhood of Life. To be a Theosophist is to know and live this fact.

THE 60TH CONVENTION

The Diamond Jubilee Convention will be a very unique affair indeed, but I am

not just at present able to disclose the feast of specially good things which will make the Convention memorable to all who attend it.

There will, of course, be special lectures on Theosophy. There will be special conferences, I hope, on the great religions from the point of view of the fundamental and original purpose of each. There will, I hope, be a special Educational Conference and a special Women's Conference. There will be some very special entertainments in the form of Indian plays and other demonstrations of Indian culture, under the direction of the Adyar Players and in the Theatre which is about to be built.

There will also be special courses of lectures by eminent Theosophists on various aspects of Theosophy, for members who are able to spend a month or so at Adyar after the Convention is over.

In *The Adyar News* you will be able to read of the plans for the Diamond Jubilee Convention as these unfold.

A special Theosophical Conference will be held in October in Benares at the Headquarters of the Indian Section. On November 17th there will be a great celebration of the 60th anniversary of our Society's foundation. This will also take place at Adyar, though, of course, there will be celebrations of this day in every Lodge and at every Headquarters throughout the world.

AND THEN, ON DECEMBER 26th, THE INTERNATIONAL DIAMOND JUBILEE CONVENTION WILL BEGIN AT ADYAR. IT WILL LAST AT LEAST UNTIL JANUARY 5th, AND SOME OF THE ACTIVITIES MAY BEGIN EVEN EARLIER THAN DECEMBER 26th, THOUGH NOT, OF COURSE, ANY OFFICIAL BUSINESS.

SOME HOPES FOR CONVENTION

1. We hope that the various greater Avenues on the Adyar Estate will bear appropriate names, by the time the Convention begins.

2. We hope that the more important trees and bushes and plants will bear their own individual names, by the time the Convention begins. It is as important that our delegates should be acquainted with their fellow-delegates from the vegetable kingdom as with their fellow-delegates from the human kingdom.

3. We hope that the Theatre, in part endowed by Mrs. Stead, may be at least partially erected, by the time the Convention begins. A very fine site has been selected, and it only remains to have a very fine building, especially if we could receive some more gifts for the purpose.

4. We hope that, under the guidance and direction of Mrs. Adair, a new feature may become part of the Convention, when it begins. It will be an Eastern Bazaar, but wild horses will not draw from me all that those two words mean in the mind of Mrs. Adair.

5. We hope that the Young Theosophists, who managed a Food Booth so excellently at the last Convention, will manage another on a larger scale, by the time the Convention begins. And we hope they will have a Booth near Headquarters as well as near the Bhojanasala. Many delegates complained that it was a very long way to go to the Bhojanasala in between meetings when they were faint for want of food.

6. We hope that there will be an International Convention of the Plant World in a special part of the Estate, under the Presidentship of Mr. Jinarāja-dāsa. Plants and flowers, and even weeds, are gathering here from all parts of the world, and we hope they will stay together at least for the Convention, so that delegates may see how international we are from the point of view of the vegetable kingdom.

7. We hope for a number of very important Conferences on the Essential Origins of the great Faiths. We are beginning to organize these, and for the moment nothing more can be said.

8. We hope that the International Convention lectures will be on subjects purely and definitely Theosophical—straight Theosophy, in fact; and we hope that some of our leading Theosophists may be present to deliver them.

9. We hope that "Shakuntala," the wonderful Indian play the Adyar Players hope to produce for the Convention, will be a landmark in Indian dramatic artistry. The Ajanta Frescoes produced by Shrimati Rukmini Arundale at the last Convention were unanimously praised as full of delicate beauty and Indian spirit.

10. We hope that the attendance of delegates will surpass all attendance-marks, past and future, except the attendance at the 50th anniversary; and that of the Centenary, when there will be 100,000 delegates present.

11. We hope that there will be a fine bust of Bishop Leadbeater to be by the side of that of his great colleague, by the time the Convention begins. It is too much at present to hope for a great statue of Dr. Besant in one of her great lecturing attitudes. The cost is beyond the contents of the emaciated purses of our members, just at present.

12. We hope—are we very daring?—that during the course of the Diamond Jubilee Convention the foundation-stone may be laid of a great building for the Adyar Library. Our present accommodation is already beginning to be too limited; and the 50th anniversary of the foundation of the Library would be a happy occasion for the laying of the foundation-stone of its reincarnation on a greater scale.

13. We hope there will be a representative Conference both on Education and for Women, during the course of the Diamond Jubilee Convention.

14. We hope that there may be some very special literature produced for sale at the Diamond Jubilee Convention.

15. We hope, but here the hope is not as robust as we should like, that every Section throughout the Society will be represented at the Diamond Jubilee Convention by a real honest-to-goodness member of the Section. What a meeting of the General Council we should have if every Section were thus represented! But...!

16. We hope that the Besant Memorial School, at present only with a few classes active, will be a full High School, by the time the Convention begins.

17. We hope that the Besant Scouting Centre will be nearer to its goal of a small Gilwell Park, by the time the Convention begins. Gilwell Park is the name of the great Scout Training Centre in England, to which Scouts come from all parts of the world for education in Scout-craft.

18. We hope that we shall be able to pay even greater attention to the conveniences of the delegates than heretofore.

and that the weather will attend in his or her finest garments, as she or he did at the last Convention.

More Hopes to follow!

And only ten months in which to materialize them!

APPOINTMENT OF AGENTS

Mrs. Josephine Ransom and Mr. Sidney Cook have been appointed official Agents for the Diamond Jubilee Convention for Europe and the United States of America respectively. Mr. Cook has been asked in addition to act for Southern America until a special Agent can be found for those countries.

The duties of these Agents is to receive names of intending visitors to the Diamond Jubilee Convention, and to facilitate in every possible way both the journeys of such visitors from their various points of departure to Adyar, and also to be intermediaries for the arrangement of the necessary accommodation of such visitors at Adyar itself.

It is hoped that Steamship and Railway Companies will give special concessions to visitors to the Diamond Jubilee Convention. A special officer is being detailed for this purpose in India.

Intending visitors should make all their arrangements through these official Agents, as by so doing they will probably add much to their conveniences, as well as take away not inconsiderably from the cost of the journey.

Visitors who write to Adyar direct will be referred to these Agents. Very early application is essential, as the accommodation at Adyar is necessarily limited.

There will be a special Theosophical Conference in Northern India, at Benares, in October, probably on the 5th and succeeding days. Visitors to the Diamond Jubilee Convention are invited to include Benares in their itinerary if possible. Benares is an historic place Theosophically, as well as otherwise, and between the Northern Conference and the International Convention at Adyar visitors could see a little of wonderful India: Agra, Allahabad,

and possibly some of the more northern places of ancient historic importance.

QUESTION-AND-ANSWER MEETING

We want that the important Question-and-Answer meeting which will be held in connection with the Diamond Jubilee Convention shall be as representative as possible of the questions, doubts, difficulties, which are most prevalent among the most thoughtful of our membership. There will be present at the Convention a number of erudite members of our Society who will be able to deal with these questions and doubts and difficulties. And, in addition, there is the whole Society to answer them.

I ask every member who has such questions, doubts and difficulties, to send them in to me without delay, of course in the briefest possible form. Preserving the anonymity of the questioner I shall circulate some of the most important of them among our greatest experts in various parts of the world, so that I may receive a number of answers from a number of different points of view. I shall ask that these answers be as concise as possible. Some of the questions I shall keep to be answered during the course of the meeting itself.

We shall thus have, I hope, a considerable number of really important questions, to which there will be a number of authoritative answers. Such questions and answers will be read at the meeting, and will be published in THE THEOSOPHIST.

Will General Secretaries and other officers kindly give wide publicity to the above, and arrange for questions to be sent to me at the earliest possible moment?

It may be desirable for Presidents of Lodges either to send to me questions which are constantly arising, even though nobody may for the moment be asking them; or it may be useful to hold a special meeting of the Lodge at which questions shall be received and definitely formulated, to be sent to me in due course.

Questions, doubts and difficulties may either be as to the policy of the Society, or as to methods of study, or as to some specific subject of study, or as to the attitude which should be observed in certain connections, or on any other matter

of general interest to our membership. Of course, questions will *not* be answered on purely personal matters.

But I hope for a really representative number of questions, etc., from all parts of the world. They may be sent in any language convenient to the sender. No names will be published.

THE DIAMOND JUBILEE YEAR BADGE

I invite artist members to send me in designs for a Badge commemorative of the great occasion of the Diamond Jubilee Year, which can be manufactured at a very reasonable cost, so that it may be used as the delegate's badge for those attending the Convention, with possibly some special distinguishing feature, and also be available for sale to members generally. These designs should be submitted at the earliest possible moment.

My own preference is for the double triangle, the upward-pointing triangle in gold and the downward-pointing triangle in blue. In the centre the number 60 in large figures. Then, in the top small triangle, the figures 1875, and in the bottom small triangle the figures 1975. On the right of the badge, as you look at it, in the upper triangle, the words NEW YORK. In the lower triangle the figures 1925. On the left of the badge, as you look at it, in the upper triangle the word ADYAR. In the lower triangle, the figures 1935.

The badge would thus be a solid affair, and if not too costly I should like it to be in metal. Cardboard is too prosaic.

But I am not an artist, and perhaps my idea is crude, and all the rest of the condemnatory adjectives of inartistry. But I would make bold to insist that the design must be simple and clear, conveying a message in a clear and emphatic manner.

Now may I ask artists and other competent designers to get to work without delay? I want the design as soon as possible, for it must be on sale by October at the latest.

There must, by the way, be a ring at the top so that a piece of ribbon may be used to hang it on dress or coat, or round the neck.

In the case of actual delegates to the Diamond Jubilee Convention my design

would be further embellished by some distinguishing mark.

THE DIAMOND JUBILEE YEAR AUSPICIOUS FOR JOINING THE SOCIETY

Persons who join the Theosophical Society in 1935 and in the earlier months of 1936 are specially fortunate. To become a member of a Movement on the occasion of one of its greater Festivals is of particularly happy augury for the future both of the individual concerned and of his or her family and friends.

I hope, therefore, that members of the Society will do their utmost to spread among their surroundings the great Truths of Theosophy, so that the opportunity to join may draw near to as many as possible.

We have no desire to engage in what is called a "Drive" for new members. We are not interested in having in the Society a quantity of members who have joined as the result of some intensive effort to add to our numbers. Ours is a spiritual Movement, and should be joined only as the result of a steady inner urge and never as the result of the solicitation of well-meaning but un-understanding friends. A passionate appeal to the public to join the Society is entirely out of place, and no less out of place would be private persuasion and personal influence. The only result of such activity is a most undesirable instability in our membership, so that at the approach of bad weather such members as join without due thought prove themselves to be untrustworthy sailors. Quick come generally means quick go—bad alike for the individual and for the Society.

On the other hand, to be a member is to matriculate as a student in the real University of Life. Therefore is it our duty to give as many as possible a knowledge of our Truths so that perchance, being ready for them, they may enter our ranks and move more swiftly onwards to the goal—some day taking their degrees and passing into higher regions of growth and study.

May I, therefore, ask every member of our Society who is seized with the honour

of its membership to take advantage of the favourable influences now connecting the Society with the world, and to do all in his power to bring Theosophy to the notice of some in his surroundings? Let the Truths be their own advocates. Let him not for a single moment try to persuade or in any other way influence. There are probably some in his vicinity who will be ready this year for Theosophy, even though they may not have been ready heretofore. Let us not allow the Diamond Jubilee Year to slip by without fully utilizing the special opportunity it offers each one of us.

Of our 30,000 membership, I am sure there must be at least 20,000 each of whom could have the privilege of helping to membership one individual ready this year to take the great step forward of joining the Theosophical Society.

How splendid it would be if by the end of the year our increase in membership reached the 50,000 mark, not by undignified drum-beating, but by allowing the marvellous music of Theosophy to find its own way into the hearts of men.

May I count upon every member who reads this note to be active to this end?

There is no greater joy than to help a friend to share with you the eternal wealth of Life.

THE FLAG OF THE THEOSOPHICAL SOCIETY

I want to fly at Headquarters the Flag of the Theosophical Society. But what is the Flag? I believe that Colonel Olcott designed a Buddhist Flag. Dr. Besant had a Home Rule for India Flag. The Indian National Congress has a Flag.

I should like to have a Flag for the Theosophical Society, and, speaking personally, I should like to have the great Seal of the Society as the centre. But of what colour shall the cloth be on which the Seal is to be printed or woven? I vote for gold; but probably some will vote for white.

I should very much like to have suggestions, though of course the General Council alone can decide upon the official Flag, if it approves at all the idea of having a Flag.

I invite designs in colour, and I am hoping that on December 26th, the day of the opening of the Diamond Jubilee Convention at Adyar, a great flagpole on the roof of the Headquarters will carry the Flag of the Theosophical Society. And I hope, too, that throughout the world the Flag of our Society will be flown on this occasion and on all other Festival Days of our Movement. BUT NEVER HALF-MAST!

THE DIAMOND JUBILEE CONVENTION TRAVELLING FUND

I am hoping that delegates from all parts of the world will be attending the Diamond Jubilee Convention at Adyar. But it is obvious that many members might be eager to come to whom the expense would be entirely prohibitive.

I therefore venture to ask members who are in a position to do so to subscribe to the above Fund so that from it I may be able to make grants to members whose presence would be very desirable.

I propose to make priority allocations to the travelling expenses of General Secretaries of Sections which are entirely unable to send any representative on their own account, owing to financial stringency. Where a General Secretary is unable to travel, then a grant might be made to an official representative appointed by the Section Council.

In Southern America and in parts of Europe there are Sections which cannot possibly afford to send a representative. I should very much like to make a grant from this Fund to make the impossible possible.

If any money remains over after these priority needs have been satisfied as far as is possible, then it might be left to my discretion to give help where it would seem most useful.

Subscribers are entitled to earmark their donation for any particular Section; and I would suggest that perhaps the Sections which are more well-to-do might take under their wings Sections which have been impoverished by the existing financial depression.

Donations may kindly be sent to the Treasurer, The Theosophical Society, Adyar, Madras, and marked "For the

Diamond Jubilee Convention Travelling Fund".

We have had, or should have had, a Silver Jubilee. We have had a Golden Jubilee. We are now having the Diamond Jubilee. These have all been great occasions. In 1950 we shall have the 75th Anniversary, which may possibly be called the Adyarium Jubilee. And then the CENTENARY! What a splendid response the then President will have for his Centenary Travelling Fund! You and I may possibly either be profiting from it or subscribing to it. In the meantime we have the opportunity of the Diamond Jubilee Fund. And especially, if you cannot yourself attend, please help a fellow-member to attend. The very smallest contributions will be welcome.

LETTER TO INDIAN LODGES¹

THE THEOSOPHICAL SOCIETY,
Adyar, Madras,
January 21st, 1935.

DEAR COLLEAGUE,

I have kindly been permitted by your General Secretary to address you direct on the subject of the activities in connection with the Diamond Jubilee Year of our Society.

I am very anxious that our Indian brethren specially shall throw themselves with energy and enthusiasm into making this memorable year a great success and an evident sign that the Theosophical Society has lost nothing of that virility which has characterized it for so many years.

We have first to think of the Theosophical Conference which will be held during Dusserah at the Headquarters of the Indian Section, Benares. I earnestly trust that brethren living in the more northern parts of India will attend this Conference in large numbers in honour of the Jubilee Year. The details of all arrangements in connection with this Conference are, of course, in the hands of Rai Bahadur Panda Baijnath. But a number of us, including Rukmini and myself, will attend. I am hoping that Mr. Jinarājādāsa will be able to be present; and

it is probable that many members from abroad who will be coming to the International Convention at Adyar will make a special point of coming earlier to India in order to be present at this Conference, which thus will itself be an International Convention in miniature. May I rely upon many members living in Northern India making a special point of attending this Conference, which, I suppose, will begin about the 5th of October? All enquiries in connection with the Conference must be addressed to the General Secretary.

Then there is the celebration of the Society's birthday, November 17th, which should, I feel sure you will agree, be on a scale of special impressiveness. As far as possible the whole day should be given to the celebration, and an opportunity should be afforded to the general public to participate in the proceedings. A suitable title for an appropriate address might be "60 Years of Theosophy". And the day should be remembered even if only three or four members are able to take part. Numbers have their value. But devotion and enthusiasm more than compensate for paucity of numbers. I hope that November 17th will be observed this year in an outstanding manner.

To be the keystone to it all, there will finally be the great International Diamond Jubilee Convention, beginning on December 26th at the latest and continuing until January 5th, and possibly beyond for all who are able to prolong their stay.

I am exceedingly anxious for the active co-operation of every Lodge in India to make this unique occasion a triumphant success. I request you if possible to arrange for at least one delegate to be officially present, and to begin from now to raise the necessary funds. Of course, the more who can be present the better. But I am asking that there shall be no Lodge in India without at least one representative. I am trying to obtain from the Railway Board a special railway concession for delegates attending the Convention. But I earnestly hope that every Lodge will make a very great effort to pay homage to Theosophy and to the Theosophical Society in this way on this 60th birthday of the Masters' Society. Delegates should

reach Adyar by the 26th December at the latest and stay as long as they can. Please write to me, in reply to this request, that you will do your best to comply with it. I should like to be able to write to you all as soon as possible stating that the response to my request is all that I could desire. I feel sure that with a little effort the necessary funds can be raised.

I need hardly say that the programme for this International Diamond Jubilee Convention will be worthy of the occasion. The Blavatsky, Olcott, Besant and Leadbeater Lectures will be given by members from various parts of the world who are very specially qualified to address a large Theosophical gathering, and we shall probably add to the usual four lectures. Then there will be the Adyar Library 50th Anniversary lecture, and the Indian Section lecture, which I hope will be delivered by an Indian member of eminence in the Section. We further hope to have a number of Conferences on Fundamentals in the great religions of the world. And we also hope to

hold a special Educational and a special Women's Conference.

As a kind of continuation of the Convention, we hope to have a course of studies in Theosophy to be conducted by various authorities. The course will be a kind of Brahmavidya Ashrama in miniature.

At the last Convention, which all agree was so great a success, we were able nearly to double the attendance of delegates, since from the 500 of 1933 we rose to over 800. I am hoping for at least 1,500 delegates for the Diamond Jubilee Convention, and already a number of members from abroad are reserving accommodation. May I ask for the most hearty co-operation of your Lodge, for your very active support in making our "60 Years' Convention" as memorable in its way as the Jubilee Convention of 1925?

Upon the response of India much will depend, for we cannot expect a very large number of members to attend from abroad, as the distance and cost are so great. May I confidently rely upon India to do her part?

Fraternally,

Georges Arundale

THOUGH Time shall pass us by, his hand shall touch us only to keep us ever young. For this is the power the Divine Wisdom gives to those that love her—to greet life in all time not as elders of the sunset, but as children of the dawn.

C. JINARAJADASA

¹ Sent to the Secretary of every Lodge in the Indian Section.

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KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

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AGENTS :

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(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 31st August to 30th November, 1934, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T. S. in Australia, 10% dues per 1932-33, £37 (Australian) ...	391	7	9
" Wales " till June, 1934, £10-0-2 ...	132	8	4
" Brazil " per 1933, £11-5-0 ...	148	15	4
Mr. W. W. Brooks-Warner, dues per 1931 to 1935, £5 ...	66	3	0
T. S. in Netherlands, 10% dues per 1934 ...	1,785	11	6
" Ceylon, 10% dues on account ...	20	0	0
" Portugal " per 1934, £3-16-3 ...	50	6	0
" (Outside) Russia, 10% dues per 1934, 15-60, Swiss francs... 12 14 0	12	14	0
" Yugoslavia " " 1934, £4-10-0... 57 6 0	57	6	0
" Spain, 10% dues till August, 1934, £11-16-0 ... 155 10 0	155	10	0
Mr. Kwee Siem Kiang, Bandjermasin, dues per 1935 ... 14 14 0	14	14	0
T. S. in Chile, 10% dues on account, £10... 132 6 9	132	6	9
" U. S. America, 10% dues per 1934 ... 2,275 6 4	2,275	6	4
" Finland, 10% dues on account, £5 ... 66 1 0	66	1	0
" Burma " per 1934 ... 30 0 0	30	0	0
Miroku Lodge, T. S., dues of 4 members ... 12 7 0	12	7	0
Mr. Antonio Ramonde, Entrance fee and dues per 1935, £1-5-0 ... 16 8 10	16	8	10
T. S. in South Africa, 10% dues per 1934 ... 82 10 0	82	10	0
" Netherlands East Indies, 10% dues per 1934 ... 630 0 0	630	0	0
" Ireland, 10% dues per 1934, £2-5-0 ... 29 12 0	29	12	0
" Canada " " 1934 ... 233 12 0	233	12	0
H. P. B. Lodge, Toronto, Canada, dues per 1934, £2-14-6 ... 35 15 0	35	15	0
T. S. in New Zealand, 10% dues per 1934, £22-19-4 ... 304 0 0	304	0	0
" France " " " £60-17-9 ... 806 4 0	806	4	0
Mrs. R. W. Hughes, Penang, dues per 1935, £1 ... 13 3 10	13	3	10
Selangor Lodge, T. S. " " " £1-10-0 ... 19 14 0	19	14	0
Camille M. Tanguy " " " £1 ... 13 3 10	13	3	10
Presidential Agent, China, Entrance Fee and dues of 1 new member, 10s. ... 6 8 6	6	8	6
T. S. in Porto Rico, dues per 1934 ... 28 11 0	28	11	0
Shanghai Lodge, T. S., dues of sixteen members per 1934, £4 ... 52 13 9	52	13	9
T. S. in Egypt, 10% dues per 1934, £1-17-6 ... 24 11 3	24	11	3
Canadian Federation, T. S., dues per 1934, \$26.24 ... 68 8 0	68	8	0
Singapore Lodge, T. S., dues per 1934, £3-5-0 ... 43 0 11	43	0	11
T. S. in India, 10% dues per 1934 (part-payment) ... 913 9 0	913	9	0
" England " " July to October, 1934, £36-11-1 ... 356 13 9	356	13	9
	9,032	4	8

DONATIONS

		Rs.	A.	P.
T. S. in Brazil, "Adyar Day" Collections, £3-15-0	...	49	10	4
England, " " £9-12-1	...	127	2	9
Dar "Brassington, £1	...	13	3	10
		190	0	11

PARSI BUNGALOW

	Rs.	A.	P.
Parsi T. S. members, Bombay	150	0	0

BESANT AND LEADBEATER MEMORIAL FUND

	Rs.	A.	P.
Warringah Lodge, through T. S. in Australia	6	14	3
2GB Broadcasting Station, Sydney, N.S.W., £19-18-7	263	14	3
Mr. A. Raye and H. Horn, Townsville Lodge, Queensland; £2	26	8	0
Miss Marion Cox, 10s.	6	10	0
Rajpipla Lodge, T. S.	5	0	0
Mrs. M. D. Adam, Peshawar	30	0	0
	338	14	6

Adyar, Madras
30th November, 1934

A. J. HAMERSTER,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOL

The following donations from 1st September to 30th November, 1934, are acknowledged with thanks:

	Rs.	A.	P.
Melbourne Lodge, T. S., £2-17-8 (Australian)	29	8	9
T. S. Workers' Co-operative Credit Society Ltd. (Liquidated)	339	8	0
V. Jambulinga Mudaliar	7	0	0
D. P. Kotwal Esq., Karachi	10	0	0
Mrs. Dharmambal, Adyar, for feeding children on 1st October, 1934	40	0	0
T. S. in England, £30-3-9	399	11	6
St. Alban Lodge, No. 125, Karachi	25	0	0
	850	12	3

Adyar, Madras
30th November, 1934

A. J. HAMERSTER,
Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Geneva, Switzerland	"En Avant" Lodge, T.S.	21-6-1934
San Rafael Mendoza, Argentina	"Annie Besant" Lodge, T.S.	1-8-1934
Buenos Aires, Argentina	"Fraternidad" Lodge, T.S.	1-9-1934
Mirzapur, U. P., India	"Besant Memorial" Lodge, T.S.	1-9-1934

Adyar, Madras
26th November, 1934

G. SRINIVASA MURTI,
Recording Secretary, T.S.

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A GREAT OPPORTUNITY

(General Secretaries of all Sections are requested to give the widest possible publicity to the following "Special Effort" which is being made to increase the circulation of The Theosophist.)

Support "The Theosophist"

THE THEOSOPHIST is the official organ of the President of the Theosophical Society, and the oldest Theosophical journal in the world, having been established by Colonel Olcott, President-Founder, in 1879.

A Splendid Channel

For many years it was edited by Dr. Annie Besant, and became a powerful channel for the dissemination throughout the world of Theosophy, both as the Science of Life and as containing those fundamental principles the application of which can alone effectively point the way to the solution of the world's problems in every department of human life.

Solving World Problems

A SPECIAL EFFORT is now being made to enable THE THEOSOPHIST to be still more valuable both to members of the Theosophical Society and to the general public. Its aim is to be useful to the student of Theosophy, to the enquirer, and to all who are seeking for the problems of life permanent solutions based on Truth and Brotherhood.

10,000 Subscribers Wanted

At present there are about 2,000 subscribers. We OUGHT TO HAVE AT LEAST 10,000; for THE THEOSOPHIST was intended by Colonel Olcott not only to be a journal for study and propaganda, but also to provide a fund whereby the President might constantly travel from country to country spreading a knowledge of Theosophy and gaining members for the Theosophical Society.

Be An Agent!

WILL YOU HELP? Will YOU become an agent for THE THEOSOPHIST, bringing it to the notice of friends and public, forming, perhaps, THEOSOPHIST Circles composed of a number of students

collectively contributing to the cost of a copy a month?

The Annual Subscription is: Rs. 9, post free in India, Burma and Ceylon. \$ 4 50, post free to America. 18 shillings, all other countries, post free.

NINE members of a THEOSOPHIST Circle would mean a cost of only Re. 1, 50 cents, or two shillings, for each member for a whole year, and post free too. If you yourself can afford to subscribe, so much the better. It goes without saying that your Lodge subscribes for a copy; perhaps also you or your Lodge might subscribe for a copy to go each month to your local Public Library, or Reading Room.

And if these days of depression have hit you rather hard, then there is the Circle.

BUT PLEASE SEE THAT IN ONE WAY OR IN ANOTHER YOU, YOUR LODGE, YOUR FRIENDS, AND THE GENERAL PUBLIC, SEE "THE THEOSOPHIST" REGULARLY EVERY MONTH. Subscriptions may commence at any time.

A New Deal For Theosophy

Dr. G. S. Arundale will be very grateful for your support and active canvassing for new subscribers. He is gathering together a number of experts to assist him to make THE THEOSOPHIST a journal of which you will have every reason to be proud. And the larger the subscription list the better will be the journal.

He would very much like you to write to him personally telling him what you are doing to help, sending him subscription slips with the necessary remittance as fast as you get them.

Give THE THEOSOPHIST a NEW DEAL, and Theosophy and the Theosophical Society, straight Theosophy and straightforward Brotherhood, will have a NEW DEAL, too, throughout the world.

SUPPORT "THE THEOSOPHIST"

1935

SUPPLEMENT TO THE THEOSOPHIST

xvii

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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.

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ANNIE BESANT

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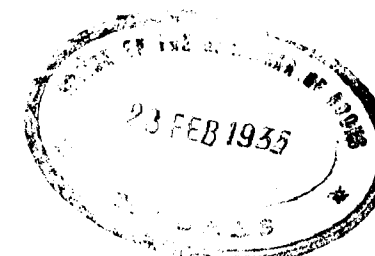
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