

DIAMOND JUBILEE YEAR, 1875-1925

THE THEOSOPHIST

PRINCIPAL
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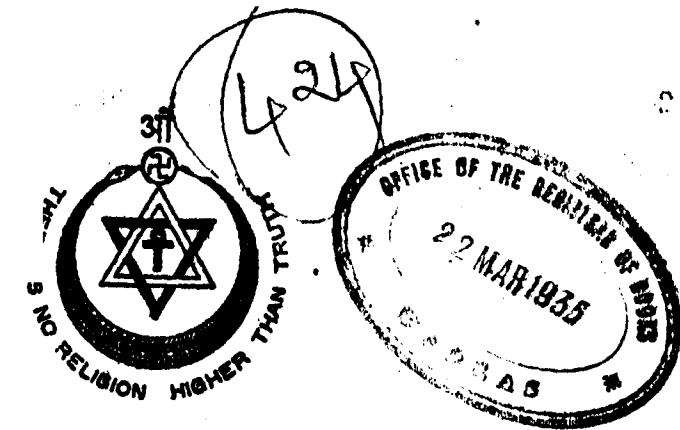
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ON THE WATCH-TOWER

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 King-Emperor's Silver Jubilee

ONE of the most beautiful and touching utterances I have read for a very long time is a paragraph in His Majesty's Christmas Message to his people. It runs:

May I add very simply and sincerely that if I may be regarded as in some true sense the head of this great and

widespread family, sharing its life and sustained by its affections, this will be a full reward for the long and sometimes anxious labours of my reign of well-nigh five-and-twenty years?

All in whom the spirit of true reverence is active, in whom there is understanding of the great power and purpose of Kingship, who know what it is to be constantly

under the influence of grave pre-occupations, and who are able to perceive that the world as we know it is a stage in the movement of a Divine Plan to its perfect unfoldment, will surely appreciate and respond with full hearts to His Majesty's simple and sincere utterance, thankful for a King who is no less a man.

Indeed do many of us, the vast majority of His Majesty's subjects, feel that he is the head of a far-flung family, over which for all these twenty-five years he has watched with unceasing love and protection.

We who have not the duties of Kingship, save, of course, those of developing our Kingship over ourselves, little realize its arduous nature, little appreciate the fact that the power of Kings is vastly limited, and that they often have to subordinate courses of action which in their riper experience they know to be wise to the relentless dictates of constitutional and democratic proprieties. How often, had he been less fettered, might His Majesty have saved the whole Commonwealth many a crisis and many a conflict! Not a little of our grateful appreciation is for his unremitting wisdom in perfectly adjusting Kingship to Constitutional Monarchy, with the result that both Crown and Constitution have gained prestige, and a deep attachment has grown between the King and his peoples.

I am very happy that the Diamond Jubilee of the Theosophical Society synchronizes with His Majesty's Silver Jubilee. The Society has flourished in many

lands and among many peoples owing allegiance to the King-Emperor, and many thousands of our members, who belong to his family, offer him their most respectful and sincere congratulations, their prayers for many more years of health and happiness, and their most earnest hope that His Majesty may long be spared to bless our Commonwealth with the truly paternal wisdom of his rule.

Youth at Adyar

I am sure that members of the Theosophical Society throughout the world will be greatly interested to hear of a very fine piece of work done by the Adyar Youth Lodge in connection with the celebration of February 17th. It occurred to four of the leading Young Theosophists—Messrs. T. G. Narayanan, P. S. Krishnaswami and R. Gopalratnam, teachers in the Besant Memorial School, and Felix Layton, Joint General Secretary of the All-India Federation of Young Theosophists—that the youth of Madras ought to be brought much more closely in touch with the Headquarters of the Theosophical Society. They decided to hold a Youth Day on the 17th of February, beginning at 9 a.m. in the Great Hall with a welcome from Shrimati Rukmini Devi, President of the All-India Federation of Young Theosophists, continuing with an inspection of Adyar and lunch at 11 a.m., then relaxation, followed by tea and an address from myself on "The Youth of India". Then further roaming about Adyar, and lastly the departure home. The organizers of this excellent scheme did not know how many young people

might respond to their invitation, especially as a small payment must necessarily be charged to cover the cost of lunch and tea, the Young Theosophists of Adyar not being sufficiently well-to-do to pay the cost themselves.

However, much to their surprise, not less than 500 young people responded to their invitation, and a most enjoyable day was spent, resulting not only in a very happy contact between these young people and Adyar but also in new members of the Theosophical Society. I congratulate most heartily the Adyar Youth Lodge and its four live wires who were responsible for much hard work organizing the Day. From beginning to end the function was a complete success, and our Bhojanasala—the Indian Boarding House—catered for the many hundreds with its usual efficiency. Mr. Subbaramayya, the Superintendent, is indeed a treasure, never failing to fulfil with apparent ease his most difficult promises.

I am very thankful for this significant sign of the growing interest of youth in Theosophy and the Theosophical Society.

My own welcome to our young guests was as follows:

I offer you all a very hearty welcome to Adyar, the International Headquarters of the Theosophical Society, and especially on this day—the 17th of February, which commemorates the passing of the President-Founder of the Theosophical Society—Colonel H. S. Olcott—and the birthday of one of the greatest members of our Society, Bishop C. W. Leadbeater. Our Society stands for Goodwill as between all members of the human family, be their differences what they may—racial, national,

religious, caste, social. Our Society stands for mutual appreciation and respect; so that the many divergencies which separate us may be used to strengthen our fundamental solidarity, rather than to weaken it into hatred and war. Our Society stands for a free search for Truth, encouraging each seeker to go his own individual way and to discover his own individual Truth. Our Society has no dogmas, no doctrines, no orthodoxies, no teaching, acceptance of which is essential to membership. Every member is exhorted to seek, to find and to declare his own Truth, but to recognize that to each seeker Truth is unveiled in the garb most appropriate to his understanding. Thus, while each seeker rejoices in the Truth he knows, he rejoices no less with others as they are happy in the Truths they know, be these ever so different from his own.

Our Society stands for comradeship amidst differences, for sincere mutual appreciation amidst antagonisms, and for conflict, when conflict must needs come, in the spirit of the battlefield of Kurukshetra.

You who are young have your lives before you—lives which you will lead in the setting of a world itself young with new values, new ideals, new relationships. It will be a world more alive with Brotherhood than was the old world to which some of us belong. It will be a world in which the Theosophical Society will be even more active and more potent than it has so far been during its 60 years of life.

For your own individual happiness, for the happiness of the world in which you will be living, may each one of you be inspired with the Theosophical spirit, whether or not you become members of the Theosophical Society. Welcome to Adyar in this Diamond Jubilee Year. There is a Peace here which I hope you will contact and enjoy, so that you may return home strengthened for the many duties—some of them surely arduous and tiresome—which encompass us all as we live our daily lives.

Mr. Jinarajadasa

Man proposes: God disposes.
Mr. Jinarajadasa had definitely

settled, on returning to Adyar, that he would spend a comparatively quiet year at Headquarters, doing much work, of course, but accepting no outside invitations to lecture, and undertaking no travelling. And now, long before this issue is in the hands of its readers, he will have left for Australia, New Zealand and the United States of America. There was very urgent work in Australia which necessitated a visit either from him or from myself. It is quite impossible for me to leave India this year, overwhelmed as I am with innumerable duties. Mr. Jinarajadasa, therefore, generously consented to go, and since there is also important work in the United States he thought it might be worth while to pay a brief visit to New Zealand *en route*. He will, of course, be back at Adyar in time for the Diamond Jubilee Convention. All three countries will rejoice to have him, and the work of Theosophy and the Theosophical Society will be immensely strengthened. I only hope that this extra burden will not prove too great a strain on his heart.

Captain and Mrs. Sellon

Let it not be said that Adyar does not send forth its messengers even to the far places of the earth. Not only is Mr. Jinarajadasa on tour, but also the Society's newly appointed Treasurer, Captain Sellon, and its newly appointed Publicity Officer, Mrs. Sellon. Their programme is distinctly comprehensive, and is as follows:

April 16th, leave Madras, (S.S. "Amboise"); April 17th, leave Pondicherry; April 23rd,

arrive Singapore; April 27th, leave Singapore, (S.S. "Chenonceaux"); April 29th, arrive Saigon; May 4th, arrive Hongkong; May 7th, arrive Shanghai; May 13th, arrive Kobe; May 24th, leave Yokohama; May 29th, arrive Honolulu; May 30th, leave Honolulu; June 4th, arrive Vancouver. They will then in due course proceed to the United States, possibly visiting Seattle, San Francisco and Los Angeles. They expect to be at the Headquarters of the American Section, Wheaton, Illinois, about June 15th, and reach New York about July 20th. They will then proceed to London, arriving there about July 30th, and will subsequently return home to Adyar, possibly via Benares, where there will be a Theosophical Conference on October 5th and subsequent days.

Their programme is, of course, subject to modification, and the above dates, especially those after Vancouver, must be regarded as tentative.

Captain and Mrs. Sellon will be delighted to speak to members of the Society at every port they touch, and are very anxious to make as much personal contact as possible with the needs and opinions of the Lodges and members at their various ports of call and places they visit. They do not give public lectures, but Captain Sellon has some beautiful films of Adyar, and of Dr. Besant, Bishop Leadbeater and other Theosophical notabilities, and will be very glad to show these.

I am particularly anxious that Mrs. Sellon, in her capacity as Publicity Officer, shall gain as much information as possible

regarding the views of members as to publicity work, as to how this work can be made more effective, and as to how Adyar may be made more useful to the Theosophical world. I am specially hoping that, in the course of her visit to China and Japan, she may be able to discuss ways and means whereby these two great countries shall have Sections of the Society.

I ask all members who live within reasonable distance of the route Captain and Mrs. Sellon are taking to make a point of meeting them and of having with them frank and free discussions.

A Twenty Years' Club

It may be remembered that on the occasion of my election as President I sent a letter to every member of the Society having to his credit twenty years of membership of the Society. In it I asked for advice and helpful suggestions. I have had some very interesting replies, a précis of which will be duly published.

But now comes along Mr. Sidney Cook, General Secretary, as I prefer to call him, of the Theosophical Society in America, with the suggestion that such members might form a Twenty Years' Club. He writes to such members who are resident in the United States:

Some time ago Dr. Arundale sent me for distribution a small supply of letters addressed to the long-standing members of the Society. In making an analysis of the membership records in order to mail these letters out, I was surprised to discover that there were over 700 members of twenty years' standing, and I asked him to send an additional supply in order that every one of these members might have a

copy of his letter. On that list your name appeared, and the additional letters have just arrived. Yours is enclosed.

In the meantime, however, I have been thinking of all that this might mean and the fruit which it might bear. Here we have a list of 700 faithful members, some of whom are still active, nearly all of whom are still interested, but some of whom perhaps have been unable to render practical service. Yet I have thought that all of this splendid loyalty might be turned into practical channels by a unified effort representative of the age and experience of the group.

My thought was that we should have a Twenty Years' Club among the members of the Theosophical Society in America, membership in which would be open to those of twenty years' membership or more. It would be fine if this devoted group could look upon themselves as a unit for continued service. Last August I became eligible, and I feel honoured to be one among such illustrious company.

What should be the nature of its collective work? The Young Theosophists are definitely organizing. Why should not the older Theosophists do the same, and what better enterprise to which to turn their special attention than that of sponsoring the activities of the younger group? Those who are to-day the Young Theosophists will to-morrow be the Theosophists, in whose hands the work will be carried on. Just what form this sponsorship should take is not yet clear to me, but I like the idea of the union of effort between groups in which experience and steadfastness may be merged with eagerness and enthusiasm—the forward looking youth with the practical values derived from the past.

One way, of course, would be for the older group, already established in this world's needs, to see that the movement in charge of those whose way is not yet made, is supplied with the necessary funds for proper development of activities and projects.

But there are many other phases of the work to which that faithful group might give special attention. The first essential is that they organize, looking

upon themselves as a unit, selecting from among their number a group of live officers, truly representative, but also truly ingenious and practical in maintaining the integrity of the group as such and providing constant contacts for them, arranging their special meetings whenever that may be possible, and through whom special co-operation with the Society as a whole and with special groups shall be maintained.

I hope that this letter of Dr. Arundale's, by which this of mine is inspired, may be the means of deepening the realization of this important group that they are necessary now to the Society and to its future growth, as they have been in the past; that their active contribution to the Great Work is still needed; that from among their number volunteers may come forth to undertake the work of organizing and conducting the activities of the Twenty Years' Theosophical Club; that practical suggestions will develop, committees will be formed, and that a new source of power in the Section may be discovered in these 700 faithful friends of many years.

I but present the thought, in the hope that many will make suggestions for its development.

Personally, I think Mr. Cook's idea most intriguing. If the Young Theosophists can organize, and organize they certainly should, why should not the Old Guard organize too? What an honour to belong to the Twenty Years' Club! Is this not an honour even greater than membership of any Young Theosophists' organization? Perhaps the young people will not admit this; but I cannot help thinking that to have twenty years of membership of the Theosophical Society to one's credit is the finest privilege one could have.

Forthcoming Conventions

Scattered throughout this great year will be Conventions of the

Theosophical Society in many lands. Switzerland has led the way in March, with her new General Secretary, Monsieur Tripet, at the helm. Conventions in Switzerland should be very important affairs, since that beautiful country occupies so favoured a strategic position so far as regards the spreading of Theosophy. Switzerland has unique opportunities.

Then, at Easter, the Australian Convention, which Mr. Jinarājādāsa will be attending. Australia has been called by a Master "The Land of the Larger Hope". Largely is it for a Theosophical Convention to help to fulfil that hope, with the great cities of Brisbane, Sydney, Melbourne, Adelaide and Perth, to send their strong support.

At Whitsuntide the English Convention, probably in London—a Convention at the heart of the great experiment we call the British Empire. Much more depends upon the power and peace of that Convention than perhaps those who attend it realize. What kind of waves does each Convention send throughout that Empire-world of which it is the heart? The English Convention is no mere Convention of the English Section confined in its scope to English affairs. It is a Convention which sets a tone and a standard for the whole Empire, for every Theosophical Section within the Empire helps, by its own quality, to advance or to retard the growth of the Empire. I sincerely hope that the forthcoming English Convention, synchronizing as it does with two great Jubilees, will be one of

the greatest Conventions Britain has ever known.

Later on in the year there will be at Wheaton, Illinois, the Convention of our American brethren, which I hope Mr. Jinarājādāsa will also be attending. Here, again, this year's Convention will be full of great potentialities. It will be the Diamond Jubilee Convention of the Senior Section of the Society, and will be held in the land of the Society's birth. What is going to be the note of the American Convention? What lead will it give the whole Theosophical world? What word will it speak in this sixtieth year of the Society's life in the outer world? I wish I could be there, as indeed I wish I could be at every Convention. Of course, I am at every Convention in subtler bodies; but there is something in a physical presence, is there not?

There will also, I believe, be a general Convention of the European Sections, probably at Amsterdam. Such a Convention will have, or should have, the key to a release of much Power and Peace for the protection of Europe. In 1936 there will be a World Congress, probably at Geneva, to which we shall all come—a great Congress, as significant, it is to be hoped, as was the last World Congress in Chicago in 1929.

I wonder what other Conventions will be taking place at times other than at Christmas. I should like to know about them, so that I may try to be present in some wise. Of course, full advantage of the Christmas Festival will be taken by many Sections to hold

their Conventions then, with the very keystone itself in the Diamond Jubilee International Convention at Adyar.

Thus is the Fire of Theosophy being constantly fanned into high-soaring flames, and the world slowly but surely purified of the dross of ignorance for the shining forth of the glory of wisdom.

Elsewhere will be found the message of greeting I sent to the Swiss Section.

The President on Tour

A party of us was to have left Adyar on February 21st for a visit to Akola in the Central Provinces and Nagpore. Unfortunately, just before our departure I had perforce to yield to an attack of blood-poisoning. The Doctor emphatically forbade me to leave until the poisoning had radically subsided. Of course, I feel very contrite at the inconvenience caused at the last moment to my good brethren in the Central Provinces who had already, in all probability, incurred the expense and trouble of going to Akola. To minimize this inconvenience I telegraphed to the Vice-President asking him, if possible, to take my place. Unfortunately, his engagements in Calcutta prevented this, but I have since heard that the Federation of the Central Provinces duly held a session which was a great success. So my absence was perhaps a blessing in disguise. I am still hoping to be well enough to go to Bombay where we should be for about a fortnight, lecturing on many subjects and hoping to collect funds for the Besant Memorial School. From Bombay we are due to proceed to

Ahmedabad for the Gujerat Federation, staying there for three or four days. We shall then probably go to Bhavnagar for a week or longer, and then home again to Adyar for the South India Easter Conference which will take place at the International Headquarters. But all this travelling is contingent upon the Doctor's permission, which has not yet been accorded. In May there will be a visit to a Theosophical Conference somewhere in Mysore, and afterwards possibly some kind of Summer Camp. Then the Northern India Theosophical Conference at Benares on October 5th and subsequent days, followed by various visits to other parts of the country. And then home once more to Adyar to prepare for the great event of the whole year—the Diamond Jubilee Convention.

When I am on these tours I long that she, our President-Mother, should be in my place, to speak, to convince, to thrill, to exalt, as she alone can. As one of those who knew her well has beautifully said:

Those of us who have had the privilege of attending her lectures know how impossible it is to express the power which radiated through her speech, and which held us spell-bound to the end. It was not only the lecture itself, but, in some mysterious way, she opened for us the windows of Heaven, and for a moment we heard the music of the spheres, and we saw God's plan in fiery glyphs of the Spirit. For a moment Spirit's beauty and glory were revealed to us, and we felt that we were not men, but Gods. For a moment we were transformed and we lived another life. That was the effect of her lectures on most of us, I think. Once I heard a brief talk of two persons after her lecture in Queen's Hall. One said: "Well, that is a woman to die for." The other

replied: "No, that is a woman to live for." That was exactly the feeling you had when listening to her. You wanted to go at once into the world and to do something great. And your gratitude to the Winged Messenger, who revealed to you your Divinity, was infinite.

There is no exaggeration in these words, as every one knows *who knew how to listen to her*. And it has happened that in a single year she has delivered 700 lectures, each a gem in itself!

One almost feels ashamed to go on tour in her footsteps. But men must follow in the steps of the Gods, that they too may become Gods in their turn.

Vital Finland

The Section of the Theosophical Society in Finland might well be awarded the Medal of Merit for the year 1935, if such a medal were offered for the Section of the Society carrying on its work most successfully in the midst of unexampled difficulties. The Finnish Section had, through no fault of its own, to go bankrupt a year or so ago. It lost its premises, and the outlook was very black. Fortunately, however, the fire of the members was very bright; and the bankruptcy seems only to have served to stir our brethren there to further efforts. There lies before me their finely edited and printed journal *Teosofi*, a No. 1 which would do credit to the wealthiest Section in the Society. Then a new Headquarters is rising out of the financial ashes of its predecessor, and throughout Finland the Lodges are working with special enthusiasm during this Diamond Jubilee Year. But this is not all. There remains

a portion of *The Secret Doctrine* not yet translated into Finnish. This translation is about to be made, and it will be published as soon as possible. And furthermore, annual Summer Schools are taking place in a beautiful part of Finland by the sea.

Writing to his colleagues of the General Council, Mr. Armas Rankka, Finland's General Secretary, says: "I wish you all success in the great Theosophical work." Well, we do not need to return the compliment, for Finland is already successful, and an example to all Sections which are in difficulties. Where there's the Will there's the Way. Without doubt, the Finnish Section has the Will, and so we see its members treading triumphantly the Way. Let it be added that no financial assistance is being asked from outside. There have been no letters asking for money to help to see the Section through its great difficulties. Somehow or other the Finnish Section prefers to shoulder its own burdens, and win through unaided. No cripple is Finland, needing crutches.

Advertise in "The Theosophist"

On page iv of this month's cover will be found the advertisement rates for the insertion of suitable advertisements in THE THEOSOPHIST. Our Journal circulates in no less than 55 countries, and is surely read by every one of our 30,000 members, as well as by thousands of non-members in Libraries, Reading Rooms, etc. I am quite sure that advertisers of goods which will appeal to members of the Society will find a

steady advertising scheme profitable to their sales. Vegetarian products, substitutes for furs, hygienic garments, exercises, etc., books, pamphlets and journals of the appropriate kind, herbal remedies, Indian silks and other products, vegetable soaps, travel facilities, stamp collecting and similar leisure occupations—all these are well worth advertising in THE THEOSOPHIST; and I shall be very happy to assist advertisers in making effective appeals. I am sending a special letter to a number of possible advertisers, and shall be glad to hear from readers the names and addresses of persons who have goods they may feel inclined to advertise. Of course, I must reserve the right to refuse any advertisement which I consider unsuitable for insertion. Approved advertising agents will receive liberal commission.

The Diamond Jubilee Convention

Already accommodation is being booked at Adyar for the great Convention which will take place in December next. From Ceylon, from Java and from Holland have come definite requests for accommodation. I therefore ask members who are intending to be present to make early reservations. Members who live in Europe should write to Mrs. Ransom, the General Secretary for England, *and not to me*. Members who live in North or South America should write to Mr. Sidney Cook, the General Secretary for the United States, *and not to me*.

There will, of course, be plenty of room for all, provided we know in good time; and December and

January are among the most delightful months in southern India, neither unduly cold nor unpleasantly warm. And be it remembered that far more interesting than the Convention proceedings—attractive as I am sure these will be—is Adyar itself, with its wonderful groves, its rustic walks, its magnificent sea and beautiful river, its world-famed Banyan Tree under which you can sit entranced and in a peace you have probably never known before, its unrivalled Library the very fragrance of which takes you back into an India of long ago. And you will be seeing also an International Convention of the plant kingdom—representatives gathered by Mr. Jinarājādāsa from all parts of the world to whom he will introduce you during the course of the Convention. Further, there will be a great gathering of young people—I hope from many parts of the world—who will give you a glimpse of Theosophy and the Theosophical Society as these will be when we older members return.

* * *
Surely every member will be eager to make his pilgrimage to this great Mecca of ours at such a time as this; and I hope that

from now there are members from all parts of the world, and from every Section, who are determining that they will make the pilgrimage and carry back home with them the blessing of Adyar. Let there be no Section without at least one pilgrim, one messenger, to come to Adyar for the gifts which he will take home in gratitude and gladness. Where there's the will there is generally the way. That which one cannot do alone there are likely to be others to help one to do.

From every Lodge in India I am receiving day by day promises of enthusiastic support and attendance at the great Convention. India, of course, will be splendidly represented. But the world must be splendidly represented, the whole world and every part of it. I am specially hoping and believing that not a single Section will be without a member travelling to Adyar to represent it. Even if it be necessary to travel cheaply and uncomfortably, this is only for a very short while. And the delight of living for a time at Adyar will be found to have been worth any amount of inconvenience and discomfort.

IT is written in an Upanishad that a man may walk over a field not knowing of the gold that lies beneath his feet; so has the Divine Wisdom spread by the Theosophical Society opened up the vein of gold beneath the earth on which you were treading, and shown you the treasures of golden ore that lie in the depths of your hearts. Such then is the work, the purpose, of this Movement.

ANNIE BESANT

THE PRESENT VALUE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD

By CHARLOTTE E. WOODS

THE point in the present article upon which chief stress must be laid is to be found in the second word of the title. Theosophy has value for all ages and conditions, but in what way does it meet the special needs of to-day? In the following remarks I shall have in mind Theosophy in the West, and particularly Theosophy in England; I have no acquaintance with the needs of another hemisphere, though there is little doubt but that the universal principles of the Wisdom will have a universal application.

The study of the present necessarily demands a glance into the past in order to trace our emergence from old conditions. The Theosophical Society brought Theosophy to the world in the last quarter of the nineteenth century, a date which Professor Toynbee, in his monumental *Study of History*, associates with the beginning of the Modern Age. At that time the New Consciousness was in its birth-throes, and the problems it had to face, though still unsolved, were at the beginning of their insistence. Fifty years ago the value of the Theosophical message to religion, to philosophy, to

science, to economics, to social welfare and to ethics consisted in a new and illuminating point of view concerning human destiny, and in the liberation of greater potencies of life. The stuffiness and airlessness of nineteenth century dwelling-houses were symbolic of the same characteristics in the thought and life of that period. Not that there were not giants in the land in those days—the Victorian Age was peculiarly fertile in the production of great men—but their labours were more effectual in rounding off and completing the old cycle than in the inauguration of the new. It therefore fell to Those who gave Theosophy to the world to bring about not merely a Society of a few hundred forward-seeing people, but the re-birth of a Movement that should have its repercussions in every department of human thought. The Theosophical Movement changed the old world into the new, and the Theosophical Society was an important branch of that world-wide activity. It was definitely intended to *lead the van of the Movement*, but we inquire somewhat wistfully if such is really its position in the world to-day, and

the reason why many of the great world-workers have not even heard of it?

What were the forms in which the Theosophical Movement of fifty years ago sought to express itself? In religion it vivified the English Church through the Anglo-Catholic Movement on the one hand, and on the other it gave impetus to the science of Biblical criticism which had been steadily developing for a century. It made possible a daring challenge to history and tradition, liberating men's minds from inadequate and unworthy conceptions, while in other directions it stimulated piety and reawakened devotion. In philosophy it broke down classic theories and methods, and gave birth to the modern philosophies of fact and experience. It created the science of psychology; and altered the whole outlook of the cultured world by bringing to light the treasures of the East through the science of comparative mythology and religion.

It stimulated, too, some of the most amazing of our modern scientific discoveries in the world of natural forces. The ether yielded up many of its secrets; the new mathematics revolutionized physics; fresh elements were discovered in chemistry; radioactive substances and the discovery of rays beyond those already known opened up a new therapy which is as yet but in its infancy; while the genius of an Einstein brought a new philosophical principle to light, and with it an entirely altered approach to the study of the Universe. And, lastly, the strongholds of materialism itself

were overthrown when matter was discovered to be immaterial.

So much for the natural world. In politics and economics the new influences of active and applied Brotherhood began the still unfinished task of rendering life more fruitful and happy for the toiling masses. Up to 1914, when the Theosophical Movement received its terrific set-back in the World War, the condition of the working classes had become incredibly happier than in the bad old days of Victorian complacency. Woman had begun to come into her own, and for her, if for no other class of the community, the War brought about the success for which she had striven for more than half a century.

In all these departments of life, a competent retrospect can detect the invisible workings of a power and a spirit which has in view the steady goal of race-advancement. Wider thought, fewer barriers, greater freedom for the evolving human mind, deeper insight into the mysteries of life and Nature, growth of the mind through universal education, leading to growth of the spirit and the knowledge of man's divine nature—these were the aims of the Theosophical Movement, and after fifty years, in spite of a world-catastrophe, much of the great programme has been accomplished.

I have spoken of the set-back to the activities of the Theosophical Movement, occasioned by the Great War. In a sense this is true. Something was killed in humanity during those four years of agony which has not yet been re-created. The world is more avowedly and

fundamentally materialistic in feeling and action than in the days when materialism was the current creed of the learned. But as we cast our eye over the sixteen years since the guns sounded the Armistice on the three great Elevens (eleventh hour of the eleventh day of the eleventh month), we see that undying Movement still at work, with many more accomplishments to its credit. For past successes that were already consolidated have gone on to greater heights of achievement. The failures lie in the region of the human spirit rather than in the further development of the human mind. *Man himself* is yet unchanged. In spite of enormous gains in freedom of thought and in material amenities, he still remains rooted in the old selfhood. In some respects that principle seems to be more firmly rooted than ever in the race-consciousness. The striking of the hour for the birth of a new sub-race cycle should have found the world more prepared than it is to-day to measure progress by spiritual rather than by mental and material tests. Its obvious failure in this respect leads us to wonder whether the hour has struck too soon. The crest of the great Theosophical Movement has not, it seems, yet reached the spiritual level. It has overflowed and revived the arid regions of the body and mind of the old civilization; has it yet touched its *heart*?

To answer this question in the affirmative will be the task of Theosophy at the present critical period. Three things, as I see it, will, if complied with, prove the value of Theosophy to the needs of to-day.

I. We have to give to the Theosophical Movement the widest possible interpretation. We must see it identified with the spirit of wisdom, progress and beneficent activity which has been in the world from the beginning, but never in such generous measure as in the last fifty years. It is the *elan vital* which, in lifting man from the slime to the throne of God, moves ever in ordered and rhythmic pulses, in cycles of growth and decay, furthering at each new stage a programme which it is in our power either to hinder or advance. The Theosophical Movement, in short, is only another name for the perfecting of man and the universe.

II. Obviously no one society is sufficient for these things. The birth of Theosophy and the Theosophical Society at a memorable stage in world-progress marked a new departure; it was possibly at first a departure more significant than instrumental, a sign of what life contained of potency and impulse rather than a definite means of calling them to the birth. But with the movement of life to new ends new means gradually presented themselves—among many others the Theosophical organizations. Theosophical Lodges are therefore members of a great brotherhood of activities moving to progress, and dedicated to the carrying out of the purposes of the Spirit of Life. It is thus essential that the Theosophical Society should take every means to accentuate its place in that brotherhood. It should seek a closer co-operation with all the movements that are definitely working for the same

ideals. An attempt at greater fraternization on the part of Lodges will show, first, the extent to which brotherhood has really penetrated the heart of the members, and, secondly, it will afford an opportunity for other movements to become acquainted with the temper and value of Theosophical work in its more specialized sense.

That work will develop in proportion as its policy is understood and appreciated. But Lodges appear to have two great requirements. For one thing, they must overcome the idea which many seem to possess of being the chief pebble on the beach. So grotesque an idea can only arise from ignorance caused by over-isolation. Lodges have their own unique work to do; but they are but members of a brotherhood making for progress, and not the brotherhood in its entirety.

III. Lodges, again, should have a clearer conception than they have at present of the special needs and accomplishments of their own time. They should study those aspects of truth which particularly need to be emphasized to-day. It may be well sometimes to remember that we are in the Anno Domini order of truth, and that an undue attention to the remote paganism of star-lore and Nature-symbolism and the like, however interesting the continuity of modern Theosophy with these primitive modes, is to miss the central truths in the search for ancient corroborations. Theosophical Lodges must adopt a policy of First Things First. Magic, astrology, and other 'ologies, equally alluring, inevitably attract an

unthinking public, who as inevitably identify Theosophy with the attractive side-paths of its system. Thus harm is done to the more cultured members of the community who would otherwise be our friends.

But now to enumerate the essential truths and the peculiar type of feeling which constitute the special contribution of Theosophy to world-values at the present time. First, we must note the breadth and sanity of its philosophical principles. That philosophy has been truly called eclectic, because all the great classic schools can find their place within it. Idealistic at heart, it yet finds room for a rationalism that is more eminently rational than many other forms of the order of thought so named. It is perhaps the only really successful attempt at a reconciliation of opposites. It could with reason declare itself to be Monistic, Dualistic, Pluralistic, Theistic, Pantheistic, Hyloistic, Vitalistic, Evolutionary, Transcendental, Emergent, Realistic, Gnostic—and Agnostic, for all these schools can find therein the truth of their being without clash or contradiction. All are arcs of one mighty circle. When the synthetic minds in modern philosophy come again to the fore, there will certainly arise a renewed interest in thought that is comprehensive rather than analytical. Theosophy as a philosophy of life and being will then have a real contribution to make, for as *life* it transcends mental constructs, and leads the thinker beyond his thought into the realm of experience and proof. It claims not only to reason

but to *know*. Nevertheless it has complete freedom from orthodoxy, knowing that in a world of relativity the knowledge of to-day may be the error of to-morrow. It eagerly anticipates new views of truth, and in this respect also is in line with modern visions and the modern temper.

Especially should it appeal to the heart of the young by its insistence on individual effort, its testimony to continuity, based on the oneness of life; its vision of a spiritual future for man; its divine hope; its thrill of touch with omnipresent life; its supreme common sense; its love of the brethren and of all things that breathe the breath of life; its mystical vision of God as the end and the joy of being; its insight into the unseen; its laughter in the face of death—these and many more are the truths it has to offer, the items in a programme that are of value incalculable to the needs of New Age, if they can be presented in forms which the New Age will accept. For this Age is essentially iconoclastic. Much of the Theosophical programme is contained in the old religions which the New Age is throwing over. They cannot be allowed to perish. If life is discarding the old forms, the undying spirit of religion must arise and express itself anew. Theosophy has help to give here, for the Society's Second Object is the study of the different forms taken by the religious spirit down the ages, and it seeks to understand the causes of the death of those religions that have died, and the modification and development of those still living.

But the teaching of supreme value to present-day needs is the Theosophical answer to the problem of the nature of man. Psychology has much to say regarding the unconscious background of the self, it has little to say regarding its what or its whence. What other religious philosophy declares so uncompromisingly that man is a spiritual being using, but not identified with, mind, emotions and body? Where can we find that "hope of the soul, sure and steadfast," more confidently displayed than in the spiritual psychology of the Ancient Wisdom? To live up to this knowledge is to abandon the false values which most men mistake for life, values which blind us to reality and disguise the fair face of the spiritual self. What is really standing in the way of the regeneration of the individual, which is the only hope for a progressed and regenerated world? What hinders the coming of the Kingdom of God upon earth? It has been long overdue. Nineteen hundred years ago it was revealed, empowered and expected. Why does it make so long a tarrying?

Only because of one little-great fact. Man will not yield his illusory selfhood to the claims of his true being. *He does not want reality* because he thinks he already has it, and that the independent, self-turned will that dominates his normal animal consciousness is the highest factor in his being. To enrich the sense of self by aggrandizement on various levels is the ideal of the vast majority in the Western world. Theosophy has something

very different to teach him. Self-surrender is the basis of her ethics, as it was of the ethics of the Christ. "Whoso loses his life shall find it unto life eternal," is the law of spiritual being. Powers beyond the dreams of the ordinary consciousness are waiting to dominate the self once the obstacle of the lower-self will has been removed. "When half-gods go"—and not before—"the Gods arrive." Is it then so hard to let go, in face of so great a recompense?

For self-surrender means the beginning of the exchange of strength for weakness, of wisdom for nescience, of love for selfishness, of peace for restlessness, of bliss for discontent, of God for man.

This is the cardinal doctrine of Theosophy which except a man believe faithfully he cannot enter into his true manhood; to emphasize this, Theosophy was given to the world; to practise it is to become the greatest thing in being—a Theosophist.

Will man stand for ever on the brink of the great choice, shuddering lest, in the plunge of self-surrender, the dew-drop should slip into the shining sea and be no more? Let him take heart of grace, for the truth is quite otherwise. When as a unit of life he offers himself for the saving and enrichment of the world, *the shining sea will slip into the dew-drop.*

SEEK Their Plan. Seek to have part in it. So shall you find Them. Seek the most trivial work so that you may be sure to do it well. Work well done, that is work done sincerely and impersonally, draws you and Them together. To lay a brick splendidly takes a burden from Their shoulders. To build a wall inefficiently is to make Their work harder. Be happy in brick-laying for Them. They will call you to wall-building in Their good time. In the meantime you are Their trusted servants. What more can we desire at any time? What matters whether we lay bricks or build walls so that the edifice grows?

PILGRIM

EGO AND PERSONALITY

By "PROPAGANDIST"

THE ordinary thinking, feeling and acting self of man, that fragmentary part of the whole, is given the name of personality, and sometimes the "lower nature," in order to distinguish it from the higher and super-personal nature. The term "personality" in itself matters little, though perhaps it is as good a term as any other to describe what we mean by the collectivity of conscious functioning that we call thinking, feeling and doing.

Perhaps the term "Ego" might be regarded as representing an "x" quantity, or "x" part of our nature, that is normally unknown, and which may be accepted, for the moment, merely as an ordinary hypothesis.

We accept, then, "as given," the existence of personality, that totality of self-consciousness with which we are familiar in our human experience.

When, however, we ask "whence?" and "how?" in relation to this totality of self-consciousness, we are at once on ground that is unfamiliar and debatable. Again, when we ask "whither?"—or about any future goal—in relation to it, we plunge at once into conjecture and uncertainty. In other words, immediately we ask such simple questions, we enter into realms that are frankly theoretical.

In a choice between two or more theoretical positions, one is

justified in deciding to accept, at any rate, for a given time, the one that appears to satisfy our reason and intuition. Apart from the conscious or unconscious acceptance of some external authority in some form, there is perhaps no other alternative.

The reasons given, both by religious and scientific authorities to account for the development and "arrival" of self-consciousness, do not seem to be either adequate or convincing. In point of fact there has not been much thinking at all on the problem of the development of self-consciousness in man, or concerning the manifestations of consciousness and behaviour in the sub-human kingdoms. The study of psychology in Western lands is of very recent development, and the study of human and of animal psychology are both in their infancy. Nor have religious thinkers in the West been occupied with this problem; and it is only now that the general theory of evolution in a scientific or formal sense is winning wide acceptance in religious circles.

It is not, therefore, in opposition to any other theories that the Theosophical hypothesis in relation to what is technically known as "individualization" is presented. It so happens that there is no other theory in the field.

Following Herbert Spencer's great description of evolution as

"a progressive change from that of an indefinite, incoherent condition of homogeneity, to that of a definite coherent condition of heterogeneity of structure and function," this theory suggests also that there has been an evolution of consciousness up through the sub-human kingdoms, from matter to man—a movement from indefinite and undifferentiated to the more definite and specialized growths and expressions. Growth seems to be a process of greater differentiation and specialization in the sub-human kingdoms. The same thing is true from both the standpoint of the form and that of the inner consciousness. There is a definite growth and specialization of the inner life of feeling, or of the power of response to external stimuli, all the way up from mineral to man. The developed power to feel vaguely in the vegetable kingdom becomes a power to feel sharply and strongly in the animal kingdom, and all experiences gained are stored up in the continuing consciousness of plants and animals, which is sometimes called the Group Soul. Experiences gained by various species of animals are stored up in essence in the Group Souls, and it is by this means that instincts become possible. In the higher animals there is a specialization apparent in the beginnings of mental activity, and this goes on side by side with a reduction in the number of the higher animals attached to the one continuing Group Soul. At length, the differentiation comes to a point when there is but one animal and one continuing consciousness,

and at this point self-consciousness comes to birth.

In a very true sense, the sub-human kingdoms of Nature are comparable to the pre-natal, embryonic stage in the birth of human bodies. Consciousness first achieves an independent existence only after having reached the stage when it has become self-consciousness, and has linked itself up with a higher equivalent of the Group Soul in the form of what is known as a Causal Body. The Causal Body is, in reality, not merely a higher equivalent of the animal Group Soul, it is something entirely different in that it is endowed with capacities of another and higher potential.

Individualization, therefore, implies a coming to birth of a higher order of continuing consciousness organized in what is known as the Causal Body. It also implies the entry into a totally new and higher world of potentialities. All the previous stages in the animal kingdom have been but a preparation for this birth into a higher world, a birth that is also an incarnation of untellable spiritual powers and possibilities. That part of the Monadic Individuality which involved itself in matter, and passed upward through the sub-human kingdoms, has now reached a stage in its development when it is possible for it to become a vehicle of a higher mode of Life, where before it had itself been the evolving and energizing Life in myriads of forms. The erstwhile Life now becomes a form, and Life in a higher expression now uses that form as a vehicle.

That, briefly and roughly, is the Theosophical theory as to how

the personality comes to have significance as a fragment of the immensely larger Life which is the relatively permanent Self or Ego within each one of us. Any particular personality at a given period, in any given incarnation, comes on to the film-screen of what we call life, and disappears almost as soon as it appears. The film-screen picture that is our personal life may be as varied and as happy or unhappy as it possibly can be, yet it is but a passing snapshot or "flick" that moves on to make room for another snapshot or "flick".

The Ego within us, however, does not take much notice of the illusory "flicks" of personal incarnations until they become really well worth while from his point of view. He is not concerned with the happenings and doings of our life in the "flicks" to any extent. He is concerned with our prevailing mode of thinking and aspiration, if he is concerned at all.

The personality, however, always has a line of communication with the Ego (often called the *Antahkarana*), and it is along this line that we receive our rare inspirations or intuitions or, possibly, our mystical illuminations. It is certainly along this line from the Ego to the personality that we get our higher impulses, and what we call our ingrained and habitual inclinations to, say, honourable and decent standards of conduct. As a rule, most people do not make any effort to use this line of communication between the larger and the lesser self.

Man's evolution in its earlier stages consists in the opening up

of this line of communication, so that the Ego may be increasingly able to assert himself through it, and finally to dominate the personality completely, so that it may become an expression of the Ego on these lower planes. Of course, the expression can *never* be more than a very partial one, but it should be as full and as complete as it can possibly be down here.

The very backward and absolutely untrained man has practically no communication with the Ego; the Initiate, on the other end of the scale, has full communication; we should therefore expect to find that there are men at all stages between these two extremes. It should be remembered that the Ego himself is only in process of development, and that we should therefore expect to find Egos in very different stages of unfoldment. It is not that the Ego is not complete as an entity, it is that at any given stage his powers may not all be expressed, and growth for him lies in a fuller expression of his manifold powers to become a fuller expression of the Monad.

Sometimes we are apt to think that the only development for an Ego is through the personality, that the development of the Ego is absolutely dependent upon the efforts of the personality. That is far from being the case. Only a small set of qualities can be developed by the Ego through the personality alone, and perhaps the qualities of precision and accuracy are among this number.

The whole object of the Ego in putting himself down is that

he may become more definite, that all his vaguely beautiful feelings may crystallize into a definite resolution to act. All his incarnations form a process by means of which he may gain precision and definiteness. The fragment of the Ego that is put down is highly specialized. It is intended to develop a certain quality in any race or sub-race, and when that is done the Ego absorbs it into himself in due course, and he does that over and over again. The personality spreads something of its special achievement over the whole of the Ego when it is withdrawn into it, over and over again, so that the Ego becomes a little less vague than before.

All this, however, is but one side of the Ego's development. As C. W. Leadbeater puts it:

He has quite other lines of progress of which we, down here, know nothing. He is living a life of his own among his peers, among the great Arupadevas, among all kinds of splendid Angels, in a world far beyond our ken. The young Ego probably is but little awake to all that glorious life . . . but as his consciousness gradually unfolds, he awakens to all this magnificence, he becomes fascinated by its vividness and beauty.¹

How shall we imagine the world of the Ego as compared with this world of the personality? One of the first things, surely, which must be true is that the world of the Ego is a world of non-limitation as compared with the prison-house of the personality. In relation to the free world of the Ego, that of the personality has been roughly compared with a finger pushed into a hole in a

wall, or into a small iron pipe, so that it cannot be bent. Not much of the man as the whole as we know him down here can be expressed by a finger placed into such a cramped position. And the finger, even if it were free, is such a tiny and such an absurd fragment of the man down here, that we might truly say that what it can express of our feelings and thoughts as a personality is practically nothing at all.

The Ego is light; he lives in a world of light; the personality is a reflection of that light in the darkness of the lower world, and such reflections come and go and depend upon their reflecting media for their very mode of existence. The reflected light of the moon might serve as an illustration of the light of the personality in this world "where all things seem, and we the shadows of a dream".

Unity and universality are the very "conditions of existence" where the Ego is concerned. The arbitrary and artificial constructions of "you" and "me" are made by our lower mind which is obliged to chop up things into tiny separate bits before it can grasp them. All the bits and parts must be classified to be understood as a unity. Our minds break up the world into facts, and space becomes a matter of measurement, and time a matter of calculation. All kinds of separation are transcended in the world of the Ego. In that world, separation, time; space, succession, cause and effect, evolution, have lost their meaning and significance.

The personality feels lonely. It must seek and find another in order to secure companionship and friendship. In the world of the Ego we think of all others as part of ourselves, in some wonderful way we can but dimly imagine down here. To my way of thinking that must be the truth about the world of the Ego. I feel that there must be a world beyond this limited one where the insistent evidence of our minds is as sharply contradicted as the evidence of our senses is often contradicted by that of our minds.

Our senses tell us that the sun goes round the earth, that matter is solid, that space is empty, but as we know with our minds the reverse of all these things is true. So it is when we compare the knowledge gained by the mind with that sent down by the Ego. That he who would gain his life must lose it, is knowledge to the Ego, but it is not a truth to a mind that is not lit with the light of intuition.

Since the world of the Ego is a world of bliss, the use of the word "increase" or "development" in relation to it means an increase of bliss or, perhaps more correctly, an increase in the realization of bliss. The words "increase" and "development" imply a movement from one stage to another, and in the Ego's case any sort of movement implies growth. Movement in Egoic consciousness implies, and must imply, increase of bliss, increase of the realization of unity, increase of growth; and also, increase in the capacity to be, and that again is but another way of saying that it is an increase in the capacity to serve.

Within the Egoic consciousness is all space as we regard space; and all time, as we know time, is equally within that wonderful capacity of the higher nature. Real knowledge is not obtained by way of the crude and inexact mental images given us by our minds. At best that is knowledge from outside and always one whole remove, if not more, from real or true knowledge. We know our friend by inference as a result of a mental picture we have of him when working in our personalities, and we can never say that we know our friend in any satisfactory sense. Knowledge from the Egoic standpoint is born of an identification with our friend. We become our friend to the utmost of our capacity on the Egoic level, and that knowledge of our friend *from within* is real knowledge. The Ego knows no separation, no loneliness, no sorrow of any kind. The Ego has only to think of anything or of anyone, and that thing or person is called up, so to speak, as a part of his own being.

Cause and effect, inside and outside, subject and object, past and future, are clumsy and even useless expressions from the standpoint of the immortal part of ourselves. Cause and effect, past and future, are but the obverse and reverse sides of one weaving. But the use of terms such as obverse and reverse has no meaning in a world where there is no such thing as cause *and* effect. Cause and effect imply a duality, imply succession, and duality and succession have no meaning and no significance on the level of the

¹ *The Masters and the Path*, pp. 180-181.

Ego. What we call cause and effect down here can but be a movement within our consciousness in the Egoic world, and subject and object can but be almost synonymous and interchangeable terms.

Long before we have any definite consciousness of the intuitional plane we often receive reflections from it. Intuitions occasionally come through into our daily life, and although most of those impressions from the Higher Self which are genuine come rather from the Causal world, it is said, than the Buddhic, yet now and then we receive a flash of the real knowledge of the Spirit which cannot fully express itself on any level lower than the Buddhic plane. These priceless flashes bring us knowledge that we feel is absolutely true for us, though we may not in many cases be able to give any intellectual reasons in support of it. The knowledge can, however, be tested. If it is a true intuition it will last; if it is an impulse it will die away. An intuition is connected with that which is unselfish and impersonal, and has nothing of a personal wish or feeling about it.

There are three ways in which the Higher Self is connected with the personality. The higher mind is reflected in the lower. The Buddhi or intuition is reflected a stage lower than the mind, in the emotional body. There is also the possibility in rare cases of a connection between the Ātma and the physical brain. The last is said to be the most difficult to understand; it shows tremendous power of will, which moves without

consideration of the means by which its object is to be achieved.

For most people the easiest of the three ways of making a connection with the Higher Self is to bring together the higher and lower minds, by passing from concrete to abstract thought, or from analysis to synthesis. When it can be done, it is said that the shortest of all roads to the goal is the unification of the emotional or Astral body with the intuitional or Buddhic body, but the capacity to do this comes only as a result of great suffering in previous lives. It is by the intensity of their love and devotion that those who succeed along this line achieve their aim. In such cases, mental development comes later to that point where the lower mind can be linked with the higher.

In any case, the goal is to attain union with the Ego, and to make the personality a vehicle of the higher nature, to make it a fuller and more perfect expression. That is the goal for us as human beings, a goal that is but the beginning of a new and glorious life.

A POSTSCRIPT

As a sort of postscript to this article, perhaps one might be allowed to suggest an analogy in the domain of political science. A nation might be regarded as the equivalent of the personal self, and the State as the organized means or vehicles of expression and activity. The nation almost naturally expresses itself in three main functions, those of the executive, the judiciary, and the legislative. As extensions of these

are the great administrative functions in the departments of education, finance, industry, commerce, transport, communications, health and all the other varied social and military services.

Behind the great administrative functions and services are the triple functions of the State itself: the executive, that wields the power and makes plans; the judiciary, which represents the impersonal and balanced wisdom of the State; and the legislature that decides the modes in which the plans of the State are to be carried out and acted upon in any given circumstances. Behind the primary triple functions of the State is the National Self, which is a unity in much the same sense that we regard a personal self as a unity.

Yet behind the personal self of a nation is the equivalent of the Ego in relation to the personality. The Ego, in the case of a nation is the People, taken as a whole.¹ It may be that the people, taken as a whole, may not be at all highly developed, but the spiritual authority and sovereignty of any nation, nevertheless, resides in its people.

Authority is derived in the truest sense from the people, and is what gives democracy its real meaning and significance. Authority that is not based upon the will—in this case, the hidden will—of the people, will not be permanent. A government that does not exist for the good of the governed will not last. The "Divinity" that doth hedge a king is not that which the king claims as from a supernatural power, but that which he is accorded freely by devoted and loyal citizens. It is truly said that the tears of the poor undermine the thrones of kings. When kings and governments seek solely the welfare and happiness of their people the foundations of thrones and States are ever made more secure.

It may well be that the "will" that is still more deeply hidden in all the members of the sub-human kingdoms of Nature is also a source of "authority," if governments were enlightened enough to heed such a "still, small voice". The "good of the governed" extends beyond the merely human kingdom, and includes the flowers, plants, trees, animals and birds.

¹ Cf., *Lectures on Political Science*, by Dr. Annie Besant, pp. 138-139.

You need a comrade to keep you steadfast in this your great and solemn undertaking. You need a comrade who will ever inspire you, never desert you, ever keep you on the straight road—joyous, serene, unchanging, ever call you from other worlds into Their world. There is but one Comrade to serve you thus: SILENCE. Let Silence move about with you as you move about in life.

PILGRIM

THE MASTER ASCENDED

NATURE'S ASSENT TO THE FIFTH INITIATION

By "A WATCHER"

THE setting for the Fifth of the Great Initiations seems to be in the nature of a magnificent Assent on the part of the Kingdoms of Nature of which the candidate has so far been a member, from the earliest right up to the Human Kingdom itself. Each Kingdom in turn seems to bear witness to the candidate's possession of the fruits of such Kingdom, and proclaims him to be *gotrabhu*.¹ It would seem also that such fruits, even in the case of the earlier Kingdoms, are by no means garnered in their fulness, in their completion, until the individual is on the threshold of this supreme step, which marks his transition from microcosmic to macrocosmic evolution. It is as if the candidate makes a triumphal progress through each Kingdom of Nature in turn, or attunes his consciousness in turn to the full consciousness of each Kingdom, with Elder Brethren as witnesses, recorders, companions. As he passes through each Kingdom, the homage of that Kingdom is gloriously accorded to him, and in that homage is the power which effects those changes in the individual which mark him ready for the great Ascension. Each constituent member of each Kingdom acclaims him, renders him homage, sings out to him its

heart's song of gratitude and at-one-ment, so that great surges of triumphant music ring round and through him, to which his own nature instantly responds in stupendous accord and unison; the music within blending in utter harmony with the music without—unassailable witness to a kingship of the Kingdom which the candidate has at last and for ever achieved.

In that sublime Act of Unity, candidate and Kingdoms move a stage onward, draw a step nearer to the individual goal. The candidate ascends into Heaven, dwells in Heaven-consciousness, and every single denizen of each Kingdom moves onward under the Law of the Unity of all Life. Not a single denizen excluded from participation in the Act of At-one-ment, for Initiation is no less universal than individual, an expansion of consciousness is no less for all than for the one. The triumph of one is a triumph for each and for all. The burden for each has become substantially less, the happiness for each substantially greater. And in the festive rejoicing the whole world, indeed the whole universe, shares.

As the candidate passes through Kingdom after Kingdom the rejoicing becomes ever more and

¹ *Gotrabhu* means "ready" for the next Initiation.

more vocal, more conscious, his progress ever more and more triumphant, until as the Assent of the Human Kingdom dies away from vibrant glory into soft murmuring, the candidate becomes literally transformed into a mighty ascending Fire, a veritable Pillar of Fire, irradiating Life with majestic pulsations of Eternal Being. And the beauty of the triumph lies not merely in the fact that in each Kingdom he is a living and compelling witness to the certainty of a glory to come for each and every member of each and every Kingdom—an outward and visible sign of an omnipresent certainty—but it lies even more in the fact that the kingship he has attained remains in each Kingdom as an eternal source of Power upon which each denizen is free to draw. A Master is a reservoir, a new spiritual account, an added power, on which all Kingdoms are at liberty to draw; and the Master knows—indeed is it marvellous knowledge—that to Him, among Others, turn constantly all forms of all Life for their increasing vitalization, so that part of His mighty meditation consists in being ever open, ever alert, to the constant call of every stone, of every piece of rock, of every crumb of earth, of every blade of grass, of every drop of water, of every tree and flower and shrub, of every moving creature, for LIFE. There is for the Master a new and wondrous intimacy with all manifested Life, a personal intimacy. With every calling thing he has his personal link, and all things call; and to every call he gives the

answer of the Master, the answer of the soul triumphant, LIFE.

As he passes through Kingdom after Kingdom, in wondrous way is each Kingdom literally drawn into him, does he pervade each Kingdom, and there is a great unification of consciousness. Each Kingdom and he are one for ever. So entry upon this fifth great stage demands complete transcendence of all separateness that could exclude aught of any Kingdom. When naught in any Kingdom is perceived but as comrade and brother, then indeed is such an individual who thus perceives on the threshold of that Liberation which is one of the Major Acts of Unity.

And as the triumphal progress moves onward, all that it touches—and it touches all—moves onward too, becomes ready for the next higher form; and those who themselves are Kings in any Kingdom gain the right of entry in due course into the Kingdom next above. The triumph of the Master-in-the-becoming makes an open Way, and on this open Way treads all Life, itself moving forward as he moves forward. For the triumph lies not in personal achievement—this, at such a stage, could count but little. Indeed, it would be of little if any avail. The triumph lies in a magic whereby life is added to Life in all things. His own Initiation is but the sum-total of the myriad Initiations he has learned to confer upon every living thing in the universe around him, and even, in a spirit of at-one-ment, upon the hosts of the universe beyond him. His own triumph

is but the keystone of the Arch he has miraculously built. It is but the apotheosis of a host of triumphs. He ascends, and all ascends with him—each in its own degree, each to its own measure.

And as with Kingdoms of Nature, so with Kingdoms of Consciousness, the Master-in-the-becoming climbs plane after plane until the Monad, self-conscious on his own plane, welcomes home the messengers he has sent to the furthest confines of manifested matter, welcomes home messengers who bring him the fruits of their conquests, so that through them he attains a conscious kingship over all lower forms. Time will yet elapse before such kingship is able to be exercised in all completeness through every part of the conquered domains. The kingship may for the time remain potential, but there is kingship, and through exercise will its full majesty appear.

Like all other Initiations, this mighty Fifth must in large measure be self-achieved, and in some way, too, self-conferred. But a condition-precedent is the Great Accord of Nature. Unless this rings forth in no uncertain measure, the candidate is not yet *gotrabhu*. And it will not ring forth until the candidate knows how to utter the Word of Power in each Kingdom, so that at its uttering each Kingdom pauses as it were to listen, to wonder, to know, and then to burst forth into an ecstasy of joy and gratitude. Only the utterance of the Word of Power can call forth the Assent, but when Word after Word has been

spoken in Kingdom after Kingdom of Nature, on plane after plane of Consciousness, and when, on the sounding of the final Word the Sentence of Macrocosmic Life has become complete, then by its own Power is he who has learned to utter it able to place his feet upon the Path beyond.

I have been very forcibly reminded of those words: "I am the gambling of the cheat," and so on. How abundantly true these words are of him who passes onwards through the Kingdoms Individual to the first of the Kingdoms Universal, where individuality, triumphing, universalizes itself in terms of the first great step on the macrocosmic Path. "I am the gambling of the cheat, and I am his triumph," a triumph he perceives in some part of him even as he gambles, even as he cheats. For the taking of the fifth step is a vision for each form of manifested life of its eventual triumph, be its present circumstances what they may, be the darkness ever so black. The lower bodies may ignore, but the higher Self rejoices, for it knows that the achievement of one is not merely witness to the certainty of all, but draws that certainty appreciably closer to each growing life in each Kingdom of Nature. And he who takes this final step in microcosmic life has the supreme joy of knowing that all the worlds move onwards with him, rejoice with him, share with him his triumphant bliss and sense of unification with them. He knows himself the Alpha and Omega of microcosmic worlds.

I wish I could reproduce the great triumphant Chant which is the Song of the Master Ascended. It is a Song which his being sings and which the worlds fill with their power because his Song is theirs. He sings of his unity with all the worlds through which he has passed. He sings the songs the denizens of the mineral kingdom sing, the songs of the earth, of the rock, of the stone, of all things mineral. He sings the song of the trees, of flowers, of the grass. He sings the songs of the birds and animals. He sings the songs of human beings. For all songs are his songs. He has sung them all as he has passed from stage to stage. But now he sings them all in their complete fulfilment. And as the worlds sing with him, into even their singing creeps the faint sound of the future, and the harmony imperfect foreshadows its perfection. As an undercurrent, as an echo from out of the future, as an as yet unreached consummation, the triumph, the fulfilment, of the Master blends with harmonies as yet unfinished, and for a moment, to each manifested life, the picture of its purpose stands revealed in melody.

The Master Ascended sings of his passage through the worlds, of the time when he was Alpha, and of the climbing upwards to the final Omega, where yet another Alpha becomes the starting-point of yet another spiral. He sings of his trials and sorrows, of his obstacles and failures, as precious guides to joy and power. He sees all troubles as messengers of the God of Love, and sings in praise alike of happiness and desolation. And

as he thus sings, somewhat of darkness falls away from trouble everywhere, and illusion of loneliness and heartache recedes before the splendour of the Real, at least for a while. For all time, too, the burden of the worlds is lightened, for power has increased and ignorance has diminished.

Thus while the Master Ascended sings the song of the gambling of the cheat, identifying himself with the cheat in his cheating and in his gambling, at the same time he sings the song of the honour of the cheat, and while the cheat is cheating, his soul whispers the song of his honour, for he hears the Master's voice and knows that voice to be his own. The Master resolves the imperfect into the perfect, and all that is as yet but bud feels stirring within itself the flower-to-be. A Flower of earth's humanity, of every Kingdom of Nature, has revealed to every seed, to every bud, that within lie unfolding flowers no less glorious; and all things grow light of heart.

The candidate seems to remember, and in a manner recapitulate, the various incarnations, whether group-soul or individual, which have brought him to his triumph. He reviews them, passes them in view before him, and perceives the unfoldment of a Master from seed to perfect flower. And by the magic of At-one-ment he knows that the Life which has thus blossomed to a relative perfection in him is but as the Life in all things. He thus perceives the perfect flower in every form of manifested life, whether seed, bud or flower, at no matter what stage of unfoldment. And only because

We may be certain, therefore, that a very small part of matter, which we have received at our birth, is still present in our body, notwithstanding that this machine has been repeatedly and completely transformed, increased, decreased, contracted and expanded. Consequently all natural machines have this in common, that they are never completely destroyed, for after the arbitrary destruction of the gross sheath, there always remains a small machine, which is not destroyed.⁴

By these indestructible small machines Leibniz understands what he calls elsewhere metaphysical or substantial atoms. In essence, then, there is not much difference between his doctrine and Theosophical teachings.

In the nineteenth century Weismann expounded the theory that for every living being there was

one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man or animal. This plasm is *the immortal portion of our bodies*—simply through the process of successive assimilations. Those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.

H.P.B. calls this theory "almost correct".⁵ In view of what Leibniz and others taught two centuries earlier, Weismann's theory does not seem to be quite a new discovery.

I am of opinion [Leibniz writes] that the souls who once shall be men, as well as those of other creatures, were present in the seed and in the forefathers even unto Adam, and therefore have existed in a kind of organic body ["the small machine"] from the beginning of things; on this point Swammerdam, the reverend Father Malebranche, Bayle,

Pitcarne, Hartsoeker and several other capable men seem to share my opinion.⁶

To the names above mentioned Leibniz could have added the younger van Helmont, who thought that the germ-cells for all future men (whose total number is limited) were at Adam's creation planted in his body by God. Adam, by the act of generation, transplanted all these germ-cells into the bodies of his children, and by them they were passed on again to their children and grandchildren even unto our own generation. From the moment that Adam had passed on all the germ-cells for all future men to his children, he ceased to beget any more offspring, that is to say he became sterile. Undoubtedly, there is a great deal of primitiveness in this conception, but on the other hand it shows also how near these speculations of the seventeenth century biologists approach the modern scientific and Theosophical theories.

There is of course a great difference also. The "immortal" individual germ-cell, from the beginning of things till the end of things, or in Theosophical terms, the permanent atom during the whole life-cycle of an individual, is not transplanted according to the latter theory, "from father to son" in the literal physical sense, but in the symbolical spiritual sense as "from incarnation to incarnation," the former incarnation being in that sense the ancestor or the father of the later, and the later the descendant or the son of the former.

Another great difference is that Theosophy teaches that at death

the soul withdraws itself also from the permanent atom, which

sleeps through the long years during which the Jivâtma, that owns it, is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them, and it sleeps through its long night in undisturbed repose.⁷

Leibniz does not know anything of this withdrawal of the soul from the "small machine" or organism. It is true that the soul, reduced after death to this small body, remains in a state resembling sleep and unconsciousness, because of the smallness and therefore imperfection of its perceptions, but its state is not essentially different from that of full conscious life. He writes:

One can only avoid all difficulties, springing from the nature of a soul totally separate from all matter, by the hypothesis that the soul and the body, before birth or after death, differ only from the present living soul and body in their outer appearance and the degree of perfection (of their perceptions).⁸

If we seek deeply Leibniz's rejection of the transmigration of souls theory, we find that it is only because of his ignorance of the existence of worlds of matter, more refined than the physical. If life and form, spirit and matter, soul and body, are inseparable—and who can logically deny it?—and if there is no subtler matter than the physical, then surely transmigration and metempsychosis are impossible or illogical. If, however, other worlds of finer matter exist, then, as Leibniz himself admits, there should be no difficulty in accepting the theory of reincarnation, in the form of a withdrawal from grosser

matter but an embodiment still in matter of a finer nature.

Van Helmont, the son, believed that the souls passed over from one body into another, *but always within the same species*, so that there is always the same number of souls of one species, and therefore also the same number of men or wolves, for example. If the wolves were to diminish or were totally extirpated in England, they would increase somewhere else in the same number. Certain "Considérations," published in France, seem to indicate this. If transmigration is not taken literally, i.e., if we believe that the soul remains in the same *subtle body* and changes only its *gross body*, then it would be possible, even the passing of the same soul in the body of a different species, in the manner of the Brahmins and the Pythagoreans.

But Leibniz himself is not much in favour of such a supposition, for he concludes the above with the remark:

But whatever is possible, is therefore not yet in agreement with the order of things.⁹

And yet, from several passages in his works, it appears as if he does not think the existence of subtler matter than the physical improbable.

I am willing to believe that all finite immaterial substances (even spirits or angels, according to the opinion of the ancient fathers of the Church) are provided with organs and linked to matter.¹⁰

And elsewhere he writes:

As concerns the complete separation between body and soul, I do not see any reason, neither in religion, nor in philosophy, that would force me to abandon the parallelism between soul and body, and to concede the complete separation between them. For, why could not the soul retain a *subtle body*, which is organized in its own way, and which at the resurrection may again take on what is necessary of its visible body, for we grant a glorified

body to the blessed, and the ancient Church fathers did also grant a subtle body to the angels."

Well, then, if we admit so much, all objections against reincarnation disappear.

Leibniz is sometimes "contradictory in his views," says H. P. B.¹³ One reason for it is that he never embodied his philosophy in one or more larger works, or in a complete and consistent exposition of his whole system. Most of it is spread over hundreds of small pamphlets and letters. And so there is indeed sometimes disagreement, and worse still, a conflict between his philosophical principles and the accepted dogmas of his unreasoned Lutheran faith, or to express it in another way, between his exoteric and his esoteric teachings.¹⁴ Spirits or Angels may have subtle bodies, but nowhere does Leibniz seem to admit as much for animals, and probably for men neither. Again, animals and men may be subject to reincarnation, but for "spirits there are special laws, which put them above the revolutions of matter."¹⁵

So that it seems as if Leibniz, having pulled down the barrier erected by Descartes between animal and man, himself re-erects it between man and Genius or Angel.

One of the ordinary laws of Nature from which the spirits or angels are exempt is apparently the law of evolution. Though not perhaps present in Leibniz's mind in its well-defined modern sense, still he seems to have some sort of idea of evolution, at least in so far as the animal and human kingdoms are concerned. The same may be

said of Malpighi, mentioned before, for Latta (p. 39) writes of him that he was "much inclined to think that plants may be included in the same genus as animals, and that they are imperfect animals". We have seen how Descartes placed a barrier between man and animal, making them stand quite apart from each other. But Leibniz considers the one to proceed from the other.

For several reasons it seems acceptable that those (who one day shall become men) existed first as sentient or animal souls only, endowed with perception and feeling, but devoid of reason; and that they remained in this state until the time of the birth of the man to whom they shall belong, at which moment they receive the gift of mind, either through natural means, if such exist, to raise a sentient soul to the degree of a rational soul (which I can hardly conceive), or through a special act of God, or if you like it better, by a sort of *transcreation*, that imparted reason to the soul. The latter is much easier to accept.¹⁶

But further on in the same book, he seems more inclined to accept the former hypothesis of natural evolution, which he calls "Translation" (*traduction*).¹⁷ Rather than choose one only of these two methods and reject the other, let us combine both, for that is what Theosophy does, when it teaches that man's body is an advancement on that of the animal, but his mind was bestowed by a special manifestation called the third outpouring of the Logos, or by the descent of the Sons of Mind. Nature, the physical evolutionary Power, could never evolve intelligence unaided (*The Secret Doctrine*, I, p. 181). It is the Mānasa-Dhyānis who fill the gap (p. 82).

H. P. B. said of our philosopher:

It is well known that Leibniz came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an initiate, nor even a mystic, only a very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the esoteric general outline of evolution.

But what Leibniz lacked, his brother philosopher and contemporary, Spinoza, possessed in abundance—the mystical spirit. Therefore, as H.P.B. continues:

It may be correctly stated that were Leibniz and Spinoza's systems reconciled, the essence and spirit of esoteric philosophy would be made to appear. From the shock of the two emerge the truths of the Archaic Doctrine.¹⁸

Having in the above shown something of the importance of Leibniz's theories for a student of Theosophy, even without a reconciliation of his philosophy with that of Spinoza, I may perhaps be allowed to do the same at another time for the Dutch philosopher.

A last word on the Monad, so as to avoid misconception. In the foregoing we distinguished only between the physical world on the one hand and (all) the worlds of subtler matter as one whole, as it were, on the other. Therefore we also did not go further into the problem of the permanent atom than only in so far as it concerns the physical plane. But the same principle holds good, of course, for the permanent atoms of the higher planes. So also the principle of the non-separation of body and soul. Leibniz may see this eternal bond only as between

the physical body and the soul, because he does not recognize subtler and subtler worlds of matter, and so subtler and subtler souls neither, but the principle holds good, again, up to the highest plane of matter. Consider, for example, the following definition by Annie Besant of the Monad, namely "a fragment of the divine life, separated off as an individual entity by rarest film of matter"¹⁹. We must beware, however, to look on this film as matter "extraneous" to the Monad. Do not think of it as if it could be done away with, and yet the Monad remain. As reasoned out correctly by Leibniz, it is the Monad itself, only another aspect of it. Let the film disappear, and the Monad will also disappear. Then Brahman only is, that is, neither spirit nor matter as opposed to each other.

As a curiosity I append a poem by an unknown writer, which was found in a minute handwriting on the blank page of a copy of the tiny first edition (1645) of Milton's *Minor Poems*, which is now in the library of the British Museum.²⁰ It shows how these thoughts about reincarnation, in one or other form, ran through the minds of the people in the seventeenth century, more than we probably are aware of.

AN EPITAPH

He whom Heaven did call away
Out of this hermitage of clay
Has left some relics in this urn
As a pledge of his return.

Then pass on gently, ye that mourn
Touch not this mine hallowed urn.
These ashes which do here remain
A vital tincture still retain;
A seminal form within the deeps
Of this little chaos sleeps;

The thread of life untwisted is
 Into its first consistencies ;
 Infant nature cradled here
 In its principles appear ;
 This plant thus calcined into dust
 In its ashes rest it must,
 Until sweet Psyche shall inspire
 A softening and prolific fire,
 And in her fostering arms enfold
 This heavy and this earthly mould.
 Then as I am I'll be no more,
 But bloom and blossom as before,
 When this cold numbness shall retreat
 By a more than chemic heat.

The poem, of which I have given
 the first four and the last twenty
 lines, only these being relevant to
 our subject, cannot be well under-

stood without some idea of
 Leibniz's theory of reincarnation,
 especially his conception of the
 small animal or machine or or-
 ganism to which the body of the
 so-called dead, but truly living, is
 reduced, and which in this case is
 supposed to be among the ashes in
 the urn. It is not a dead particle of
 matter, but "a vital tincture," "a
 seminal form," an "infant nature".
 It rests till the time when it will
 "bloom and blossom as before"
 by growing again from an infini-
 tesimal organism into a full-
 bodied man.

¹ *A Study in Consciousness*, pp. 86-89.

² *Pranava Vāda*, I, 178, note.

³ *Monadologie*, para 71. (Gerhardt, VI, 619).

⁴ *Epistola ad Wagnerum de vi activa corporis*, etc., para 4. In Erdmann's edition of Leibniz's works, p. 465.

⁵ *The Secret Doctrine*, Vol. I, p. 223.

⁶ *Essais de Théodicée sur la bonté de Dieu*, etc., I, 91. (Gerhardt, VI, 152).

⁷ *A Study in Consciousness*, 1904, p. 98.

⁸ *Letter to Wagner*, para 4.

⁹ *Nouveaux essais sur l'entendement*, II, 27, 8 (Gerhardt, V, 216).

¹⁰ *Lettre touchant ce qui est indépendant des sens et de la matière*, (Gerhardt, VI, 507).

¹¹ *Considérations sur la doctrine d'un esprit universel unique* (Gerhardt, VII, 533).

¹² *The Secret Doctrine*, Vol. I, page 631.

¹³ Cf. Kuno Fischer, *Leibniz' Leben, Werke und Lehre*, (1902) p. 408 e.s.

¹⁴ *Système nouveau de la nature*, etc., para 5 (Erdmann, p. 125).

¹⁵ *Essais de Théodicée*, para 91 (Gerhardt, VI, 152).

¹⁶ *Ibid.*, para 397 (Gerhardt, VI, 352).

¹⁷ *The Secret Doctrine*, I, 619, 628.

¹⁸ *A Study in Consciousness*, 1904, p. 14.

¹⁹ *The Poetical Works of John Milton*, by David Masson, London 1910, Vol. III, p. 183.

ISLAM IN NORTH AFRICA

By SERGE BRISY

I HAVE visited North Africa several years in succession, and each time I have been conscious of an immediate attraction towards those who themselves call me their "sister in unity" or their "sister in Allah". I am therefore very glad to have this opportunity of giving my impressions of the Mohammedan religion and of discussing certain other problems which concern more particularly Algeria and Tunis.

I will quote at length from the preface of a book written in English by Maulvi Mohammed Ali entitled *The Holy Qu'ran* in which the basic tenets of the Islamic faith are set forth clearly and simply. To this I shall add my own reflections resulting from my conversations with Mohammedans in both Algeria and Tunis.

It has twice been my great privilege to spend some time in the Mohammedan Zaouïa¹ of Mostaganem, which has just lost its venerated Head in the person of the saintly Sidna Cheikh Ben Allioua si-Elhadj Ahmed, and the weeks passed there will always remain unforgettable experiences in my life. I was received into the community as a student, and was the only woman to share the life of the "fokaras" or acolytes of the school, I myself being a "fakira" which is the name given

to a woman follower. I was allowed frequent interviews with the Holy Cheikh—may blessings be upon him—or with his Mekkadem,² and each day I was initiated into the teachings of the Master. I have also come into close contact not only with orthodox Mohammedans in Tlemcen, the centre of intellectual life in Algeria, but with many emancipated students who are rapidly throwing off traditional prejudices and becoming daily more europeanized, as well as with Arab youth in general in both Susa and Tunis.

Races differ, but the human problem is ever the same. If I now attempt a brief survey of the Mohammedan religion, it is because I desire to make more widely known the qualities which it undoubtedly possesses, for the Islamic faith is very little understood in the West, and, like most religions to-day, it is being distorted by the bigotry and fanaticism of a large majority of its adherents.

In North Africa, Mohammedanism is divided into two main currents:

On the one hand, there is the orthodox body who desire a return to the original purity of the Prophet's teachings, and who are waging bitter war upon "Maraboutism," the open sore of Islam.

¹ Arab Mystic School.

² Deputy or chief disciple.

The country is overrun with false Marabouts who are frequently ignorant and nearly always grasping and avaricious and flourish upon the credulity of their followers. This orthodox movement constitutes a menace to the creed in that its exaggerated fanaticism is causing its supporters to attack *all* Marabouts indiscriminately, whether they be true or false.

On the other hand, there are the true "holy men" of North Africa who, although small in number, are keeping unstained the teachings of the Prophet. These are the "Sofis," faithful guardians of Islamic esotericism. They lead a life of extreme retirement, and their communities are generally closed to Europeans.

MARABOUTISM

With regard to "Maraboutism," I would like to mention certain words said to me by the Mokkadem whilst I was staying in the Zaouia, one of these "closed" communities of Algeria.

Imagine first of all the typical Arab room, rectangular in shape, with its mats and soft carpets, the furniture inlaid with mother-of-pearl and ivory, the window opening on to a terrace, the slender colonnades of which cast their shadows on the ground. And, beyond the terrace, the garden where the heavy scent of roses mingles with the perfume of lemon trees, carnations and nasturtiums. The Mokkadem, clothed in a snow-white gandoura¹ of silk, bare-footed, for he has left his babouches² outside the door

before entering, his white turban throwing into relief his bronze-coloured face with its short, curly beard, is drinking mint tea with his pupil.

I ask: "Sidi Adda, is a Marabout always a saint?"

The Mokkadem smiles: "If the wire which lights your house is weak it will give out, because it cannot withstand the force of the current, and the lamps will be extinguished. The Marabout may be likened to the wire and his pupils to the lamps, for the Marabout is the source of wisdom from which they draw their enlightenment." A faint smile plays about his lips. "Thus, if you would judge a true Marabout, observe the lamps in his house."

At this moment, I have a very clear impression of a wave of light suddenly flooding the room, as if a brilliant ray had penetrated through the wide-open window. I too smile back at the Mokkadem. The Sidi Cheikh's lamps are shining clearly because their spiritual guide is watching over them constantly to see that their light is not dimmed. His wisdom will never fail, for he is great enough to draw upon Life at its source and diffuse it into the hearts of all those who come into contact with him.

Sidi Adda continues: "There are many, however, who imagine that to be a true Marabout merely means letting one's beard grow, donning burnous and turban, and ostentatiously wearing a gold rosary. If a Marabout is born in a certain family, the son, the grandson and great-grandson are

also called 'Marabouts' in the same way as the descendants of a King. Our Murshid Sidi Chiekh affirms that only those who are pure in heart can know God. To be the son of a Marabout does not in itself create saintliness."

He concludes: "The ulemas¹ say to the people: Some parts of the Koran are very subtle and beyond your understanding, don't trouble about them—and they thus deliberately keep believers in a state of spiritual obscurity. It is wrong. The Sofi must endeavour to understand everything, for it is precisely this desire for complete understanding which *makes* him a Sofi."

YOUNG ARABS

I now wish to say something about the rising generation of young Arabs in North Africa. Their moral problem is very similar to that which torments youth the world over, surrounded as it is on every hand by catastrophic transitions and economic crisis. But to this general problem is added the more particular one of national conditions prevailing in Tunis. This is a delicate and complex subject.

Education: The young Tunisians, and I think many young Arabs in North Africa as a whole, are beginning to find themselves more and more cut off from the Arab woman by reason of profound cultural differences. The Arab woman is by no means completely emancipated, and is still for the most part very illiterate. The period of transition through which the country is passing is setting the old generation against the new,

¹ Savants, scholars.

and the modern young Arab now looks with disfavour upon the traditional Arab household in which the woman, because she is almost completely uneducated, is nothing but a slave and an object of pleasure to her husband. This unequal union repels him and he naturally hesitates to embark upon it.

Religion: The problem of education is closely allied with that of religion, for it is a fact that if the young Tunisian desires to receive French culture, he must either go to a secular school or to a Christian institution. He thus finds himself cut off from all Islamic teaching unless he seeks it outside his regular school or enters the Franco-Arab school. If, in the process of imbibing purely secular and for the most part Western knowledge, he loses his own religious beliefs and traditions, he generally, apart from a few exceptions, falls rapidly into a flagrant materialism, because unfortunately the vices of the colonizers are more easily imitated than their virtues. But he has no desire to become a Christian, and conversions are few, for the converted Mohammedan is disgraced in the eyes of his fellows. On the other hand, he is no longer content to merely memorize long passages from the Koran as is required in the Koranic Schools or Mederesas. Thus, his only alternative is to attend the Franco-Arab school where both French and Arabic cultures are taught side by side (as for example the magnificent Sadiki College in Tunis or the Franco-Arab School in Susa),

¹ Loose-fitting robe worn by the Arabs.

² Heelless slippers in soft, coloured leather common in the East.

but in these establishments, he complains, the knowledge and education received can only be superficial, as both cultures are too vast and too rich to be assimilated properly in the usual school-period.

Thus, the religious problem for the young Tunisian Mohammedan is at present one of pure nationalism. He desires to remain a Mohammedan not so much because his religion has any special significance for him, but in order not to betray his own birth. In fact, his knowledge of his own religion is becoming more and more superficial, and consequently its riches, all that it enshrines of greatness and nobility, is gradually becoming lost to him. At this point, I will give the salient characteristics of

MOHAMMEDANISM

in the words of Maulvi Mohammed Ali:

Islam is the name by which the religion preached by the Holy Prophet Mohammed, who appeared in Arabia over thirteen hundred years ago, is known. . . . The name "Islam" was not invented, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Qu'ran. It says: "This day, I have perfected for you your religion and completed My favour on you and chosen for you "Islam" as a religion (v. 3). And in another place: Surely the true religion with Allah is Islam (iii. 18). It is moreover a significant name; in fact the word Islam indicates the very essence of the religious system known by that name. Its primary signification is "the making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Qu'ran, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will

who is the source of all purity and goodness, and peace with man implies the doing of good to one's fellow-men. "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in Paradise. "The Author of Peace" is also a name of Allah, mentioned in the Holy Qu'ran; and the goal to which Islam leads is the "abode of peace". . . . Peace is therefore the essence of Islam, being the root from which it springs and the fruit which it yields; and Islam is thus pre-eminently the "Religion of Peace". . . . The great characteristic of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God; and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the Holy Qu'ran, all religions have divine revelation as the common basis from which they start. . . . Thus as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the Will of God.¹

A HOLY MARABOUT

I now wish to conclude this article with a word-portrait of the Sidna Cheikh Ben Allioua si-Elhadj Ahmed, former Head of the Mohammedan community of Mostaganem, Algeria.

Known and respected throughout the whole of North Africa, he had numerous followers in Tunis, Algeria, Morocco, even in the Rif, in Palestine, Arabia and also in France. It is said of him:

This venerable Marabout has followed to the letter the precepts of the Brotherhood which exact of every member that he shall pray constantly; that he shall seek to influence lost souls and bring them back to the way of Allah; that he shall renounce the tangible world and seek only the blessings of Paradise; and finally, that he shall sacrifice himself, body and soul, in order to succour the helpless and the

¹ The Holy Qu'ran by Maulvi Mohammed Ali (Ahmadyya Anjuman-i-ishaat-i-Islam. Lahore, Punjab).

suffering. He will be deeply mourned by many people in all parts of the world. Pilgrims will come from all over Africa to pay homage to his greatness.¹

And further:

A beautiful and saintly character of North African Mohammedanism has passed away. His name and reputation were known in Egypt, in Syria and even beyond. The supreme value of his life lies in his having enlightened the minds and fashioned the spirit of several generations of Mohammedans of widely different race and social rank. His words and sermons were extraordinarily rich in persuasive power. Ardent promoter of the precepts of the Koran and of the traditions of the Sounna, admitting no compromise either in their interpretation or their observance, he formed a pleiad of disciples worthy of the Master. He himself belonged to that well-known brotherhood in Morocco, the Sidi Mahieddine ibnou el Arabi, called Mouley Larbi. By his wisdom, his simplicity, his erudition and his infectious faith, he exercised a profound influence upon his followers, and taught them to hold in aversion all those thoughtless acts and words which so often dishonour and degrade human beings. His adherents, well versed in theology, live rigorously in accordance with religious precept and abstain on principle from the use of tobacco, alcohol and from all sinful relationships.

I shall never forget the moments spent in the presence of the holy Marabout. These meetings were all too short because he was already consumed with fever and very weak. They frequently consisted of long meditations in the most complete silence, either with the other "fokaras," or alone, seated at his feet. The atmosphere at these times was so pure and translucent that the soul was able to wing its way unimpeded towards those starry regions of profound

spiritual realization in which each moment becomes as an eternity.

The Sidna Cheikh did not speak French, and our conversations took place with the aid of an interpreter. At my first meeting with the Cheikh, he recognized me as a "sister in unity," and invited me to spend a few days in his school. And when I returned the following year, he expressed regret that his health would not permit him to receive me and teach me more fully. I said to him then:

"I have often been deeply conscious of the presence near me of the Holy Sidna Cheikh, and he seemed to speak to me. I know we were united in spirit, and I sensed this communion."

I can still hear his reply, chant-like in its intonation, but so vibrant, so wonderfully gentle, whilst his great unfathomable eyes looked penetratingly into mine:

"Thus it is when a 'mureed' finds his 'Murschid'.⁴ And henceforth the Murschid never leaves his mureed, and death itself is powerless to separate them."

And then more gently still: "This is why your words sink into my heart."

At my last meeting with him, his words to me were clear and strong. The following passage is taken from notes made at the time and which will be published shortly in a book, *A l'Ombre du Marabout*.

SOFISM

Silence reigns. The Sidna Cheikh has been observing me intently for

¹ The Mostaganem Tribune.

² Ain Sefla.

³ Disciple, Chela.

⁴ Master, Guru.

several minutes. His eyes inspire awe, but their penetration is veiled in infinite gentleness, and his look is so profound that it seems to envelop and draw one into itself. I remain motionless, but I return his gaze. At last, he says slowly:

"You can do a great deal for Islam. Europeans have never really tried to understand us; they have been content to study Islam from a distance, and this is a mistake, for Islam is great, and it is only by opening their hearts to each other that nations and races can come together in unity. He who seeks not to understand the heart of a people will not obtain its voluntary co-operation."

Silence falls again, more profound than before. It is so intense that I seem to hear the minutes falling into the hour-glass of time. Sidna Cheikh continues—his eyes have never left mine, not even whilst Sidi Adda was translating his somewhat broken sentences:

"Reveal the heart of Islam to the West. It is a pure and noble task and therein lies your mission."

His voice becomes suddenly stronger:

"Sofism is great because it is for all men. It is almost the only religion to-day to appeal to the hearts of its followers. The majority of religions lay too much stress upon theology and book knowledge, and this evokes little or no response among believers because it does not vitally affect their lives. The average Mohammedan reads the Koran and memorizes long passages from it, but that alone cannot transform his life. When the lips mechanically repeat that which has merely been memorized, the soul itself remains untouched. A Sofi cannot remain a Sofi unless he expands his consciousness by going out in love to all his fellow-men. Under the wise guidance of His Murschid, the mureed learns to absorb knowledge from books and make it an integral part of his whole being. A religion is great only if it awakens the hearts of men, for it is through love that man shall attain God. Awake the heart of the West that it may know and understand the heart of Islam, which, like many hearts to-day, is beginning to lose its sensitiveness. Sofism teaches purity of heart, and its gift to the world is the revelation of love which is the message of life."

These words come back to me as a pulsation. I give them just as they were said to me lest, in changing them, I detract their meaning. Once more, an ineffable communion of souls is born of the silence. When one is in the presence of the holy Marabout, silence becomes as a vibrant meditation, infinitely profound; a deep peace enfolds all things in a pure and tender embrace which renders further words out of place and superfluous.

The Cheikh makes a sign; the Mekkadem rises and says:

"We will go now."

I rise and kiss the right hand of the Sidna Cheikh whose great eyes rest upon me with infinite serenity. He lays his left hand upon my bowed head and then takes leave of me by placing his right hand over his heart.

The Mekkadem and I find ourselves in the inner garden where an immense basin filled with water symbolizes the Cup of Life. We walk on tip-toe as one does when one leaves a sanctuary. Swallows are skimming and darting overhead, tracing their mysterious cross-like signs against the sky . . . which are also perhaps the inscriptions of the Koran . . .

May blessings be upon thee, O great and noble Sidna Cheikh! The passing pilgrim can never express what thy sacred benediction has meant to him. Thou art as a fine crystal, without blemish, and in the mirror of thy purity the soul is laid bare; it looks upon its frailties and its faults with an intense desire to grow in wisdom and strength that it may be more worthy to meet the penetrating radiance of thy saintly gaze.

We loved to share with thee the silence which is the revealer of eternity. Wilt thou, in that greater silence, where life is intensified, receive and sanctify the sincere aspirations of thy "fokaras," and, by thy wisdom, serve as a channel through which the Light of Allah may penetrate their obscurity?

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(Concluded from p. 192 of Vol. LVI, Part 1)

9. But where was the Dangma when the Ālaya of the Universe was in Paramārtha and the great wheel was Anupādaka?

There are here several words which require consideration—particularly Dangma, Ālaya and Paramārtha.

(1) *Dangma*. I must here repeat Madame Blavatsky's footnote describing the Dangma as understood by her:

Dangma means a purified soul, one who has become a Jīvanmukta, the highest adept, or rather a Mahātmā so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.

It will be noticed that in using the word Dangma Madame Blavatsky refers not to the *function* of intuition, but to the *being* who possesses that intuition. The possession of intuition is, however, almost a contradiction in terms; it is only from a quite external standpoint that intuition can be looked upon as a sort of faculty in the possession of a being who is looked upon as an object of thought. I have wondered whether the Editors of the 3rd Edition of *The Secret Doctrine* were trying to lay more stress on the intuition

than on the person, when they altered the Stanza to "But where was Dangma . . . ?" from "Where was the Dangma . . . ?" as it appears in the 1st Edition. I have not a dictionary at hand, in which to see if Madame Blavatsky was making a mistake in her use of the word Dangma; but that does not matter, as our present object is to try to understand the facts which Madame Blavatsky was trying to describe.

We can, perhaps, approach the meaning of intuition by considering the distinction between tuition and intuition. We are all learning by both tuition and intuition; every perception contains both, but the proportion of tuition and intuition differs in different persons. The outer world is beating upon our sense-organs, giving us tuition, but there would be not the slightest effect of all that upon our consciousness were there not something awake and active in us to meet *and understand* those impressions upon the sense-organs, since there is no such thing as the *passive* reception of modifications in consciousness. The understanding is intuition (as are love and will also). It may be said that the difference between a person who is "less evolved," or as I should prefer to put it, less awake, and another more

awake is that the proportion of intuition to tuition in his realization of fact at any given time is less.

No doubt we shall ultimately find that in reality we have no knowledge except by intuition, and that we are playing about inside ourselves (there being no outside, so that even the word inside is misleading), but I will leave this idea aside for the time as being extremely abstruse, except to remark that it may give us a clue to what is seen by the opened eye of the Dangma or Jivanmukta. The discussion as to whether we living beings *have* knowledge or *are* knowledge is an old one in India. This question forms the battle-ground between the uncompromising monists, such as Sankarāchārya, and the other schools of thought, including dualists and qualified monists such as Rāmānujāchārya. If you speak of a being as possessing knowledge, then you really mean that that being in itself is without knowledge, and that knowledge is something which it may acquire and hold under certain circumstances. So the purely monistic position that we *are* knowledge is the only logical view. Truly, one who possesses anything really has not that thing; only he who *is* it really has it.

Madame Blavatsky and the Masters occasionally laid stress on the fact that the only real understanding is metaphysical. All the rest is piano-strings, not music. As Madame Blavatsky put it in *The Secret Doctrine*:

Outside of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and

*affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.*¹

I think it should here be explained that "metaphysical" is not to be taken as equivalent to "superphysical"—the word physical in this latter case referring to "the physical plane". If that were the case, physical and metaphysical would be fundamentally the same, since on the astral and higher planes as ordinarily described you still have the same *kind* of materials and bodies, and their qualities and actions, except that they are described as finer, brighter and swifter than those on the physical plane. Then the word metaphysical would refer only to a higher materialism. There are some who take Theosophy in that way, and make of it only a form of the higher materialism, but it is clear that the eye of the Dangma, the vision of the liberated man or Mahātmā, refers to the life-side of things, that which is truly metaphysical. How far Madame Blavatsky's mind was from such materialism may be known from her frequent reference to the physical plane, the astral plane and the mental plane, taken together, as "our terrestrial plane". Let us also avoid the mistake of thinking that the metaphysical is above the material in any material sense; it does not begin where the material leaves off, at some high plane; but it exists throughout, in the "low" as well as in the "high".

¹ Vol. I, p. 169—1st Edition; p. 193, 3rd Edition. The word "chest" is changed to "thorax" in the 3rd Edition, but I take it there is no special reason for this.

Though the Dangma may see his vision everywhere, he cannot describe it to others in terms of their kind of vision, which is confined to body and mind. And since his vision is himself, he cannot be seen or heard by others in his true nature. He can only state in terms of body and mind that he has known something beyond body and mind—that there is something to look for—and add to that statement a description of the ways in which people close their eyes so that they cannot really look, on account of their fondness for the things of body and mind.

In trying to describe such a man, the *Bhagavad Gītā* seems to be reduced to the necessity of saying that this Mahātmā, difficult to find, is the knower (jñānī) who declares: "Everything is Vāsudeva" (vii, 19). He is the man who does not lose sight of the truth, the life, although he may present a more limited appearance in the world, since, as again explained in the *Gītā*: "There is no being on earth, nor among the devas in heaven, who is free from the three qualities produced by *prakṛiti*" (xviii, 40). Perhaps that is why Madame Blavatsky used sometimes to allude to the body and even the ego of a Master as an illusion. The natural way of approach to man from the Masters and the world of the Masters is from within the man himself, through his intuition, not by outward tuition. All that the greatest Rishis have been able to do is to declare that there *is* something metaphysical which men may find; but, alas, their words have constantly been taken materially, with the lower material-

ism or with the higher materialism, and then misunderstood and misapplied.

(2) *Ālaya*. In ordinary speech, the word *ālaya* means a residing place or abode. We find it in such words as Himālaya—the abode (*ālaya*) of snow (*himā*). The Buddhists could not regard the mind of man as a permanent reality. They observed that the mind is a process, not a solid unchangeable object, not even something solid at the core and shimmering at the edges, but a *stream* of thoughts, feelings and desires, each of which lasts for a moment and gives birth to its successor, like tree and seed, seed and tree. But then arose the difficulty of subjective continuity. How could one have the conscious experience: "Such and such a thing happened to me yesterday"? And so up came the idea of *ālaya*, an abode or place of this stream of consciousness. To some this *ālaya* was only the halting-place of each momentary thought, in which it rested its foot for a moment, so to speak, so that it was not too utterly fleeting to be consciously known. To others—the group which Madame Blavatsky favours in her comment on the present stanza—it forms a continuous background or mood for the mind, not merely of the individual, but even for a race of men or other beings, and ultimately for all. So she alludes to it as Anima Mundi, Soul of the World, and more or less identifies it with Emerson's "Over-Soul". Thus "*ālaya*" cannot be precisely defined in terms of either body or mind.

To examine this idea a little more closely, let us compare the stream of thought with the stream of body. After all, the human body (or any other object) is also a whirlpool in a stream. Particles come and go all the time in the course of its metabolism. It also needs an "ālaya" to give it coherence for each of its moments. If an ālaya is needed to make the mind *one* in each moment, so it is needed to make the body *one* in each moment, and to make the world *one* in each moment. Observe, then, the two-fold nature of ālaya, as Madame Blavatsky asserts it—it penetrates every finite thing, giving unity or thingness to that, and it remains behind as a principle of unity which has suzerainty over all, or is fundamental.

Let then the Yogī—he who aims at knowing unity—realize himself, his own ālaya, and he will thereby find *the* ālaya. This act on his part is not a personification of voidness. The thinker does not empty from the content of his moment the material of the moment, and leave a void or space to be dwelt upon in his imagination. That would be analogous to the popular idea of space in the world. "Dissolve to nothing all objects in space," says popular thought, "and what have you left?—Space. Emptiness." No; that will not do. Although the apparent circle of fire produced by a whirling torch is an illusion, there *is* a torch, and the illusion is from that and is that, though that is not the illusion. So it will not do to fix upon the idea of ālaya as an internal space giving place and

room for movement of the contents of the mind, analogous to the popular conception of space as room for the existence of material things. I think it would be nearer to the truth if I say that space and time are limited properties of things, and that in thingness, ultimately unity, we must obtain the understanding of ālaya.

Although ālaya is fundamental, and is suzerain, and is otherwise spoken of as the one form of existence or life or the over-soul, let us not think of it as a ruler, ordering and creating as men order and create. This creativeness on the part of man is not such a beautiful thing that we need transfer it to our conception of Divinity. Examine it closely. Where man creates he kills. Wood—killed trees; bricks, cement, pottery—killed earth; cloth, paper, rubber—killed plants; silk, leather—killed animals. And he sits in the midst like a tiger in a den of bones. Alas, poor things of his creation. They are so dead. Not one of them can get up and slap him in the face for his damned insolence. And such a stupid fool is this non-yogī that he cannot and will not see the deadness of his kingdom, the hollowness of his rulership, the ugliness of his creations. And he will proceed to ascribe his own horrors of kingdom, rulership and creation to the One Life, as being so excellent that they must be in the nature of Its activity also.

(3) *Paramārtha*. Our verse says: "When the ālaya was in Paramārtha." Parama means highest, and ārtha means thing. So the reality or true state is meant

here, not the relative "truth": the torch, not the ring of fire. Madame Blavatsky quotes:

He who is strong in the Yoga can introduce at will his ālaya by means of meditation into the true Nature of Existence [And again:] No Arhat, O mendicants, can reach absolute knowledge before he becomes one with Paranirvāṇa. *Parikalpita* and *Paratantra* are his two great enemies.¹

The Arhat is literally "one who is ready," "one who is fit for" (from arh, to deserve, to merit); the word designates one who is able to grasp the real truth if he will. Let us inspect the things which hold the Arhat (or anybody else) back, or rather, by which he may hold himself back from the truth if he does not recognize and overcome these enemies. *Parikalpana* is invention, imagination, so *Parikalpita* is what is produced by mind. To base life on this is a profound error. *Paratantra* means what is dependent or subservient, as the light of a lamp may be dependent on its wick. I need not elaborate this point, but merely quote: "Nothing out of the eternal can help you."

This position might seem to be in disagreement with statements which have been made about Initiation and Initiators. But that is due to a misunderstanding of the function and purpose of these two. Initiation means starting something new. In this case it is something new in consciousness, not derived from either the department of sense-objects or the department of the mind. Ordinarily, men depend upon these two for their ideas and impulses. This

is well understood in Hindu thought, which generally holds that no one would think, on his own initiative, of anything beyond what arises from those two sources, were it not for the existence of Rishis who have declared the knowledge of something beyond. But still, such Initiators cannot give enlightenment by means of forms or ceremonials. The illumination must come from within. Men may be informed, of course, that such illumination is not likely to appear while the mind is impure. Naturally, one would not expect a drunken man to receive it. Some may go so far as to set up systems or schools in which people are induced to abstain from coarsening habits until abstention itself becomes a habit. The modern world realizes that such negative methods are not very intelligent and, along with such teachers as those who originated such works as *The Bhagavad Gītā*, would rely upon the living and internal laws, such as the love of truth and beauty, to perform the necessary purification.

So there *is* Initiation, the beginning of something new, and there *are* Initiators, but all quite different from what is proposed by a mass of little occult societies, some of which will go so far as to introduce you to the Initiators, when you are ready, and when you have proved to them your devotion by the sacrifice of some money or in some other material way.

The principle of Initiation—the starting of something new, without material or mental cause—is clear in the following statement by Madame Blavatsky:

¹ Pp. 48-49, 1st Edition; pp. 79-80, 3rd Edition.

Outside of Initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.¹

It is true, of course, that those whom Madame Blavatsky calls idealists (but perhaps we may clarify their position by calling them ideaists) have started something new from the standpoint of what I may call the "sensists," as they hold that all forms in the world are crystallizations of ideas, since mind works *upon* forms (as when a man makes a chair) or *within* forms (as among the living creatures of Nature). But in the idea of the stream of ideas there is still Paratantra or dependence; there is not that which is self-existent. The real Initiation therefore means the surrender of *all* idolatry. It refers to the true life kept for him who false puts by (to use the words of a Buddhist devotee), or to the life everlasting found by him who gives up his life to find it (to use Christian terms). In

[THE END]

¹ Vol. I, p. 326, 1st Edition; p. 348, 3rd Edition.

this understanding one finds the reason for that peculiar element in some stories of Initiation in which it is said that at the time of Initiation the neophyte kills his Initiator. One man who speaks of having become free or liberated recently expressed something of this idea when he said—to the indignation of the devout—that he had gone beyond the Masters, that in fact he had not known them until he had gone beyond them, and he drew much criticism upon himself by pointing out that the cult of Master-worship was destroying the very purpose of the Masters themselves. This does not go against the fact that Initiation is from above, is something given. Quite the reverse.

(4) *Anupadaka*. This is a puzzling word. Let us take it as given by Madame Blavatsky, as meaning "without progenitors". She tells us that it is generally applied to the Dhyān Chohans or Dhyāni Buddhas. Our verse tells us that the Universe was Anupādaka. It surely refers to a condition beyond manifestation and beyond ideation, such as we have been studying. The self in us is self-existent, self-supporting, self-obscuring, self-revealing. It is life; but unfaithful to themselves men cling to lesser things, reminding one of the man who fell into the sea and, being a little weak in grammar, wailed: "I will be drowned, and nobody shall save me"; or the foolish goat-herd of the Indian proverb, who, with the young goat under his arm, peers intently into the well, thinking it to be lost.

TAMIL YOGI'S PROPHECY

FORERUNNER OF THE THEOSOPHICAL SOCIETY

By J. L. DAVIDGE

WE have H. P. Blavatsky's authority for it that the impending Theosophical Society, founded in 1875, was forecast by a famous South Indian yogi, Ramalingam Swami, who in 1867 founded the Samarasa Veda Sanmarga Sangham, a society based on the principle of universal brotherhood and propagating the true doctrine of the Vedas. Ramalingam preached the sublime moral doctrines enshrined in the Hindu Shastras, and instilled into the masses the idea of universal love. For about six years his society lasted, and during that time provided food for a great number of poor and infirm people.

Born at Chidambaram in the Madras Presidency, Ramalingam Yogi was what we Westerners call a "boy prodigy". Such unusual types are more frequently encountered in the East than in the West. At the age of 9, without any reading, he recited the works of the Rishi Agastya and other Munis respected equally by Dravidians and Aryans. He could read other men's minds, and had the strange faculty, very often witnessed, of changing a carnivorous person into a vegetarian, a single look appearing to destroy the desire for animal food. In personal appearance he was moderately tall, strong, erect, and walked

rapidly; his complexion was clear brown, he had large fiery eyes and a constantly sorrowful look—sorrow for the world's suffering. His habits were excessively abstemious.

Ramalingam directed seekers after Truth to a Path of Light, for which he prescribed four disciplines—discipline of the senses, of the mind, of the individuality and of the spirit. His teaching was not popular, because he preached against caste, yet crowds of all castes followed him, hoping to witness phenomena, though he himself disclaimed that his so-called miracles were supernatural, affirming always that his religion was based on pure science. Among many other points he preached that (1) the distinction between races and castes would eventually cease, and the principle of universal brotherhood would be accepted; (2) that the fatal influence of the Kalipurusha Cycle, which now rules the world, would be neutralized in about ten years; (3) that what men call God is, in fact, the principle of Universal Love, which produces and sustains perfect Harmony and Equilibrium throughout all Nature; (4) that men, once they have ascertained the divine power latent in them, will acquire such wonderful powers that they will be able to change the

ordinary operations of the law of gravity, etc.

To his great disappointment, however, few among the Swami's congregations appreciated his lofty ethics, and towards the end of his life he repeatedly exclaimed:

You are not ready to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the north of India.* You do not listen to me. YET THE TIME IS NOT FAR OFF WHEN PERSONS FROM RUSSIA, AMERICA¹ and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that the Brothers who live in the Far North will work a GREAT MANY WONDERS IN INDIA, and thus confer INCALCULABLE BENEFITS upon this our country.

These facts are recorded by Velayu Pandit (a chela of Ramalingam) who adds the note²:

This prophecy has, in my opinion, just been literally fulfilled. The fact that the Mahatmas in the North exist is no new idea to us Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose direction the Theosophical Society was subsequently founded.

On this H. P. Blavatsky remarks³:

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announce-

ments, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of Those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of spirits." November, 1875, the Theosophical Society was founded, and it was not until 1878 that the correspondence began with friends in India which resulted in the transfer of the Society's Headquarters to Bombay in February, 1879.

Swami Ramalingam's writings may be classed among the sacred books of Southern India, almost as well known in Tamil households as the Bible is to an Englishman. His works comprise prose essays, studies in occultism, collected letters and songs. His songs are "household words," and he also composed the melodies. Many Indians have been won to Theosophy by reading his works, which they regard as the "original Theosophy" in Tamil; and members of the Tamil Centre of the Theosophical Society at Vadalure in the Cuddalore district (inspired by Mr. K. A. Govindaraja) are promoting a movement to have them

translated into English, this Ramalingam revival being part of an effort to make Vadalure, where the Swami spent his later years, a "Flaming Centre" for Theosophy in the Tamil area.

Three miles from Vadalure is Mettakuppam, where Ramalingam in 1874 "disappeared". He was in his 54th year. Entering a small room after taking an affectionate farewell of his disciples, he stretched himself on the carpet, and then by his orders the door was locked and the only opening walled up.

When, a year later, the place was opened and examined, "there was nothing to be seen but the vacant room. "He left with us," says Velayu Pandit, "a promise to reappear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world."

"ONLY A CORNER OF THE VEIL"

THERE has always been a Brotherhood of Adepts, the Great White Brotherhood; there have always been Those who knew, Those who possessed this inner wisdom, and our Masters are among the present representatives of that mighty line of Seers and Sages. Part of the knowledge which They have garnered during countless aeons is available to every one on the physical plane under the name of Theosophy. But there is far more behind. The Master Kuthumi Himself once said smilingly, when someone spoke of the enormous change that the Theosophical knowledge had made in our lives, and of the wonderful comprehensiveness of the doctrine of Reincarnation: "Yes, but we have only lifted a very small corner of the veil yet." When we have thoroughly assimilated the knowledge given us, and are all living up to its teaching, the Brotherhood will be ready to lift the veil further; but only when we have complied with those conditions.

C. W. LEADBEATER

¹ These two countries were always named.

² Tholuvore Velayudhan Mudaliar, Second Tamil Pandit of the Presidency College, Madras, quoted in *Hints on Esoteric Theosophy*, edited by A. O. Hume, 1882.

³ *Op. cit.*

"GREAT GODS DESCEND FROM THEIR OLYMPUS"

[A correspondent who conceals his identity under the pen-name of "Seeker" translates a mystical experience in the heaven of music in terms of rhythmic literary expression. Harmonies of sound he interprets in limpid and luminous words.—ED.]

IN the inner worlds there is great joy, for the world without is entering upon a heritage of its happiness, a heritage brought by the Great to the children They love and serve. All life is glowing with added health and peace. In every kingdom living things are happier, and perhaps even between the various kingdoms there is more of goodwill and kindliness. The Great have come into this outer world, and Their benediction courses through it, reaching everywhere, ignoring none.

I have for some time been witness to the joy of those who live in the unity of all life, that this unity is becoming more manifest, and I have heard great chantings of praise and thanksgiving rolling through the inner worlds as the tide rolls up on the shore. It is like being bathed in glory. An indescribable glow courses through one's veins. One feels splendid with a great splendour. One feels powerful with a great power. One feels overflowing with rich and majestic love. One feels taken into an infinitude marvellously realizable. One feels oneself in all things, and all things in oneself. One feels oneself all-pervading, strong with the strong, weak with the weak, rich with the rich, poor

with the poor, happy with the glad, miserable with the unhappy. Into the strength one enters and feels omnipotent. Into the depths of sorrow and despair one descends, sensing the hopelessness that is felt, thrilling to it in wonderful compassion, yet knowing that

Despair is hope just dropped asleep,

and that out even from the despair will come a triumph.

I woke up one night with glorious cadences ringing in my ears, glorious pulsations of joy reminding me of Buddhist and Nirvanic experiences. I caught myself repeating words in an unknown tongue, a language resembling neither Pali nor Samskrit, but rather the linking together of sounds expressing mighty truths. I suppose this should be called language, but it hardly seemed like language, more like music embodying great facts, expressing them perfectly. I cannot now reproduce these rich cadences, these pulsations of melodious Truth, but I remember the ideas, and specially the central theme which was as follows:

The earth shall be enriched. For there shall descend upon it Gods who become Men; and from it shall ascend men who become Gods.

And then it goes on:

The fruits of the earth shall grow fair, all things according to their stature and measure. The trees and the flowers and the rocks, the things that crawl and run and fly: all shall rejoice in more abundant life, and shall sing great "Glory's" to the Lord of Life.

I saw the great Gods descend from Their Olympus, moving among men, and blessing all things, giving wonderful hope to all things. And as They trod the earth, some human beings, ready to flower, opened splendidly to Their sunshine, and entered into the Kingdom of the Gods as its Youngest. I saw how the Gods came to animals and vegetables and minerals no less than to the human kingdom, and I was so glad, so very, very glad, to see these younger brethren rejoicing in a warmth of love to which they have so long been strangers, rejoicing in an added happiness, sheltering in the protecting arms of the great Guardians of all Life. Nothing was more glorious than to see the humblest creature more at rest, more at peace, because of Them. And I could hear in these great chantings the thankful voices of the younger worlds, at last, perhaps, beginning to come into their own.

I then hear:

Trouble and sorrow shall be rolled away, and be far off, as it were in shame; that all the world may gaze upon the Kingdom of Happiness, that some may take up their abode therein, that all may draw more near.

Darkness shall melt away, and the Light of Truth shall shine in the hearts of the living.

And some shall become enkindled and afire, so that darkness shall cease for them, and the world shall know them not

as men, but some shall know them as Gods.

And some whom the Fire of Truth shall not yet utterly consume, nevertheless shall perceive the Light amidst their darkness, and rejoicingly shall walk towards it.

These were rhythmic chantings thundering forth mighty facts. It seemed to me that Truth was thereby given majestic forms, though my poor words are but the shadow of a shade of the glorious cadences I heard. It was almost as if I were contacting new Stanzas of Dzryan, chanted by the great musicians of the worlds.

Then came:

It is the Law that when Gods descend into the world the world shall yield men to become Gods, for Gods are the fruit of the world, and the Gods come to gather the fruit. It is the Law that when Gods descend into the world the burden of darkness shall be lifted, and all things shall draw nearer to the reaping of their harvests and make ready to pass to the sowing of their harvest-seeds in richer soil.

And then:

A new Word shall be given, and it shall have place among the Words which are the Faiths of the world.

Those whose ears are ready to hear the Word, and who long for it, shall rejoice in it and shall be drawn into a great company.

While from those who are content with the Words of old naught shall be taken away.

And the new Word shall be the Word of Rest in Action, for the Word shall utter the Cause of Restlessness and the Way to the Rest which is splendid and joyous Life.

Those who hear the Word eagerly, seeking to find, shall find that which they seek; but those who hear with doubting curiosity, and without longing in the heart, shall in no wise find, and, because they have not found, shall say that naught is there.

This is all I remember for the present. It is poor, yet not so very poor to me, for I know that of which it is the feeble reflection, and I hear a ringing in my ears. Perhaps I shall learn some day to give beautiful forms to the songs of the Great Musicians. But perhaps this is better than nothing, for others who also heard may recognize the Light of which this is the poor shadow.

EVENING HYMN TO THE SUN

SAID TO BE OF EXTREME ANTIQUITY

1

O SON-OF-THE-KING, thou now hidest behind the western purple hills thy face, whence cometh the strength of man.

2

O Son-of-the-King, whose golden hair traileth through the sky, even unto the zenith, the clouds gather to kiss thy flying feet, and are changed into opalescent glory by thy backward glance.

3

O Son-of-the-King, who wrapped my soul in thy luminous mantle through death's long night, shall I fear the darkness of earth who have known the brightness of death?

4

O Son-of-the-King, who makest my days and nights, when my heart shall consciously beat with thy heart-beats, I shall lift the veil of thy shining courts.

5

O Son-of-the-King, when my heart shall have encompassed the mystery of thy splendour and power therein—then shall I be thy bride; and in that moment behold with thee one ray of the ineffable glory of thy Father the King, who maketh the days and the nights of Brahm!

OM

MARY FRANCES WIGHT

THE VALUE OF THEOSOPHY

TO THE INDIVIDUAL AND TO THE WORLD¹

By C. JINARAJADASA

THEOSOPHY is an enunciation of the laws under which man lives. These laws have been discovered in all ages and in all countries, and they state the life process as one of evolution, in the course of which the individual releases faculties of a divine nature which are latent within him. The individual appears in the universe in order that he may accomplish this task. He is born with a natural hunger for happiness and for self-expression, and he desires opportunities for creation. But when he tries to achieve his aim, he is confronted by a seemingly crushing destiny which puts obstacles in the way of his happiness. The message of Theosophy to the individual is to tell him not to complain against a fate that opposes him, but to understand the laws under which that fate operates. The individual is not an insignificant creature in a universal pageant; he is required to be a creator and a collaborator in that pageant. In order to realize his fuller nature, and to discover the true means of happiness which are awaiting him, he must change the drift of himself. At the moment, the current of each man's life is very largely to think of himself as apart from all others, to

work for his own happiness and, if necessary, to fight all who oppose him in his happiness. But Theosophy teaches the fundamental fact that man the individual is a part of a whole, and that his real happiness begins when this truth concerning himself as inseparable from all his fellows is built into his character as the greatest of truths. It is to teach him this that there exists the process called Reincarnation. For, appearing as a unit in a family time after time, he learns that he can never be separated from others. First, his environment is a small group, that of a family, but through the experiences which come to him as son or daughter, father or mother, husband or wife, he realizes that he cannot separate himself from others. An intuition awakens in him that his highest destiny is always as a part of a unity with others.

The individual cannot understand the meaning of life till he learns the mysteries of creation. Creation means to give something of himself to others, through some aspect of his hidden nature which gives him the highest happiness. This aspect may be of love, tenderness, heroism or beauty. Through endurance or through courage also the individual creates.

¹ Report of the Blavatsky Public Lecture delivered during the 59th Annual International Convention of the Theosophical Society at Adyar, December, 1934.

Every experience of happiness or misery which gives him a larger vision teaches him how to create. But not only must he create, he must create not as for himself but as for all. It is when all that he thinks, feels and does is as a mediator for all others who think and feel and act, that the individual releases the highest possibilities of his nature. Even if during this period much suffering comes to him, it is as the suffering of the Christ on the Cross. There awaits him the next stage, that of the Christ revealed as a Saviour. The individual then becomes the channel of a power, beauty and life for which the world always hungers.

The message of Theosophy to the world is to be a world, that is to say, not a mere globe of many continents, but a real unity of consciousness and activity. The many nations to-day think of themselves as unrelated parts of some scheme which is called "Mankind". Each nation struggles for happiness for itself. At the moment, all peoples live under the shadow of the fear of aggression by others, as also under the fear of the decadence and loss of wealth due to the competition of other nations. But in all the nations there are thousands of men and women who are desirous of sacrificing themselves for noble aims. All this goodwill of theirs is largely wasted because of the inability of the world to realize itself as a whole. The message of Theosophy is that happiness and prosperity for all peoples are possible if they will first of all realize the world as a unity. This means that each nation must

realize that no single nation can achieve its fullest prosperity at the cost of any other nation. The solidarity of peoples is an essential principle of the evolution of the world as a whole. Theosophy gives this vision of a unity, and from that encourages all to work towards such a scheme as is represented by the League of Nations. The League is the attempt to create a world organization, to organize all the nations to work together for a common prosperity and happiness. While the League is feeble in its action from the political side, it has already given brilliant results in the organization of the world for the relief of women, children, factory and other workers, and for the stamping out of epidemics. In the League of Nations we have an indication of the mode in which mankind can be made a unity as an organization.

The message of Theosophy to the world as a whole is that the highest happiness comes to man only when matter reflects Spirit. This means that there must be a clear realization that the growth of nations is not a chaotic process, but is guided by natural laws of unfoldment, just as a rosebud is guided by Nature's forces to open and reveal its beauty. Under whatever name men call the Spirit, whether God or Divine Law or Evolution, the main fact is that there are spiritual intelligences awaiting to co-operate with men and with nations, if only they will realize the world as a unity.

For both the individual and for the world as a whole, there is all the wisdom, power and happiness which they need, but these things

will be released for their benefit only when they understand. The first lesson in this understanding is to realize that we all make a chain, and that the weakness of one link is the weakness of the whole chain. At all times the message of Theosophy is that the individual, as also the community, come to the highest realization of their hidden Divinity by the sacrifice of their personal or separative aims for the welfare of one indivisible whole.

NEW YEAR THOUGHTS

ON looking back on yesteryear
Now that another's almost here,
I see so many things askew
Because I failed in what I knew;
I've found the glass through which I see
Has been smoked up too much with ME.

So I've resolved this coming year
To cast aside all thoughts of fear
And know that all the world is good
(E'en when it's bad) if understood!
I'll make my thoughts and words more kind
And if I'm hurt, why never mind,
For after all 'twill let me know
How cruel are the stones I throw.

I'll never point the hand of blame
Or speak to others of the "shame"
Of one who's slipped the "moral code"—
When straining 'neath a greater load
Than he has had the strength to bear—
And add *more* burden to his care.
And if he lies or cheats or steals,
I'll try to learn just how he feels,
Because I'll know he's really good,
It's just he hasn't understood!
The good in every one is such
That he may only need the touch
Of kindness that I can give
To turn about and better live—
And I'll not fear to soil my hand
If such a need is in demand.

In this world's goods perhaps I'm poor,
But then there is an endless store
Of love and kindness and cheer
For me to use throughout the year,
And I may give with lavish hand
Knowing that He will understand,
And give me more as it shall flow
Through me to soothe another's woe.

ALBERT FREAR HARDCASTLE

THE BASIC PRINCIPLES OF HEALTH AND DISEASE¹

IN ESPECIAL RELATION TO THE "GERM THEORY"

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

THE genius of Hippocrates is unsurpassed in the history of medicine. He was the first to trace disease to a natural and intelligible cause, and to recognize Nature as all-sufficient for healing and physicians as only her servants.²

To get to the bedrock principles of any subject with which one may be dealing is, it will readily be conceded, vital to Theosophists; it follows that once it has been decided to consider any important factor in our lives from the Theosophical point of view, it becomes necessary to discard all that mass of conceptions and assumptions which we have hitherto acquired by tradition and early associations, and think the matter out in its simplest terms *de novo*.

I need make no apology for attempting to set forth, in as simple and elementary terms as I can, the basic principles which underlie the conditions of health and disease as we find them manifested in our physical bodies. In fact, it will be my endeavour to avoid the use of technical terms as far as possible, both medical and Theosophical; they would no doubt be not only

permissible but valuable in the superstructure which may be erected on the simple foundations, but might prove an obstacle in the way of a clear understanding of those basic principles which any intelligent person without any technical training should find himself readily able to grasp.

Modern research in medicine is based on a material conception of man's nature which regards him as little more than a complicated test-tube in which certain chemical reactions can be produced; the danger of this state of things was emphasized only recently by no less an authority than Sir Frederick Gowlands Hopkins, P.R.S., when, in an address to Guy's Hospital Medical School, he said that the influence of such research "is leading to the atrophy of the clinical mind, and the true art of medicine is in danger".³

It is not to be wondered at that, in ignoring the potent and profound effects of mental and emotional activity upon the functions and well-being of the organs and very cells of the body, the primary causes underlying conditions of

¹ This article has been modified from one under the same title which appeared (March, 1934) in *Progress To-day*, the organ of the Animal Defence and Anti-vivisection Society to whom grateful acknowledgments are tendered.—M. B. B.

² Elliott: *Outlines of Greek and Roman Medicine*.

³ Address to Guy's Hospital Medical School, *Morning Post*, October 4, 1933.

disease should for so long have been overlooked or disregarded; not only so, but the attention of medical science became focussed upon a totally irrelevant and subsidiary accompaniment of many disease conditions, namely, bacterial invasion.

Dr. Leonard Williams has written scathingly of the "magic domination of the microbe," under which most of us, lay and professional alike, have lived or are still living.

The microbe is the best bogey, the most successful épouvantail, which the ingenuity of man has ever produced, [he declared, for] his tyranny over us was so ruthless that we bowed the knee and held our breath whenever his name was mentioned, and we went so far as to lay hundreds of thousands or millions of pounds in the form of useless antiseptics on the altar of his supposed ubiquity and omnipotence.¹

No one in modern times has emphasized more strongly the necessity for a return to the essential unity of medicine, as taught by Hippocrates, than J. E. R. McDonagh, F.R.C.S. He has come to the conclusion that "the whole foundation upon which modern medicine has been built is unsound, and many additions to the edifice will bring about its downfall".²

In order to prevent such disintegration of the science of medicine he has declared:

The only way out of the present *impasse* is to retrace the false steps and begin afresh. The first part is no easy

task in an era when flattery stands at a premium and truth at a discount.³

However, since the implications contained in the last sentence may be ruled out in the case of the Theosophical student, we need not stress the difficulty but proceed straightaway to the formulation of those guiding principles which will serve as a touchstone whereby we may test and judge the many conflicting theories of those who, since they are regarded as medical scientists, should be able to elucidate the problems connected with the cause and prevention of disease, but have, alas! hitherto lamentably failed to do so.

NATURE'S EQUATION OF HEALTH AND DISEASE

In order to make a more vivid appeal to the imagination, I have represented the problem pictorially in the form of a symbol, in the same way as a chemist portrays chemical interactions by a mathematical equation. In the present instance we may regard it as *Nature's Equation of Health and Disease*, and its significance will become fully apparent to the reader as we proceed.

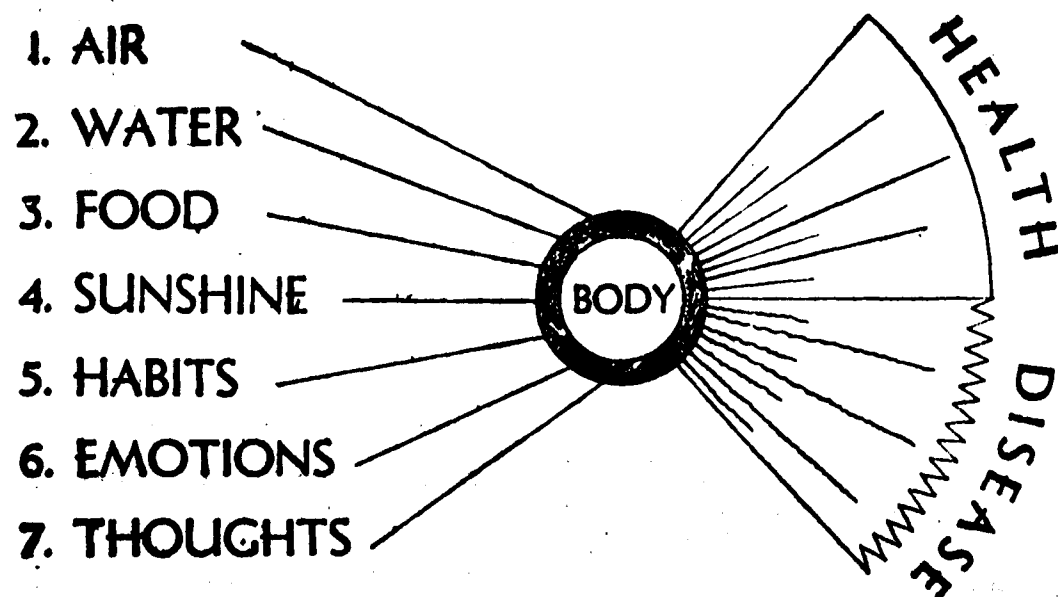
Now it is an axiom of science that cause and effect (or action and reaction) are equal, the one being an inevitable sequence of the other. It becomes obvious, therefore, that conditions either of health or disease must be traceable to causes which are commensurate in character with those conditions.

¹ *The Medical Press*, March 11, 1931, p. 210.

² *The Nature of Disease Journal*, Vol. II, p. 1.

³ *Ibid.*, p. 2.

NATURE'S EQUATION CAUSE — EFFECT.



If we look at the diagram we shall see that the figure on the right side of the equation is divided into upper and lower portions:

(a) The upper portion represents symbolically the condition of radiant health, of harmonious vibration, and that sense of well-being which invariably accompanies the smooth working of mind and bodily organs. In a word, the state of *mens sana in corpore sano*.

(b) The lower half suggests the opposite condition of irregular vibrations, of conflict and disharmony, which characterizes illness, and is manifest in those numerous signs and symptoms which lead to the classification of diseases. Fundamentally it is a state of *Dis-ease*.

The physical body is represented in the diagram by a cross-section

of a tube, for that is precisely what the body is, when reduced to its simplest form—a tube. This body is the meeting-place of all those forces, physical or superphysical, that maintain its existence, and use it as a means of expression in, and of contact with, the world around. Consequently, it is in these latter factors that lie those causes which result, on the other side of the equation, in conditions either of health or disease.

Nature always adjusts the balance when that is disturbed, and any disharmony or defect in the factors on the "causal" side of the equation must inevitably be reflected in conditions of pain or dis-ease on the "effect" side. On the other hand, if those causal factors are accurately adapted to the evolutionary needs of the

individual at any given time, then the resulting state is one of healthy function and conscious well-being.

The problem of determining the fundamental cause, or aetiology, of any particular sickness or complaint, difficult though it may prove in some cases to be, is at once simplified; for it is to be sought under one of the seven headings which comprise the entire range of factors regulating the functions of the cells and organs of the body.

BACTERIA AND SYMBIOSIS

Seeing that the "bogy" of the microbe is the great stumbling-block which, since the days of Pasteur, has prevented the development by medical scientists of a rational and philosophic conception of disease processes, it will be necessary for us to dwell at some length on this aspect of the problem. For, the moment any attempt is made to trace the cause of disease to some fundamental maladjustment of the human mind and body, one is invariably met with the questions: What about germs? Are they not the cause of disease as we are continually taught?

Here we touch upon the interesting subject of Symbiosis (literally: a living together), which consists in the adaptation to each other of two types of organisms living in close relationship for some mutual advantage, but otherwise distantly related as to their evolutionary position in Nature. A typical example would be that of

the bee, which extracts honey from the flower while performing the valuable function of carrying fertilizing pollen from one flower to the next.

A similar relationship exists between man's body and the bacteria which abound both on the exterior and interior surfaces of that tube of which, as we have seen, man's body essentially consists; i.e., on the skin and throughout the lining of the intestinal tract.

These bacteria, or "germs," of many varieties and myriad in number, in pursuance of their natural existence on man's body, perform invaluable services in that they act as scavengers, removing and destroying, by means of the ferments they secrete, many of the poisonous by-products of his activities and functions. This is notably to be seen, of course, in their rendering innocuous many of the harmful products of food-digestion, which but for this action would be absorbed from the intestines and quickly lead to illness and even death of the individual. It is doubtful if man could live many weeks, or even days, if it were not for the beneficent activity of the bacteria which find a home in and on his body.

The important point to note is that, so long as the "causal" factors maintain the body in a state of health, there is nothing to fear from "germs"; for as even Pasteur, who erroneously taught that germs caused disease, averred:

The animal body is proof, in ordinary circumstances, against the invasion of extraneous organisms.¹

¹ *Comptes Rendus de l'Académie des Sciences*, 55, p. 1,193.

"GERMS" AND DISEASE PROCESSES

If the body is made "ill" in the first place by reason of any one or more of the causal factors becoming defective or disordered, then a new compensatory activity of the "germs" comes into play. For any change in the balance of the life-processes of the cells of the body—the building-up and breaking-down of tissues, termed *Metabolism*—means an altered environment for the bacteria, and in such circumstances they are known to entirely change their characteristics. In a sense they become "sick germs," and tend to develop destructive properties, so that they frequently give rise to *symptoms*, which are wrongly ascribed to the "disease" itself, but which are in fact merely the result of the altered activities of hitherto normal and beneficent bacteria.

Even in this case, however, they are still *not to be feared*, for the net result of their new activity is always towards the restoration of the balance and the regaining of healthy conditions.

When the underlying maladjustment is so pronounced that they gain entry through the damaged external or internal surface of the body, they may invade the tissues and organs, but even then, so long as the *Dis-ease* is not so deep-seated and pronounced as to make recovery impossible, their function will be achieved in the more or less rapid elimination and expulsion from the body of disease-products.

¹ *Medical World*, September 17, 1926, p. 23.

² *Chronic Disease*, Bach and Wheeler, 1925. *Medical World*, March 30, 1928: "An Effective Method of Combating Intestinal Toxæmia," by E. Bach, M.B., B.S., M.R.C.S., L.R.C.P., D.P.H.

This will explain why the eruption of a carbuncle, or the discharge of an abscess, generally leaves the patient in a better state of health than he was beforehand, and confirms the truth in the teachings of the great Dr. Sydenham¹ and his successors (intellectually) that such diseases as small-pox and diphtheria are really "healing crises" which, provided the patient survives the ordeal, result in the driving out for the time being of the un-named but real underlying *Disease*.

Furthermore, it has been definitely proved that in certain chronic conditions of ill-health the patient's symptoms vary inversely with the number of associated bacteria in the intestine; in other words, in these cases the greater the number of "germs" the better the patient feels; for by their activity they are able to break up some of the morbid products which have collected in various parts of the body and give rise to the unpleasant symptoms from which the patient has been suffering.²

If we grasp these elementary principles clearly we shall be in no danger of falling into the error, prevalent in medical science to-day, of confusing the superficial signs of disease processes, such as rashes, feverishness, "pus" formation, etc., with the *disease* itself. On the other hand, we shall realize the danger and folly of attempting to *suppress* these eliminative processes; rather should our efforts be directed towards assisting Nature, while keeping her activities

within reasonable and common-sense limits, remembering the tendency of a pendulum to swing to the opposite extreme.

EPIDEMICS

We now come to the important question of the origin of epidemics, their seasonal incidence, and those variations which have characterized them at different epochs of the world's history. Here we touch upon the interesting, though little appreciated, subject of *the evolution of bacterial forms*.

Bacteriologists have long been aware of the fact that bacteria entirely change their form and properties under the influence of a changed environment; this latter may take the form of a variation in the medium in which they are grown, of the tissues in which they happen to be living, or of the solar radiations to which they are subjected.³ But no one seems to have had the intuition to grasp the significance of these phenomena, or to perceive any underlying law, which would introduce some order into the chaos in which bacteriological classification found itself in consequence, until Dr. J. E. R. McDonagh, who may not unfittingly be described as the modern Darwin of bacteriology, showed by brilliant reasoning the evolution-

ary character of these "mutation" forms.⁴

Basing his conclusions on simple but prolonged observations of bacteria as they occur in association with our more common epidemic diseases, he was able to devise a classification⁵ which showed bacteria as related one to another as branches on a common stem, and, moreover, traceable to two common ancestors, or parent bacilli, which are normal inhabitants of the human intestinal tract.

The factor which regulates this evolutionary production of mutation forms, and therefore determines the particular character or "appearance" which epidemic *Disease* may take at any given time, McDonagh describes as a molecular activity, or "influence," emanating from the sun, stars and nebulae.⁶

It is interesting to note that, knowing nothing of McDonagh's work at the time, I had in 1928 put forward the suggestion in an article in the *Medical World* that the changes in type and properties which distinguish bacteria from each other, and from cells which become associated and organized into more complex bodies, might well be ascribed to radiations of the order of the "cosmic rays" which have, of recent years, become the subject of intensive study and speculation among physicists.

(To be concluded)

¹ See researches of Dr. C. W. Young: *British Medical Journal*, October 24, 1914, p. 711, summarized in *Medical World*, June 22, 1928, ("The Germ Theory of Disease," by M. Beddow Bayly).

² *The Nature of Disease*, by J. E. R. McDonagh, F.R.C.S. (Wm. Heinemann.)

³ *The Nature of Disease Journal*, Vol. II (June, 1933), p. 152.

⁴ *Ibid.*, pp. 149, 159.

⁵ *Medical World*, June 22, 1928, "The Germ Theory of Disease."

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

(Continued from p. 582 of Vol. LVI, Part 1)

CHAPTER II.—"ALL CHANGE HERE!"

IN the beautiful play called "The Blue Bird" a little boy and girl make a great discovery. They call out in great surprise; "Why, there is no death!" They had found out that their old grandfather and grandmother, who they thought had died, looked just the same in the new conditions in which they had gone to live.

When we "die," our outer covering, or body, falls off like a cloak and is left behind; then we go into an inner world to live in our Feeling and Thinking Bodies instead. This world is quite near and much nicer than the one we are living in now.

I expect you have heard about "Alice" who dropped into Wonderland in her Wishing Body; *that* is a dream story, but this book is about true things.

More about Life after Death. The Feeling Body is not heavy or clumsy like the outside one. It is so fine and light that we can get about very quickly and go where we like in a minute. Another nice thing to know is that we cannot injure ourselves, even if we fall down. We need not be lonely, for we can be with our

friends and relations. Besides, there are fairies to play with.

So when people we know "die" and go away from us, they are not really far away, and they can be quite happy. We must not let ourselves feel sad because we cannot see them any more when we are awake; they will see us, and if we cry it will make them sad also. They want us to feel as happy as they are. So let us send them our love.

In Heaven. After many years have passed away, the Feeling Coat drops off, and in its turn is left behind in the Feeling World, while we pass on to a much nicer world. Then we begin to live in that Mind Body which is made of "Thought Stuff" and has such lovely colours. Now we are in Heaven. It is difficult to imagine how happy every one is in this beautiful new place. In Heaven all the love we had in our hearts comes back to us, and makes us full of joy for a long time. You and I will not be alone in Heaven—we shall find every single person we love, and we shall be able to stay with them as long as we like.

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A WAY TO GREATNESS

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Angels. There are Angels in Heaven too, dressed in all the bright colours of the rainbow. Heaven is full of wonderful colours that sweep round like sunset clouds and rainbows. The colours change from one to another while one watches them. Every colour has a meaning. Some Angels talk to each other in a language in which the words are made of colours; others in a language of sound.

One of the greatest joys of Heaven is the wonderful music that meets the ear continuously (for there is no night there). The singing of the Angels is sweeter far than any songs of earth that we can imagine.

Fairer far than the morning star,
Sweeter far are the songs that rang,
Loud through Heaven from the
Choral Seven,
When all the Sons of the Morning
sang.¹

The Return Journey. We shall stay in Heaven just as long as we deserve and need. A time will come when the soul wants to come back to earth to learn some new lessons and to express more of its own perfection. At what is called "Death," the result of all we have learnt is not lost, but stored up to be made use of when we come back. The Angels guide

us all the way, and help us to find a new father and mother. Then we have to grow up from babyhood all over again. Each time we are born on earth, the things which we have done and learnt before are easier for us. If we try hard to do something well—such as playing the piano, or drawing—we are born with a real gift for it next time. So you see how the Feeling and Thinking Bodies can change and grow. "In every way we are getting better and better," while we keep on adding one chapter to another in the story we are all busy writing; it is called "The Story of My Life".

Do We Remember? Of course it is not easy to remember our last life, because the brain is new—this one was not here last time. But some day we shall remember all our lives. Children can bring back memories sometimes. One little boy used to drill his toy soldiers just like an officer, for he remembered that he had been a captain when on earth before. One little girl, aged six, remembered that she used to feed the geese each morning down at the end of a big lake when she was a farmer's wife. I do not know which country she lived in then; she said the geese looked quite different from the English ones.

CHAPTER III.—IN FAIRYLAND

On this old earth of ours there are not only animals walking about on the ground, birds flying about in the air, and fishes swimming about in the sea; there are also transparent creatures

living in the ether which most people are unable to see. This ether is much finer even than the air we breathe, it is everywhere and inside everything. Now, the bodies of the fairy folk are made

¹ Swinburne.

out of this fine ether "stuff". The people who *can* see them say they look quite "real"; and so do their clothes, strange to say! So you see, each different kind of creature lives in its own element.

The fairies who live on the ground are called Gnomes. Some of them live inside rocks, because their bodies are not solid like ours; so they can easily vanish out of sight in a second. Now and then miners have seen a little Gnome mannikin deep down in the earth. Gnomes are such funny little men! Fairies, or "Nature Spirits" as they are sometimes called, can be seen splashing about in the sea, or in the water of a lake or a river; they are called "Undines". Some Nature Spirits dance about among the flames of a fire, they are called Salamanders; lovely fairies live in the air, called Sylphs.

The whole world is a fairyland to those who have eyes to see. There are many different kinds of Nature Spirits living in different lands, some large, some small. For instance, there are long-legged ones in Scotland, who are so tall that they look as if they were walking on stilts! And do you know, the souls of busy honey-making bees turn into tiny little fairies, just like humming-birds! They love to hover over the flowers and help them to grow. Have you ever wondered who paints the wayside flowers? The fairy artists do that, and they shape the mould for the petals. Are they not clever? There are Dryads too, the fairies who live in the

trees. Some children I once knew saw a very small fairy hiding under a big mushroom, she was very shy and pretty, her tiny little yellow skirt appeared to be made of dried grass.

Perhaps you will meet the fairy people one day when you are playing out in the woods and fields, they make very good play-fellows. Fairies do not appear in big towns, they are not particularly interested in human beings; as a rule we do not let our shining bodies show themselves, and fairies are only attracted by colour. They love flowers, they do not like to see them torn up roughly. When boys and girls quarrel, their shining bodies flash fierce colours, which the fairies do not like; so if you really want to see them you must be gentle and keep quiet for a while. They see us before we see them; they hide behind bushes and peep out at us. Perhaps one day they will make friends and play with you.

AMONG THE FLOWERS AND BIRDS

Daffodils are carpeting the field,
children dear;
White and golden fingers are beckon-
ing far and near.
Primrose buds in silent urge foretell
beauty's birth:
Fairest of the heralds on their way to
clothe the earth.
And bright-billed blackbirds pipe
away on flutes of golden clay,
While golden orioles' glancing eyes
are glinting pertly gay.
The yellow-spangled glowing stars
will scatter sparks that shine.
Forget your fears and dance with me,
O fairy friend of mine!

(To be concluded)

HOW THE BOY SCOUT MOVEMENT HELPS THE WORLD

By G. S. ARUNDALE

[A Radio Talk delivered from the Madras Corporation Broadcasting Station, January 22, 1935. Dr. Arundale has been a Scout Officer since his Central Hindu College days, and to-day is Vice-President of the Provincial Council of the Boy Scout Association in the Madras Presidency.]

I AM glad to have this opportunity of bearing testimony over the air to the immense value of the Scout and Girl Guide Movements, especially to India. In Lord Baden-Powell we have one of the greatest men of all the centuries, for not only did he perceive the urgent importance of emphasizing among the young the principle of Service before Self, but he was able to organize the youth of every country throughout the world in happy and efficient comradeship to make this principle the dominant note of their lives. The world numbers many millions of Scouts and Guides, and their organization is one of the great International Brotherhoods upon which the future peace and prosperity of us all in no small measure depends.

If India is to achieve material well-being, if she is to become, within the great Commonwealth of Nations to which she belongs, a potent force for peace and international comradeship, she must have good citizens—boys and girls, men and women; for citizenship begins at birth, first with rights, but soon with duties.

The Scout and Girl Guide Movements exist to produce good citizens, to evoke in every youth those principles which constitute good citizenship. These are not military movements. They are not sectarian movements. They are not political movements. They are civic movements. They help to make young people good citizens of themselves, good citizens of their families, good citizens of their faiths, good citizens of their surroundings—villages, towns, cities—good citizens of their countries, good citizens of the world.

And the kind of help these movements give may be described in the following sentences:

1. They help young people to combine in harmonious effectiveness—Happiness, Healthiness, Helpfulness; the three "H's" of Scouting.

2. They help young people to be Honourable; the fourth "H" of Scouting. A Scout, a Girl Guide, is trustworthy at all times and in all ways, in hand, heart and head.

3. They help young people to be dignified, courteous, refined; in bearing, in manners, in thought

and feeling, in language and in action. All these are of the essence of right living.

4. They help young people to be efficient; efficient in their work, whatever it may be, in their play, whatever it may be; efficient in their duties, efficient in their leisure. A Scout, a Girl Guide, makes good use of everything to which his or her powers are set.

5. They help young people to discover and to hold their place in the world. A Scout, or a Girl Guide, knows how to get a job, and to keep it when it is got.

6. They help young people to want to do better than they are doing, so that they are always happily and constructively dissatisfied. A Scout or a Girl Guide never gets into a rut, to remain there helplessly and hopelessly. In a valley, they are determined to get out of it. On a hill, they are looking for a higher hill on which to stand. They are always moving forwards and upwards.

7. They help young people to be appreciated by their families. A Scout, or a Girl Guide, is a support to his or her family.

Parents are always thankful that their children have joined the Scout or Girl Guide Movements, for, from the very moment of joining they see what a difference takes place; and as time goes on they become more and more at ease with regard to the future, for they see that as Scouts or Girl Guides their children are growing self-dependent, are becoming able not only to look after themselves, but also to help to look after others as well. They have no fear of their Scout or Girl Guide children ever

going wrong, or ever being otherwise than a comfort and a support. They see how, as the years pass, their sons and daughters are becoming increasingly equipped to meet courageously all the troubles of life, and thus to win prosperity and peace.

Teachers are no less thankful to have Scouts and Girl Guides in their class rooms. They know from experience that Scout and Girl Guide students always do their best at all times, do not neglect their studies, do not neglect their health, and do not neglect their games. Schools which have many Scouts or Girl Guides gain much honour and credit.

India is no less thankful to have among her young citizens Scouts and Girl Guides. Scouts and Girl Guides are always patriotic. They are always eager to uphold the honour of the great national traditions to which they are heirs, and of which they are trustees. They are always eager to help their fellow-citizens out of loneliness into thankfulness. They are proud to be citizens of India, but they know that there is no true pride without a sense of great responsibility. So they never forget to be dignified, reverent, law-abiding, ever careful to observe those proprieties upon which the health and the happiness of the nation depend.

And the world is no less thankful to have Scouts and Girl Guides as guarantees for a happy harmony between national and international obligations. Scouts and Girl Guides wear a uniform which is the outward and visible sign of the great international comradeship to which they belong. It is not a

military uniform, but a peace and brotherhood uniform—a symbol of patriotism and international goodwill.

Lord Baden-Powell has in a most wonderful way strengthened the forces which work for righteousness in the world. He has helped to make nations more truly national, and the world more truly a universal brotherhood. And all of us who believe that it is possible to combine an ardent love of country with a strong sense of the Unity

of Life within which all lives are working and growing, no matter how they may be labelled, whether nationally, or religiously, or in any other way, should do all we can, especially in these dark days, to help a Movement which embodies nobly and practically these great ideals.

The older among us should give our strong support to the Movement, some perhaps helping to lead it. The younger among us should join the Movement and throw ourselves into it heart and soul.

YOUTH means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.

ANONYMOUS

AMERICA'S NEW FRONTIERS

By "A WASHINGTONIAN"

THE public career and recent writings of Henry A. Wallace, Secretary of Agriculture in President Roosevelt's Cabinet, merit the attention of all who are interested in America's New Deal and the possibilities of a new order rising out of its present economic difficulties. This youngest Cabinet member has during the past year and a half risen from the stature of country editor to that of statesman, not so much because he has directed his segment of the New Deal, the Agricultural Adjustment programme, to a definite goal and tangible results, as because of his broader activities in directing the thought of his country in lines economic, social and spiritual. At times, discerning people might even find his views on the basic spiritual needs of a country in economic distress not unlike the views expressed by the present editor of THE THEOSOPHIST.

Wallace's productive mind and pen, in the brief year and a half of a full official life, have already produced three outstanding works. In a pamphlet, *America Must Choose*, he has stated in simple, daring, unacademic terms the fundamental problems involved in the international economic relations of the United States, problems that have developed very much in the fashion predicted by him twelve years ago. With unusual frankness, sincerity and clarity he

has pictured the foreign trade dilemma into which a creditor nation falls, when it fails to face its obligation to import goods more fully from debtor nations, and presents three possible courses open to America. The first is the way of nationalism, which would mean the abandonment of foreign trade and the creation of new problems with respect to industries now dependent on foreign trade. The second is the way of internationalism, implying complete freedom in foreign trade, reduction of import duties, and, therefore, new complications for the protected industries. The middle course is a combination and dove-tailing of the other two, involving some of the decisions and policies required in each of the other two roads. At heart an internationalist, practical considerations lead him to the conclusion that the middle course is the more workable solution. *America Must Choose* has been described as one of the great American State Papers. It has already served to stimulate public thought and discussion preliminary to the adoption of the new American policy of reciprocal tariff bargaining for the elimination of trade restrictions.

His second publication, *Statesmanship and Religion*, reveals him as a courageous public official in another direction. Here he attempts to awaken the country to

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its need for spiritual life, to the need for social justice, to the need for men capable of utilizing the abundance placed within man's reach in this modern age. The prophets and the reformers and their spiritual adventures become, under the breath-taking strokes of his pen, alive again, and the evils they cried out against take on the familiar aspects of the troubles of the modern world. Now and then there appear passages in Wallace's writings in which he reveals himself in a rôle beyond that of a clear-headed, sincere statesman. It is as if he quietly releases a thought to test and stir the spiritual spark in the reader. As an example, take this quotation from the chapter on "The Great Spiritual Adventure of Our Age" in *Statesmanship and Religion*. For millions of Americans, even those acquainted with the period of the American Revolution and the founding of the United States, this is arresting and certainly unique, for no American officials have written in this vein in recent generations:

Familiar as you all doubtless are with the obverse side of the Great Seal (of the United States), I will venture to say that not many of you are equally familiar with the reverse side where is contained, it seems to me, a most striking refutation of the idea that the founders of the American Republic were largely under the influence of such sentimental, Godless French rationalists as Rousseau. On this reverse side of the Great Seal we first see an uncompleted pyramid with thirteen courses of stone laid, and above it, separated by some little distance, the apex or cap-stone with the all-seeing eye, surrounded by what the heraldic designer of 152 years ago was pleased to call a "glory".

Above the apex stone is the Latin inscription *Annuit Coeptis*; written under

the base of the pyramid are the Latin words *Novus Ordo Seclorum*. We might translate the first two words to mean "He hath prospered our beginning," and the others, the "new order of the ages," as signifying the objectives of the completed structure. The Lord had prospered the thirteen States in their beginning, and they were designed to grow. While this inscription originally recorded an expectancy that guided the founders of this nation, for our present generation it is also an encouragement to even broader potentialities. This Great Seal was adopted by the Congress of the United States on June 20, 1782. Those who are devout believers in the prophecies of the Bible, and who also have great depth of feeling concerning the founding and destiny of this country, might ask: "Did the designer of the reverse side of the Great Seal have in mind, in the words *Novus Ordo Seclorum*, the vision of Isaiah when he foresaw the day of the Great Peace, when all the nations would flow to the mountain of the Lord, or, in other words, the second coming of the Messiah?"

It would be easy for loyal Democrats to say, of course, that *Novus Ordo* is merely Latin for New Deal, and that we are now rapidly in process of completing in approved fashion the structure of the American Commonwealth as begun by the Founding Fathers. Frankly, while I am well aware of the religious fervour with which the New Deal has been launched, and while I can see in it potentialities which may eventually make it worthy of the prophecy of the reverse side of the Great Seal, it will take a more definite recognition of the Grand Architect of the Universe before the apex stone is finally fitted into place, and this nation in the full strength of its power is in position to assume leadership among the nations in inaugurating "the new order of the ages".¹

In his latest book, *New Frontiers*, he writes again for the youth of this generation, trying to acquaint them with the fundamental nature of the economic world they live in, and to rouse them to work for a better America, with proper balance

¹ Excerpt from *Statesmanship and Religion* by Henry A. Wallace, pp. 76-79.

between agriculture and industry, between work and leisure, and between material and spiritual riches in the life of the individual, and therefore in the life of the nation. In non-technical language we have here a sketch of the forces that pushed America's physical frontiers westward, and urged on her material development over the entire span from the Atlantic to the Pacific; a sketch of the weaknesses accompanying the country's growth in material resources; and an appeal for new rules to be applied in reshaping the economic activity of the country during the New Age that many think we are entering upon. The rules of the past, he finds, have been played in the interests of the few, not the many, and for immediate rather than ultimate objectives. From the vantage point of his Cabinet position he observes the selfish forces that play upon government departments and influence national policies in matters of tariffs, taxation, prices:

The United States has suffered fully as much in the past from the private ownership of Government as it has from the Government regulation of business.

Much of what is usually embedded in the jargon of "classical economics" is throughout this book held up and stripped of the mystifying verbal adornments. The younger generation can here see the sacred principles of economics in flesh and blood, in their proper perspective in terms of business interests or of the common good. Facts and motives are discussed in simple terms without the use of befuddling "tariffs," "monetary policy," "cost

of production," and other economic phrases over which there is so much controversy.

Many readers of this book have naturally been concerned with the first twenty chapters that deal with the various phases of the nation's economic problems, for they have been worrying about the unbalanced national budget and its bearing on eventual inflation, about regimentation of industry, about the processing taxes on farm products placed on consumers under the New Deal, about tariffs affecting their own industries, about the ulterior motives of the Roosevelt Administration as revealed in the words of a Cabinet official, and about many other points of controversy now being carried on by the Old Dealers and the New. On all the points Wallace has fresh, frank and balanced discussion, but it is the last chapter entitled "Beyond the Frontier" that is in many ways the most interesting.

Beyond the New Frontier, Mr. Wallace feels, await opportunities for adventurous youth of to-day, not unlike the opportunities offered in the preceding hundred years when "it was manifest destiny to push onward until the Pacific Coast was reached, until all the fertile lands between had been ploughed and bound together by railroads and paved roads". The obvious physical task to which earlier Americans addressed themselves has been accomplished, but in that accomplishment the thing which gave them hope and unity as a nation has been destroyed in large measure.

We now demand a new unity, a new hope. There are many spiritual and

mental frontiers yet to be conquered, but they lead in many different directions, and our hearts have not yet fully warmed to any of them.

The characteristic keynote for those searching the New Frontier, Mr. Wallace feels, is co-operation, just as that for the old frontiersmen was individualistic competition; social invention in contrast with mechanical invention, and the competitive seizure of opportunities for wealth characteristic of the old frontier. While power and wealth were worshipped in the old days, beauty, justice, joy of spirit, must be worshipped in the new. The land beyond the New Frontier will be conquered by the continuous social invention of men whose hearts are free from 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 reach out confidently together. Such, in practically his own phrases, is the hope of a statesman who proclaims religion as a practical force in life.

Many readers of this book will perhaps pass over lightly the symbol on the cover of the book, a circle with three dots in the centre, and the clue as to its purpose and meaning given in the last chapter. After searching

for certain principles by which sound policies beyond the frontier may be judged, he concludes with the following:

Perhaps we can set up a few principles by which to judge proposals. It is essential, for example, that we come more often and more fully to co-ordinate the thing that is individually wise and the thing that is socially wise. We can examine each proposed new step on this basis.

From the standpoint of guiding principles for the future, there is a design drawn from the far past which seems to be appropriate, because it suggests the maximum development of individual diversity within the limitations of the whole. Medieval painters used to put it in one corner of their work. It is the design used by Nicholas Roerich for the Banner of Peace and incorporated in the Roerich Pact for the protection of cultural treasures. The design represents three spheres—symbolic of the Trinity, within a larger circle. The circle represents, of course, the idea of unity. With its universal application it is not surprising that this symbol has been used in all ages—one may find it, perhaps, upon a Christ of Memling, an Ikon of St. Sergius, or a Tibetan Banner. This design has great depths of meaning in this infinitely more complex world of to-day. The uniqueness of each individual and each community must be realized but always (instinctively, by the necessity of inner compulsion) with reference to the national and world community. All individuals, classes and nations which approach the future with beauty of spirit might well unite their economic, social and cultural endeavours within this imagined circle of unifying freedom.¹

¹ Excerpt from *New Frontiers* by Henry A. Wallace, pp. 278-279.

"SHOULD AULD ACQUAINTANCE BE FORGOT?"

By GEORGE S. ARUNDALE

[Some time ago the Editor of *The Times of India Illustrated Weekly* asked me to contribute to his series, "My Most Impressive Recollection". The following, which appeared during Christmas Week, 1934, was my response.]

AS I look back upon a somewhat strenuous life, I find a number of impressive recollections crowding in upon my waking consciousness. I have an impressive recollection of running by the side of a bath-chair in which was seated the portly figure of Madame H. P. Blavatsky, whose extraordinary personality included a heart of wonderful tenderness to little people—and I was round about five years of age. I have an impressive recollection of walking with trembling feet and fluttering heart in the direction of the Senate House at Cambridge where the Tripos results were being declared, and of the overwhelming relief as a friend came hurrying to meet me with frantically waving arms. Another impressive recollection is the day of the passing of the great Queen-Empress Victoria. I was in London at the time, and my royalist heart was in deep attune to the hush and sense of far-awayness which pervaded the streets, the traffic and every home. And yet again, the day of the entry of Britain into the World War gave me a tremendous insight into the catastrophic way in which from

time to time mighty circumstances of Eternity intervene in the small affairs of Time. How many impressive circumstances insistently demand pre-eminence! To which shall I accord the favour?

One supremely impressive recollection shall have attached to it the adjective "most"—the change in my life consequent on meeting Dr. Annie Besant, late President of the Theosophical Society, and warrior in innumerable causes for justice and freedom.

I was little more than twenty-one years of age, just down from the University, somewhat at a loose end, wondering whether I should become a press tycoon, or a legal luminary, or a Metternich in diplomacy, or perchance a Fouché in underground intrigue in the service of my country. In the meantime, in an office in the headquarters of the Theosophical Society in London I became an envelope-slave—a sticker of stamps and a writer of addresses.

To interrupt this somewhat deadly tenor of my uninspiring way suddenly came the news that Mrs. Annie Besant was in London, would give lectures at the Queen's

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Hall, and that even the lowly envelope-slave would be needed to help in their organization.

I was not particularly impressed. I did not know Mrs. Besant. And I had my own visions as to how my name should ring down the centuries to come. However, I did my little bit; and then the day came for the lecture. The subject was, of course, India, and because it was India I decided to be present, since during my four years at Cambridge I had found many friends among the Indian students and had always done what I could to help them.

The hall was full, and evidently the audience had come in the knowledge that it would enjoy itself, for an air of eager and reverent expectancy was almost tangible in its strength. I lolled about, carelessly watching the clock for 7 p.m. to strike, casting my eyes over the assemblage and feeling not a little self-satisfied in that I had helped to produce so splendid a setting for the speaker. I only hope I did not imagine that I had more to do with the size of the crowd than the orator herself. But youth has strange imaginings.

Hardly had the last stroke sounded than a short figure with snow-white hair, dressed in white, walked with small sharp steps to the gilt-railed rostrum, notes in hand, obviously both nervous and deeply moved by an ovation which continued long after she had taken her stand upon the platform.

I had never seen Mrs. Besant before, yet I gazed fascinated. I could not take my eyes from her, and the spirit of the audience,

expectant as before an oracle, took hold of me. Breathlessly I waited for the applause to cease. She held up her hand. The clapping died away. A tiny handkerchief wiped the nervous moisture from her hands, and was then delicately placed upon an adjoining ledge. I revelled in every movement; for hands, gestures, actions, all spoke to me of a nature fragrant with noble poise. Then a still, small voice, which brought me back to earth with a shock. In the balcony where I stood I could not hear her. Was she after all the great orator of her reputation? Would not the audience become restive? Would there be a scene? People demanding their money back?

I grew hot and cold with apprehension, but as I suffered agonies the still small voice ceased both stillness and smallness. A crescendo of word-song swept through the hall, and Annie Besant burst into the full rich notes of the world's greatest orator. Spell-bound were the four thousand listeners. Spell-bound was I. She came. I saw and heard. She conquered. In a flash, as I swayed to her soul-awakening rhythm, I knew I was looking upon an old friend. The idea of reincarnation had been a kind of reasonable hypothesis to which there was no need for me to pay much attention, for I was young, and death and its problems and perplexities were far away. But now someone—she—had come to me out of a past. She was an old friend. Two members of a family had met once more, were renewing acquaintance, taking up the old threads, were

going to stay awhile together in this life as they had certainly been together in lives gone by. A myriad thoughts made ecstatic pandemonium in my mind. Of course, of course! Life after life. Growth continuous. Hosts of comrades, acquaintances. Where had I lived before? And the imagination ran riot as I thought of mysterious lives in India, ceremonial lives in Egypt, stoic lives in Rome, philosophic lives in Greece, lives in Persia, Chaldea, and wherever my fancy took me. And above all the silver thread of love and friendship joining life after life to make one glad adventure. She was the proof of all this. Standing splendidly at the rostrum, thrilling exquisitely her audience: there she stood a living witness to it all.

I could hardly wait till the hour was over. I must see her, even though I might have rudely to push aside the crowds which would surely besiege the little waiting-room behind the platform.

Eight o'clock. A minute past. A final warrior-theme, with the call-to-duty *motif* running triumphantly through it, and, enveloped in tumultuous assent, the small short figure picks up handkerchief, folds up notes, and moves away with slight inclinations of her head in response to the shouting thousands upstanding to catch a nearer glimpse of her who had disclosed to them their higher selves. She disappears out of sight, but returns again and again to bow acknowledgments. At last she finally withdraws, the while I have been hurrying down innumerable stairs to find my way

to a door before which stood one who seemed to be a forbidding dragon—in reality, perhaps, a charming youth or maiden. Perforce I must halt, and in halting am overtaken by a devastating shyness. My tongue, my feet, my whole body, became as heavy as lead. I felt a fool and no doubt looked one.

I should have somehow slunk away, had not a fellow-worker recognized me and turned lead into lightness with the words: "Oh! There you are. I am sure Mrs. Besant would like to see you." And with these words the door opened. I went in gawkily, and stood a moment in a curious blend of hesitancy and precipitation while she finished a conversation with someone.

And then I saw her face to face. She held out both her hands. I clasped them with all the cruel strength of youth and ardour. She actually thanked me for my help. I do not remember if I said anything coherent. But finally I woke up knowing that I had met in that small little woman, so towering in her greatness, a General from long ago. And there and then vowed I would be her soldier once more in this life, and, I prayed, be faithful unto death. Do you wonder that this is my most impressive recollection? Little more than a year ago my General left me so far as this physical life is concerned. I hope I have kept my vow and have been faithful. But we shall meet again—she the General, I one of her soldiers. I will try to be true to her for the years that remain to me. And I look forward to the time when the most impressive recollection of

this life shall be repeated in the have no more power to part, next and again and again—until, and General and soldier will be life's lessons learned, death shall together for ever.

THE LAW OF DUTY

To all and each one that we meet we owe a duty. No one who comes within the circle of our life, but we have a duty towards that person. The world is not ruled by chance; no fortuitous happenings come into the lives of men. Duties are obligations we owe to those around us; and every one within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is the definite payment of those debts with which we are familiar in our studies; the duty of reverencing and obeying those who are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and without the fulfilment of these there is no spiritual life.

But even when we have discharged to the utmost the debts enjoined by the letter of the law; when we have paid and fulfilled the obligations imposed by our birth, by our family ties, by our social surroundings and national karma; there still remains one higher duty which we may place before us as the light to illumine our path.

Whenever a person comes within our circle of life, let us look to it that he leaves that circle a better man, the better for his contact with us. When an ignorant person comes and we have knowledge, let him leave us a better informed man. When a sorrowful person comes to us, let him leave us a little less sorrowful for our having shared the sorrow with him. When a helpless person comes and we are strong, let him leave us strengthened by our strength and not humiliated by our pride. Everywhere let us be tender and patient, gentle and helpful with all. Do not let us in our daily path be harsh, so as to confuse, bewilder and perplex others. There is enough of sorrow in the world. Let the spiritual man be a source of comfort and of peace; let him be as a light in the world, so that all may walk more safely when they come within the circle of his influence. Let us judge our spirituality by our effect on the world, and let us be careful that the world may grow purer, better, happier, because we are living in it.

ANNIE BESANT

SCIENCE NOTES

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

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Numbers Old and New. From the earliest times numbers and their properties have exerted a curious fascination on the minds of the speculative, and its results have ranged from the mathematical theorems of a Euler or a d'Alembert to those queer "arithmomancies" which almost profess to deduce your income-tax from your birth-date.

In particular, the idea that numbers must be in some fashion intimately concerned in the structure of the Universe must be of great antiquity, for it is well over two thousand years since Pythagoras enunciated his dictum that "number is the root of all things," and it is likely that the notion did not originate with him, great mathematician though he was. With this dictum, and the fantastic systems which lesser men have sought to derive from it, it is interesting to compare and contrast modern conclusions.

Sir Arthur Eddington¹, in one of his most attractive passages, explains how all our talk of atoms and electrons and energy and quanta and orbits and the like amounts, of itself, to little more than the statement: *Something unknown is doing we don't know what*—a conclusion which recalls

Bertrand Russell's description of Mathematics as the subject in which "we never know what we are talking about, or whether what we are saying is true". As Sir Arthur says:

It does not sound a particularly illuminating theory. I have read something like it elsewhere—

" . . . the slithy toves
Did gyre and gimble in the wabe."

There is the same suggestion of activity. There is the same indefiniteness as to what it is that is acting. And yet from so unpromising a beginning we really do get somewhere. We bring into order a host of apparently unrelated phenomena; we make predictions and our predictions come off. The reason—the *sole reason*—for this progress is that our description is not limited to unknown agents exerting unknown activities, but *numbers* are scattered freely in the description. To contemplate electrons circulating in the atom carries us no further; but by contemplating eight circulating electrons in one atom and seven circulating electrons in another we begin to realize the difference between oxygen and nitrogen. . . . Out of the numbers proceeds that harmony of natural law which it is the aim of science to disclose.

It would be unreasonable to suppose that Pythagoras had a detailed picture of atoms and electrons and the quantum theory in mind when he made his famous remark; but, on the other hand, he was altogether too big a man

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for us to dismiss it as the facile dogma of an arithmetical zealot. I fancy it was one of those cases of a deep intuitive insight outrunning contemporary technique—the kind of thing which, if I am not much mistaken, has constantly occurred to the Pioneers of Enlightenment and, incidentally, has occasioned any amount of confusion through lesser men trying to force such remarks into the framework of *their* limited knowledge.

Another matter of some interest in the same field is the question of what numbers have turned out, in the light of scientific enquiry, to be really fundamental. Kronecker opined that "God made the integers, all else is man's work," but this view seems scarcely warranted by the facts. Actually, the most important numbers seem to be odd things like π , which is 3.14159 . . . etc., and e (the base of natural logarithms), which is 2.71828 . . . etc., rather than integers of any kind. The importance of π (the ratio of the circumference of a circle to its diameter) was, of course, recognized at an early stage. The ancient Jews, judging by Old Testament references, seem to have got no nearer than the very rough approximation of 3; but the Egyptians, who were very much finer mathematicians, discovered a ratio (such as 512 to 163, I forget just what it was) which appears likely to have been more accurate than the available methods of experimental checking, and hence to have been

regarded as of quasi-magical significance. The discovery of e came only in comparatively modern times; while the intrusion of the now familiar i (the square root of minus one) into modern physics is an affair almost of yesterday.

Of the integers themselves I suppose we must concede a rather fundamental character to 4, since the physical world exists (to our observation at any rate) in three dimensions of space and one of time. Then there is 10, the number of degrees of freedom required for this four-dimensional space-time.¹

After this, there seems to be nothing till we come to the surprising number 137, which is known as "the fine structure constant," and is the number of degrees of freedom associated in wave-mechanics theory with the wave-function for a pair of (electrical) charges. This number is, in one sense, perhaps the most fundamental of all, for it enters importantly into the equation which enables us to connect the dimensions and properties of the whole physical universe with those of its minutest constituents.²

This sounds (and is) very recondite; I mention it merely to show how curious and in a sense unexpected are the numbers which really do seem to be interwoven with the ultimate structure of things, as opposed to, say, 27 (three times three times three) which our traditional prepossessions might lead us to expect.

¹ For the possible connection between these two numbers, 4 and 10, and the *seven* "planes," or states of consciousness, which bulk so large in Theosophical literature, see my paper on "The Importance of Seven" in THE THEOSOPHIST for March, 1932.

² Cf. Eddington, *The Expanding Universe*, especially Ch. IV.

I raise the whole point, which is not without its intrinsic interest, mainly because it seems so admirable an example of the kind of way in which the insight of the great, which may fairly be described as Ancient Wisdom, is justified at a later stage of human knowledge, although not quite in the way that was at first expected.

There is a very important sense in which it is true that "number is the root of all things," for it is by virtue of number alone that

we reduce the diversities of the physical world to a coherent unity. But although "we make predictions and our predictions come off," we do it by exact observation of the way in which numbers do in fact enter into the physical world, and by careful reasoning from these observations—not by assigning magical properties to numbers regarded as transcendental things-in-themselves, or by working out what they stand for in the characters of the Chaldean alphabet.

EVOLUTION AND RELIGION

MEN talk about the doctrine of Evolution being irreligious. What a strange use of words! Is it irreligious to enlarge the sphere of God's power and work from a narrow and circumscribed earth to a boundless universe? Is it irreligious to extend the time of His creative activity from six days to ages without beginning and without end? Is it irreligious to transform our thought of creator from that of an almighty mechanic, or potter, operating in one limited space, to that of a Divine Spirit quickening and giving life to His children and His worlds everywhere?

No, it will be seen some day that the thought of Evolution, fully comprehended in its meanings, and its bearings, is a mighty enlarger and exalter of religion, a mighty dignifier and ennobler of man, a mighty revealer and glorifier of God.

When will men learn that God is the God of the living, not of the dead? When will they learn that the eternal ages are in His hand? When will they discover that the mighty laws and forces by which the world moves on to its great destiny, are His? When will they be wise enough to cease fighting or fearing the great new revelations of His truth in Nature and in man, by which He is rolling the world on into the light?

J. T. SUNDERLAND in *The Modern Review*

WHY DID YOU JOIN THE THEOSOPHICAL SOCIETY?

ANSWERS TO QUESTIONNAIRE

[The President is receiving Answers to his "little Questionnaire" published in the January THEOSOPHIST. The following was the first to arrive, it is brief and to the point, and it has the quality of being "practically illuminative as regards future work". It is contributed by Mr. and Mrs. R. W. Hughes of Penang.]

1. Why did you join the Theosophical Society?

Answer. We joined the Theosophical Society after attending one Lodge meeting and after reading one book (by Dr. Besant), because in it we realized that we should find the philosophy of life we had been searching for, and the explanation of psychic problems which were troubling us at the time. Also the tolerance and universality of its declared Objects greatly appealed to us.

2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?

A. (a) Yes, unreservedly. Though never attached to large groups, nor connected for more than fleeting moments with the great ones of the Society, our studies have completely satisfied us, and continue to do so.

(b) Taking this to mean our fulfilled obligations to the furtherance of the Society's welfare and our response to its ideals, we honestly believe that we have done our best, so far as our capacity and knowledge allow. We hope to grow more useful with added wisdom.

3. If not, why not; and what, in your opinion, could be done to remedy the disappointment?

A. (a) We know that many do feel disappointed at their lack of *obvious* improvement and development after studying Theosophical literature for some time; we believe that this is due to their inability to realize that no one but themselves can accomplish this. Of course this is pointed out in the literature over and over again, but does not seem easy for many to comprehend. So long as people expect quick results from external sources, there will be disappointment. This should be emphasized on all occasions in direct and simple language.

(b) To one who has been a member of the Society for only a few years—seven exactly—the field of learning which Theosophy opens up is so immense as to be almost overwhelming, and in the absence of a definite course of study and really qualified teachers, one's unaided efforts are liable to be rather misdirected. For many of us also, our daily work takes up most of our time and mental activity, so that the end of the day finds us in no fit state to

pursue deep studies, however we may wish to do so.

As Theosophy embraces all sciences, both physical and spiritual, it seems to us to be important that a beginner should be able to tackle the subject along strictly educational lines as at school, each subject being treated in the early stages as a separate department. Just as at school we have separate instruction in Maths, History, Science, etc., so in the study of Theosophy should there be a definite curriculum of study or syllabus available to the serious member, whereby he would know that he was able to develop along proper lines. Perhaps a correspondence course in each of the many branches of Theosophy might be possible, for which a fee would be payable. We realize, of course, that the education of a Theosophist includes both study and conduct. Right conduct is undoubtedly a very important part of the training involved, and one which should perhaps be properly explained to and understood by the student from the very beginning. It is true that the E. S. is available for the more earnest student, but we think that every member of the Society should be able to receive instruction from the most elementary steps up to the stage where the E. S. could eventually take on the development.

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?

A. We should prefer to substitute the word "Universality" for "Neutrality"; it is, to us, a positive as opposed to a negative

idea. If the Society welcomes and embraces all lines of thought and research—which it does in theory—there will be virility.

5. In the light of your answer to the last question, can you formulate a programme which will combine neutrality with effective leadership?

A. The effective leader—and we firmly believe the Society has such a one—will be thus universal in his sympathies, rather than neutral; and his ardent attitude of all-embracing enthusiasm for the spirit underlying the enthusiasm of others, even if he cannot always agree with the object of their enthusiasm, will generate loyalty and confidence in his 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?

A. (a) A Lodge, as such, should be a harmonious and ardent body of workers, owning, if possible, some permanent and beautiful (however simple) quarters, where regular meetings should be held for study, and definite work on mental and spiritual levels, as well as carrying out a scheme of attractive propaganda for the spreading of its philosophy to non-members. A lending library of Theosophical and other suitable literature is an indispensable side of such work.

(b) The individual interests of the members of a Lodge should be the assimilating of knowledge and wisdom in order efficiently to carry out the above objects. They should be able to feel joyous co-operation and progress in the work of their Lodge, and recognize in it a centre of Power from higher

planes, to be absorbed by them and distributed to the outside world.

7. Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy—a Greatest Common Measure of Interpretation?

A. We cannot suggest any interpretation other than the existing one, that Theosophy, as its name implies, is the Divine Wisdom inherent in all religions and sciences, the study of which can provide a synthesis of the apparently conflicting beliefs of the world. But we do feel there is a great need in the Society for more simple literature on the fundamental teachings of the Ancient Wisdom—books which would sufficiently interest the average mentality of the seeker after truth—without tiring it with details and obscure terms, which would fall easily into place with further study.

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?

A. We should reply: The sole condition of membership is a vital realization of and belief in the Brotherhood of Man, and a determination to live this brotherhood to your fullest capacity. (His interest in and sympathy for the other declared Objects would be implied by the wish to join.)

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?

A. None but the obvious dangers of involving the Society in political or other controversy present themselves to our minds.

10. Can you suggest any special ways of Theosophical propaganda calculated to bring the Society and its message more effectively before the general public?

A. (a) As mentioned in a recent article in THE THEOSOPHIST, the Films provide a field for the portrayal of the teachings of, for example, Karma, Reincarnation, life on the Astral Plane, etc., as yet scarcely touched upon in cinema plots and stories. Truths of this kind could be presented in beautiful and enthralling form—as romance, if thought fit—but nevertheless planting seeds of far-reaching influence to thousands of all nations. Any members with friends or influence amongst film-stars or scenario writers should enlist their co-operation and sympathy.

(b) Wireless talks on subjects of general interest from the Theosophical point of view should be given whenever possible.

(c) The Press. Theosophists with the ability to write should endeavour to present their philosophy in any discussion launched in the daily Press. The writing of stories for magazines also comes under this heading.

(d) We believe that the general public can best be approached through and by the individuals of which it is composed. Though public lectures, broadcasting, etc., are undoubtedly of great value, we think that if each member learned to express his knowledge in simple and convincing language, in the course of friendly discussion amongst friends; and if, tactfully, he set himself to encourage such discussion, a great spread of Theosophic thought and ideals

would result. At the same time, he must live these simply, tactfully and convincingly, without forcing them on others.

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 such Messages?

A. Yes, most certainly the Society, in that it is the mouthpiece of the teachings of the Ancient Wisdom, has a vital message on all the problems of the present-day world. To take one example, its teaching of Evolution; if the world as a whole could realize that the Life-Wave, having reached the lowest Round of this particular Chain, was now ascending back into spirituality again, taking with it its accumulated experiences, then the well-nigh inexplicable unrest of to-day would be recognized as the difficulty of ascending as against the ease of descending the hill; as the birth-throes of a new order rather than the final death-pangs of so-called civilization. This idea, presented in simple terms, would, we feel, do much to lighten the weight of the world's anxiety. In like manner, the explaining of the workings of the law of Karma, not only as we can all see its working in physical Cause and Effect, but on mental and spiritual levels; together with the belief in Reincarnation, presumably so repugnant to the average person at first, would surely give the seeker after a philosophy some

reason for the sorrow and pain he sees around him. In Christian countries, too, the explanation of the "At-one-ment," as against the mistaken explanation of the "At-onement," would help greatly in satisfying the demands of the intellect as well as the spiritual aspiration of thinking people.

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?

A. We consider that the quality most lacking in the average member is dynamic enthusiasm—the enthusiasm which should uphold him through the dull routine of daily life, make regular attendance at Lodge, definite self-discipline in food, meditation, etc., inevitable, and excuses as to the neglect of such unthinkable. The ability of living up to the declared ideals of the Society, and at the same time taking one's place naturally and graciously in the outer world, is a qualification which each member should regard it as his duty to the Society to develop.

In those members who have definite daily work to perform, I think the great lack is spare time in which to study, and mental energy with which to absorb and give out the results of their studies, due mainly to the necessity for expending both on their daily occupation. Hence the need for simple and concise literature in all branches of the study.

AN AIRPLANE VIEW OF CONVENTION

By J. L. DAVIDGE

COMING to Adyar for the first time and plunging into an International Convention, I was at once seized with the extensive range of influence of this intensive Centre. Adyar does dominate the world, in the sense of its spiritual ideals and influence permeating and pervading the world's physical activities: that is the first impression one gathered, and the impression deepened as the Convention (of 1934) gained momentum and emphasis was reiteratingly laid, and perhaps never more increasingly than this year, on the Theosophical Society as a Spiritual League of Nations. Dr. Bhagavan Das in a message from Benares urged Convention—an idea which he stresses in his book on Socialism—to make the Theosophical Society a real Spiritual League of All Nations, what the soul is to the body, as compared with the political League of Nations quartered at Geneva. If the Theosophical Society, by becoming a "Spiritual League of All Nations," is going to save humanity from "more dire evils" than the last World War, as this learned scholar hopes, then it only needs that Theosophists at Adyar and away from Adyar shall deliberately and designedly spread their consciousness of universal brotherhood in wider and wider circles, as Adyar is radiating and ramifying into all parts of the world, until the network of universal brotherhood will render war impossible and civilization safe. That is just a project. But make no mistake as to the part which Theosophists can play in making the prospect a living reality!

The idea of a "Spiritual League of All Nations" was "in the air". Mr. Jinarajadasa, Mr. Hotchener and others returned to it, and a resolution was adopted in support of drawing together in understanding comradeship the nations of the world. So superabundantly optimistic was the President—optimistic with a capital "O"—that he supplied the "other side" to the Vice-President's somewhat pessimistic forecast of the

downfall of civilization, unless Theosophists worked for a kinetic reorganization of society. Dr. Arundale's outlook was tersely expressed in a characteristic aphorism: "All's well with the world, however ill the world may look."

There is illness in the world, and the President had but to refer to India to indicate it. He ascribed India's position to the lack of brotherhood in the world, and urged Indian members to make a great contribution to "that fire of brotherhood which still flickers low throughout the world, but whose flames alone can burn away that dross of separativeness which still keeps India impotent and the whole world a prey to hatred and war". A haunting phrase "India impotent"!

India needs Theosophy not only for the sake of the world, but for her own sake. The President, addressing the Indian Section Convention, said:

"It is vital to the whole Society that India should be Theosophically strong, because she is the host of the international Headquarters, and because the headquarters of the Indian Section is in holy Kashi—a place sacred to the whole of India, and by no means only to Hindus. The Indian report writes of a memorial to our President-Mother, Dr. Besant. 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."

Into this world view fitted all the President's plans for making Adyar a "Flaming Centre" for the world's higher life. In his Seven Year Plan and in his addresses to Convention Dr. Arundale envisaged higher agencies of culture which will, if pursued to concrete realization, make Adyar a supreme focus of intellectual and spiritual influences: an Adyar Library which shall make

Adyar a Second Alexandria, a Theatre, a Museum, a Gillwell Park for Boy Scouts, Memorials to the world's pioneers; not only a Besant Memorial School, but in the near future a College and someday a University at Adyar; and perhaps a Broadcasting Station to reach the ends of the earth. "Can you imagine a super-Adyar?" the President asked one Convention gathering, the occasion on which he urged Theosophists to "dream devastatingly":

"Let us dream to raze these buildings to the ground. Let us have 2,600 acres instead of 260. Let us tear down in order to build better, and build an Adyar as it ought to be—a place to marvel at.

"Please dream, and do not feel restricted by things-as-they-are, because things-as-they-are are only the shadows of things-as-they-are-going-to-be, and if you will dream we shall some day break down all these things with which we are at present satisfied, and help the Theosophical Society to be really marvellous and to be an object of wonder to the world."

Every President is unique, Dr. Arundale no less than his illustrious predecessors, and though he exalts the President-Mother as the "greatest Theosophist of them all," he himself suffered nothing by comparison as planner, as President, as inspirer. One felt that the great assembly had decided, like the rest of the world whom they represented, to give him a chance to make good, and he made good—they came, they saw, and he conquered the whole 800 delegates; they gave Godspeed to the Seven Year Plan, expecting that by the end of the seven years the Plan, so far as is humanly possible, will be fulfilled or outpaced, with other vistas . . . But seven years are quite enough for the moment.

Dr. Arundale's inaugural Convention recalls the amazing energy with which he worked as General Secretary in Australia in 1925-1927, having his four monthly journals, the Australia-India League and the Advance Australia Club in full activity, and the Theosophical Broadcasting Station on the air, within six months of setting his machinery in motion; and later the enormous political

influence of the Who's for Australia League, the spear-head of a movement which, in a period of crisis, swept a new Administration into power. Such skill, greater to-day, reminds us of Kipling's verses which the President is fond of quoting about other people—they occur in "Nurses," at the end of the little story about Ottley and the broken-down engine:

"These have so utterly mastered their work that they work without thinking;

"Holding three-fifths of their brain in reserve for whatever betide,

"So, when catastrophe threatens, of colic, collision, or sinking,

"They shunt the full gear into train; and take the small thing in their stride."

There, if you will, is skill in action—a lively illustration for the practical idealism of the *Bhagavad-Gita*.

An outstanding idea which emerged from Convention was the zest of Youth, and the regard in which Youth is held by those who are no longer young. "What is the crying need with which members throughout the world should concern themselves? Should it be straight Theosophy? Should it be in the field of economics, or humanitarianism, nationalism or internationalism, in art or science or literature or industry?" The President put the question to a special delegates' meeting. The answer was overwhelmingly: "Youth". Since the older generation has to bridge over the "lost generation" to find its coming leaders in the younger generation, it becomes all the more insistent that Youth should be encouraged and developed to carry the greater loads which the future is going to lay upon its shoulders. Dr. Arundale looked for leaders among the Young Theosophists, among the Boy Scouts camped on the Adyar Estate. Rukmini exhorted Young Theosophists by virtue of their Theosophy to be great Theosophists, and by virtue of their Indian nationality to be great Indians. The General Council urged upon members of the Theosophical Society the importance of giving the young all possible encouragement for self-expression when they become members of the Society. Everywhere Youth is to be allured to the heights on

which the halo of genius and leadership is wont to rest.

Then there was a place for Art—a place which will be more conspicuous at the 60th Convention in December. Every President, from Colonel Olcott down the line, has encouraged exhibitions of Indian Art during Convention. Dr. Arundale hopes that this will be a permanent feature of all future Conventions. This year's exhibits (collected by Mrs. Adair) were typical of the best elements in the new Bengal School, a spiritual movement which was temporarily submerged by the impact of the West, but has found release in the works of Abinendranath Tagore and Nanda Lal Bose. Another vivid phase of Art was the dramatic work of the Adyar Players; the exquisite dancing of Rukmini (the Pavlova of Adyar); and the "Frescoes," portraying in statuesque poses, by beautiful Indian women, epic scenes from the wall paintings of the Ajanta Caves.

The most precious Art object was, of course, the bust of Dr. Besant, which was unveiled by three of her old friends, after Dr. Arundale had reviewed her work as President. The bust is a very striking likeness of Dr. Besant. It stands in the main hall of Headquarters, and it is hoped that, as soon as funds allow, a bust of Bishop Leadbeater will be placed by the side of it. "Upon the Theosophical Movement each has left an indelible and magnificent mark," said Dr. Arundale in paying homage in his Presidential Address to these two great Theosophists.

Among the Convention engagements was a visit to the Besant Memorial School, a visit to the Besant Scout Centre, and a film evening when Captain Sellon screened a fine series of pictures of Dr. Besant, Bishop Leadbeater, and other celebrities at Geneva and elsewhere.

A wide field was covered in the symposiums on "The Value of Theosophy to the Individual and to the World," Questions and Answers, and World Problems, showing that Theosophists are closely in touch with world problems and able to make a substantial contribution to their solution. On Religious Problems Day, Mr. Hirendranath Datta (Vice-

President) presided, on Educational Problems Day Dr. Cousins, on Political and Economic Problems Day Mr. Christopher Gale, and on Cultural and Humanitarian Problems Day Shrimati Rukmini Arundale, who delivered an inspiring address on cultural ideals. Shrimati Rukmini was specially active during Convention with the artistic performances in the Theatre, and among the Young Theosophists, presiding over their delightfully informal gatherings. She was re-elected President of the All-India Federation for a three-year term.

The resolutions of Convention were published in detail in the March THEOSOPHIST, the vital proposals supporting the President's Seven Year Plan, and urging members (1) to utilize the power of Theosophy to solve the World's Problems, and (2) to work during 1935 in the field of Youth.

India as usual sent most of the delegates to Convention, only about fifty of the 800 present coming from overseas. Besides visitors from America, Australia, England, New Zealand, Scotland, Spain, Holland, Burma, Ceylon and Singapore, including five General Secretaries, Indian delegates represented Lodges in the following cities: Ahmedabad, Baroda, Benares, Belgaum, Bhavnagar, Bombay, Calcutta, Calicut, Cawnpore, Chittoor, Hyderabad (Sind), Karachi, Madura, Mysore, Patna, Poona, Rajkot, Rajpipla, Sangli, Surat, Trichinopoly, in addition to Lodges in many other places.

The Indian delegation included legislators, pandits and scientists, as well as social workers belonging to the Theosophical Order of Service, who gave a most impressive account of work accomplished in the last twelve months. And at the centre of the great Indian Group moved Rao Bahadur Panda Baijnath, the strong, efficient and genial General Secretary, planning a campaign for the intenser Theosophication of India,—a campaign which the President (Dr. Arundale) proposes to pursue on his tour of the Bombay Presidency in March, and follow up with visits to other parts of India between now and the Diamond Jubilee Convention in December.

FROM OUR PRESS-CUTTING AGENCY

HHEADQUARTERS receives every other mail a batch of newspaper cuttings from an international Press-cutting Bureau in Fleet Street, which show to some extent the publicity which our workers gain in other parts, away from Adyar. The Press is a wonderful medium for the dissemination of Theosophical ideas. Lodge correspondents should supply summaries of meetings at every possible opportunity. Newspaper publicity is "worth its weight in gold," as we say; a paragraph of five lines may be read by thousands of people. Here is a brief synopsis of Press reports in the first half of January:

LIFE AFTER DEATH

EDINBURGH: Mr. N. A. Ellingsen, Acting General Secretary, lectured under the auspices of the Federated Lodges of Scotland on "Death and After—a Theosophical Interpretation". Life after death depended largely on the life lived on earth, for during our earth-life the astral and other subtle bodies of man were built up by means of thought, emotion, and action.—*The Scotsman*.

OURSELVES AND THE UNIVERSE

HAMPSTEAD: Mr. H. E. Tyrwhitt took for his subject "Ourselves and Humanity". That humanity is one is an actual fact, not merely a theory. All that we do affects others, all that they do affects us, there is a constant interchange between us and the Universe, or the Universe and us, and this is the working basis of Brotherhood.—*Hampstead Advertiser*.

CLAIRVOYANCE AND RESEARCH

TUNBRIDGE WELLS: The first meeting of the Winter Session of the

Theosophical Lodge took the form of an interesting lecture on "Clairvoyance as an Instrument for Research". The speaker was Mr. Geoffrey Hodson, an author and expert on the occult. Mr. Hodson said Theosophists believed that later races of men would possess seven senses, and not five. The two additional senses would be clairvoyance, or extended vision, and clairaudience, or extended hearing. As an instrument of diagnosis, clairvoyance could be used in medicine. In education it was valuable to parents and teachers, because the emotional nature as well as the physical could be defined. Genius was still in the human make-up, but was rarely perceived and allowed to develop, owing to the lack of understanding by disciplinarians.—*Tunbridge Wells Advertiser*.

IS LIFE WORTH LIVING?

CROYDON: At Eldon House, Wellesley Road, Mr. A. P. Wilkins, the President, spoke on the subject, "Is Life Worth Living?" The modern dissatisfaction with life was due to the fact that people were living self-centred lives. Life was eminently worth living when they found a true and worthy object in it.—*Croydon Advertiser*.

ROBERT BROWNING

NORWICH: At the Lodge Room, 8 Orford Hill, Mr. H. J. Atcher discussed the subject, "Was Browning a Theosophist?" Quotations were cited from the poet's works expressing his belief in Reincarnation and his acquaintance with the teachings and philosophies of the East. In company with all great poets, he was concerned with the expression of the spiritual aspect of life, in marked contrast with the materialistic age in which he lived.—*Eastern Daily Press*.

HEALTHY LIVING

BLACKPOOL: Mr. James Hough, Secretary of the National Vegetarian Society, gave an interesting lecture on "Living

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Healthily" at the Lodge rooms, Clifton Street. In order to live healthily, which was to live rightly, they must learn to be satisfied with what was essential to physical fitness. In a perfectly healthy body all the organs performed their functions without friction and with the highest degree of ease.

MR. JINARAJADASA IN CEYLON

COLOMBO: Mr. C. Jinarājādāsa, the well-known Theosophist, is at present in Ceylon. Yesterday he delivered a lecture on the "New Religion of Humanity" at the Eighth Annual Convention of the Theosophical Society held at Wellawatte.—*Ceylon Observer*.

HUMAN LIMITATIONS

BRISTOL: At a meeting of the Blavatsky Lodge of the Theosophical Society, held at Unity Street, College Green, Bristol, a lecture was given on "Human Limitations".—*Western Daily Press*.

THEOSOPHY

PENANG: By permission of the Indian Association, there will be an informal meeting of those interested in Theosophical thought, at 6 on Thursday evening at the Indian Association, 421 Dato Kramat Road. A short paper will be read on "World Peace and Theosophy," followed by a general discussion.—*Penang Gazette* (Straits Settlements.)

The Madras Press and the Press of India generally published

lengthy reports of the Convention proceedings. All this matter goes into the cutting-book in the Press Department and will some day provide the material for perhaps a series of *New Diary Leaves*. In the last week have been posted, or pasted in, the President's article in the *Illustrated Weekly of India* (Bombay) entitled "The Day I Met Annie Besant"; items from American journals; and reports from Indian journals recording the President's activities. Most days he has some engagement in Madras, addressing public meetings on Theosophy or politics; College gatherings on Swaraj or on Greatness; judging an oratorical contest; or inaugurating a Scout Week, as he did the other day, delivering a radio talk on Scouting from the Madras Corporation's Broadcasting Station and several other talks to Scout gatherings before the Scout Week closed. All this is a definite contribution to the higher life of India, at least the southern part of India, and is more or less recreation from the intensive official routine of Adyar.

J. L. D.

FROM "PRETORIA LODGE NEWSLETTER"

A DELIGHTFULLY enjoyable entertainment was held in our Premises on December 1st to celebrate the 30th birthday of the Pretoria Lodge. Congratulations and good wishes were also sent per thought-mail to our Theosophical President, Dr. George S. Arundale, who was also having a birthday on that auspicious day. We look forward one day to having him with us in South Africa.

THE THEOSOPHICAL FIELD

COMPILED BY J. L. DAVIDGE

PAVLOVA'S HUSBAND CALLS AT ADYAR

M. DANDRÉ, husband of Anna Pavlova, the famous dancer, together with other members of his company which has been doing a world tour, called one day in February on the President of the Theosophical Society and Mrs. Arundale, whom they had already frequently met in various parts of the world. They chatted over old times, and were very happy exchanging reverent and affectionate memories of the lady who had so divinely incarnated the very soul of rhythm. The conductor had hoped to give several displays in Madras, but no suitable theatre could be found. M. Dandré wished that he had written to Mrs. Arundale about a season in Madras, and said that the great Banyan Tree would have been a magnificent setting for a performance by his company.

The conductor of the orchestra had been a member of the Theosophical Society in Russia before the present Russian Government dissolved the Section. He was very happy to visit the Headquarters of the Society to which he had belonged.

M. Dandré and his friends were very much interested in Mrs. Arundale's collection of mementoes of Madame Pavlova, including a little statuette created by herself. M. Dandré asked Mrs. Arundale to be a guest of honour of his company at one of their performances in Bombay.

THE PRESIDENT'S MESSAGE TO THE SWISS SECTION

[The President (Dr. Arundale) dispatched the following message to the Convention of the Swiss Section held at Geneva in March:]

I send my very hearty greetings to our brethren of the Theosophical Society in Switzerland.

You live in a uniquely beautiful country, you form in a very real sense a miniature League of Nations, and you are the centre for a movement of vital importance to Universal Brotherhood—the League of Nations itself.

All these circumstances are surely a great privilege, and the very good Karma of those who have the fortune to enjoy them. But they are a great responsibility.

You have an opportunity to serve the cause of Universal Brotherhood such as has no other Section in any part of the world. You live in the very heart of great international stirrings. You are in continual contact with those who are moulding the destinies of nations. And, above all, you are part trustees for a wealth of Truth upon the possession of which the world in fact depends for the effective solution of its many problems.

The whole Theosophical world watches the Swiss Section, watches you, my brethren, in the splendid work our Masters have allotted to you. We realize to the full the difficulties which stand in your way, but we know you remember that in their strength you can do all things committed to your care. Your immediate duty seems to me to be:

1. To ensure the solidarity of your Section, composed as it is of many divergent elements;
2. To study and to spread the great Truths we call Theosophy;
3. To influence with the Theosophical spirit, first the League of Nations itself, and second the many movements working for Brotherhood represented in Geneva and elsewhere in Switzerland.

I venture to congratulate the Section on its choice of a successor, in the office of General Secretary, to Madame Rollier who has served so faithfully and so well. I had the pleasure of meeting Monsieur Tripet in Paris and felt at once that in him the Swiss Section has a very live

wire. Rukmini and I hope to be among you next year. We are longing to come, but so far circumstances have been adverse. We sincerely trust they may be propitious in 1936.

May you all have a splendid Diamond Jubilee Year, and may your Section be represented at Adyar on the occasion of the Diamond Jubilee Convention by at least one member.

THEOSOPHICAL ORDER OF SERVICE

Protest against Animal Sacrifices

Many useful ideas and lines of activity were reported during the Adyar Conference of the Theosophical Order of Service on Sunday, December 30, 1934.

The President (Dr. Arundale) raised the question of having a member in each Lodge who would keep the Lodge acquainted with conditions in the outer world, and in the second place would be a focus for organizing members interested in the various social or philanthropic activities which need help.

Mr. Jamshed Nusserwanji (Chief Brother for India) reported that the Order had been active in popularizing throughout India the ideals of Goodwill Day (May 18), World Day for Animals (October 14), Peace Day (November 11) and the International Correspondence League.

Dr. Jacob E. Solomon gave a lengthy account of public service done by Theosophists in Ahmedabad, specially sanitary reform in the villages, work in the Red Cross, S. P. C. A., Scout Association, Women's Council, Ladies' Club and I. C. L., besides hospital attendance and aid for released prisoners.

Berhampore, in the Ganjam District, has an active group organized by Rao Sahib M. V. Apparao, who reported on its work. This includes a Social Service League, which watches the health and sanitation of the town; (2) The Besant Ayurvedic Free Dispensary; (3) The Krishnaji Free Reading Room and Library; (4) Society for the Prevention of Cruelty to Animals, which organizes animal weeks, and has just started a "Be Kind to Animals League," which has enrolled 300 student-members; (5) The

Ganjam District Leprosy Relief Council, and its clinic.

The President congratulated Mr. Apparao on being associated with so many good objects.

A delegate from Muzzafarpur (Behar) reported on relief to the depressed classes—night schools, health associations, co-operative societies, indigenous games, and a training camp for the villagers supported by Government officials as well as philanthropic residents.

At Bangalore the Head Brother is co-operating with the Mysore Government as visitor to the leper colony, asylum and gaol, with special facilities to provide books for the gaol library. Illiterate prisoners are instructed to read in the vernacular. Commenting on the habit of flesh-eating, this delegate said: "As soon as some people get a pain in the stomach they call for the slaughter of animals. I have known 400 sheep and 500 buffaloes slaughtered at a single festival in the Mysore State."

Conference adopted the following resolution, proposed by Mr. F. Harvey and seconded by Professor D. D. Kanga:

"This meeting of members of the Theosophical Order of Service urges members of the Order and of the Theosophical Society to take a strong stand in the condemning of animal sacrifices in connection with religion in India, and calls upon all its members to do their utmost, individually and in groups, to put a stop to this very undesirable so-called religious practice."

Mrs. Ransom suggested the idea of appointing one member in each Lodge to be a link with outside activities.

Miss Watkin, Chief Brother for New Zealand, reported that there was hardly a single branch of service in which members of the Theosophical Society were not active.

The President asked that next Convention brethren would send in their reports in writing to the Chief Brother, and so save time for constructive discussion.

A "BORDER SOCIETY" IN JAVA

[A. J. H. van Leeuwen writes from Bandoeng:]

To meet the demand for Theosophy by those who really cannot afford to pay

the small sum we ask (and needs must ask) we founded a new kind of "Border" Society, where no dues at all are wanted and with no obligations whatever towards the Society. The members do not get membership-cards or diplomas and are not registered in our books. This movement we call the *Pemitran Tjahja*, which is Javanese and means *Friends of the Light*. It is absolutely Theosophical in its tendencies to Universal Brotherhood as the first and foremost principle, and the members regard themselves as regular Theosophists. Most of them are very simple men, labourers and craftsmen, the majority illiterate.

We have already 12 centres of this movement, all guided by members of the Theosophical Society, who get a special appointment from our Headquarters to do this work and as an identification for the police. The membership is about 800. The only contribution they pay is a small voluntary donation to cover part of the expenses of their instructor, who has often to travel a distance by train and motor car, in order to reach the *Pemitran-Tjahja* centre. The other part of the expenses is covered by Lodge contributions.

If we count these 800 "P.T." members as our brother-Theosophists, our membership, instead of having dropped from 2,090 in 1930 to about 1,200 in 1934, has *practically maintained itself on the same level*, which, in my opinion, is a splendid record in these times.

* * *

THEOSOPHICAL RESEARCH CENTRE

[From Mrs. Josephine Ransom's inaugural address of welcome to the Theosophical Research Centre at the London Headquarters.]

Where our best Theosophic leaders have pointed the way, Science generally seems to be following in the same direction.

Auras have become "radiations".

Biology admits the long, long ages of slow development of the human body.

Astronomy discovers that the seemingly endless firmament has possibly a curved "ring-pass-not".

Etheric vibrations that kill or cure are now "electro-radio-biology". These radiations must come from living and organic material. "Radio-biology has nothing to do with telepathy or Spiritualism," says a newspaper report. Had we not told them so!

Broadcasting has entirely justified the tales told of magicians—or yogis—who could send news through the air without visible apparatus. Our early literature has much concerning this.

Aeroplanes have put "magic carpets" in the shade.

Education has quite changed its outlook on the child, and many Theosophists have had a hand in that.

Many in the West now reluctantly admit that "many lives" theory seems to fit the human case.

Atlantis is no longer a fairy-tale.

Art and architecture are seen as functional and undergoing radical changes, and both will once more come into their own.

Patanjali in the world of mind-analysis finds Western supporters as Psychologists go their appointed way.

Science is applied to destructive purposes as ever—but also for constructive, and the easing of daily tasks, once so cumbrously performed.

The heights and the depths are explored—the stratosphere, the ocean-bed—and we learn that what our own leaders prophesied would be found, is found.

"Energy, energy, all is energy," is now the statement on the problem of what matter is.

"Atoms here and atoms there, have all to conform to the same inexorable laws," says a modern thinker. Wrote the Master K. H. in 1883: "Since motion is all-pervading and absolute rest inconceivable, under whatever form or *mask* motion may appear, whether as light, heat, magnetism, chemical affinity, or electricity—all these must be but phases of One and the same universal, omnipotent Force . . . (that) we simply call the 'One Life,' the 'One Law' and the 'One Element'." (*The Mahatma Letters*, p. 159.)

"Matter is energy bound up in systems of balanced forces," says another present-day scientist. "There is but one thing—

radiant energy, which is *inexhaustible* and knows neither increase nor decrease," wrote the Master K. H., "call it Radiant Energy if you will; we call it Life—all-pervading, omnipresent."

My own deepest interest is in trying to discover how we can cross the gulf in consciousness that exists between the mind and the so-called intuition—rather a feeble description of Buddhi—the power to know in a flash the thing-in-itself, all inward light and beauty. To do this, meditate, meditate, says every authority. There is an inescapable science of meditation which is the one way for the mind to reach into the world of Buddhi, though there may be others for emotion and action. Here is one of the tasks which the Society has, in a measure, made peculiarly its own, and in which some are finding distinction as experts. It is not an easy task, but a desperately important one, for it is a key to the future development of consciousness, and, therefore, of all civilizing processes.

This Third-Object work will, I hope, attract larger and larger numbers of the members of the Research Centre, students who will with courage and firmness come forward to try out many experiments, and in the end find the correct and the easy way to the Buddhist world, whence will come the light to lighten the way of the future.

* * *

LEAGUE TO ABOLISH POVERTY

THE League to abolish Poverty, started in London in 1934, has as its declared objects:

1. The Abolition of Poverty by means of a National Dividend which shall be sufficient to guarantee every man and woman, and every family in the land, security against poverty.
2. The disappearance of War as a necessary and natural corollary to the Abolition of Poverty.
3. To enrol men and women of goodwill in all classes of society in a national campaign for its immediate realization by Parliamentary action.

The League is completely unidentified with any particular technique for the establishment of National Dividends. Its offices are at Sentinel House, Southampton Row, London, W. C. 1. Bodies affiliated with the League are the World Peace Union, the National Money Service, the Prosperity League, and the Central Council for Social, Economic and Political Reconstruction.

THE CRY OF THE PROPHET

[Dr. Arundale reminded Madras Muslims, at a Ramzan Festival in January, that they had in Islam a religion of brotherhood, culture and action.]

The President sent his very best wishes to a gathering of the Muslim League of Youth which he was unable to attend on January 19, and once again bore reverent testimony to the greatness of the Prophet. His message proceeded:]

It has always seemed to me that the Quran is less a book, less a Bible, and more the great Cry of the Prophet to his people down the eternal ages. Indeed, the very name suggests this fact. I feel, therefore, that every follower of the Prophet should be constantly intent upon attuning himself in all purity and reverence so that this great Cry, which must ever be ringing in the ears of his followers, shall be heard and acted upon.

In the earlier days the Cry, perhaps because it had been comparatively recently uttered, was so effectively heard that Islam was a wonderful force in the field of religion, in the field of politics and of State-building, and more marvellously in the field of culture. I do not think there has been at any time in the world a more beautiful culture than that of Islam. Mussalmans to-day should remember their past greatness as a very present heritage, and use it for their own renaissance and for the uplift of the whole world.

NOTES AND COMMENTS

"THE MEN BEYOND MANKIND"

Dr. Arundale was so kind as to notice my book, *The Men beyond Mankind*, in *THE THEOSOPHIST* for September, 1934.

In his remarks he denotes my economic and political views as "extreme". This word, naturally, implies that the critic's position is central, and the views criticized are peripheral. But who, in these days of Relativity, is to determine that state of affairs as existing? Of course my comments on the economic disorder by which we perish are "personal opinions". But (once more) is it fair to dub them "prejudices"?

It may appear ungracious to take exception to a notice so kindly meant. But I am sure that Dr. Arundale read and wrote in haste, under pressure. For the principal feature of my little book he leaves entirely unnoticed. Had he had that in mind he would have phrased his remarks otherwise. I must make that principal feature more pointed in the third printing.

In passing I would like to note that Manu declares that the operation of big machines (mining, etc., then—mass production now, as well) for private gain is a sin. This and the universal indictment by great Teachers of the profit motive, of usury (interest), etc., are to me intensely important opinions.

FRITZ KUNZ,
Rye, New York.

THE ETHERIC DOUBLE SCIENTIFICALLY DEMONSTRATED?

Under the heading "Physical Investigation of 'Immaterial' Bodies," *Nature* has the following note (December 8, 1934):

"There has recently been published by the Dr. William Bernard Johnston Foundation for Psychological Research, Reno, Nevada, a pamphlet by R. A. Watters entitled *The Intra-atomic Quantity*. Mr. Watters describes a series of

experiments in which grasshoppers, frogs and mice were killed in a Wilson expansion chamber, a cloud produced at the moment of death, and the resulting 'tracks' photographed. It is alleged that these photographs reveal forms corresponding to the dead bodies, and it is claimed that this result demonstrates the existence of an 'intra-atomic Quantity' which is an 'immaterial body' and an 'exact counterpart of the physical body to which it belongs'. It is further claimed that when the subjects of the experiments were removed from the Wilson chamber and gave any signs of life, the photographs never showed anything unexpected; but that when the photographs showed 'intra-atomic' tracks, the subjects were unquestionably dead."

The reviewer adds however: "Unfortunately, the few photographs reproduced in the bulletin before us reveal the alleged markings only to the eye of faith; for the rest, the essential experimental details are almost wholly wanting."

A Wilson cloud chamber is an apparatus, in which electrons or other sub-atomic bodies are made to pass through a cloud of water-vapour, which is caused to condense in tiny drops by the negative electric charge of the electron, thus leaving a "track" of their course, which can be photographed.

A. J. H.

SEEN IN A VISION

While visiting Adyar, Mr. P. T. E. Butt indited the following narrative:

About the latter end of April, 1930 I was in my study at Newhaven Road, Durban, reading one of Bishop Leadbeater's books, and I paused at a certain page in which he said:

Of course it would be more satisfactory to have visible evidence of these things, but with perseverance even that may be obtained.

This was with reference to proofs of the existence of the subtler worlds. I pondered

over this for a few minutes and then said aloud: "I have faith, but would still like to have definite proof." Having said this I fell to musing on the kind of proof I wanted. Now I am sufficiently sceptical to refuse to accept the so-called proofs usually put forward by Spiritualists, and I eventually decided that the proof I would regard as conclusive would be to receive some communication, which in my opinion could only have been obtained from some person or entity capable of functioning in the higher worlds.

I cannot say that I thought my request would be granted, and in fact it passed out of my mind in a day or so, but within a month an event occurred which left an ineffaceable impression, for I definitely received what I had asked for.

On Friday night, May 16, 1930, I had gone to bed about 10 p. m., as usual, and read until nearly midnight, then switched off the light and fell asleep. At about 2 a. m. (noted later) I suddenly sat bolt upright in bed, as if a gun had been fired off near me, and I knew clearly that a letter from my son Val, who at that time was a mining student at the Potgietersrust Platinum mine at Rustenburg, was coming or had come to me. My eyes were closed and I made no attempt to open them, for I was in an intense light, although feeling no glare effect which I would normally expect. In that light Val seemed to be sitting quite close to me writing a letter, and I knew it was to me. I knew what he was writing, not by looking at the letter but by studying his face, the expression of which told me what was passing through his mind.

Presently the vision faded, and without waiting to switch on the light, I reached for my scribbling-pad and pencil which I kept at my bedside, and wrote down as much as I could collect. I still kept my eyes shut as I wrote, hoping for more, and fearful of losing any, but nothing happened, and after a little time I switched on the light to read what I had written. The words were badly spaced but legible, and in addition I clearly remembered the purport of the communication. The writing was as follows:

"I am feeling miserable because a friend of mine has lost his life in an accident. I will not guide your mind."

On the following morning I took the writing into my wife's room and told her the happenings of the night. She became very agitated and wanted to telegraph to the mine, but I pointed out the possibility of making ourselves look ridiculous, and in any case the manager knew me personally and would have telegraphed me in case of trouble. Furthermore, the dream pointed to no trouble as far as Val was concerned, and who the other person was, neither of us knew.

This was Saturday morning. Nothing happened all day, nor on Sunday. On Monday evening I saw a paragraph in the *Natal Advertiser* stating that a man named Kent had been knocked down by a car on Saturday evening in Johannesburg and killed. No details were given, and I attached no importance to it at the time.

On Wednesday, May 21st, I received a letter from Val by the morning post. It ran as follows:

RUSTENBURG,

May 18th, 1930.

MY DEAR DAD,

I am feeling very depressed over an accident to a pal of mine named Kent who has been killed in a motor car accident. He left here on Saturday morning in his new car for Johannesburg, and feeling a bit nervous about driving through the town, he put up the car at a garage and took the tram up to the Berea. While crossing from the tram to the sidewalk on alighting, he was knocked down by a car, and died in hospital about two hours later in great agony. He was a charming fellow and it has cast a gloom over the mine . . .

Oh, with regard to the mining exams, I will take your advice.

Your loving son,
VAL.

It will be noted that the vision occurred at 2 a.m. approximately on Saturday morning. Kent was killed on Saturday evening. (It is about 80-90 miles from Rustenburg to Johannesburg.) The letter I saw Val writing on Saturday morning was actually written on Sunday night at Rustenburg. This letter was posted to me on Monday morning and received on Wednesday morning at Durban. (Distance from Rustenburg to Durban is about 540 miles.)

The last sentence of the vision letter, "I will not guide your mind," is the equivalent of the last in Val's letter—

"I will take your advice". This strangely expressed sentence bothered me not a little until I received Val's letter, because I was trying to connect it with the accident.

The centre portion of Val's letter contained matter extraneous to the accident, and apparently no effort was made to push it through to my brain. The final disconnected sentence was evidently useful in identifying the purpose of the vision.

* * *

THE MASTER M. AND H. P. B.'S SMOKING

In *The Brothers of Madame Blavatsky* (p. 52), a quotation from *The Mahatma Letters* (p. 374) is preceded by the following remark: "It seems that in 1881 Mr. Sinnett had managed somehow to send a pipe and a 'tobacco-machine' to Master Morya, knowing his fondness for smoking." I will leave the Master's "fondness" for the nerve-soothing weed for what it may be, but there is certainly some misunderstanding about the "pipe and tobacco-machine," for the two are one and the same thing, namely a pipe. There is more in the Master's letter concerning this incident, which it is worth while to consider carefully. I therefore reproduce the whole paragraph:

Very kind Sinnett Sahib—many thanks and salaams for the tobacco-machine. Our frenchified and pelingized Pandit [meaning his Brother K.H.] tells me the little short thing has to be *coolotted*—whatever he may mean by this—and so I will proceed to do so. The pipe is short, and my nose long, so we will agree very well together I hope. Thanks—many thanks.

It is evident that the Master was in a humorous mood when he wrote this letter. He starts by laughing in his beard at his Brother, who because of his studies at European universities has become so westernized or rather "barbarized," for that is the meaning of the word "pelingized," that he has to use a French word, *culotter* (meaning to colour or blacken a pipe by smoking), when explaining to his big Brother what he has to do with the tobacco-machine. Incidentally the Master K. H. reveals thereby that his knowledge concerning pipes, at least theoretically

and as to Western ways of smoking, equals his Brother's experience. And though the latter, by the words "whatever he may mean by this," professes not to know French, yet in the next sentence "and so I will proceed to do so," he implies that he understands perfectly well the meaning of the word. Then, after having laughed at his Brother, "the light of my soul" as he calls him elsewhere, he proceeds to amuse himself at his own expense, by making an unfavourable comparison between the shortness of the pipe and the length of his own nose. He feels embarrassed by the former, and in spite of the expressed hope to the contrary, the two do not seem very well to agree. Once before, he had already referred to the pipe in a more or less depreciative way as "the short thing". You see, he is not used to such Western or "barbarous" nose-warmers. A *narghile* or *hooka*, the Eastern water-pipe, also called a "hubble-bubble," with its long flexible tube, is more to his liking, for he is more accustomed to it, if we may believe H. P. B., who gives the following graphic description of her Master's "home," where she was allowed to stay a second time for a couple of days in 1882:

Oh, the blessed two days! It was like the old times when the bear paid me a visit. The same kind of wooden hut, a box divided into three compartments for rooms, and standing in a jungle on four pelican's legs; the same yellow chelas gliding noiselessly; the same eternal "gul-gul-gul" of my Boss's inextinguishable *chelum* pipe; the same *entourage* for furniture—skins, and yak-tail stuffed pillows, and dishes for salt tea, etc., etc.¹

The *chelum* or *chillum* is the upper part or the bowl of the pipe, containing the tobacco and the charcoal; the *hooka* is the casket, containing the perfumed water through which the smoke passes before reaching the smoker's lips. Often this casket is a cocoanut, from the Greek word for which the pipe is also called *narghile*. The yak is the Tibetan ox. "The hairs of its bushy tail are finer than human hair, and Indian women set great store by its possession" (Aelian). The skins in the Master's house are perhaps furs.

As to H. P. B.'s own smoking, it will probably be of interest, to students of her

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 38.

life, to have the following extract from a French letter of her to Commandant Courmes, written from Adyar, 1st June, 1883, translated into English:

As to cigarettes, Dr. F. writes to the Colonel that L. embarrasses me; that he tells the whole world that he is my benefactor, that I have (or rather that I had) a very bad reputation, in short that I *smoked*! Oh, Lord, that then is the great crime! Yes, I smoke, and some fifty cigarettes a day. But then, am I not a Russian, and does not the whole of society, and even the best of society, in Russia smoke? I tell you all this (though you know it already from Mr. de M.), because I would not retain one friend, nor one brother, at the price of his ignorance of my vices—if it is a vice. Finally, I have as much right to smoke cigarettes as the ladies *here* [in India] and in England to drink brandy and water the whole long day, and as the French ladies to their short drinks of fine liqueurs or champagne. I have never had one drop of wine through my gorge and my palate is a virgin to liqueurs. Then, let them dance, those spiritists and European theosophists [who calumniated her]!

A. J. HAMERSTER

* * *

CONTACT WITH ADYAR

After spending several weeks at Adyar, Mr. P. T. E. Butt returned to Durban at the end of January; he is a strong supporter of Mrs. Membrey, who has become General Secretary of the South African Section. She is, he says, "comparatively young and full of energy," and she is Art mistress at the Technical College, Durban. Close connection with Adyar, the centre of inspiration, Mr. Butt regards as vital. He comments:

The suggestion to press the sale of THE THEOSOPHIST not only among members but also on bookstalls should be well worth the effort. Distant Sections can only know what is happening at Adyar through that channel. The value of this publicity work to Adyar and Theosophy generally can be better seen by comparison, even if the cases are not parallel. Imagine what would happen to the Royal Family if the Press did not

¹ From Charles Blech's *Contribution à l'histoire de la Société Théosophique en France*, Paris, 1933, p. 20.

chronicle their movements and doings daily. We shouldn't know we had a King.

The President had given a "roof talk" on music, in which he spoke of the creative activity excited by the rhythm of a moving train, specially musical invention, on which Mr. Butt makes the following pertinent remarks:

Your fascinating talk on music the other evening appealed to me strongly, for I too love music. There is a record claiming to translate into music the railway journey from Durban to Maritzburg. This stretch of fifty miles bristles with tunnels, curves and variations in grade, and the musical effect has been very cleverly rendered.

I have noticed in large Power Stations, with which I have had much to do, that with several high-powered units in motion, the sound-waves issuing from different centres appear to blend and form new resultant vibrations at certain spots. If these points are located, as they can be by observations, and an attempt to sing is made at such points, not only does the voice take on new qualities but the volume is greatly intensified.

There are many beautiful musical pieces consisting of a slow succession of chords, each of which is a melody in itself. One of them, I believe, is named the "Submerged Cathedral".

* * *

"TAPPING" THE ETERNAL RECORDS

I was interested in the paragraph under "Entre Nous" in the October issue of THE THEOSOPHIST entitled "Broadcasting the Voice of Christ".

It recalled to my mind having read some time ago in a daily newspaper that Marconi thought of the possibility of tapping the Sermon on the Mount. It only needs, says Marconi, an instrument

fine and delicate enough to pick up the voice.

IRENE WALL,
Birmingham.

* * *

WORLD-WIDE PROPAGANDA CAMPAIGN

SUGGESTIONS FROM JAVA

According to the International President's suggestion, we discussed with the Presidents of our Lodges and Centres in Java the International President's proposal for world-wide Theosophical propaganda campaign; and, further, the possibility of a closer co-ordination of the work of our separate Lodges in order to bring about a better mutual understanding and appreciation.

We quite agree that propaganda on strictly Theosophical lines is very urgent, and that it must show quite a new aspect of the Ancient Wisdom, adapted as much as possible to the period we live in.

The Netherlands-Indian Section of the Theosophical Society makes the following suggestions:

(1) Every month on a fixed day (we propose the first Thursday of the month) a world-wide synchronized public lecture should be held in every Lodge and Centre all through the Society. This lecture should have everywhere the same prearranged subject.

(2) Synopses of these subjects, covering the whole period of the campaign, that is 12 lectures, should be arranged beforehand and distributed among the lecturers. The lecturers, however, should remain at liberty to modulate the theme, as they are inclined, so they can always give their own individual opinion and interpretation on the free platform offered by the Lodges.

(3) We should like a series of small leaflets to be prepared, containing about 5,000 words at the utmost, treating the same questions as discussed at the lectures in a synthetic manner, and containing as many quotations from the standard books on Theosophy as may be possible and convenient.

(4) These leaflets should be distributed among the public after the lecture. The public should be instructed that the whole series will cover a definite aspect of world-problems, seen from a Theosophical standpoint. We suggest the treating of the following subjects:

- (a) Brotherhood essential for Civilization;
- (b) Education to Greatness;
- (c) The Evolution of Science;
- (d) Art for the Education of the Masses;
- (e) Idealism in Industry;
- (f) Internationalism and Nationalism;
- (g) The Heart of all Religions;
- (h) Our Human Duty;
- (i) The Aim of our Earthly Existence;
- (j) The Meaning of Pain;
- (k) The Reason and the Meaning of Death;
- (l) How We Meet our Friends in the Hereafter.

We should be very happy if this or a similar scheme could be adopted universally in our Society, and if the preparation of the synopses and pamphlets could be executed by our prominent members. We shall ourselves prepare a series and not await help from outside.

(5) We are in favour of a regular and universal concentration group, with the strong intention to build up a link with all the Lodges and Centres of our Section and, if possible, with all the Centres in the world. The regular weekly concentration, built up in a definite form, will do much, we think, to strengthen the feeling of Brotherhood and co-partnership in our Society. We propose to give preference to the Thursday afternoon for this regular concentration-group. But, as it must not interfere with traditional programmes, the day could vary. We think it, however, desirable to do it regularly and (if possible) weekly.

(6) We suggest the following scheme of concentration, which will last from 10 to 15 minutes:

- (a) We harmonize our *physical* bodies and lift our consciousness to the astral plane;
- (b) We harmonize our *emotions* and lift our consciousness to the mental plane;
- (c) We harmonize our *thoughts* and lift our consciousness to the Egoic plane;

(d) We realize the *Unity* of all members, Centres, Lodges and Sections of the Theosophical Society;

(e) We are a *chalice* of living Light;

(f) The *Universal Life* of the Logos pours into that chalice;

(g) We recite the Mantram:

"O Hidden Life, vibrant in every atom!
O Hidden Light, shining in every creature!
O Hidden Love, embracing all in Oneness!
May each, who feels himself as one with Thee,
Know he is therefore one with every other."

(h) Feeling our Oneness with all beings, we offer the *Light* on the Altar of Humanity!

(i) We look down upon our personalities, and we drench our bodies in the Heavenly Light;

(j) We return to the world, but we try to keep in mind that we are centres of the Light of the World.

(7) We shall organize also a special method of propaganda for the native Lodges, and especially for propaganda in small villages in the country. This work is already being done very well and is proceeding steadily. Perhaps we shall prepare a series of leaflets in Malay also, if that is desirable.

(8) Next to this, we shall have our regular public meetings and lectures and classes. If possible, weekly and on a centrally prepared scheme. We shall take perhaps Dr. Besant's *Ancient Wisdom*. There is established a Propaganda fund, which will enable the lecturers of the greater Lodges to travel to the smaller

Lodges, and so assist them in this work of propaganda.

(9) We will welcome very heartily all international lecturers who come to our shores. We offer them hospitality, friendship and co-operation in exchange for their work in lecturing and uplifting.

(10) We will try to keep in mind that all work is done in the name of those Great Brothers who established the Society, and who may perhaps use our work for the benefit of mankind.

We discussed also the re-enlivening of the Theosophical Order of Service, which is practically extinct in Java, but we do not feel competent enough to start afresh, as so much is already being done by other Societies. We induce, however, our members to enter those Societies, and to bring there the Light and Wisdom of Theosophy.

The work here has a particular character, because of two races working side by side, the Dutch and the Javanese. Also two great religions stand side by side, the Christian and the Mohammedan. It is a splendid opportunity to show the reality and effectivity of Theosophical ideals, but nevertheless the methods by which we reach both groups have to be entirely different. We can almost say that there are two sections here, one Dutch and the other Indonesian. They number altogether nearly 700 members. In my opinion we must keep united, and so I am always trying to blend the work and to unite the Lodges, established on purely national lines. In Bandoeng, for instance, we have no less than three Lodges: one Dutch, another Javanese and the third Soudanese.

A. J. H. VAN LEEUWEN,
President of the Netherlands
East Indies Section.

GOD has given you only your voice, but claims from you your music.

RABINDRANATH TAGORE

DAYS OF GREATNESS FOR APRIL

"YOUR greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development," says the Master K. H. Nevertheless there are great names we delight to honour, and great days we celebrate, and the following occur in April:

- April 1. Prince Bismarck, German statesman, born 1815.
Hans Christian Andersen, born 1805.
2. Charlemagne, Emperor of the West, born 742.
Mirabeau, French orator, died 1791.
3. George Herbert, English poet, born 1593.
Johannes Brahms, Austrian composer, died 1897.
4. Telugu New Year's Day.
5. Charles Algernon Swinburne, English poet, born 1837.
6. Raphael, Italian painter, died 1520.
7. St. Francis Xavier, missionary, born 1506.
William Wordsworth, English poet, born 1770.
8. Petrarch, Italian poet, crowned 1341.
9. Francis Bacon, Lord Verulam, died 1626.
Dante Gabriel Rossetti, English painter and poet, died 1882.
10. William Booth, Founder of the Salvation Army, born 1829.
12. Birth of Sri Rama.
Muharram, Day of Remembrance of Great Martyrs (Muslim).
13. Thomas Jefferson, U. S. A. President, born 1743.
17. Benjamin Franklin, died 1790.
18. David Livingstone, interred in Westminster Abbey, 1874.
Joan of Arc beatified 1909.
19. Paul Veronese, Italian painter, died 1588.
Benjamin Disraeli, English statesman, died 1881.
Charles Darwin, English scientist, died 1882.
Good Friday.
20. Marcus Aurelius, Roman Emperor, born 121.
21. Easter Day.
Alexander the Great buried at Alexandria, 323 B. C.
23. St. George's Day.
25. Oliver Cromwell, Lord Protector of England, born 1599.
Anzac Day.
26. Sir Henry Parkes, Australian statesman, died 1896.
27. Ralph Waldo Emerson, American philosopher, died 1882.

REVIEWS

Verbatim Reports of Talks and Answers to Questions, New Zealand, 1934; and Ojai, 1934; by J. Krishnamurti. (Star Publishing Trust, Adyar).

These two books more emphatically than hitherto contain the assurance that, with the exception of their author, the entire human army is out of step. Hence the reviewer is as one in the outer darkness, commenting to his equally visionless brethren without the bright circle of which their view too is wholly factitious. Yet the voice within is still heard to affirm that would but three or four directionlessly arrive within the invisible periphery, then error would melt as wax from the globe, and progress, a major error, would be discarded, and the light of understanding become omnipresent.

Apart from this preliminary difficulty, the task in hand is rarely simple. For by contrast with the mass of subtle and recondite books, dealing with stars, atoms and vitamins, which reach this office, these latest reports of Star Camp discussions are distinctively explicit and matter-of-fact in expression.

At the end of the previous decade the books of Krishnamurti inclined to an æsthetic richness culminating often in passages of moving beauty. We were then asked to contemplate man liberated as being "naked as a single star in the sky". Even the print in which the words were set and the binding that enclosed their pages gave the eye an uncommon pleasure. To-day it is largely by the chapters of that period that we make our mental assessments of the author, assessing being our instinctive practice.

These two new books differ from their forerunners both in appearance and manner of expression. They are in the cheapest format, and the appeal to beauty in their expression is quite incidental. We are now tersely directed to observe the harsh dissonance in the world and in us, which results from the friction between

the environment and its adventitious product, the individual. The words are not easy to misunderstand, and yet their significance in relation to ourselves is usually difficult to admit. We will agree, for instance, when we read that the world's idealism is wrong. But Krishnaji is fervid on the point that there is no such thing as "right idealism"—that the whole process of idealization is false and will always keep us remote from the realization of truth. His analysis not only reads irrefutably, but we have neither read nor can imagine its disproof. Not that it is in an atmosphere of advocacy and denial that truth can emerge. But with our author we must either appreciate the extent to which we are contaminated by the errors he reveals, and so be free of them, or disagree. We cannot nod our heads, pass on, and continue to discover peace.

Many are the hard assertions to be faced which demand to be picked up or nailed to the counter: That evolution is an environmental fact and yet utterly without significance to the Spirit; that the concept of an individual Spirit is at any time and anywhere not merely an illusion but an especially unpleasant one; that to climb the hills of heaven with wasting (or joyous) feet is only to perpetuate the illusion of duality in the universe; that what we know as individual spiritual aspiration is merely a variant of the urge to flourish commercially (what Henry James termed the worship of the "Bitch-Goddess, Success"); that all ceremonial is motivated purely by gain to the individual who is an illusion; and that, however exalted our apologetics for it, this is always so; and several further propositions more likely to be disturbing than familiar.

Faced with the unfamiliar, we are apt to respond to the strongly human urge to compare. Readers of Krishnaji have often been reminded of the greater lyrical poets, and numberless prose passages of other writers can be found

to point to his conclusions. And, though no man lives in resemblances, these reminders have often been striking. The Krishnaji of to-day, maturer in expression, might often have been an unconscious plagiarist of the letters of D. H. Lawrence before they were published. The ideas of Lawrence, inherited by Aldous Huxley and developed in his essays with characteristic intellectual vigour, have frequently a surprisingly intimate ring of Krishnaji. There is also the damaging attack on idealism, made in all its phases and degrees, by Ibsen, whose heir was Shaw, to whom the golden rule is that there is no golden rule. For many years the pages of Keyserling have been studded with conclusions to be found in these Camp Talks. This company must however be distinguished from the iconoclasts, whose common lust is to introduce new idols, before we can see in them sparks of what has become a flame in Krishnaji. These men, too, have asked us to relax our grasp on what we hold as precious, and, though their words may be widely revered, they too are largely ignored in everyday living.

Yet these predecessors and contemporaries, who have anticipated parts of Krishnaji's thought, are in one thing not akin to him. They have made some impact on their times, their lively minds can be scrutinized and estimated, their motives interpreted, by say an Emil Ludwig. When the Teacher, however, is of moment to the whole of mankind he is unhappily only reduced by time to a false understanding. His objective life may be well known and recorded, but his motivelessness is baffling, and in his personality the biographer clutches a vacancy. Immediate fame can only be achieved within the scale of the time's immediate values. Posthumous fame is a means whereby a man who was intolerable to his own time is moulded by a later age into a fiction acceptable to it. So to compare Krishnamurti to the already renowned creates no real lustre; nor is the infinite understood through piecing together the finite.

During his New Zealand tour the broadcast of one of Krishnamurti's was banned by the Government. It is difficult to discover in this text any

reasons for official nervousness. There may have been some embarrassment when an audience heard Gautama, Christ and Lenin cited as men not caught up in false values. There was too the questioner who felt that to live in freedom might be to break the law. Krishnaji's hearty assurance that since man made the law surely no one could be better qualified to break it, may have been reckoned provocative. But it would seem that legislative sessions are still the more favoured occasions for making and breaking laws.

These vehement utterances, various as may be their appeal, are beyond sincerity, cannot be rationally dissolved, nor be forced to endorse any particular scheme of action. More positively there are vigorous hints as to what we can do to be free, without the obstructive aid of new concepts, of altruism, of all theories, of further additions to knowledge, accumulations of merit and the countless other intellectual entities which disguise the living durable ecstasy which is life in its completeness. And should the latter concern be an irrelevant matter to us, the books may yet be worth their rupee (or foreign equivalent) as an alternative relaxation to crime fiction. For we can all relish the episode of the man who, on assuring Krishnaji that since listening to him he had become free of the tyranny of memory, and was no longer aware of his large money debts, was advised to consult his creditors about the reality of his freedom. The dilemma of the lady who was on the brink of becoming a deaconess in the Baptist Church, but suspected a doubt in her soul, may here and there raise a dolorous smile. Hence, if we mean merely to be amused, to pigeon-hole a new consideration, take sides in ignorance, or relegate the author to his correct position in a diagram of the cosmos—then it would still be a pity to miss the material provided so cheaply in these two books.

R. W. C.

The Occult Teachings of the Christ. According to "The Secret Doctrine," by Josephine Ransom. (T. P. H., Adyar.)

By *The Secret Doctrine* is, of course, meant H. P. B.'s great book. As the writer herself explains, she has confined herself solely to this source of information on the three questions, namely, who the Christ was, and who Jesus, and what were the former's occult teachings? It is only natural that the answer to the last question takes up far the greatest part of the pamphlet. Nearly the whole of the pamphlet consists of "scattered references from *The Secret Doctrine*, pieced together". There are few remarks of the author herself. But, of course, even in the simple grouping of given facts or doctrines, or even in the headings given to the different chapters or paragraphs, one cannot escape one's own mind and learning. So, for example, the identification of the Christ's Birth, Baptism, Transfiguration, Crucifixion and Ascension, with the five great Initiations, is clearly based on a reminiscence of Dr. Besant's classification in her *Esoteric Christianity*, or of Bishop Leadbeater's books. All sayings of H. P. B., even as interpreted by others, being full worthy of study, this booklet also shares in that merit, not only for its own sake, but also for the sake of *The Secret Doctrine*, passages of which dealing with Christianity will, by this methodical treatment, become clearer to the student. The last paragraph, one of the few (too few!) personal remarks of the author, sums up the whole Christian-mystical teaching in a few words, and is well worth quoting:

As I watch the celebration of the Eucharist in various Christian sects, I see this story [of Initiation] repeated. Through verbiage, gesture, vestment, and all non-essential yet reverent elements, there is revealed the age-long teaching of the approach, the ascent, the at-one-ment of the Son of Man with his Godhead, and this is the Occult Teaching of the Christ.

A. J. H.

Our Elder Brethren, by Annie Besant. (T. P. H., Adyar. Price Rs. 2.)

What a story book of magic and enchantment for the World's Youth of To-day!

For, a World-Youth, freshly speeded through a childhood of "wings" and wireless, stands impatiently even now at the door of To-morrow—demanding the Key of Understanding to the "ways and the whys" of men.

Here, then, are made clear the world's vast adventures, the world's great romances, and stranger mysteries—full of magic and covered often with the Light "that never was on land or sea".

Here, then, are tales of Rulers, Teachers and Guides; Sages, Saints and Martyrs—Those whom Youth to-day may follow along ways of wisdom, of peace or of love; of harmony, of truth or of light; or best of all of beauty to the great mountain-peaks of victory.

Here they may meet the Teachers of Angels and of Men, sometimes known, sometimes unknown, sometimes visible, sometimes invisible, but ever "going about, doing good".

Whose pen is able enough to take these stories of Dr. Annie Besant's and rewrite them for the Youth of to-day and for the Youth of all time?

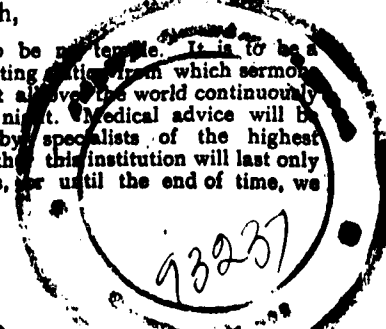
O. C. F.

The Pageantry of the Apocalypse. An Interpretation by A. Allan. (The C. W. Daniel Co., London, 1934. Price 5s.)

The Revelation of Saint John is admittedly "the most controversial" of the books of the New Testament. It has been commented on from the most different standpoints. The present writer's effort is based on his view of the book as "an epitome of the history of the world from the dawn of civilization to the final doom; it therefore deals with all stages and phases of civilization". That is rather a colossal thing to say of any book. And of course the writer cannot be said to have made it true except, perhaps, when we cut the world's history down to that small part of it bordering the Mediterranean, and to that smaller part of time covered by a few paltry millenniums. Curious notions are propounded by the writer. I will give one instance. In the Heavenly City, which in the last millennium will descend to earth,

there is to be a temple. It is to be a wireless broadcasting station from which sermons will be broadcast all over the world continuously by day and by night. Medical advice will be broadcast also by specialists of the highest eminence. Whether this institution will last only a thousand years, or until the end of time, we

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cannot tell. If the inhabitants require any food it will have to be manufactured synthetically, as our modern chemists hope to do in the future. Then the law of gravitation will have to be suspended, otherwise the Holy City could not safely come down "out of heaven from God". It would dash itself to pieces, or bury itself in the earth like a meteorite; if it did not dash the earth to pieces also. (Therefore) this New Jerusalem is not a member of the solar system. But as to the region of the universe in which this Holy City will be situated, there is no indication given.

So, there seem still *some* doubts left in the writer's mind, though one would not think it, when reading the book.

A. J. H.

The Mysteries of the Triangle, by Leonard Bosman. (The Dharma Press, London, 1934. Price 1s. 6d.)

The booklet consists of two articles, the first bearing the same title as transcribed above, the second entitled "Self-Realization through Freemasonry". Though meant more especially for Freemasons, nearly the whole of it might, I think, be also understood by non-Freemasons. The first article explains the most important Masonic symbol of the triangle, more particularly the Equilateral Triangle, as the representation of "a balanced nature," Freemasonry teaching "the art of balance," the balance, namely, of the three aspects of life,—the Wisdom which is Will, the Strength of Love, and the Beauty of the Creative Mind". The second article traces "the basic principle of the triune nature of man and the universe, as symbolized by the Triangle, in its development through all the stages represented as degrees in Freemasonry". As being of a more technical nature, we will not, therefore, follow the writer any further.

A. J. H.

Education, by Hazrat Inayat Khan. (Luzac & Co., London.)

There is nothing new in this handbook for the "educator," but at the same time it contains much that might be a useful guide to the vast majority of parents who are themselves "problem parents".

For my own part, I should utterly reject any or every scheme of education which advocated a system of "rewards and punishments" as correctives, and which stated that "punishment is natural" (page 51).

This is the code of a world as it is to-day, full of misery and suffering, *i.e.*, rule by external authority.

O. C. F.

MAGAZINES

The Theosophical College Magazine (Madanapalle), October. With H. Sunder Rao as Editor and Dr. James H. Cousins (Principal of the College) in the offing, one would expect a college journal of super-excellence, and here it is. Artistic ideals are made concrete on every page. The Temple of Art in the midst of the College (here described) links the student with other famous centres of ancient art like Ajanta and modern schools like Santiniketan, and is destined to connect the cultural areas of India with those abroad. Most fittingly, this article is illustrated with the portrait of a Punjabi poet, Ghalib, which, because of its Christ-likeness, was reproduced by the Y. M. C. A. in Calcutta for a Christmas card. The prevailing tone of the journal is indicated by the subjects it discusses: sculpture, idealism, education for employment, conflict of religions, earthquakes, capital punishment, the World Mother (by Mrs. Cousins), besides a poem by Dr. Cousins, and a salutation of Dr. Cousins by another poet (G. K. Chettur), reminiscent of Tennyson's apostrophe to "Mantovano". Other lighter articles go to make up a bright, dignified number, introduced with a greeting by Dr. Arundale from the Besant Memorial School, Adyar, to "its brother at Madanapalle". Without some indication of the cost of the magazine, we shall have to regard it as "priceless".

Zest, a monthly journal published by the Arundale Club, Sydney. (Price 3s. 6d. per annum.)

Sixteen pages of bright ideas, keeping alive the enthusiasm of a group of young people who are concerned less with themselves and more with the world they live in.

"Youth has something to give," says the Editor (B. P. Ferrie), and more and more "as its static possibilities are changed into dynamic realities". *Zest* is challenging the Churches to stop their intersectarian bickering lest it surely "kill the last remnants that remain of true Christianity—the Christ-principle". *Zest* challenges the picture-producers to cease mixing beauty with sex-ugliness:

Youth to-day is sick and tired of hearing high and mighty Mother Grundies of both sexes, ranting foolishly on the decadence of to-day's youth, that it refuses to sit quietly by any longer whilst these half-blind cynics of Lemon Avenue hurl their ban.

Zest is clean and fresh and breezy, like the youth who throng the Australian bush and the Australian beaches. Its challenge rings out again in an article by Harold Morton, "Are You Destructive?":

One of the tragedies of the modern world is the large number of people who have not learned the destructive art. We need special

schools to train them . . . Destruction is as important as construction . . . Children should not be prevented from exercising their destructive tendencies . . . The destructive forces should be harnessed to desirable ends. Why not harness them to destroy slums, to abolish the hideous things which exist around us, paling fences, unkempt backyards, rows of terraced houses . . . Instead of abolishing a slum we burn our surplus wheat. Instead of dumping the hideous ornaments that are turned out by the million in Birmingham, Berlin and Tokio, we dump our surplus fruit at sea . . . A very commendable example of the use of destructive impulses is to be found in the young Mayor of Redfern's recent action: "The slums must go and we will not rest until they go," he declares . . . If you want to take your part in building the grand new world of your ideals, be willing to be a great destroyer.

Zest is "Dedicated to the Spirit of Youth." Two bright spots in the Arundale Club activities are dances and hiking parties, and the young people are both members and non-members of the Theosophical Society.

J. L. D.

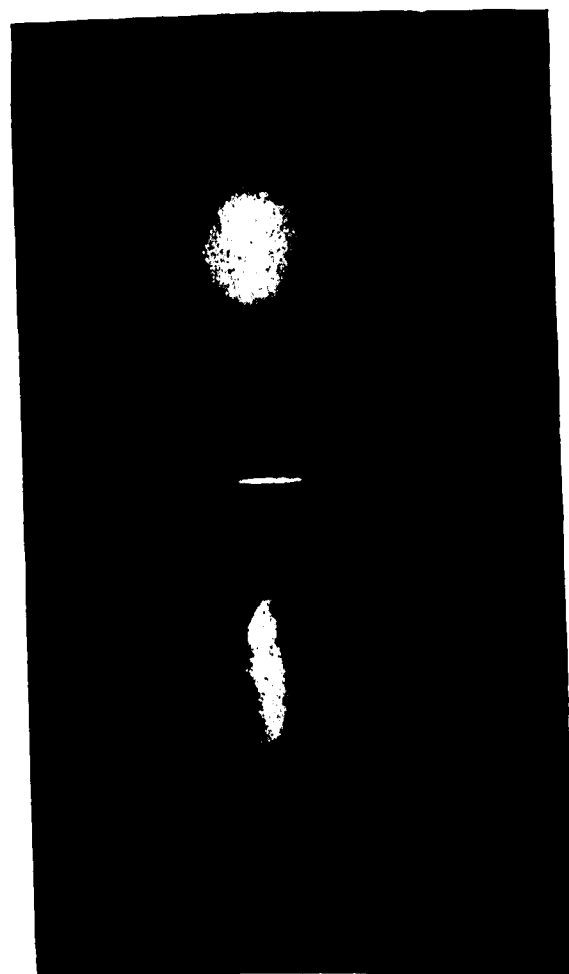
MAGAZINES RECEIVED:

Advance India	...	...	...	January.
The American Theosophist	...	...	...	Dec. and January.
The Beacon	...	...	...	December.
Boletin de la Sociedad Teosofica Española	...	...	...	January.
Bulletin Théosophique	...	...	...	Jan. and February.
The Calcutta Review	...	...	...	February.
The Canadian Theosophist	...	...	...	Dec. and January.
The Dakota Theosophist	...	...	...	January.
Dharmarajya	...	...	...	January 19th.
Evolucion	...	...	...	December.
Gnosi	...	...	...	August-October.
The Hindustan Review	...	...	...	January.
The Indian Library Journal	...	...	...	Jan. and February.
Interdependence	...	...	...	October.
Israel at Work	...	...	...	January.
Kalyana Kalpataru	...	...	...	January.
Kuntur	...	...	...	July-September.
The Liberal Catholic	...	...	...	Jan. and February.
The Link	...	...	...	Dec. and January.
The London Forum	...	...	...	Jan. and February.
The Modern Review	...	...	...	February.
The Muslim Review	...	...	...	February.
News and Notes of the T. S. in Australia	...	...	...	Feb.-March.

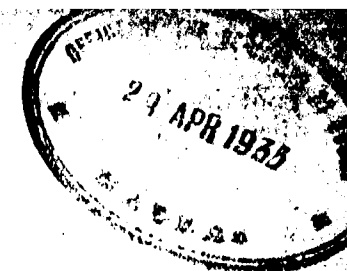
The Non-subscribing Presbyterian ...	...	...	Jan. and February.
Persatoean Hidoep ...	...	...	Jan. and February.
De Pionier ...	...	...	Dec., Jan. and Feb.
Pretoria Lodge Newsletter ...	...	...	December.
Revista Teosofica Cubana ...	...	...	Dec. and January.
La Revue Théosophique le Lotus Bleu ...	...	...	Dec. and January.
Stri Dharma ...	...	...	Jan. and February.
Sunt ...	...	...	No. 11-12.
The Temple Artisan ...	...	...	October-November.
Teosofi ...	...	...	No. 12.
Theosophie in Ned.-Indie ...	...	...	Jan. and February.
Teosofisk Tidskrift ...	...	...	January.
Theosophia ...	...	...	Jan. and February.
Theosophical News and Notes ...	...	...	January-February.
The Theosophical Path ...	...	...	January.
Theosophikon Deltion ...	...	...	January.
Toronto Theosophical News ...	...	...	Dec. and January.
Uranus ...	...	...	January.
The Vaccination Inquirer ...	...	...	Jan. and February.
Yoga ...	...	...	January.
The Young Builder ...	...	...	Jan. and February.

BOOKS AND PAMPHLETS RECEIVED:

- A Guide to Adyar*, by Mary K. Neff. (T. P. H., Adyar.)
Abul Fasl and Akbar, by C. Jinarajadasa. (T. P. H., Adyar.)
Astrological Prediction, Easy Lessons No. 2. (Harwood, London.)
Matter and Myth and Spirit, by Dorothea Chaplin. (Simpkin, Marshall, London.)
Eminent Americans, by Jabez T. Sunderland. (R. Chatterjee, Calcutta.)
Yogavāsistha and Its Philosophy and Yogavāsistha and Modern Thought, by B. L. Atreya, M.A., D. Litt. (Benares.)
The Dhammapada, trans. by S. W. Wijayatille. (G. A. Natesan, Madras.)
Vagaries, by a Vagabond. (London.)
The Rig Veda Samhita, by S. Padmanabha Iyengar, B.A. (The Sourmya Book Depot, Mylapore.)
Presidential Address, by Dr. Pearay Lal Srivatsava, at the All-India Homoeopathic Conference, Bombay, 1934.
Las Matematicas de la Moral, por Fernando Redondo Ituarte. (Madrid.)
The Great Pyramid in Fact and in Theory, Vol. II, by William Kingsland, M.I.E.E. (Rider & Co., London.)
Sanskrit Essentials of Grammar and Language, by Kurt F. Leidecker M. A., Ph. D. (Anchorite Press, New York.)
The Next Three Years, by Alice A. Bailey (Lucis Publishing Co., New York).
Kabir Adya Gnana Prakash, by Manilal T. Mehta (Baroda).
Verbatim Reports of Talks and Answers to Questions, Italy and Norway, 1933, by J. Krishnamurti (Star Publishing Trust, Adyar).
East and West—Gilbert Murray and R. Tagore (International Institute of Intellectual Co-operation, Paris).
Kabir and the Bhakti Movement, by Mohan Singh (Atma Ram and Sons, Lahore).



A FULL MOON NIGHT AT ADYAR
(Photo untouched)



ON THE WATCH-TOWER

By THE EDITOR

Adyar's Celebration of the Silver Jubilee

ON May 6th a special celebration of the Silver Jubilee of His Majesty the King-Emperor will take place at Adyar. In the morning there will be Community Singing, followed by the feeding of a large number of poor people. This will probably take most of the morning. In the afternoon, a portrait of the King-Emperor in the uniform of one of his Indian regiments will be placed in the Great Hall and garlanded with rose flowers. The garlanding will be followed by a short commemorative programme, including an address on "Kingship". This function will be open to the public. In the evening residents will be the guests at dinner of the President and Shrimati Rukmini Devi. The dinner will probably be followed by a musical entertainment.

A number of residents have already subscribed to the Silver Jubilee Fund opened by H. E. the Governor of Madras. Doubtless in many other places within

the British Empire the Silver Jubilee will be enthusiastically observed. We are hoping at Adyar that His Majesty's broadcast address to the Empire will not be at such a time as to prevent our listening in.

A Besant Week ***

I must heartily congratulate the Sri Shahu Chatrapati Lodge of the Theosophical Society, Kolhapur, on a very practical and, I am told, successful commemoration last year of Dr. Besant's birthday—October 1st. The commemoration was in the form of a "Week" lasting from the 25th September to October 1st, that day affording an opportunity for a fine culmination for all the activities. A number of leaflets were printed and widely distributed. One was "Dr. Besant and the Social Order," another "Dr. Besant as an Educationist," a third "Dr. Besant as a Politician," a fourth was entitled "Dr. Besant's contribution to Science," while the fifth was "Dr. Besant—Her Contribution to Religion". Each leaflet

contained a short but adequate description of Dr. Besant's work in the department concerned, and at the end gave a list of relevant works with prices. The leaflets are of such general value that I am printing them elsewhere in this issue, so that when October 1st comes round again Lodges may have some effective material either for use as it is or as suggestive for a different type of celebration altogether. The Sri Shahu Chatrapati Lodge has arranged its celebration in the manner most suitable to its requirements, but other Lodges may find other types of celebration more congenial and effective. I hope that someday we shall have a Book of Theosophical Celebrations such as Dr. Hayward has so admirably composed for a number of great personages of the world. Every Lodge should have copies of Dr. Hayward's Books of Celebrations, for use and for inspiration.

A New Anniversary

On March 1st, the first anniversary of the passing of Bishop Leadbeater, who left his body on that day in Perth, Western Australia, at 4.15 p.m. (Australian time), a Commemoration was held in the Great Hall at Headquarters. After a brief introduction from myself, a number of passages were read from his writings, followed by a short address on "His Way With Youth". Then was recited a beautiful hymn of his own composition, and the brief proceedings closed with the reading of two tributes—one by Dr. Besant to Bishop Leadbeater, and the other by Bishop Lead-

beater to Dr. Besant—and the Bishop's own magnificent exhortation on the passing of Dr. Besant, adapted to include him as well as her. It was indeed an impressive meeting, full of the spirit of the last words he ever spoke:

CARRY ON!

Thousands throughout the world, probably more non-members of the Theosophical Society than members, have had occasion to be grateful to him for dispersing from their minds and feelings the fears, the terrors, and the shadows of death. He was a great gentleman, and suffered the fate of the great whose greatness is beyond the understanding of the crowd—persecution and belittlement. But no dark clouds from the black miasmas of ignorance could ever penetrate the constant radiance of his being. I have never known a human being so constantly joyous, so indifferent to the virulent attentions of his detractors, so unaffectedly friendly and understanding towards those who poured upon him their abuse. How ashamed must such be, if they are capable of the strength of shame, to know that he received each cruel word with a kindly thought. And how full of remorse will some day be all those who have persuaded themselves that they have chapter and verse for their denunciation of his so-called "immorality"! It is hopeless to try to convince those who revel in their own dirt. But to some of us it is enough, had we no other knowledge, to compare him as we have known him for many decades of years with those

who are his detractors—to see their lives as we have watched his. He cares nothing for all this, but must not mind if some of us who are left behind are now and again fiery for truth and justice: and February 17th and March 1st are days many of us hold very sacred.

A full report of the proceedings will be found elsewhere in this issue. When March 1st comes round again many Lodges of the Society may like to follow the procedure we adopted and to use the same readings.

The Straight Theosophy Campaign

Our Publicity Department has been very busy for some considerable time planning this world-wide Campaign which it is hoped will be strenuously undertaken by Theosophical Lodges throughout the world from October to December next. A most interesting chart has been prepared, giving suggestions for meetings and study classes to be held during each week of the three months. This chart is being sent free to every Lodge of the Theosophical Society throughout the world. But it is only intended as a suggestion for a three months programme, since each Lodge will itself probably know how best to run the Campaign having regard to local circumstances and needs. But some at least of the ideas will surely be found valuable. In addition, the Publicity Department has prepared a large number of penny leaflets attractively printed and dealing with the various subjects the Campaign comprises. These leaflets will be available, so far as English-speaking countries are concerned, at a

price which will enable the Lodges to sell 50 per cent at a profit and distribute the other 50 per cent free. Non-English-speaking countries are, of course, free to translate them and to use them as may seem best. Every Lodge will receive the chart direct from Adyar, and I shall be very happy to hear what members think of it, and how individual Lodges are going to adapt it to suit their special needs. I hope also to be favoured with reports as to the observed effects of the Campaign, not so much in an increase of membership as in an increase of interest in Theosophy. May I ask General Secretaries to draw constant attention to this Straight Theosophy Campaign, so that by October it may be in full swing? It is by no means too early even now to begin the necessary planning in the shape of Lodge syllabuses, entertainments, public lectures, etc. Coming events must cast well-defined shadows before.

The Presidential Address

It is too early yet to receive reactions from all over the world to my first Address as President. But I have just received from The Theosophical Broadcasting Station in Australia an order for 2,000 copies for distribution to each individual member of the Section. I presume this means that our Theosophical Station, very much in touch with Australian public opinion, considers that the Address will do useful Theosophical propaganda, clearing the air and helping to place our Movement on its original foundations. There is much, in my first Address, about

Adyar and about our workers at Adyar which may not be of any particular interest to the general public. But every member of the Society should be keenly interested in the *personnel* of his Headquarters, for it forms the heart of the Society to which he has the honour to belong. My second Address will naturally be very much shorter and of more general concern. I am hoping to have it ready in time to reach every Lodge throughout the world before I actually deliver it here at Adyar. And my wish is that on December 26th, or as near to this date as convenient, it may be read by an officer of the Lodge to his fellow-members. I am anxious, too, that all over the world there may be held informal Conventions—Diamond Jubilee Conventions—synchronising with the great Convention itself at Adyar, so that the whole world becomes in a measure a vast Theosophical Convention releasing power and blessing for the furtherance of the Masters' work. The Adyar Convention programme will also be ready well ahead so far as regards its main features, some of which may be able to be reflected in these Supporting Conventions.

Towards a Japanese Section

Those who have been reading my Presidential Address will remember that I am hoping we shall have a Japanese Section in our Society at no distant date. I am happy to read in *The Japan Advertiser*, published in Tokyo, the following paragraph:

All interested in Theosophy are invited to attend an informal meeting of the

organization in Tokyo, which will be held at 2.30 o'clock to-morrow afternoon at the home of Miss Casey, No. 13 Mikawadai-machi, Azabu, which is half way between the Roppongi and the Mikawadai streetcar stops. Mrs. Devereux, president of the Brotherhood Lodge in New Orleans, will be present at the meeting. She is on her way to India, and this will be the only opportunity which friends and members here will have of hearing her speak.

Mrs. Devereux is a very live wire in the United States, and we already have her daughter here at Adyar helping in the Presidential and Publicity offices in the efficient Devereux way. Mrs. and Miss Devereux will shortly be leaving for a stay in Kashmir, and will then return to settle down at Adyar for a winter's work.

I earnestly hope that every traveller who finds his way to Japan will make a point of visiting our Tokyo brethren. The address of the Tokyo Lodge is as in the paragraph and each month on the last page of *THE THEOSOPHIST*. A Japanese Section would be of immense value to our Society and to Japan, and I trust the Tokyo Lodge is doing what it can to become the mother Lodge of the Section. And Hongkong and Shanghai must be father and mother to the Chinese Section. I am almost impatiently waiting for news that in each country the necessary seven Lodges are already well on the way.

"Birmingham . . . is booming"

A friend in Birmingham, Alabama, U.S.A., writes to a friend at Adyar:

Birmingham Lodge is booming. We have taken in fifteen new members since last May, and still they come. Our classes

are proving a great success and an inspiration. My class in public speaking was over-enrolled and so I had to split it into two, which means double work as well as double income, but I have never enjoyed doing anything more. E . . . is teaching a class in Creative Design, and so many of the members are taking it and enjoying it and discovering things they never knew before. R . . . at the enquirers' class in Theosophy, has a record attendance of around thirty every Sunday afternoon. And we are actually making money for a change. After the monthly public lectures, we serve coffee and sandwiches, the latter furnished by the members, and we charge five cents for the coffee and five cents for a double sandwich, and last meeting we took in two dollars just in nickels and dimes. It all adds up, you know.

I am not surprised, since in Birmingham, Alabama, lives Mrs. Orlene Moore, who believes heart and soul in Theosophy, and stands for Theosophy all the time. She is full of life and eagerness, and considers that Theosophy and the Theosophical Society are having a New Deal of which she is determined to take full advantage.

A "Lodge" of the Theosophical Society

I am in a way glad to hear that a majority of the Board of Directors of the Theosophical Society in America are opposed to the use of the word "Lodge" to designate a minor nucleus of Universal Brotherhood. I have never liked the word "Lodge" and have only liked the word "Branch" a little better. It is suggested that instead of using the word "Lodge" or "Branch" the designation should be "The Theosophical Society in . . .", giving the name of the town or city. I am in entire accord, just as, with regard to a Section,

I think the designation should be "The Theosophical Society in . . ." giving the name of the country. Psychologically, and from the standpoint of advertising, the proposal has everything to recommend itself; and the only argument which can be advanced *per contra* is the traditional usage of the word "Lodge" from the early beginnings of the Theosophical Society, and the fact that the word "Lodge" has a very special meaning for us in its derivation from the Great White Lodge. Can we afford to forego this link, for link it surely is?

A Problem

But what are we to do if there are several groups of the Society in one city? Are we to designate them according to the districts they respectively serve? But if there be more than one in a single district? Are we then to attach the name of the particular sub-locality served by the group? I think there is a real difficulty here. Groups might not like to be known as The Theosophical Society in London, Group No. 1, or 2, or 3, etc. And there may be some Groups with very special attachments to a name. The other day a "Lodge" asked my permission to call itself "Arundale". I think that names of persons should be avoided—even the names Blavatsky, Olcott, Besant, and so on. The more impersonal we are, the less we attach the labels of personal names to our various groupings, the better for the work we have to do. And this is one of the principal reasons why I like the proposal of the Board of Directors in America.

But it will be interesting to have comments on the idea, and I invite these for publication in THE THEOSOPHIST, with special reference to the problem of large places where there are many Lodges or Branches, and to the question of the power in our Society of the very word "Lodge" itself.

"A Piece of Karma"

A friend writes to me that by asking for suggestions and advice I have called Karma down upon my head, and then proceeds to the sending of a really interesting letter. First, she tells me I must make it possible for all "exiles" to return to membership of the Theosophical Society. No one should ever exile himself from membership, however much the Society may seem temporarily to be coloured by some specific sectarianism. In a Society composed of 30,000 ardent seekers after Truth there must needs be sectarianism, dogmatism, the flaunting of authority, iconoclasm, and all the other "isms" which either need emphasising or are just the signs of a seeker of Truth having found a toy he has never seen before. I do not want to denude the Society of these "isms" but rather to welcome them, doing my best to keep them in their due place, and ever presenting the Society to the world as a Movement which includes and does not exclude. The "exiles"—they have mostly exiled themselves—should have realized that the Society cannot, does not, and never will, become subordinate to any of the waves of movements which from

time to time surge through our membership.

Loyalty to the Society

Suppose such a wave to appear in the near future, or suppose another President send forth such a wave—as did our late President. Suppose that wave to be supremely uncongenial to me personally and to my sense of the real purpose of the Society. Am I going to leave the Society because I am out of sympathy with such wave, or with the policy of the majority? Am I going to leave the Society because I believe it is being wrongly guided, and I feel myself to be in a helpless, and perhaps hopeless, minority? To do this is, in my judgment, not only weak, but a deplorable lack of appreciation of and confidence in the basic principles of the Society. For my own part, I believe in the Society above all persons, above all movements, above all colourings, with which it may be temporarily associated. And I am not going to allow any persons, or interpretations, however much they may be momentarily engulfing the Society, to drive me out, or to cause me to lose confidence in the eternal purposes on which the Society is based. My allegiance is to the Society, and to its three Objects. Persons may come, and Movements may go, but the Society and its three Objects will go on for ever, and I hope I with them. Therefore, there should never have been any "exiles", and I trust that during my Presidentship there will be no more.

Research

And then my friend pleads for real research activity among members of the Society. She feels there is far too much study leading nowhere in particular, and far too little scientific adventure. She would like to see Botany allied to Astronomy, the correspondences established between Lily and Rose and the Nebulae of these different types. She would like to see evolution of the crystal studied in its human and its planes of consciousness aspects. She would like to see sex studied in relation to history—femininity and masculinity in races and in nations, and perhaps the division of races and nations into sexes, with special reference to fortunate and unfortunate sex alliances and in some cases the unhappy married life with its inevitable divorce. She would like to see astrologers working at the ductless glands, and correlating geological ages with the Zodiacal Signs. Why, she asks, did Nature for a long time produce everything with a sting? Is Dr. Bhagavan Das, she asks, correlating the principal castes with human bodily functions? Her suggestion is that sudras represent the nutritive system, the vaishyas the blood system, the kshatriyas the nervous system, the brahmanas the ærating system.

I agree that members of the Theosophical Society have a unique opportunity for research in view of the wonderful knowledge at their disposal. And we must ally the opportunity to the wisdom, lest both be snatched away from unworthy votaries.

I should like competent members, who are specialising in the various departments of knowledge, to let me know what researches need making which our Science should be able to facilitate.

Fraternalisation

And now for letter No. 2, from a male member this time, who wants me to give a quite definite proof of my belief in Universal Brotherhood. He writes of Theosophical Societies other than our own, and asks me to have a friendly attitude towards them, both personally and officially. Of course, I am happy to be friendly to them all. But I am perfectly clear that each movement must go its own way in its own way, neither with Federation nor with union. The Theosophical Society is glad indeed to be on the most friendly terms with all other Theosophical Societies. It certainly has no intention whatever of making any propaganda among the groups belonging to such other Societies, either for its principles or for its membership. It indulges in no feeling of superiority, even though it happens to be the oldest of all the Societies, as its name *The* Theosophical Society signifies. Nor does it claim any exclusive access to the teachings we know as Theosophy, or any sole possession of Truth. The other Societies grew into separation for one reason or another.

Diversity's Value

Well and good, let the cause for such separation have been what it may. While there seems to be need for the separation, while any movement regards itself alone as, let us

say, a genuine movement; while any movement believes that it alone possesses the really direct line of descent or truly expresses the original teachings of Theosophy, let the separation continue for the benefit of those concerned and for the satisfaction of the needs of those who aspire in varying ways. I think that at present these various lines have their place and purpose. But I do also think that sooner or later there may once again be one body, and that the advent of this time depends very largely on the honourable relations each of these movements bears towards all the rest. Let there be no proselytisation, no penetration into another movement for the purpose of attracting its membership away. Let there be no assumption of superiority by one movement over another. Let there be no invidious comparisons or assertions. Let there be a frank and brotherly recognition that each movement serves its own useful purpose—a purpose no less useful, but surely no more useful, than the purposes pursued by other movements.

A Common Council?

As for a Federation, for a Common Council, for a Common Convention—ideas which come to my friend's mind—I see no necessity for these at present. The ideal of Universal Brotherhood by no means demands that we must all be alike or work alike or think alike or strive alike or form common organisations or hold common meetings. To my mind the ideal of Universal Brotherhood demands, on the contrary, a wealth of difference, but embodied in a

solidarity which should need no outward expression. The very fact that an individual calls himself a Theosophist should be a *de facto* declaration of friendship and goodwill towards all, and should not involve any external trappings or ceremonial whatever. Take religions. A Theosophist is a friend to all religions, whether he belongs to one or not. He does not think, nor does he need to think, about a Federation of religions, or about a Common Council for the religions of the world. *He is a friend to them all.* It may be good to work for such Federation so far as regards the outer world. When friendship does not exist it has to be stimulated in such ways. But a Theosophist has passed beyond this stage of needing external stimulation. For myself, for example, I feel quite friendly towards the Independent Theosophical movements, towards the brethren who have their headquarters at Point Loma, and towards all other movements using the old name. If they care to invite me, I shall be happy to visit them in a spirit of genuine goodwill and without any *arrière pensée* of superiority or condescension. I shall not want to brag about my possession of the only real Theosophy and plead with my audience to return to the true fold. I shall not want in any way to convince my friends that they would be well advised to leave the movement to which they belong and join the Theosophical Society. I shall take it that they have their place in the world, and I shall honour such place whatever it is: *though I shall all the time*

be feeling that it is a pity there ever was need for these bifurcations, I hope this does not sound in any way discourteous or sinister. I do feel there should be in fact but one Theosophical Society. But since many exist I accept them with goodwill, hoping that some day there may be but one again. But let it be clear that united we do not necessarily stand, and divided we do not necessarily fall!

The Gathering Advance Guard

It is both interesting and significant to watch our elder workers being gradually relieved at their posts by the Old Guard of yesterday who have become young once more. How obvious that death—I wish the word could be abolished because of the weight of depressing thought-forms which permeates it—is the regenerator, and the truest friend struggling humanity has, treated though he be as if he indeed were Public Enemy No. 1. Our greater generals have already gone before, and have called to their side some of their ablest lieutenants: Mr. Albert Schwarz, Dr. Weller van Hook, Monsieur Charles Blech, Mr. G. R. S. Mead, Miss Dodge, Mr. G. E. Sutcliffe, Dr. van der Leeuw, Captain Max Wardall, Mr. C. E. Nelson, Colonel Green, Mr. C. Swaminatha Mudaliar, Mr. Jal Minocher Homji, Mr. J. P. Allan, Mr. I. de J. Olivares, Miss Noble, Mr. E. Udney, Bishop Irving Cooper.

I have referred to most of these in my Presidential Address. Elsewhere will be found a little tribute to Bishop Cooper. Miss Noble was one of our late President's most faithful workers in India, and

only retired when work was no longer possible to her.

Mr. Udney

For Mr. Udney I have always had a specially affectionate regard. He was one of the finest stalwarts in our Society—counting nothing too hard or too unorthodox if it might serve the causes he loved. He was a Civil Servant in earlier life, and on retirement devoted himself magnificently—the word is no exaggeration—to the Ahimsa League, founded to promote harmlessness towards our younger brethren in the animal kingdom. He worked for the League as I wish I could work for our Society, ceaselessly, fanatically, absorbedly. Often have I seen him—eighty years of age though he was—tramping the principal streets of London with wooden boards on his back and on his breast, advertising the duty of harmlessness to animals, or perhaps some meeting connected with his League: a sandwichman, as they are called. You and I might think the action unwise. We might ourselves hesitate to exhibit our principles and our persons to the laughter of the multitude. We might deplore such “rabid fanaticism”. Yet the will and the courage, the devotion and the self-abandonment, which caused an old man of eighty years, brought up in comfort and able to live at his ease, to delight in parading the streets in the service of causes so overwhelmingly dear to him—such might we all desire, treading as we do the safer and more comfortable ways of living for our Truths. Well may it be that Ernest Udney, with so

fine and self-sacrificing a nature, will be showing us how to climb the steep ascents to Kingship when we meet again in future lives. A human being who happily braves ridicule and contempt, challenges them as it were, for the sake of brotherhood, is far on the way—farther, I would venture to think, than those of us who are content to be respectable and comparatively commonplace. Blavatsky, Olcott, Besant, Leadbeater—all of them at one time or at another braved the world, stood apart from the world and challenged it alone. How many of us have ourselves in our own ways braved the world, challenging it in loneliness, for the sake of loved causes and forlorn hopes?

The Ritual of the Mystic Star

The Headquarters of the Theosophical Society was recently treated to a novel and interesting function in the form of the public performance of a Ritual constructed by Mr. Jinarājadāsa to be a ceremonial and public homage to the Great Teachers of the world and to the teachings They gave. Most ceremonials are, of course, secret, and have to be performed behind closed doors, and furthermore involve elaborate vestments and other paraphernalia. The Ritual of the Mystic Star, on the other hand, is quite simple in both these respects, is intended for public performance only, and is open to the participation of anyone who is in sympathy with its object.

A Theosophical Film

A new film has been made combining pictures of Adyar and

the everyday life there with some fine and precious studies of Dr. Besant, Bishop Leadbeater and other leading personages in the Theosophical world. This film will be very valuable to lecturers, especially in helping members of the Society who may never have any opportunity of visiting Adyar to know something of their international Headquarters and of the life which goes on there. The film is at present touring in Australia and New Zealand, and will then visit Spain. Early next year it will be free, and can be booked on application to the Publicity Department, The Theosophical Society, Adyar, Madras. Countries using the film—it is lent free—are requested to make a little contribution towards its cost; but its main purpose is to give the Lodges of the Society a closer link with Adyar which is the spiritual home of every member. Copies of the film may be purchased at a cost of about Rs. 100 or £8 or \$40. It is hoped from time to time to produce more films.

White Lotus Day

As May 6th will be an honoured Day at Headquarters, so will of course, May 8th, White Lotus Day, one of the principal Days of Remembrance of the Theosophical Society. It is the Day on which we specially remember our two great Founders and those who carried on their work when they temporarily left the physical plane. We must remember the spirit in which they worked, and the way in which they served the Society, so that our spirit may be no less eager and our way no less wise,

HOW MANY OBJECTS HAS THE THEOSOPHICAL SOCIETY?

By MARY K. NEFF

AGREEMENT with the First Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

This statement is copied from a Lecture Programme issued in South Africa, and it is said that the same statement has appeared in the United States and elsewhere, even on application forms.

I wonder what H.P.B. and Colonel Olcott would say to this? At least we have what they *have* said; let us consider it. We will begin with the original *Preamble and By-Laws* of 1875. The *Preamble* states:

In view of the existing state of things, it will be seen that the Theosophical Society has been organized in the interest of religion, science and good morals; to aid each according to its need. The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy.

By-Law II states:

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

No mention of Brotherhood; it is Knowledge that is emphasized here. Colonel Olcott says in *Old Diary Leaves*, I, p. 120:

The Theosophical Society was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and theosophical ideas: one of the first steps was to collect a library.

The word "Brotherhood" first appears in 1878, in a Circular defining a new body, the "Theosophical Society of the Arya Samaj of Aryavarta," as a bridge between the two mother societies: the Theosophical Society and the Arya Samaj. The connection is obvious—the West and the East are to meet upon a common platform, hence Brotherhood. Let us see what the Objects of the Society have become after three years of experience and in this new relation. The Circular states that it is "printed for the information of correspondents".

I. The Society was founded at the City of New York, in the year 1875.

II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian and Counsellors.

III. At first it was an open body, but, later, it was re-organized on the principle of secrecy, experience having demonstrated the advisability of such a change.

IV. Its Fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its

objects, and sincerely desire to aid in the promotion of the same.

Let us digress for a moment to point out the significance of this Article IV. "Only those are admitted who are in sympathy with its objects"—plural number, "objects," not the First Object only, or any one object only. But it is not even enough that prospective members should be "in sympathy with the objects"; furthermore, they must "sincerely desire to aid in the promotion of the same". Why an organization, if not to work for the Objects of the Society?

V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree of the First Section, the Theosophist must have become freed of every leaning towards any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary;

its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restriction.

This Clause is no longer in operation, having been superseded by the arrangement of an Esoteric School within the Theosophical Society, founded by Madame Blavatsky in 1888.

VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes.

Thus far H.P.B., says Colonel Olcott on page 400 of *Old Diary Leaves*, I; what follows he has written.

The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious

philosophies, their ethics, chronology, esotericism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.

VII. Persons of either sex are eligible.

VIII. There are branches of the parent Society in several countries of the East and West.

IX. No fees are exacted, but those who choose may contribute towards the Society's expenses. No applicant is received because of his wealth or influence, nor rejected because of his poverty or obscurity.

To-day the Objects are stated much more concisely, but they remain as above: the Society to act as a nucleus for a Brotherhood of Humanity; a teaching to be given by the Society; and a life to be lived by the Theosophical Fellow. Three Objects—all three important, not merely one. Those who doubt the importance of the other two, may consider what H.P.B. has said further, a comment written by her own hand in her Scrapbook I, on the margin of an article pasted therein:

By H. S. Monachesi, F. T. S., Oct. 4, 1875. Our original programme is here clearly defined by Herbert Monachesi, one of the founders. The Christians and scientists must be made to respect their Indian betters. The wisdom of India, her philosophy and achievements, *must* be made known in Europe and America, and the English be made to respect the natives of India and Tibet more than they do. H. P. B.

She has written in this same Scrapbook the various "orders" she received as to the founding of a society in the United States.

Orders received from India direct to establish a philosophico-religious society and choose a name for it—also to choose Olcott. July, 1875.

M. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises help. H. P. B.

Once more, it is Knowledge that is emphasized. Writing eleven years later (1886), an article entitled "The Original Programme of the Theosophical Society," H.P.B. says:

In order to leave no room for equivocation, the members of the T. S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master to form a nucleus for a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;
2. No distinction to be made by the members between races, creeds, or social positions, but every member had to be judged

and dealt by on his personal merits;

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides "spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Writing to Colonel Olcott on December 6, 1887, H. P. B. says:

Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of *the oldest school of Occult Philosophy in the whole world*—a school to reform which, finally, the Lord Gautama was made to appear. These teachings could not be given abruptly. They *had* to be instilled gradually.

Here, as everywhere, Knowledge and Teaching hold the forefront of attention; and they are embodied in our Second and Third Objects.

In *The Mysterious Tribes of the Nilgiri Hills*, or as its American version is called, *The People of the Blue Mountains*, written in 1883, H. P. B. remarks:

Being secretary of a society whose aim it is to study as thoroughly as possible all psychological problems, I would like to prove that there is no "superstition" in the world which has not truth as its origin. Our Theosophical Society should really have called itself—in the name of this Truth—"Society of Those Dissatisfied with Contemporary Materialistic Sciences". We are the living protest against the gross materialism of our day, as well as against the unreasonable beliefs which are too much limited by the narrow frame of sentimentality; the belief in the "spirits" of the dead and the direct communication between the Beyond and our world.

What the Masters have said in connection with the object or objects for which They founded the Society, will be of special interest. Master Morya, writing to Mr. Sinnett in February, 1882, says:

One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial.

Master Koot Hoomi had written in 1880:

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; and in 1881 He had said:

The present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of theosophical enquiry an indisputable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse.

Once more the idea presented is Study, Knowledge.

One last quotation:

The First Object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist—"not for himself but for

the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue.

It is Master K. H. speaking. Note the "and philosophy".

So it would seem that the Founders—Inner and Outer—laid especial emphasis on the teaching which the Society was to give to the world. The veil was lifted, just a corner of the veil; and the vision disclosed is to be made known through the agency of our Society. That is a high privilege, one we cannot afford to forego. There are other societies whose motto is the "Brotherhood of Humanity," but there is no other society which claims to know and teach the "Secret Doctrine" before the world.

Would it not require the consent of the whole Society, in the usual constitutional manner, to eliminate two of our Objects, in the fashion of the Lecture Programme quoted above?

THE sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the Theosophical Society is linked in with similar work that is secretly going on in all parts of the world.

THE MASTER MORYA in *The Mahatma Letters*, page 271.

THE COUNT DE SAINT GERMAIN: HIS DEATH AND RESURRECTION

By A. J. HAMERSTER

THE GREATEST ORIENTAL ADEPT EUROPE HAS SEEN DURING THE 18TH CENTURY.—H. P. Blavatsky.

CURIOUS and noticeable is the fact that, though there is no incident in the whole of the Count's life, that has been established with more certainty and historical accuracy than the date of his death and burial, yet there is at the same time no other event of his existence that has been so heartily doubted and so earnestly challenged in certain circles. It may explain at the outset the title of this chapter, in which the word "resurrection" is not to be taken in the accepted sense of Christian eschatology, but rather in that of resuscitation, restoration or reappearance. This will become clearer in the course of this chapter, and even more so in the second part of this book, to which it forms the transition.¹

The only authentic report on the Count's last days is from the pen of Prince Charles of Hesse-Cassel with whom he stayed at Eckernförde from 1779 till his reputed death five years later. "Unfortunately—the Prince writes—when the Count de Saint Germain came to Eckernförde, he was lodged in the lower storey [of the castle], in a damp room, where he caught a very severe rheumatism, from which, in spite

of all his medicines, he never fully recovered."²

Similar unhealthy quarters seem to have been allotted to him during his previous visit to the Margrave of Brandenburg, Ansbach and Baireuth, from 1774-1776, as Von Gemmingen informs us: "At Triesdorf he was lodged in the lower rooms of the castle, whereas Mademoiselle Clairon [a famous Parisian actress] lived in the upper rooms."³ The fact does not testify greatly to the exceeding respect and esteem with which the Count is sometimes said to have been received, and his friendship cultivated, either by the Margrave or by Prince Charles. The same chronicler further tells us that in Triesdorf the Count was already plagued by rheumatism, as a complaint of his old age. "Very seldom one was admitted to him, and then one found him mostly with a black cloth wrapped round his head. . . for notwithstanding his boasting of his health and his high age, he had often attacks of rheumatism."⁴ That the Count suffered from a rheumatic disposition, even many years before, seems to find some further confirmation in von Kauderbach's, the Saxon Ambassador's statement,

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that "he took great precautions against cold." And it is well to take into account that this observation was made at the Hague, in March, 1760, during the Count's stay in the damp climate of Holland.⁵

To return to Charles of Hesse's story, the following is what he tells us of the Count's "last days", though the Prince was not himself present at his actual death-bed: "During the last days of his life, I found him one day very ill. He believed himself on the point of dying. He declined visibly. After having dined in his bedroom, he made me sit alone before his bed, and then spoke to me much more frankly on many subjects, foretold me many things, and told me to come back as soon as possible, which I did; but I found him less ill on my return, though he was very silent. When I went to Cassel in 1783, he said to me that, in case of his death during my absence, I would find a closed letter from his hand which would satisfy me; but this letter was never found, having been confided perhaps to unfaithful hands. Often have I pressed him to give, while still living, what he wanted to leave me in that letter. He then became sad, and cried: 'Oh, how unhappy I would be, my dear prince, if I dared speak!'"⁶

I must insert here a conversation between Prince Charles and the Count on religious matters, showing how little the latter was understood by the Prince, who took him for a materialist and an atheist rather than for a spiritualist and pantheist: "His philosophical principles in

religious matters, Prince Charles writes, are the purest materialism, but he knows how to present them with such subtlety that it is very difficult to contradict him with victorious arguments. I had, however, often the good fortune to confound his reasonings. He was nothing less than an admirer of Jesus Christ, and because he allowed himself some remarks concerning him, which were disagreeable to me, I said to him: 'My dear Count, it is your own business what you wish to believe of Jesus Christ; but I acknowledge freely that you cause me pain by saying such things of him, to whom I am entirely devoted.' He thought this over awhile, and answered me: 'Jesus Christ is nothing, but to give you pain is something; I promise you therefore that I will never again speak of him to you.'"⁷ Here I must leave it for everyone to read this passage in his own lights. Elsewhere I will explain it in detail.

It is to this conversation that refers the following "last" incident in the Count's life, with which Prince Charles closes his all too short reminiscences of his "Master", covering barely five pages of his *Mémoires*: "On his death-bed, during my absence, he asked one day of Lossau [the Prince's physician] to tell me, when I would return from Cassel, that God had given him the grace of changing his opinion before his death. And he added that he knew how much pleasure this would give me, and that I would still do much for his happiness in another world."⁸

There is much reason for cautious thought in the above passages

¹ The foot-notes are at the end of the article.

from Charles of Hesse's recollections. Contrary to the opinion of some, who have thought the Prince a close personal friend and intimate confidant of the Count, sharing the latter's greatest secrets and deepest thoughts, I am of opinion that the two did not stand so near to each other as that. The Prince himself describes his relation to the Count as that of a "pupil", and I do not even hold him for a very advanced one, who in any way approached his "Master" in knowledge and power, or who was in the least able to fathom the latter's deepest thoughts and greatest secrets. If he had been, would he not have made it a point to be present at his friend's expected death-bed, and not have left it to his physician, Dr. Lossau, to render all those invaluable little services accompanying such a parting, and finally to close his eyes? Or, if the death-scene was feigned, and in reality only a farewell from public life and a retirement into solitude, would not then his presence have been doubly helpful to guard the secret from others' curious eyes, and bury it securely in his own solitary heart?

But no, this duty fell also to the share of Dr. Lossau, apparently the only one present, and therefore the only one who knew the truth about that "last" moment, whether it was indeed a death or only a disappearance. This also explains, I think, why the Prince, on his return from Cassel, did not find the promised letter. On due consideration, the Count would have come to the decision that he could not confide

his secret—recall his words: "How unhappy I would be if I dared speak!"—to his princely pupil, neither when he was still alive, nor after his death, in the latter case probably even less. And what are we to think of the last message through Dr. Lossau, concerning the Count's ultimate change of opinion in religion? What else than that the Count wanted to be friendly to the Prince, and to part from him with a kindly word of consolation in terms and conceptions that he could understand? It is questionable if Prince Charles' recollection of the message is literally exact, if he has not partially at least misunderstood its real meaning.

Reconstructed in its original form, it would perhaps read as follows: "Tell the Prince that in the end, through the grace of a fuller enlightenment, I have come to a better understanding of his religious scruples, and that he could add much to my future happiness if he will cherish a kind remembrance of me," or something of that sort, which communication the physician may already have translated into a language more in conformity with the Prince's orthodox beliefs and limitations. No! I am sure, if there has been anybody who shared the deeper confidence of the Count, it was not Prince Charles, but Dr. Lossau; the man who had the Count's rare recipes "dictated" to him; the man who "cured a great many people and never had a casualty, as far as I know", the Prince attests; the man, therefore, who seems to have been a real healer, a Rosicrucian of the old stamp, an

apt pupil of the Adept who, according to some Theosophists, in a former incarnation was none other than the instigator of the Rosicrucian Movement himself.⁹

There is no doubt, however, that as far as his natural lights reached, Prince Charles was a devoted pupil of the Count, and remained so till, more than a half century later, he followed his revered Master into the grave (1836). The *Mémoires* were dictated by him in 1816-1817, more than thirty years after the Count's reported decease. There is a letter of his, written to Prince Christian of Hesse-Darmstadt, dated Gottorp, 17th April, 1825, which still is in the old tone: "As to Saint Germain I was the only one whom he gave his confidence. He was the greatest intellect (*esprit*) I have known; he died in full consciousness at Eckernförde; I was at Cassel. He told me through his physician, who was an instructed Brother [Mason], that he died in the faith of Jesus Christ, and that this would rejoice me. We have disputed much on religion, though he was all but timorous (*timoré*)."¹⁰

We know now what to think of the Prince as the Count's sole confidant, and we may also note how, after the lapse of eight or nine years, the Count's religious conversion has even become more definitely orthodox in the Prince's recollection.

So far we have had only one man's testimony to the Count's death, and not even that of an eye-witness. Neither does Prince Charles mention the exact date of the event, nor furnish any particularities about the burial.

Has he ever visited the place where his venerated Master's remains were confided to the silent earth? Did he even know where that sacred spot was? It was all finished when he returned from Cassel. The inspiring presence had become only a memory, a cherished memory it is true, but still a memory, a thing of the past. Fortunately the records of the little Saint Nikolai Church at Eckernförde have yielded some of the desired exact data, and other interesting points also. In the "death-register", folio 380, of the year 1784, we find the following entry: "No. 12; [Febr.] 27; [March] 2. The so-called Count de St. Germain and Welldona, further information is not known, in this church silently buried." The first date gives the day of death, the second that of burial. "Silently" here means, without funeral oration by the parson.¹¹

Another register, an account-book of "receipts for opening and closing of graves", has the entry: "1783", 1st March, to the Count de St. Germain, here deceased, a grave in this St. Nikolai Church in the Burial [register] *sub* No. I, for 30 years' time of decay: 10 Reichsthaler, and for opening of the same 2 Reichsthaler,—in all: 12 Reichsthaler."

There is yet another book, containing accounts for ringing the church-bell, which has the entry: "Mr. the Count de St. Germain on 2nd March buried in the morning . . . 12 Mark."

Finally there is the summons of the Burgomaster and Council of the municipality of Eckernförde, dated 3rd April, 1784, of which

rather long piece of cumbrous legal phraseology I translate only the first two paragraphs, as of any interest: "We, Burgomaster and Council of the town of Eckernförde, hereby inform all, whom it may concern—Mr. the Count de Saint Germain, known abroad as well as here under the name of Comte de Saint Germain and Welldone, who has stayed in this country during the last 4 years [5 rather], having died recently here at Eckernförde—have placed his inheritance under legal seal, and have found it necessary to send out this public proclamation to his eventual intestate heirs—as nothing is known of his having left a will—as also to his eventual creditors," etc., etc.,"

These documents elicit some pertinent questions. Where was the Count buried, in the Church or in the Churchyard? Did Charles of Hesse ever adorn his last resting-place with a tombstone, a flower or other pledge of love and gratitude and reverence? Thirty years were allotted to his body to decay in peace. Were his remains disturbed after that time, as is commonly done with unknown and uncared-for graves? Or did Charles of Hesse ever think of rescuing them? And of what consisted the Count's "inheritance"? Was it ever claimed, either by heirs, or by creditors? Where were his papers, for example his credentials as a Russian General, which he had with him a few years before at Schwabach? The only man to know, and answer such questions, or rather keep a discreet silence, I think, was Dr. Lossau, "the instructed Brother", Dr. Lossau, the

unobtrusive, the mute, who remains in the background, and who took his secret with him into the grave, safe from divulgement.

If indeed the Count's death was a feigned and his burial a faked one, then it must be acknowledged that the staging of the whole performance was perfect in many details, so as to convey the impression of reality to ordinary historical research of a later day. This was, of course, a necessary requirement, if it was really meant to hide a secret and to keep it concealed. People are apt to forget this when they refer others, who doubt the obvious truth of an historical fact, to the convincing evidence for that same fact. For that is just the point. If it were not convincing, it would not have been accepted as a fact, and would have fallen short of its purpose—to hide the truth. And if the latter has been effectively accomplished, I know only of two ways along which some surmise of the truth may come down to posterity—by tradition handed down the ages, and by occult research using rare powers of investigation. Of the first we shall hear something more in the course of this chapter, while the second will be treated at some length in the next part. When the two concur, there is to the unbiased mind, though unable to verify for itself the occult information, a strong appeal at least to reconsider the so-called historical fact.

It is only natural that the death of a man who had mystified eighteenth century society all over Europe, did not pass unnoticed, nor undisputed, Frederick the

Great, with his usual sarcasm, wrote to the Queen-widow Julianna of Denmark, on 16th October, 1784: "The prince of Hesse will travel to Copenhagen, to marry his daughter to the Crown-prince, and if he can, to rule Denmark. He has lost the swindler Saint Germain, and as a consolation he will be gradually introduced into the affairs of state." And a certain Professor Remer, editor of a Brunswick newspaper, published in the issue of 6th April, 1784, the following short announcement: "The great chemist Macquer has died last month in Paris, and in the same month also the well known charlatan-vagabond, the Count de Saint Germain."

But this public abuse did not remain unchallenged. Duke Ferdinand of Brunswick-Lüneburg had made the acquaintance of the Count in 1779, and was very favourably impressed by him, as may appear from his letter of 2nd November of the same year to Prince Frederick August of Brunswick, in which he wrote: "I have made the acquaintance of the Count de Saint Germain and I am well satisfied. Three times I have been with him. He has acquired great knowledge in the investigation of nature . . . His knowledge is very extensive, and his conversation is highly instructive."

As soon as Professor Remer's publication came to his knowledge, Duke Ferdinand demanded a retraction of the abuse, for, so he wrote to the Editor, he felt the Count's death "as a deeply grievous event, as the loss of one who in his eyes was an excellent, great

and extraordinary man." The Professor's *amende honorable* thereupon appeared in the issue of 12th April, and runs as follows: "The Count de Saint Germain, whose death has been mentioned in these pages, does not at all merit the offensive qualifications then used. He possessed such qualities as are almost always to be found in a man of genius. Persons who have known him well, and whose judgment is not doubtful, testify of him that he had a deep insight into the secrets of Nature, and that he applied what he knew to the wellbeing of humanity, till the end of his life. Great and illuminated princes have thought him worthy of their affection and protection. Though he had already endured a stroke of apoplexy, yet he remained still conscious, and suffered the guidance of the great Author of the Universe with the most striking and exemplary submission. He died on 24th of February [27th rather]." "The stroke of apoplexy is something new, not known from elsewhere, but the final sentences carry again the echo of Prince Charles of Hesse's religious sentiments."

As said before, it is only natural to find that the man to whom were ascribed the most marvellous accomplishments and powers during his life, would still excite people's imagination after his death, and raise the query if he really had died, he who had possessed the Rosicrucian secret of the elixir of life, and was by some believed to have been already several hundreds if not thousands of years old! The first testimony

for this belief in his continued existence or in a possible resurrection is to be found in a German Masonic Yearbook for 1785, which may have appeared towards the end of the preceding year. Careful consideration of the text will, I think, convince the student that the light irony that pervades the whole oration is only a mask taken on to hide the real feeling. If I had to guess and give the anonymous writer a name, I should say that he must have been some such "instructed Brother", like Dr. Lossau, who had known the *real* Count, the "benefactor" of mankind, and perhaps also something of his pretended "death". The writer is eager to inform those who have ears to hear, but he does not want to be taken too seriously by the great mass of the "un-instructed":

"He has closed his eyes then, the good Saint Germain, he who had lived through nearly the whole age of the earth. In spite of his tea" and his elixir, he is lying in his grave now, like our fathers, whose fate he could not escape either! But perhaps the primal matter of his being was woven out of other elements; perhaps the Adamic earth of the universal panacea imparted to him an inner force, whereby to reunite those elements again into organic forms. And so Saint Germain might at one time, like a Phoenix, rise again from his ashes, awakened from his slumber, in which he now rests, and which is falsely taken for its brother, death, by us, limited men, we who always see with our eyes only, and confuse so often appearance with reality.

"It is a great loss, which the human race has sustained. A loss for the men of science, for the lovers of art, for the whole of humanity. History now is deprived of its purest source of information, that of an eye witness. The history of Jesus, which is still surrounded by so many obscurities, could have been set right by him only. He had not only been one of the onlookers at all the events in the Land of Promise, but he had also been one of the closest friends of the son of Joseph and Mary. 'You will not get through with it, my dear!' he had told him. 'Your enemies are the great, and the sympathy of the people is like a weather-cock.' But his friend did not heed the warnings of a man, who in two thousand five hundred years must have learned to know the world and men, and so he became the victim of his enemies. Yet Saint Germain, after nearly eighteen hundred years, could never refrain from dropping a tear of pity in memory of him. He kept the image of his friend deep in his inner being, and among all the pictures made by our best painters of the gentle teacher of men, he found only one that was a fairly good likeness.

"The linguists also have lost in him a man who had known the old languages of the Celts and of the Hindus, and all living languages. But humanity! oh, for it his loss is irretrievable, at least as long as he sleeps. How many cancers, that had withstood all remedies and surgical instruments, has he thoroughly cured in one night! How many couples, who were in danger of having to leave

their possessions to laughing heirs, has he by his beneficent art endowed with sons and daughters! How many fathers had their children, how many husbands their distressed wives, how many dependent relations their enervated elders preserved by him!

"Awake then again, thou inert body of the Count Saint Germain! Thou, his etheric spirit, return then, and animate again these legs that never rested when they could run to help the needy! Enliven these hands, that they may again reach out to take the elixir from his pocket, and pour some drops in a teaspoon for the sick, if not to cure, then still to alleviate. Loosen again this tongue, that it

may speak truth and consolation, and tell us as many wonderful things of the world of spirits, as he has told us of the whole of antiquity! A sleep then has come over thee, thou holy limbs? Oh! is it not also the cold hand of death that has touched thee? Oh! Oh!"

There will be some, of course, for whom what I have called the "mask" of irony and exaggeration is the real face. Let them be. These matters cannot be proven. But whether the oration is to be taken seriously or as a joke, this does not affect the point that certain rumours were in circulation concerning the Count's "immortality".¹⁷

(To be concluded)

¹ The book is still in the making. Its first part is entitled: "The Count de Saint Germain in the 18th Century", of which the above is the IXth and last chapter. The title of the second part is: "The Count de Saint Germain in the 19th and 20th Centuries."

² Hesse, 134; Volz, 357.

³ Gemmingen; Volz, 290.

⁴ Gemmingen; Volz, 292.

⁵ Weber, 310; Volz, 207.

⁶ Hesse, 135; Volz, 358.

⁷ Hesse, 136; Volz, 359.

⁸ Hesse, 136; Volz, 359.

⁹ See Part II of this book, Chapter XI, *In the Twentieth Century*.

¹⁰ Kloss; Volz, 360.

¹¹ I translate from that portion of the Church-register, reproduced in facsimile by Volz, facing p. 362. Volz, on the next page transcribes the name incorrectly, namely "Welldone" instead of "Welldona". The latter is, of course, a clerk's error in writing.

¹² Read 1784, for the financial year of the church management only closed at Easter, as Volz, p. 363, informs us.

¹³ Volz, 364.

¹⁴ Volz, 362.

¹⁵ Mauvillon, 481; Volz, 366.

¹⁶ The recipe for this at one time famous and much requested "Saint Germain tea," which was given by John Dyke, the English Consul at Livorno, to the Margrave of Ansbach-Bayreuth (cf. von Gemmingen, Volz, p. 302), contains according to Langeveld (p. 64) the following ingredients: senna-leaves 4 gr., elder-flowers 2 gr., green anise-seeds 2 gr., fennel-seeds 1 gr., tartaric acid of potassium 1 gr. I know from experience, whatever its other qualities may be, that it is an excellent purgative.

¹⁷ Ephemeriden der gesammten Freimaurerei in Deutschland. Auf das Logenjahr 5785, pp. 104—105. Of the Count's supposed personal acquaintance and friendship with Jesus, I will treat more fully in another chapter.

THEOSOPHY AND EDUCATION IN AMERICA

By FRITZ KUNZ

THAT description of the world process which we call Theosophy compels us to make a special judgment upon every issue of importance. The business of this article is to emphasise this special judgment upon the American educational scene current.

Some simple decisions have to be made by us as regards American education. Either an intuitive child is appearing, or he is not. If he is, then no system of education, however lavishly mounted, however intellectually acute, is by itself good. We have, next, to decide what exactly the intuitions are. And we have further to make up our minds upon a final issue, namely, by what means (if any) cultural processes can be applied for the evocation of intuition. I shall deal with this latter issue specifically in a moment.

The general background of American education is derived as much from Rousseau and the Encyclopaedists as from the stream which heads up in Milton's *Tractate*. There is as much Lafayette as Franklin in the system. In our schools, as contrasted with our homes, the error is certainly not that which Bernard Shaw describes when he says in effect that the notion of education in the average parent is embodied in the injunction: "Johnnie, go

into the next room and see what the baby is doing and tell him he mustn't." There is a pathetic faith in the force of mere idealism, and the innate good of mankind, which makes so much of our education, socially considered, absolutely fatuous.

As a Theosophist I am, I hope, a realist. If we could only persuade educators to attend not so much to the ultimate goal of human evolution, the perfect man of the Seventh Race of the Seventh Round, and more to the emerging, half-formed, strange man of the Sixth Sub-Race, we might get somewhere. Imagine the despair of Nature over a system so ridiculous—if Nature despairs! Here she is sending in a wave of special souls to make a race which is to embody the hunch, to a nation which educationally is wondrously enamoured of reason. Picture the frustration on a national scale of children who have come especially to make a new type, ground through a mill which, with many merits, still is intended to produce, in the main, good old Aryan Model T—rational, long-lasting, but not especially graceful!

I need not argue the issue of a new race type in this country. The statement of the case for this dates from 1889, and appears in recent and in scientific form

in the last chapter of my book, *The Men Beyond Mankind*, if any reader is unaware of the evidential aspect.

To identify the intuitions in words is by no means so easy. They are, after all, the specialty of the world beyond logical reason. Anything said about them in prose is, therefore, bound to be misleading. Contrasts may, nevertheless, stimulate good concepts. The principal feature in which intuition is different from mind is, first, its decisive quality. Mind, even higher mind, tends to be at the mercy of the environment and of its own inward dream capacity. The intuitions, however, are not afflicted with an undue proportion of this gestating or conceptual tendency. It may be said of all soul process that it is fecund, but the intuitions do not proliferate in the manner of mind, especially the wild and disordered rambling familiar to us in lower mental process.

From the foregoing it follows that any educational system which is to serve the new type of child must call out a decisive power as regards mental processes. Please note that this is not the drive rightly assigned to will-power, which is suitably associated with decisive action. The function of decider which the intuitions embody is the function to reject forcibly and finally false reasoning, seductive sensationalism, and the like. This aspect of the intuitions is a long way from appearing as our national quality. The amount of political, social and moral falsehood we are capable of absorbing is amazing.

The second quality the intuitions display is a capacity to judge beauty and enjoy it. Long ago Ruskin made a distinction between fancy and imagination. This is no longer fashionable, but it remains a truth all the same. There is clearly a lower order of inventive power which is correctly and usefully employed in connection with matter. It may be said to be embodied in all its glory in the Connecticut Yankee. But this is an inferior aspect of the greater glory of the intuitions as creative imagination. Here we have a power which can operate in life, as fancy operates in matter. And as the intuitions are pre-eminent in spiritual or life matters, the student of occultism must maintain against all opponents the reality of this higher power of beauty-making.

Now, with regard to this, it is important to notice that one element in the contrast between the two forms of inventive power and of perception of the new in Nature is that mere fancy produces the ephemeral, local, non-vital product. It can make the machine to do the special job, but the machine is not self-reproducing. With all their ingenuity, Ford cars cannot give birth to young—happily, perhaps, for us poor pedestrians. Similarly, as regards beautiful things, fancy cannot bring them forth in a living form. The product of fancy, in a word, is the fashion, chic, the style, the mode. But the higher and truer imagination gives birth to objects of art which survive the frame in which they are set. A gown even by Poiret is ridiculous in a new environment; it is but

fancy, even though we call it a creation. But a Nike Apteros continues its triumphant flight through the ages and continues in the year 1935 to dominate the setting in which it finds itself. Furthermore, such art stimulates creative and reproductive power in the beholder. It is life, not matter, in its essence. Hitherto the American people have been content with fancy and invention—even the invention of Europe. Hence the intense æsthetic horror of cities which have adequate machinery and devices of all sorts, but display architectural monstrosities unparalleled in all history, fitted only to be levelled by fire.

Finally, there is the relation of intuition to love. No one can doubt that a special feature in the American nature is its natural inclination to kindness, affection, brotherhood. We do ourselves only justice when we claim that much. But such tendency can be exploited in more than one way. I hold that the excessive attention to the merely domestic is a real evil. The ideal held before our children is false. Each family is to have some overstuffed furniture, to be overstuffed with stuffed chicken and other women's magazine delicacies, to possess two cars finished in imitation fabric stuffs, to have precisely two children ("a couple kids") and then be gloriously stuffed into a bronze casket and stowed away in a cemetery ("Eternal Woodlawn", for choice) completely stuffed with non-entities held down securely by massive stones, the creation of that last word in stuffiness, the Modern Mortician. Really, is the life of

man to this end? What is wrong with this picture?

My answer is that we are exploiting the new child downward toward an outmoded ideal, the selfish family notion. Even nationalism is no longer good enough. Only Human Brotherhood will serve the new race as an ideal. I am convinced that the modern attempt at a Universal Brotherhood was founded in New York for a reason connected with the powers of the new American race along this line. I believe that H. P. B. had herself naturalised into Helen Blavatsky, American, for good reason. I believe that the American Theosophical Society has a high duty in this matter. And I maintain that the present moment is of vast importance to the Theosophist-educator in the United States. The positive terror of the militarist at the freedom which is coming into schools and colleges is a sign; the manner in which unfair and dishonest journals foam at the mouth in a frenzy of despair is likewise of deep import to the calm student of national affairs. Honesty, humanity, decency are the national keynote, after a long time devoted to commercial deceit, political trickery and exploitation. This is a moment to assist a movement toward Human Brotherhood. I was lately besought earnestly by a High School principal, who was then hearing Theosophical lectures for the first time in his life, to come and speak to his school-children along our lines. This in a conservative town. Such an episode is filled with significance. The decay of family life

can be arrested by offering the New Child a world-brotherhood as an ideal. He cannot be expected to confine his love within the limits of a few people, his family. But if the power be expanded to take in mankind, then the family life will be relieved of the pressure which it cannot endure—for it cannot serve the whole soul of man. And these new children are pre-eminently souls, marked by the sterling stamp of the intuition.

Finally, by what cultural processes can the intuitions be stimulated? The answer to this question is to be found in the idea that the lower and personal aspect of the intuitions is the emotions. Now, while the intuitions are not subject to personal culture—requiring a national milieu at the least—the emotions, on the contrary, are as much subject to training and direction and stimulation as the logical faculty. We must, however, catch them at the right stage of emergence (from seven to fourteen years, Annie Besant has said), and we must have teachers who themselves have a full emotional equipment, not stunted youngsters from perfectly Normal Schools; and finally, we must give full opportunity for emotional expression. As it is, the tendency is to burn the bleachers and tear out the goal posts after a football game in which only a few students are contestants. The pent-up and carefully excited emotions of the student body, not being expended in the field, have to come out. There is a considerable attention to games and exercise for all in lower years of education, but we

have not, as yet, visualised a complete and adjusted emotional training and setting for the whole period of development.

I believe we experimental Theosophists should make a careful survey of the emotions. We know they are as real as thought. Plenty of educators, like Bertrand Russell, think the emotions are but glandular and muscular disturbances, dimly perceived by the mind (the James-Lange theory), and the corollary which I have had solemnly proposed to me is that the way to solve emotional problems would be to sever certain nervous connections in every child so that he would be perpetually in the state of a person with a spinal injection! We Theosophists may be foolish in many ways, but we are not at least idiots on that colossal scale. We are modest enough to respect Nature's process as not only right (which suggests righteousness and patronage), but as absolutely inevitable.

The emotions are inevitable. The ruined domestic relations seen on every side, the legal trickery by which governments, businesses and corporations have hitherto conducted their affairs legally but dishonestly and unfairly—all this and a lot more is the result of a new emotional need of a new race type added to the unsatisfied natural demands of ordinary sorts, the whole treated without conscious and intelligent policy in educational affairs. Bertrand Russell, despite his cleverness and his consequent allegiance to materialism, said a very good thing when he advocated the teaching of logic in schools in order

that the student should learn not to use reason—for, said he, if he reasons he is sure to reason wrongly, because his premises are in his emotions and all emotions are warped. But it would be far better to advocate the straightening out of the emotions, and the discovery of a canon as good for them as logic is good for the mind. Then the superimposition of logic would be safe.

As it is, our failure to educate emotions to any degree commensurate with mind, has produced a gullible type. There is no firmly co-ordinated and purified emotional field in which the decisive and mankind-loving intuitions can exercise themselves. Material forms of intuition (invention) we can command. We are willing to scrap old telephones, trucks, trains in favour of new models—these being merely material. But when it comes to new inventions in life, in government, in society, in family relations—which are absolutely enforced by

the aforesaid machines—we lack decisive mind. The result is convulsive and irrational mass action, mob action, instead of reasoned and firm conduct. We are supposed to have a mental level of the twelve-year-old, nationally. The fault is in the emotions, which are about seven years of age, I should estimate. We cannot discuss equably and freely contentious issues. At luncheon clubs mention of religion and politics is shushed—where forums in government should exist. People mouth platitudes and vote in droves. Moralising takes the place of philosophising. Sentimentality and idealism are divorced from realism. There is an immense waste of precious life. This waste I believe we Theosophists who love our America could assist greatly to prevent, by making educators conscious of the New Race Child in America, and the emotional and economic needs of those new souls that are to pioneer the new race.

DEDICATION

LORD God of Hosts, Father of all the brave, I stand before Thy altar here tonight alone and to Thee I dedicate myself. My weapons I have laid before Thy shrine, for they are Thine not mine till I have made them so by knightly deeds well done and battles fought with mighty foemen. Grant me now my prayer. Let me encounter mighty men, heroic, fearless and strong. Give unto all my foes courage and hope and pure nobility so that when we meet in battle we may feel Thy glory round us, and the joy of life and the joy of death and the joy of great endeavour shall make holy all that battlefield.

CRUSADER

OCCULT CHEMISTRY

HEAVY HYDROGEN—DEUTERIUM

By C. JINARAJADĀSA

AN investigation was undertaken by the late C. W. Leadbeater into the nature of heavy hydrogen on August 19, 1933. I must first summarize the work done before 1933 on hydrogen.

In the first investigations made by clairvoyance into the subject of Occult Chemistry in 1895, by Annie Besant and C. W. Leadbeater, hydrogen, oxygen and nitrogen were examined, and the diagrams and descriptions were published in *Lucifer* for November, 1895. In the diagram for hydrogen, drawings were given of the stages of hydrogen as it disintegrated into the etheric levels, ether 4, ether 3, ether 2, and finally ether 1, or the atomic physical plane, as it is called. It was then found that hydrogen was made up of 18 anus.

The diagram was redrawn by Dr. Besant in the second series of investigations in 1907. As the two investigators worked, they divided the work; Dr. Besant seemed particularly at home in the investigation of the forces operating upon the atoms and in their disintegrations, while C. W. Leadbeater was laborious and expert in analysing the groupings of anus in the atoms of the elements.

In the diagram for hydrogen drawn for the second time by Dr. Besant, she does not mark

each of the anus in the groups, showing which is positive and which negative. The knowledge concerning this was considered later so essential that finally C. W. Leadbeater undertook the careful examination of the separate anus in hydrogen. He then marked each anu according to its quality. Several years before, the water molecule, H_2O , had been examined, and a diagram of it was published in *THE THEOSOPHIST* for March, 1924.

When hydrogen was examined in detail, it was found that there were two varieties of hydrogen, one very slightly different from the other. The diagrams of these were published by me in *THE THEOSOPHIST* for January, 1933, where I called the two varieties, Hydrogen—Variety A, and Hydrogen—Variety B. The only difference between the two varieties is that in one triplet of anus, common to both varieties, there are, in Variety A, 3 positive anus (Fig. 1); whereas, in Variety B, the same triplet consists of 2 positive and 1 negative (Fig. 2).

It was then noted that, in the water molecule, H_2O , where 2 hydrogens combine with 1 oxygen, the 2 hydrogens are not of one variety, but are respectively of Variety A and Variety B, the former variety appearing in the upper half of the molecule. (I ought

to mention that when I published these two diagrams of Variety A and Variety B in 1933, I drew the diagrams inaccurately: I placed the hydrogen within a sphere and the groups at the points of a hexagon. After the diagrams had been published, C. W. Leadbeater pointed out to me that I had drawn them wrongly, since the "sphere wall" of hydrogen is not a sphere but has the shape of an egg. This indeed was the drawing given

for hydrogen as early as 1895. But in my desire to make a symmetrical and pretty looking object of hydrogen, I forgot the egg-shape that had been noted for it.)

About this time there had been much talk concerning heavy hydrogen, which was double the weight of ordinary hydrogen. There seemed no way at Adyar of procuring any heavy hydrogen since none was being made in India, and none of us knew any scientist who

Hydrogen—Variety A

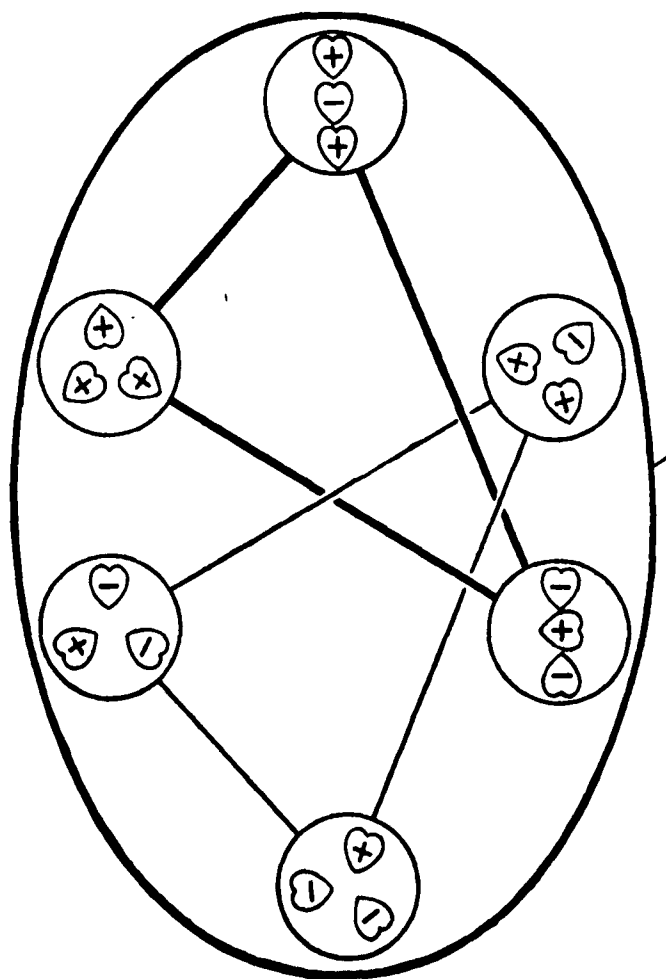


FIG. 1

could send us some for examination. But it seemed worth while to examine hydrogen again, and this was done in the following manner. We decided to break up water into hydrogen and oxygen in the usual way with electricity. Mr. K. Zuurman, the Superintendent of the Electrical Department, arranged for a wall-plug whose ends would be 2 copper terminals. The terminals were then put into water, while the connection was

made with the ordinary electric current of the house. He brought distilled water, but as will be seen, we used the ordinary tap water also. The investigation was made at 2.30 p.m., C. W. Leadbeater sitting near a window, and two receptacles with water on a table before him.

On contact with the water naturally bubbles came off at the terminals, and then followed the conversation which I report as taken down at the time in shorthand

Hydrogen—Variety B

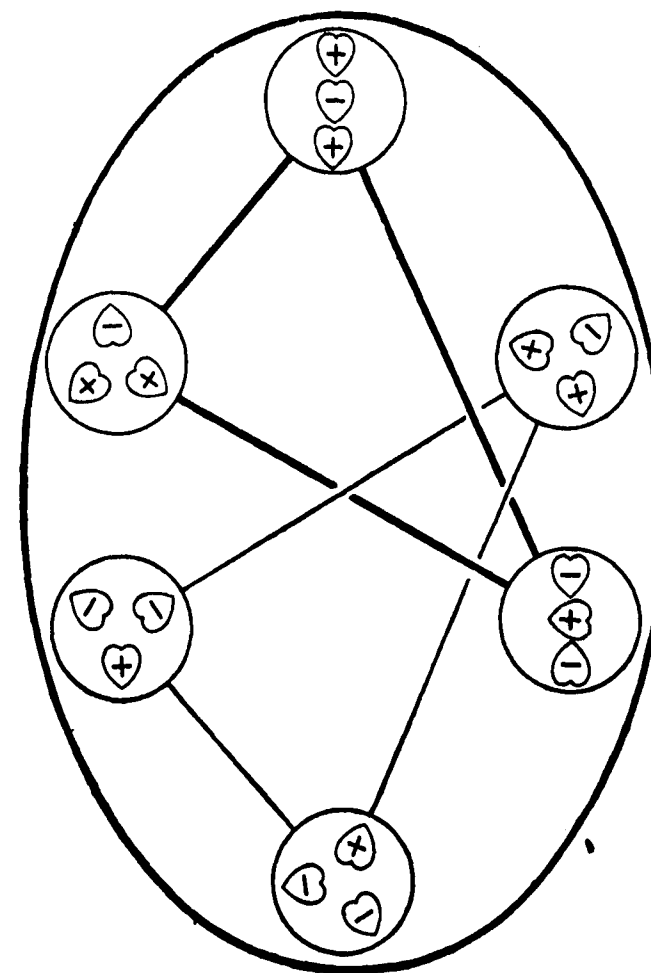


FIG. 2

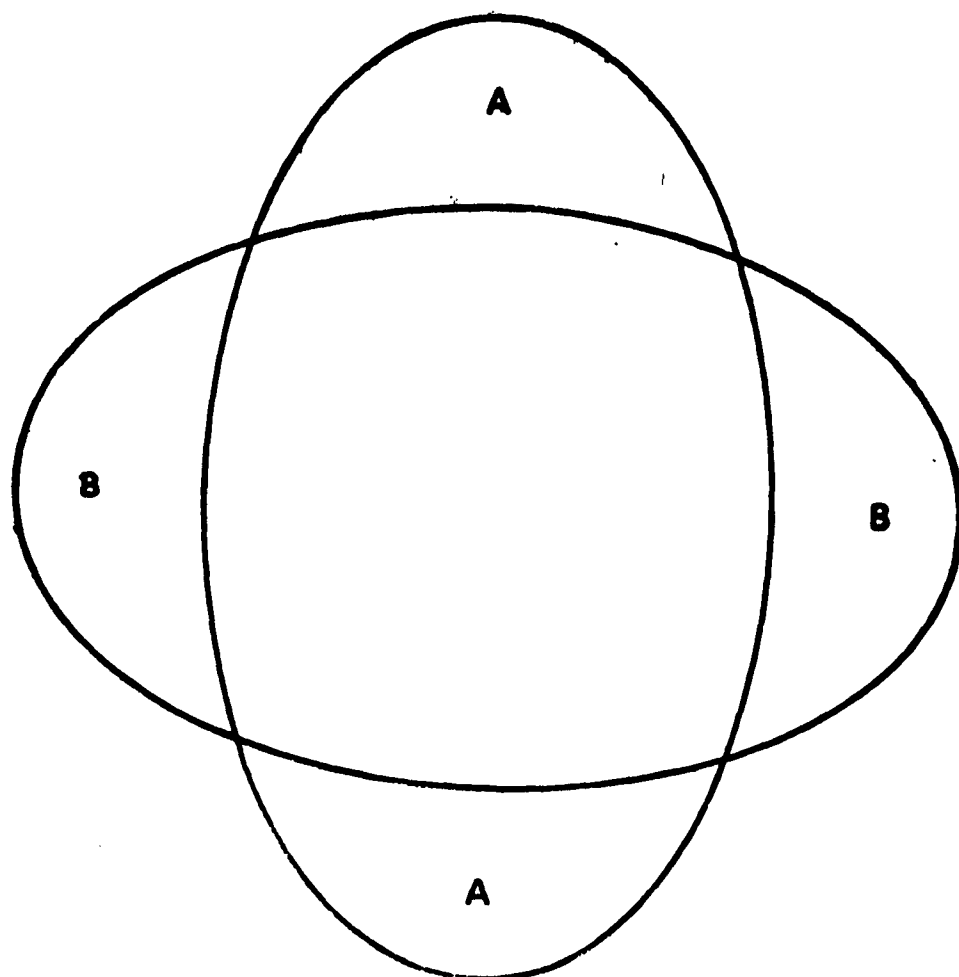
Heavy Hydrogen—Deuterium

FIG. 3

by Miss M. K. Neff, between L. (Bishop Leadbeater) and J. (Jinarājādāsa).

HEAVY HYDROGEN

(The current is turned on.)

J. Is this hydrogen coming off here?

L. It is happening very slowly.

J. The main thing is, is this the ordinary hydrogen or a double variety?

L. I do not see anything different yet. Wait a minute. Wouldn't you do

it more quickly if you gave it something to combine with, if you put in old rusty nails? (There were no nails, so a rusty key was put in.)

J. Here is distilled water. There is something coming. I can see the gas coming quickly.

L. This probably is not particularly pure, you know.

J. Plenty of hydrogen coming out there.

L. And it is supposed that one in a thousand will be double hydrogen?

J. Double the weight, but what is its construction nobody knows.

¹ This was the statement at the time in a scientific journal.

L. Well, wait a bit. We'll see. It does not form bubbles as quickly as the other did.

J. This is ordinary water; it has more dirt in it, and so more hydrogen is released. Still all the same hydrogens?

L. I have not seen anything yet that I can differentiate.

J. Shall I slow it down?

L. No. If we have to wait for one in a thousand, we'll probably have to wait some little time. (After half a minute:) Are they supposed permanently to keep this double form? Because there is one thing there—you know the shape of the thing? Now sometimes two come out crossed, like crossing each other.

J. Two what?

L. Hydrogens. They lie across one another like that (illustrates by making a cross with his fingers). They may separate again. It is only a temporary alliance, I think. Ordinary hydrogen when you have him is unmixed.

J. Does he go like this? (drawing two circles crossing).

L. He is ovoid. In some cases there is another ovoid lying across him. You might say he had married, but I am afraid divorces are possible in that union.

J. Well, will you investigate if both hydrogens are alike. We found in hydrogen two triangles. Is it that of these two hydrogens one is a more positive variety?

L. There are the two kinds that meet in that queer way.

J. They do not hold?

L. They do not necessarily hold, but I presume they might do so. They can apparently enter into that temporary alliance and then fall away again; but some of them do not.

J. When they enter into alliance, do the separate sphere walls coalesce?

L. No. They lie across one another. (Makes a drawing¹.) The hydrogen

is generally eggshaped, but there may come another fellow who for the time seems to be like that. (Draws). Yes, they coalesce, but they do not go into one circle like that.

J. I see.

L. You have raised only about three of these². How are they coming on now?

J. Here I may get it out of distilled water. Do more come out of the dirty water than out of the distilled?

L. Only three (double hydrogen) altogether so far. Now I am waiting for another.

J. Do you think it is generated by the electric current? Not a natural thing?

L. The electric current breaks up the water.

J. It may be an artificial product caused by the current.

L. We would have to take averages, wouldn't we? That is very dirty water. Is it coming more quickly?

J. Yes, much more quickly.

L. Yes, now there is another twisted fellow, crossed. Is there any smell?

J. Well, hydrogen has not much smell anyway. Can you see any more in the stream coming out from the point?

L. It is all rather a phenomenon, as far as I can see. What is this supposed to be?

J. How long does it last? Does it fall off and separate?

L. No, it expands somewhat. They all do.

J. And then?

L. There is one fellow holding together with another that has gone up to the ceiling.

J. What will this twin-fellow do? Will he combine with one oxygen or two oxygens? For that you want platinum.

L. Won't the ordinary battery do it? In my school days they did it in

¹ See Fig. 3.

² About three minutes had passed.

³ Often L. went on investigating, without answering.

the old experiments inside a heavy drum. It made an explosion.

- J. The other way is by using platinum powder. That experiment you did before.¹
- L. Yes, I know that can be done.
- J. See, the copper in the wire is getting mixed with the water and is becoming blue. (The water became blue.)
- L. Yes, that is bluer and that is becoming cloudy generally. Yes, there is a deposit down in the bottom.
- J. Distilled water now.
- L. Not so rapid. Strange they should cross one another in that queer way. In the three or four we have seen, there are the two different kinds of hydrogen of course. That seems a fortuitous cross; but it must be something more than that, because there are always two different kinds.
- J. I can follow up with another article on this.
- L. Go slow on it, because we should have to try again many experiments.
- J. How can we make some of this heavier water?

The investigation then ended. It was only months afterwards that I found that investigators had discovered that there was heavy water to be found at the bottom of electrical batteries. There is at the Power House at Adyar a large battery which supplies the current during the night, and had we known of the existence of heavy water in this, it would have been quite easy to examine what was

the nature of the heavy water molecule.

I ought here to state that though Chemistry has always postulated that hydrogen in its normal state exists as a dyad—that is, as 2 hydrogens and never singly—neither Dr. Besant nor C. W. Leadbeater ever found that to be the case with the hydrogen in the air. The latter particularly had observed hundreds of hydrogens during many years and never observed a single case of hydrogen in the air existing as a dyad, nor did he ever note that oxygen existed as a dyad. In each case the natural hydrogen and oxygen in the air exist as monads, as in the diagrams drawn in *Occult Chemistry*.

I have redrawn the hydrogen diagram, and now reproduce it with its proper ovoid form. An examination of the two varieties will show the distinction between the two which I have mentioned previously. This difference consists in the fact that in one group of 3 anus, all three are positive in Variety A, while in Variety B in the same group, 2 anus are positive and 1 negative. In diagram 3, I have given the figure of heavy hydrogen as noted by C. W. Leadbeater, where one variety, Variety A, is upright, while Variety B pierces it at right angles.

"PROHIBITING POVERTY"

By A. P. WARRINGTON

NOT long ago the wife of the lecturer on International Relations at Rollins College in Florida—herself a Fabian one time—lectured at the College on a carefully considered plan whereby all poverty might be abolished without abolishing everything else in sight. The plan, as now outlined, seems so simple and practicable as to make many who have since learned of it wonder why they had not thought of it themselves, why everybody had not thought of it and insisted upon its adoption.

This plan, since 1932, has been set forth in a volume of 115 pages, now in its fifth edition, under the title *Prohibiting Poverty* by Mrs. Prestonia Mann Martin (Farrar and Rinehart, Inc., New York). If there is any work produced in recent years having for its object the solution of the greatest of modern problems, which is more intriguing than another, I think it is this; for it is so fraught with simplicity and common-sense practicality, and the necessary ends to be attained by its adoption are of such universal and urgent character, that it comes as one of those inspired achievements that sometimes appear in the nick of time to save an unhappy situation.

No one will deny that since the World War planetary forces have been working in the direction of a complete overhauling of the forms

of our public life. This has set idealists searching for new forms to take the place of the old. Thus we have had set before us a revival of those classic ideals—Plato's *Republic* and More's *Utopia*; Henry George's Single Tax in *Progress and Poverty* (The Robert Schalkenbach Foundation, New York); and Edward Bellamy's *Looking Backward* (c/o Mrs. Bellamy, Springfield, Mass.), based somewhat on the Single Tax idea and which was given a cordial endorsement in 1889 by Madame Blavatsky in her *Key to Theosophy* (Theosophical Publishing House, Adyar, Madras). Meanwhile Technocratic, modern Utopian, Epic, Douglas Social Credit, the Townsend Plan and other plans have sprung up.

But in none of these are there those elements which make one feel that the plan will work, and will work now, as in Mrs. Martin's National Livelihood Plan expounded in her little volume mentioned. Under her plan to solve the problems growing out of the present world *impasse*, and especially to put an end for ever to poverty, there is no thought of setting man against man, class against class, or of making war on the world-wide establishment of capitalism, or on religion, or marriage, or the family, or upon the utmost personal freedom to the individual in all his private affairs. No such

¹ The investigation into the making of the water molecule from hydrogen and oxygen in the presence of platinum.

disintegrating processes are even remotely considered.

Her thought rather is to take the world as it is with all its institutions intact, human nature and all, and to bring to bear upon its economic structure a slight abridgment which would result in the most far-reaching consequences to every man, woman and child. This she would do by the simple expedient of industrially organizing all of the nation's young people of both sexes, between the ages of 18 and 26, as an extension and essential part of their public school education, to produce for the Government, under scientific direction, a sufficiency of the necessary goods and services to constitute a decent livelihood, and to distribute these goods and services, without buying or selling them, to the entire population. Thus shall they earn for themselves the right to receive in their turn all these necessities of life for themselves at the hands of the nation for the rest of their lives. Moreover, after this eight-year period of industrial conscription, they are to be free to pass into the capitalistic system, which continues with its production of all the luxuries and near-luxuries and super-luxuries of life as now. Or they may pass on into a University and qualify themselves for a professional life, or go into business and get as much wealth as they may.

But one thing abides, whatever they may do: they are to enjoy for the rest of their days the basic necessities of life which they earned during their eight years of industrial conscription. Thus will starvation and all other results of

dire poverty, which has been so continually a concomitant of capitalism, be impossible, and no longer will there be the need for "community chests" or other charity drives. Everybody will be getting what he earned by his own labour or brains, thus retaining his self-respect which does not always go with doles and charities.

When it is realized how great a figure the luxuries of life command by comparison with the bare necessities, there will be but small cause for capitalists to oppose the plan, for their profits, if anything, would be increased by the increased welfare of the mass of the people. There will at least be no more items like most of the provisions for insurance to be provided for, and old-age pensions will be out of further consideration by capital. Such financial burdens as the Crime Bill should largely be dispensed with, for those committing a large number of crimes now would be industrially engaged. And so all that would be saved in crime cost would represent a reduction in taxes. And so on and so on, with an amazing putting together and readjustment of good and desirable ends as in a skilfully completed jig-saw puzzle, which no one seemed to know how to finish properly until a woman did it. One wonders if it would not pay the capitalists to help to bring into force some such plan as this, rather than run the risk of having something quite radical espoused by the masses.

There is a reminiscence of Lytton's *The Coming Race*, and especially of the vision of *The Sixth Root Race*, in assigning

production to youth. It seems to have been long in the air. And who can doubt that an intelligent, practical and yet cultural system of modern education would not be greatly enhanced in the lives of our youth by the eight years of altruistic production in the service of the whole people?

This and the ending of all real poverty without injuring the mechanism of wealth and freedom make Mrs. Martin's National Livelihood Plan seem to be worthy of a most serious consideration. It appears already to have been highly acclaimed by many who are prominent in public life.

COLONEL OLCOTT'S NOSTALGIA FOR ADYAR

[From the Vice-President's welcome to his "brothers and sisters" assembled at the Convention, December 26th, 1934.]

I REMEMBER Colonel Olcott telling me many years ago—his words were so impressive that they still reside in my memory. He had just returned from a world tour, and he and I were standing on the roof of this Headquarters Hall with the blue sea shimmering in the near distance and a background of cocoanut palms. The Colonel said: "I have travelled in all parts of the world, but it is Adyar which I love best. In my absence, on my world tour, I have been thinking of Adyar and longing to return to it."

Now why did this matter-of-fact Colonel have a sort of nostalgia, homesickness, for his beloved Adyar? Because Adyar had, and has, a special quality of its own. It has something subtle, something intangible in its atmosphere which just impinges on your aura, permeates and penetrates into your being. A kind of affluence which flows into you, so that after you have stayed here for a few days you feel as if your mind-body had been bathed in a spiritual bath. So refreshed and uplifted you feel. I have now visited Adyar at least twenty times, and each time I come here I feel this sense of upliftment. And this is the Adyar to which, Brothers and Sisters, I bid you welcome.

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 472, Vol. LVI, Part 1)

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

4. The created minds, from "I-am-ness" alone.

The Yogi, as he advances on the path of Yoga, can multiply himself by creating minds and bodies through his "Kriyās'akti"—the informing consciousness of these created vehicles being that of his Ego or "I-hood". By this means the Yogi can work simultaneously at different places through different bodies. But these created minds and bodies are relatively impermanent, and would vanish once he withdrew his attention from them. Hence Patañjali says:

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥

5. In the diversity of outward functions, One Mind is the employer of the many.

Of the many minds and bodies that are employed in carrying out a variety of outward functions, the Mind that directs them all is the one with which he started—the others being mere display of it and brought into being by his *Dhyanam*, "the creative power of his thought or imagination".

तत्र ध्यानजमनाशयम् ॥ ६ ॥

6. Therein (the mind), born of meditation, is without "tendencies".

The created mind, the product of "Dhyānam," being temporary, no tendencies inhere in it. The seat of mental "tendencies" is *Chittanu*, the mental ultimate atom which the Ego has appropriated as the nucleus of the Causal Body, together with the "mental molecule" which forms the nucleus of the Mental Body.

कर्माशुक्लकुण्डं योगिनस्त्रिविधमिरेषाम् ॥ ७ ॥

7. The "Karma" of the Yogi is neither White nor Black; of others, of three kinds.

The actions of the Yogi work in open curves, as they are not impelled by selfish motives. He is neither attached to virtues nor addicted to vices, since he has transcended both. The Karma of the ordinary person is white, black or grey, being good, evil or mixed.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥

8. Thence, the development of only those "tendencies" the conditions of whose fruition are favourable.

The two fundamental laws that are working in Nature are the Law of Evolution and the Law of Consequence, or cause and effect. Evolution of Nature is conditioned by the Law of Causation, and the Law of Consequence or Karma works in a way best

conducive to evolutionary progress. From a higher standpoint, these two laws are but the two aspects of the Eternal Law, *Sasvata-dharma*, since evolution is but the "sequence" or "succession" of the characteristics of the Substance.

Having touched upon the Law of Evolution in aphorisms 2 and 3, Patañjali sets forth the nature of the working of the Law of Consequence, or cause and effect, in aphorisms 7 to 13. Karma is rooted in Desire. Desire assumes the two forms of Attraction and Repulsion. Attraction is the desire to repeat contact with an object which gave Pleasure, and Repulsion is the desire to avoid contact with an object which gave Pain. Both Attraction and Repulsion generate thought, which plans for the future as to how to obtain objects of Pleasure and how to avoid objects of Pain. Accumulation of thoughts and desires results in efforts or "actions". These desires, thoughts and "actions" set up strong "tendencies" in the Astral, Mental and Physical bodies by frequent repetition. The "tendencies" in their turn develop into desires, thoughts and actions. Desires ripen into opportunities, thoughts into character, and actions into environment and experiences of Pleasure and Pain, which in their turn give rise to fresh desires, thoughts and actions. These events successively repeat themselves in cyclic order and constitute the Kārmic chain. Each force works mainly on its own plane, affects the other planes more or less according to their strength, and brings about a reaction on the

generator. Thoughts react mostly on the Mental Body, desires on the Astral, and "actions" on the Physical. Action and Reaction in the Astral and Mental Planes are less separated in time than they are in the Physical. Conditions in the Physical Plane retard Reaction to a very great extent, and the consequence is the "accumulation" of Individual Karma.

There is also another important reason for the retardation of the effect of Karma, especially of "evil Karma," of the evolving Individual. As a general rule, in the early stages of the evolution of a human being, for want of discrimination, Karma is more evil than good, and if the effect were to follow immediately, the infant soul would more likely be crushed under its weight than be helped onwards along the Path of Progress. Hence the Lords of Karma, out of Their Compassion and far-reaching Wisdom, adjust things in such a way that the load of evil Karma comes into fruition little by little, life after life, sweet and bitter fruits mingling in fair proportion, and the bitterest fruits being generally reserved for the final stages on the Path, when the Individual has gained sufficient strength and wisdom to endure them with philosophic calm and utter resignation without being crushed.

Most of the Karma of a human being is the outcome of his relations with his fellow-beings, though it never fails to take account of his relations with the members of the other kingdoms in Nature. The two bonds that

bring Individuals together again and again on earth, as life succeeds life, are those of Love and Hate (*Raga* and *Dwēṣa*). Actions engendered by strong ties of Love and Hatred call for personal discharge. Hence, the presence or absence of Individuals on the Physical Plane, with whom a person has entered into relations which require personal settlement of accounts, would either retard or accelerate the fruition of Karma of the person to a large extent—in certain cases even by centuries.

Among the incidents which delay the fruition of Karma are wars, earthquakes, floods and other world-catastrophes. Suicide is another incident that retards the working out of Karma. Taking his evolution into his own hands, an Individual, instead of drifting along its current, would also change the rate of discharge of Karma to an enormous extent. But it should never be forgotten that every incident, circumstance and condition in the life of an Individual would be employed by the Lords of Karma in such a way as would hasten his evolutionary progress, and accomplish the attainment of supreme *Puruṣārtha*, that is Individual Perfection or "Uniqueness". From this it becomes evident that the Law of Karma, or cause and effect, conditions and subserves evolution which is the Plan of *Īśvara*.

In order to accomplish this Plan, the Lords of Karma, from out the load of "accumulated Karma" of an Individual, select a portion to be worked out in each life or incarnation, under conditions that are found on the Physical Plane,

in a manner best conducive to the progress of the Individual without infringing the Law of Equilibrium or of Justice to the least degree. The portion thus selected to be worked out at the beginning of each incarnation of an Individual is technically termed *Pra-rabdhā Karma*—Karma which has begun (to bear fruit). Patañjali has used a more significant term, *Sopakramam Karma*—"Karma of imminent succession". (See aphorism III, 23). The remaining portion of the Kārmic heap, which, though ready to be discharged, yet remains undischarged for want of favourable conditions, is termed *Sañcita Karma*, the heaped up or "accumulated Karma," what Patañjali calls *Nirupakramam Karma*—"Karma out of imminent succession". And Karma that is newly generated during each incarnation goes by the name of *Āgami Karma*, or *Vartamānam Karma*—"coming Karma," or "Karma that is going on". This Karma mostly goes to increase the "accumulated" or undischarged Karma of the Individual as soon as it is generated. As a rule, it is not within the possibility of the ordinary Individual to avoid the "evil Karma" already selected to come into fruition, by setting up forces on the side of good to neutralize it, owing to the insufficiency of time and power at his disposal. But the evil Karma "yet to come" to fruition in future lives may be modified, more or less, and even prevented according to the capacity, insight and exertion of the person concerned (See II, 16). But it should be well understood that the Law

of Karma shows no favour, allows no concession, and is absolutely inexorable and *rigid* in its nature. This unchangeable and absolute rigour of the Law alone ensures certainty of success of individual effort in the direction of evolution.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कार-

योरैकरूपत्वात् ॥ ९ ॥

9. Though distanced by Birth, Space and Time, there is continuity (of Kārmic tendencies), from the uniformity [identity] of memory and impression;

Though the ripening of Kārmic propensities seems to be impeded and delayed by the unfavourable conditions of Birth, Space and Time, there is perfect continuity in their sequential working out in Nature. Desires, Thoughts and Actions generate "tendencies" in their respective vehicles, which inhere in the Permanent Atoms on the dissolution of the vehicles themselves. The review of the whole life, even to the minutest detail, on the death of the Physical Body, the momentary glimpse of all the past lives on the eve of reincarnation, and the post-mortem subjective states in Kāmaloka and Devachan, all conduce to the conservation of Kārmic tendencies in the Permanent Atoms, which release these tendencies, so far as conditions permit, when a new cycle of life begins with a new set of vehicles built round them as nuclei. Thus, the continuity of Kārmic threads is maintained by "the impressions, memories or tendencies" inhering in the Per-

manent Atoms, much in the same way as the continuity of structure and functions of an organic body is kept up by the germ-cell. The condition of "birth" includes racial, national, communal, social, domestic and hereditary handicaps and limitations.

तासामनादित्वं च शिषो नित्यत्वात् ॥ १० ॥

10. And their beginninglessness, from the perpetual nature of Desire.

Kārmic tendencies have their root in Desire, and none can say when Desire began, since Desire is co-existent with Life itself. The Desire to obtain Happiness and to avoid Pain is innate in Life, or the Self, which is without beginning and without end in Time.

हेतुफलाशयालम्बनैः संगृहीतत्वादेषामभावे तद-
भावः ॥ ११ ॥

11. From being held together by Causes, Fruits, Tendencies and Supports, in their absence, its absence.

The *causes* of Karma are Ignorance, I-am-ness, Attraction, Repulsion and Self-interest. The *fruits* of Karma are environment, opportunities and experiences of Pleasure and Pain. Kārmic *tendencies* are character, habits, inclinations and propensities. The *supports* are the vehicles with their Permanent Nuclei. When the causes of Karma are destroyed, Karma ceases. The binding nature of Karma lies in self-centredness.

(To be continued)

"A SECOND ALEXANDRIA"

THE ADYAR LIBRARY

By DR. C. KUNHAN RAJA¹

FORTY-EIGHT years ago on the 28th of December, 1886, the Adyar Library was formally opened by the President-Founder of the Theosophical Society, Col. Olcott. The Library was started in a small room to the east of the Headquarters Hall with few books. The response to the President-Founder's call when he opened the Library was magnificent; books and manuscripts, even money, came in steadily, and before he passed away less than twenty years later, he saw the Library in a position of eminence in the intellectual life of the advanced nations of the world, Universities and other learned bodies, and well known and appreciated by all those for whom the Library was intended. Today the Library has one of the best collections of printed books and manuscripts, and though in numerical strength it cannot compare with the other big libraries, when we take into account its weightage it can claim a position near any other Library in the world.

A LIBRARY WITH A PURPOSE

The Adyar Library was started with a special purpose. In his opening speech the President-Founder said:

The foundation of a Library of such a character as this is amongst the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great Libraries of western cities, with their millions of volumes, for they are rather huge store-houses of books; nor the collections of Oriental Literature at the India Office and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal of Tanjore: all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded.

The Adyar Library is now recognised throughout the world. It is exchanging its Reports with a large number of Libraries. It is a member of the Asiatic Society of Bengal. It has joined the Madras Library Association and the All-India Library Association. The Library is receiving invitations for the conferences and meetings of learned societies. Books and manuscripts deposited in the Library are being utilised by scholars in many countries. Colonel Olcott himself was personally known to all the world's great scholars, like Max Müller and Deussen in Europe. Dr. Otto Schrader, who was the Director of the Library for over ten years, is a

¹ Dr. Kunhan Raja is a gifted Orientalist, and besides being Curator of the Eastern Section of the Adyar Library, is Professor of Sanskrit at the University of Madras.

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scholar of international reputation, known in all the Universities. I myself have the privilege of being known to a few scholars in the various Universities.

DIRECTORS AND OTHERS

The management was vested in the hands of a committee with Mr. Cooper-Oakley as secretary; he was also the Secretary of the Society. Many Pandits of eminence in India have served the Library in various capacities, and many European scholars too have associated themselves with its work. I may mention a few. Pandit Bhashyacharya was on the Library staff from the beginning. He has written some very valuable Papers, and No. 1 of the T.P.H. Pamphlets is by him on "The Age of Patanjali". Another Pandit of eminence, Mr. R. A. Sastri, was Librarian for a long period. Year after year the Colonel mentioned his name with great admiration in his Convention lectures. He was a very enthusiastic worker, and the valuable collection of manuscripts now deposited in the Library is to a large measure due to his energy and enthusiasm. He is well known abroad, and though rather advanced in age is still collecting rare manuscripts for Adyar.

After Pandit R. A. Sastri left the Library, Pandit G. Krishna Sastri was placed in charge. During his time also, the Library was very active. Within twenty years after it was started, the Library had over 12,000 manuscripts and nearly 15,000 printed books. That is a great achievement considering

that the Library grew without any patronage from the Governments and the States.

Later, conditions changed. At present many Governments and States are sending the Library free gifts of their publications. So do many Provincial Governments. Recently His Majesty the King of Siam presented to Adyar some very valuable publications.

In December 1905, for the first time, a Director was appointed, in the person of Dr. Schrader, who is now a Professor in Kiel University. During his term of office a large number of manuscripts, especially from North India, were collected. He was in the Library till the World War, during which as a German he was compelled to go back to his own country.

Both Mr. Johan van Manen and Mr. F. L. Woodward also did immense service to the Library. Mr. van Manen is now in Calcutta as secretary to the Asiatic Society of Bengal, the oldest Society for Oriental learning, barring the Batavian Society in Java.

The late Pandit Mahadeva Sastri, who was connected with the Library from the beginning, became Director in 1916. He served the Library until he passed away in 1926, when the late Mr. P. K. Telang was appointed Director. From April, 1926, my official connection with the Library began. I have worked continuously in the Library under various designations and sometimes without any designation whatsoever. During the period of my official connection with the Library Mr. C. Jinarajadasa, Dr. G. Srinivasa Murti and Mr. Henri Frei have

been Directors, besides Mr. P. K. Telang.

PUBLICATIONS

One of the main objects of the Library is to publish manuscripts, and studies on various religious and philosophical problems. In the early days there were some small Papers published under the inspiration of the President-Founder. Dr. Schrader published a great work called the *Ahimbudhnya Samhita* dealing with the *Pancharatra Agama*. He also published a few of the *Upanishads*. Later, during the time of Pandit Mahadeva Sastri and since I became connected with the Library, the *Upanishads* with a continuous commentary have been published, only one volume in the series awaiting publication. We should not forget also the large number of publications of the T. P. H. on Oriental subjects, though they are not official publications of the Library. Our original publications will be continued, and I am sure the series will be one of the most valuable contributions to the study of ancient civilizations.

In the beginning the books acquired for the Library were month after month announced in THE THEOSOPHIST. The first catalogue was issued in 1891 by the President-Founder. Another general catalogue was issued by Dr. Schrader in 1910 and he started a descriptive catalogue of the manuscripts. One he prepared for the *Upanishad* manuscript, but the work has not yet been completed. The next catalogue issued was during my official association

with the Library. This catalogue was in two parts, issued in 1926 and 1928. The matter for the catalogue had already been prepared by the late Pandit Mahadeva Sastri. In the report for 1934, submitted to the President, the number of manuscripts was given as 18,000 and the number of printed books was very nearly 36,000.

RARE TEXTS

Among our wonderful collection I must specially note the set of Tibetan Buddhist texts. There are very few sets available in the world's Libraries, though we hear that in Buddhist monasteries in Tibet, there are still many sets; but they are as yet inaccessible. We have also a fine set of Pali works in palm leaves prepared in Ceylon especially for the Adyar Library. In the field of Sanskrit, there are some very valuable works of which no copy is available in other Libraries. Whenever a rare work is brought to our notice, we try to obtain the original, or a true transcript. Sometimes we get a photographic reproduction. The ideal has been to make this Library self-sufficient for higher studies, and we are able to supply a copy of any work that will be useful for this purpose.

Comparing the stock of the Adyar Library with what is available in other Libraries, the progress this Library has made is stupendous. The other great manuscript collections in Europe are in the India Office, London, in the Bodleian Library, Oxford, in the Bibliothek National, Paris, and in the University Library,

Berlin. In India we have the Library of the Asiatic Society of Bengal in Calcutta and the Library of the Government Sanskrit College in Calcutta, the Library of the Queen's College in Benares, the Library of the Royal Asiatic Society (Bombay Branch) in Bombay, the Bombay Government Collection now in the Bhandarkar Institute, Poona, and the Madras Government collection now in the Museum, so far as the British Government in India is concerned. The native States of Mysore, Baroda, Travancore, Bikaner and Kashmir have also large collections for which catalogues are available and there is the Library of the Tanjore Palace. Many other States have collections of manuscripts of which only very scanty information is available. In Nepal there are manuscripts for which a catalogue is available. All these are institutions mostly directly managed by influential Governments and a few enjoying Government patronage. The Adyar Library is the only institution which is maintained by an independent body. In spite of this handicap the Adyar Library has been able to bring up a collection which is not inferior to any other collection in the world either in point of numbers or in value and weightage.

ADYAR'S PRE-EMINENCE

The Libraries of many places, specially the palaces, are mere store-houses of books. Even in the case of many Public Libraries, the utility of the collection is considerably reduced on account

of the many restrictions placed on the persons who can make use of them. From this point of view, the Adyar Library stands pre-eminent. To recognised scholars and to approved institutions any work in the Library will be lent. Scholars coming to the Library are afforded every facility needed for comfortable work; those who wish to make use of the Library have always been allowed to reside within the estates of the Society in Adyar. I have personal experience of many libraries of this kind; I had to visit the palaces of many Princes in India which contain manuscripts, and I can say with confidence that in no place has it been recognised that the books in the Library are for some definite use. It is only in European Libraries like the India Office Library, the Bodleian Library, the Bibliothek National and the University Library in Berlin that this fundamental fact of a Library has been recognised, that a Library is to be used. There are many libraries which it is difficult even to get a peep into.

Look at the Libraries in the palaces of the various Princes! The books are there because they are there. In ancient times the Rajas were the patrons of learning, and they maintained a library with a definite aim. But now that the princes patronise race-horses, hounds and cricket, the Library has become a relic of ancient times. Books are ruined in the dungeons where in ancient times criminals and outlaws were confined. These libraries are more like the hoardings of a miser, who has no use

for his wealth and who will not allow others to use it who can use it.

Under the various Governments, the collection of manuscripts is more a result of archæological interest than an interest in higher studies. Early Europeans like Chambers and Mackenzie took a great interest in the ancient history of this country and they collected the manuscripts with a real purpose. But the collections fell into the hands of those who found it necessary to preserve them as ancient curios.

TO SPREAD THEOSOPHY

Even in the Universities, higher studies in subjects dealt with by the manuscripts came as a consequence of the collection of the manuscripts, and not *vice versa*. But in the case of the Adyar Library, there was a full scheme of studies before the Library was started. The collection of rare works both in print and in manuscript was undertaken to meet a definite need. What was that need? Theosophy and the aims of the Theosophical Society. This is not a public Library. This is not a popular Library. This is not a village Library. This is a Library meant to enable scholars and students of higher wisdom to understand the harmony between the various religions and the doctrines of the various religions, and also the harmony between the results of the investigations of the scientists and the experiences and realisations of the mystics and the occultists.

Even though the Library has been steadily progressing during

the past forty-eight years, we have not yet reached the point where the President-Founder wished it to be placed. Unless we now take the next step, this Library, too, will recede to the condition of many other Libraries—a mere storehouse of ancient literary relics. In the Adyar Library the Theosophical Society has the most potent weapon to break through long-standing prejudices and to dominate the intellect of the world. This Library is a passport for free entry into all the centres of man's intellectual activities.

The immediate step which the Society should take is to get into contact with centres where men of intellect work, namely the universities. And to effect that contact, this Library is the strongest weapon. The Theosophical Society can spread itself wide enough to pervade the entire humanity and make the brotherhood of man a reality only if the Society appeals to the intellect and reason, and this cannot be accomplished unless the Society and its activities are intimately related to education. The Library should be the place where advanced students from overseas can come and get a real Theosophical training, and return to their countries and propagate Theosophy.

In 1936 the Library will be celebrating its Jubilee. Its highest contribution to Theosophy is to commence now. The great Universities of the world should understand that it is not merely the Library that is valuable, but also Theosophy. I can mention only a few of the many methods by which this can be achieved. First,

it should be a place for higher studies in matters of religions and philosophies for students. A college for higher studies should be an integral part of the Library—a college not only for the study of all religions but also for actual investigations into the latent laws of nature which are beyond the reach of ordinary science, and to demonstrate the harmony of the two sets of results, one by scientific investigation and the other by occult investigation.

Another method is to publish a periodical scholarly journal from the Library. Still another is to invite the great learned Societies to hold their periodical Conferences at the Theosophical Society's Headquarters along with its annual Convention. The All-India Oriental Conference, the All-India Philosophical Conference, the All-India Science Congress and various other annual gatherings are intimately connected with the Theosophical

Movement. The International Congress of Orientalists has never till now held a sitting in India. It will be one of the greatest achievements of the Theosophical Society if a Session of this Congress can be held at Adyar.

In all these ways Adyar should be a centre from which the Theosophical movement can be in contact with intellectual activities in other centres. In all these ways by bringing about an understanding and a tolerance among the followers of various religions, and also by demonstrating the harmony and unity between the intellect and the higher faculties, the Library can contribute to the main object of the Society, which is to bring about the real brotherhood of man. It is only in this way that we can realise the purpose of the Library, which is to be a second Alexandria, the great intellectual centre of mankind in the future.

UNIVERSAL PRAYER FOR PEACE

(Suitable for Goodwill Day, May 18.)

"O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy peace spread over our world and Thy will shall at last be done on Earth as it is done in Heaven."

A NEW COMMEMORATION

RADIANCE and youth were the two features which characterised the commemoration at Adyar on March 1st of the passing of Bishop Leadbeater on that date in 1934. The celebration was held at 8 a.m. It was brief and impressive. After short addresses by the President and Mrs. R. Balfour-Clarke, and readings by Young Theosophists from Bishop Leadbeater's works specially marked by confidence, courage and happiness, all present paid homage to him and to Dr. Besant by offering flowers before their portraits.

The President, Dr. Arundale's address was as follows:

Friends: This is just a little gathering to remember our very great and gallant and joyous brother, Bishop Leadbeater. As probably some of you are aware, I myself have known him since I was five years of age, and while that five was once the only figure, it has now been succeeded by other figures. I won't disclose which particular figure succeeds the five, although I can give you a hint when I say that on my next birthday I shall have a very close relationship to Mr. Heinz. You think that out, and you will know what my age will be in 1935. So that I feel I know Bishop Leadbeater very well, and although during some years I was in one hemisphere and he was in another, the time came when I was privileged to join him once more, and then the relationship lasted almost until he passed.

As a very great pioneer he has been subject to the inevitable misunderstanding and abuse and

persecution. All those are but signs of his greatness, and he will be remembered by future generations no less gratefully, no less reverently than H. P. B., or H. S. O., or A. B. He had his own unique splendour, and those of us who were near him appreciate it to the full.

Now suppose he is here this morning—as you may perhaps imagine that he is—he is quite likely to use the phrase, "What is all this fuss about?" And if we answer that question, we shall say, "The fuss is about you." And he will reply, "About me? But surely you could find something much more worth while to make a fuss about than me," and he will look towards the portrait of the President and he will say: "Now, there is someone worth making a fuss about." But it is really no fuss at all. It is just a very happy memory which will always be alive in our hearts: a very happy feeling that we have a splendid brother in our family. Some of us here, although we miss his physical presence, know he is one of our elders who is least absent from our midst. For the moment our beloved President-Mother is very busy with high purposes, and in a way perhaps concentrates on those. He, while also busy, moves about more freely, perhaps, among his friends, and casts his radiance over them. I am very happy to think that he is with us today, even though he thinks there is a great deal of ado

about not very much. You know how modest he was, how retiring he was, how averse he was from fuss of all kinds. So here we are, thinking of him, grateful to him, loving him, knowing that as the incarnations succeed one another he will be with us physically in the future, as he has been physically with us only a short while ago and through many many lives in the past.

Then followed readings from Bishop Leadbeater's writings:

A LONELY LIFE

When Colonel Olcott left us on his tour Adyar remained empty; and unfortunately its treasury was in the same condition, so that the very few of us who remained had instructions to observe the strictest economy. Mr. Cooper-Oakley and I were for a long time the only Europeans; and as he lived up on the roof in one of the further rooms (later occupied by Dr. English) and I was in the Eastern octagon room, I saw almost nothing of him, except for a short morning visit of greeting each day. We lived an almost ascetic life, there being practically no servants except two gardeners and Manikam the office-boy. I am not quite sure how Mr. Oakley managed his household arrangements; for myself, every morning as soon as I rose I put a large supply of crushed wheat into a double saucepan, so arranged that it could not burn. Then I swam in the Adyar River (it was cleaner in those days) for half-an-hour or so, and then returned to find my wheat nicely cooked. Then the aforesaid office-boy led a cow round to my veranda and milked her on the spot into my vessel, bringing me also a bunch of bananas from the estate when there happened to be any. I then consumed half of the wheat, leaving the other half for a second meal at about four o'clock in the afternoon or when the cow came round, and then I warmed up the wheat for a few minutes and dined sumptuously thereon. The Adyar budget was probably simpler at that period than it has ever

been since!—From *How Theosophy Came to Me*.

SPREAD THEOSOPHY!

The Theosophical knowledge is the great talent which is put into our hands for use. If we did nothing for others with it, but simply hugged it to ourselves and enjoyed all that it brings us in the way of freedom from worry and trouble, comprehension of difficult problems, and so on, we should be exactly like the man in the Bible who buried his talent. But if we do our best to spread the light that comes to us and to help in every possible way, then at least we are putting our talent out to interest.

It is hard to realize how many people are reasonably near the position where they might make rapid progress if only they could be awakened to it. I have myself, I suppose, seen it most among the young, because my work generally lies there. I see boys and girls by the score in almost any country who could make good progress along Theosophical lines, if the matter could only be put before them. But it is not, and they plunge off into the work-a-day world, and become very good people of the ordinary type. They will go on in that way for twenty or thirty incarnations, or more, though they are capable of taking up Theosophy and would be interested in it, if it were properly put before them. Surely that state of affairs throws a serious responsibility upon those who possess this knowledge. It is therefore our business to be capable and ready to put Theosophy forward whenever there is a suitable opportunity. There are plenty of people who might just as well enter upon Theosophical development now, as in twenty lives' time. It is, of course, a question of their karma, but it is our karma to give them the opportunity, to put the matter before them—whether they take it or not is their affair. Until we have done our best we do not know whether it is their karma to be helped or not.—From *Talks on the Path of Occultism*.

HOW TO SPREAD THEOSOPHY

One should try to understand Theosophy thoroughly and first of all, but should in addition acquire the knowledge

and education of the time that make a cultured man. The uneducated man is likely to present Theosophy in a form that will probably at once estrange and repel the educated and cultured. I have heard people say that an intuitional man who hears the thing badly put will rise above the form to the truth that lies behind; but unfortunately most men are not intuitional, and we have no right, on account of our own laziness, to put an additional obstacle in the way of anyone who might otherwise be induced to take an interest in the subject. It is distinctly and emphatically our duty to make our representation as nearly perfect as we can.

Theosophical work has frequently suffered from faulty and negligent presentation. We do not wish that Theosophy should be spoken ill of because of our personal defects or disabilities. If you are set to do work for the Society and do not do it satisfactorily, then go to work and learn to do it satisfactorily. If you are asked to read something and cannot do it, learn how to do it properly. If you cannot lecture—presently, when you know enough and take the trouble to prepare, you will learn to do that. But, at any rate, be doing something and try to do it well. It is our duty as Theosophists to master the correct grammar and the correct expression which will enable us to put these things acceptably before the people that we wish to reach. Any truth, however glorious, may be eclipsed, if clumsily and wrongly put. It is our duty to do our best in this matter. We must be educated if we are to present these truths properly.—From *Talks on the Path of Occultism*.

"HIS WAY WITH YOUTH"

Mrs. R. Balfour-Clarke said: I am asked to speak to you about his particular way with youth. During my few words I shall refer to Bishop Leadbeater as "Brother," so that my talk will seem more intimate and we shall be able to get into his attitude better, especially if we remember that he always tried to be regarded by

young people as a brother, as their particular friend and helper, not as a teacher or grown-up or bearing the usual attitude in the world of parents and grown-ups, the attitude of superiority—a sort of feeling that they know better. Brother tried to make the child feel that he perhaps knew a little better, but that he was there to help. He did not want to instil in the child's mind a feeling of awe, but he made the child feel that the little tendrils he was putting forth, the tiny fragile tendrils, spiritual tendrils if you like, would not be crushed by a dominating attitude of superiority, or worse still by a snub. Often children feel a snub much more than the grown-up person—a snub is something very devastating to the growth of a child. So first of all his method would be to be regarded as a brother.

Then his second care for the children, his immediate care was to unburden their minds of troubles; not only their minds but also their physical condition—to unburden them of care and worry, to give them plenty of everything where they wanted it. Of course this was looked on by some people as spoiling the child. But his attitude was that if you can give the child everything of the best, and the child lives in an atmosphere which is carefree and joyous, then and then only can you work on the child in the highest way. He, as the occultist he was, would work upon their auras in a special way which I think we can only just guess at, because only an occultist of his understanding knows exactly how to do it. And

in this way the child would grow up and mature very much more quickly than the ordinary child. So we often found a child seeing in a flash much more quickly than some maturer people. Of course the child throughout the day would live as most children do, but when it came to knowing truth, the child would see it in the most direct manner.

We can think of him as a wise old friend tending his little plants, tending them with great care and affection, just as old gardeners do year after year. I think we only realise his big way with children when we know that he was specially deputed by one of our Masters to come into this world and discover possible people, young people especially, to give them such training and such conditions and opportunities that they will be greater channels and have more freedom to do the work of the Masters than would otherwise be possible. The only important people to Brother seemed to be young people, not grown-ups nor teachers. To him the young people were the possible ones. Grown-up people have developed inhibitions, they have fixed habits, they are not plastic any more. So we must try to give the children all the best that we would like to have had, and try to bring them up in a way that will make them free, carefree and joyous.

A hymn composed by Bishop Leadbeater was then read by a young girl, Radha:

We bow at the feet of the Master,
We stand to obey His call,
We live but to practise His teachings
To offer our service, our all,

But the clamour of earth is insistent,
Its confusion, its hurry and din,
So ceaseless and keen be our vigil,
That we lose no hint from within.

Waiting the word of the Master,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

What then is the word of the Master,
And what will He have us to do?
Perchance He hath watchword or motto—
A war-cry to carry us through.
Yes, this is the word of the Master,
The mandate that comes from above,
The command from the royal headquarters—
The paramount order is "Love".

Church Hymnal No. 466.

Finally Mr. A. J. Hamerster read a tribute which Bishop Leadbeater made to his President-Colleague, and one which she made to him, with a final exhortation adapted from that which he addressed to the members on the occasion of Dr. Besant's cremation. Where he used the singular—referring to Dr. Besant—the plural has been substituted, so as to include him.

1. TRIBUTE TO A. B. BY C. W. L.

Annie Besant was a very great Teacher, a bold and sagacious Leader, the most magnificent orator in the world, one of its keenest intellects, the most fearless and accurate of investigators, a glowing example of strength and spirituality.

She was to me the most loyal of comrades, the most faithful of friends for more than 40 years, one to whom I owe more than to anyone else save the Master who taught me.—THE THEOSOPHIST, September, 1933.

2. TRIBUTE TO C. W. L. BY A. B.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business". By patient work

he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".—THE THEOSOPHIST, November, 1911.

3. FINAL EXHORTATION

ADAPTED FROM C. W. L.

We have not lost them, they have not deserted us, they stand among us still, here and now, radiant, rejoicing, strong, in all the power of their palmist

days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of these great Leaders. They have left us a flag round which to rally, a work to carry on; in their name and in their memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which they have so nobly begun. So shall we keep their memory green, so shall we best testify our gratitude for all that they have done for us.—THE THEOSOPHIST, September, 1933.

STAND LIKE A BEATEN ANVIL

STAND like a beaten anvil, when thy dream
Is laid upon thee, golden from the fire.
Flinch not, though heavily through that furnace-gleam
The black forge-hammers fall on thy desire.

Demoniac giants round thee seem to loom.
'Tis but the world smiths, heaving to and fro.
Stand like a beaten anvil. Take the doom
Their ponderous weapons deal thee, blow on blow.

Needful to truth, as dew-fall to the flower,
Is this cold wrath, and this implacable scorn.
For every pang, new beauty and new power,
Burning blood-red, shall on thy heart be born.

Stand like a beaten anvil. Let earth's wrong
From that strong iron ring back thy triumph song,
And place within thy hand the Palm of Victory.

THE FOUR THEOSOPHIES

By G. S. ARUNDALE¹

OUR work in increasing measure is to emphasize what I will call "The Theosophies", partly because the Theosophies need constant emphasis, and partly because we have now at this particular juncture in the world's affairs to lay the foundations for such new activities as the Elder Brethren may determine upon for the service of the world in the future.

You have to remember that They are working towards the Centenary, the 100th anniversary of our Society, and not only towards that great anniversary, but also to the specially new impetus which round about 1975 will be given to the whole world, just as the Theosophical Society was the impetus given in the 19th century. And as the centuries accumulate, so will Their power increase. They are hoping that in the future, unlike what has happened in the past, the movements which They establish at the close of the third quarter of each century may continue, however much other movements have to grow up side by side with them. So that specifically Their desire is that the Theosophical Society will not cease to exist when the new impetus comes in 1975, that it shall continue with the new impetus added, and that a century hence it shall not merge into whatever

movement is then brought forward. Our business just now is to be sure that the Theosophical Society stands on the purest of its essential foundations in order that They may use it in strength—without any danger of its disappearance—for those purposes which They may desire to achieve between now and the celebration of the 100th anniversary. Therefore at the present moment our business is to stimulate the Theosophies.

MAJOR THEOSOPHIES

Now, how many Theosophies are there? At least there are four Theosophies, about one of which we can know almost nothing; about the second of which we can know something; about the third of which we ought to know much, and about the fourth of which I hope we *do* know much.

What is the first Theosophy which we must bear in mind, even though we may not be able to contact it? It is the Theosophy Absolute, the Eternal Theosophy, the Theosophy of Reality, that absolute science of life which causes evolution, which causes manifestation, which is the very root and base of reality. That is the first Theosophy, Theosophy Absolute.

Then there is the pale reflection of that Theosophy, which we may

¹ A Talk by the President, delivered to members at Adyar, on March 2, 1935.

call Theosophy Relative, the Theosophy of Revelation, the Theosophy which finds expression in our classical literature and in our classical literature alone. Anyone who has any sense of the Eternal Theosophy will be able at once to perceive where Theosophy is classical and where it is not. But in our classical literature, as for example in *The Secret Doctrine*, *The Key to Theosophy*, and the works of Dr. Annie Besant and C. W. Leadbeater, you have a reflection of Theosophy Absolute as much as it is possible to express, and then watered down again as much as it is possible to understand.

So there you have two Major Theosophies—the Theosophy Absolute, which should be the great object of search of each one of us. Then you have a sign-post, pointing out the way to Theosophy Absolute, in the multi-coloured reflection of the great white light which is set forth in Theosophy Relative, which is another way of saying Theosophy Impersonal. There is a great distinction between Theosophy Impersonal and Theosophy Personal. Theosophy Impersonal is always noble, dignified, fine, simple. Theosophy Personal always savours a little of the personal equation, of the temperament of the Individuality.

MINOR THEOSOPHIES

Then you have the two Minor Theosophies, with which we are all more intimately concerned. The first of the Minor Theosophies is the Theosophy of the Individuality of each one of us. I will not say

the Theosophy of the Monad, because that would take us a little too high into the Absolute Theosophy, and the Monad has very little to do either with the individuality or the personality. The Monad looks in for the first time, after setting his forces in motion for the evolutionary process, when the vow is taken at the first of the great Initiations. He looks in, takes the vow and then disappears again. But the contact thus made is an eternal contact which profoundly influences the future of the individual. We, therefore, need not talk of Monadic Theosophy, but we can talk of Individuality Theosophy, that is to say, the Theosophy of that which is as permanent in us as anything is permanent in these lower worlds of ours. That is one of the Minor Theosophies.

Before we look into that, let us take the second kind of Theosophy, the Theosophy of Personality, which is constantly changing and fleeting, and adapting itself to the changing circumstances of life. As those circumstances change, as those affairs of the lower world come and go, so there is a Theosophy which comes and goes, the Theosophy which we use for the convenience of our everyday purposes. But even with regard to ourselves, there is that higher Theosophy which is the Theosophy of our ever-increasing spiritual purpose, because while we may be playing about in the outer world, playing with the ordinary everyday affairs which are constantly coming up against us, and whilst we may be utilizing some

kind of Theosophy in order to make better employment of those affairs and circumstances, there is, apart from that, the Individuality moving to an appointed end, which is a reflection of the Monad's ultimate intentions.

THEOSOPHIES OF TIME

Now it is very valuable for each one of us to try to disentangle down here our own Relative Theosophy, the Theosophy of our everyday life. Let us take an example, which must be an individual example, of the way in which I deal with these things, because it is so much clearer if you see how another person makes the distinction. The principle underlying the way in which the distinctions are made is the same.

I have my Personality Theosophy which is convenient for me in my everyday emotional life. It clears up the constantly recurring emotional situation. I have my Personality Theosophy which is convenient to me in my intellectual activities, with my mind work, all my thoughts, all my smaller Theosophies of life, with all the ways in which I live and move and have my being in terms of this present-time incarnation in which I live. All that is a Personality Theosophy.

But the Individuality Theosophy transcends mere time to a certain extent. It may not make the greater contacts with Eternity which only the Major Theosophies can make, but at least it transcends the particular incarnation of some particular period of time. So with the aid of Individuality Theosophy,

which is independent of the more fleeting Theosophy of the Personality, I am able to plan ahead at least from the standpoint of my Individuality, and I can plan ahead and beyond death, beyond these various changes, and see my way into the future up to a certain point.

Everybody should be using such Theosophy as he has, not merely to understand the problems of life as those problems present themselves here and now, but to understand Theosophy also in its illumination of his own individual way. Supposing I look at any particular person, I inevitably must say to myself: "To what extent is that individual planning ahead, to what extent is that individual determining what is going to happen to him during the next few incarnations?" Of course Karma enters, and however much we plan or desire to draw upon our credits, the debits are there.

THEOSOPHIES OF ETERNITY

Everybody ought to utilize the Theosophy which belongs to his higher life, to be able to penetrate through to the stages which lie beyond, but he has to be extremely careful to see that the particular temperament that he has at the present moment does not overwhelm him. For example, a person may to-day be artistically inclined, but it does not follow that he is an artist by Individuality, still less an artist by Monad. That may be a particular side of his nature which has to be developed because there must be an all-roundness of growth. But

a person may not really be dominantly artistic, dominantly political, which he may think he is, all the more because of the frustrations which he experiences. One utilizes the Theosophy which belongs to the Higher Life to try to penetrate into something relatively eternal, something which at least will take one out of this particular confinement into the larger life which exists beyond. Everyone should make the effort, however he may be mistaken, to see himself as he is, independent of his present time circumstances, and then try to see what he is driving at during a particular series of incarnations. Of course he can add to these lower Theosophies of Time, as both of them are; he can add to them the higher Theosophies of the Eternal, and he may be able to gain some glimpse of his eternal meaning, which perhaps has so feeble, so poor a reflection in this particular individual incarnation.

Theosophy, as I understand it, is not classical Theosophy. It is my individual shadow coloured by my personality, my own small self. But there is the classical Theosophy, and anyone who has some glimpse of the eternal through these imprisonments of time will at once distinguish between Absolute Theosophy and the Relative Theosophy of our smaller life. You will see at once there is a literature which has that dignity, that aloofness, that impersonality, which characterizes all classical Theosophy. At once *The Secret Doctrine* is outstanding, at once any of H. P. B.'s books are outstanding, because they are

profoundly impersonal and profoundly expressive of the Will, or if you like, of the Wisdom, because in these higher regions the Will and the Wisdom are one. But you have, on the other hand, intellectual Theosophies which are just Theosophies belonging to a person, and one may as well be making one's own intellectual Theosophies. It is hardly worth while to read other people's. I do not say they have not their value as channels for the awakening of the Theosophical life in the outer world, but one would not read them for real information. One would read them, so to speak, only to discover how other people travel along a particular way on which perhaps one may have no desire to travel oneself.

HOW TO STRENGTHEN THE SOCIETY

Now we are concerned at this particular period in emphasizing these Four Theosophies. We must emphasize Theosophy Absolute. We must make it clear that there is a Theosophy which no one is expressing or has expressed. There is a Theosophy entirely independent of all we call Theosophy in this outer world. There is a Theosophy which is the sum total of life, and is of course from one point of view entirely independent of us and of our understanding, though from another point of view it is of the very essence of life.

There is that Theosophy of which even classical Theosophy is almost a caricature. Sometimes in moments of ecstasy, in moments

of wonderful expansion of consciousness, one may enter into the state of eternal Theosophy and lose oneself, and when one comes out of that momentary contact, words are found to be entirely inadequate. Sometimes there is that contact with the eternal, and you can only contact the eternal with your own eternal. And when you try to step down the eternal into terms of time, the twisting, imprisoning, excluding process begins. Everyone must have at some time or another his ecstasy and know something of the Theosophy which is eternal. We have to insist upon the reading of classic literature; it is of vital importance, because if you read that, not only do you come nearer to the Absolute—and we are part of the Absolute ourselves—but also you stimulate the Higher Theosophy in your lower selves, and that which is relatively eternal to yourselves becomes stirred and you see yourself not as a person down here confined within a particular period of time, but you see yourself as something more, something plus, and the amount of the plus depends upon the extent to which the Theosophy of your own Individuality has been stimulated, largely by the help of the classic literature which is the Absolute Theosophy in expression down here as far as it can be expressed.

QUALITY COUNTS

Now if we can get every member of the Theosophical Society to study Impersonal Theosophy as given by the greater seers of our time, without any colouration of

individuality, then we ourselves will find the Society stronger in every possible way, everybody will be a more real Theosophist, knowing the science of life and building the truth unalloyed into his being. Then you gain a glimpse of the larger vistas. You can see whither Theosophy and the Theosophical Society are going; you can see whither you are going, what is going to happen to you next, and what is supremely worth while doing now, so that you may be able to distinguish the things which have for you eternal meaning and those which have a fleeting meaning. You separate the grain from the chaff ever increasingly, and ever more and more constantly. You will then emphasize those things which seem to have deeper meaning, and let go those things which matter less. You will discover that which so few people discover—that it is not in the size of a thing that its power lies; but simply in its quality. It is quality that matters all the time. Where there is quality everything else follows.

So few people are content with living what they would call constrained and restricted lives, because they feel that they are, as it were, beating vainly against the bars of their prisons. There are no prisons. There are only walls which we ourselves make. You should feel more and more that the little things are of far greater importance than all the greater things which seem to loom so large. We seem to think it is very important for people to be able to lecture well, to make a Theosophical fuss in the outer

world. We think it important to have people in prominent positions. All these things have their definite value, but their real value depends upon the quality of the individual, and the real purpose and strength of the Theosophical Society depends upon the way in which each member of the Society is really leading consciously a Theosophical life based on Theosophical principles, not merely the laws of Nature as we happen to know them, such as Karma, reincarnation, planes of consciousness, and so on.

PRESENT PURPOSE OF THEOSOPHY

It is a good thing to believe in Karma and perhaps have respect for it; it is a good thing to believe in Reincarnation, and to cause it to be effective in one's understanding of life. It is a good thing to have a realization of the planes of consciousness, so that we do not function entirely on the physical. It is no less important to have some sense of the "whither", and no one is a live Theosophist unless he has studied Theosophy to the effect of giving him a sense of his own future, to which even now he is consciously and deliberately moving. There comes in the real power of the individual. You can be very nice, kind, understanding, loving, helpful; you can be very peaceful with the Theosophy of Time, but you need a very strong dash of the Theosophy of Eternity to help to give you that sense of "whither" and purpose which will make your life in the present infinitely more

effective, more one-pointed towards the purpose which you know in your heart, in your will, to be yours.

An individual who is just content to jog along, having a comfortable little understanding of Theosophy, having a sense that when he dies he will go to Heaven, and then in the inscrutable dispensations of Providence he will come down again, and has a vague intuition that he will draw nearer to the Masters as time goes on—those are the spineless Theosophists. It is all very well for cactus to be spineless, but we have to be spineful, and I personally should be no use to the Masters unless I knew what are the present purposes of Theosophy. Am I supposed to be just a President, a kind of executive officer, a kind of machine? Am I supposed just to keep the fire of Theosophy burning underneath the pot so that the contents simmer? Is that what a President of the Theosophical Society is for? No. I must take my plunge, but I must take the plunge which I know is the plunge the Elder Brethren would wish. The Theosophical Society is not our property. The Masters are glad for us to think it is, and they are glad for us to play about with it, establish rules and regulations and principles. Yes, the children are playing with a toy which was not fashioned by human hands, and which does not exist to bring a smile just to the children of the Theosophical Society. But it is one of the greater toys of life whereby man gradually finds his eternal joy and peace and happiness. We must see that the toy

is used for eternities and not merely for time circumstances.

A VISTA

What do I see before me? I see our Elder Brethren intent not on this particular period of time. They have finished with that long ago. This present period is working out its purposes in conformity with the fashion set thousands of years ago. They are now looking on towards the future, and we must hold our Theosophical Society for its future destiny. Two great periods are finished; one great period with the establishment of the Truth; the second great period with its expression in specific terms needed for the times. The third period is the re-iteration of the eternal truths. The fourth period will be again an expression in terms needed for the then specific time; and we in this third period have to purify the life so that it may potentially pass down the channels which the Elder Brethren have

already formed and of which we may know nothing.

Some of us, and especially the President of the Theosophical Society, must see all that is capable of being seen, so that we may do equal justice to the Theosophy which is eternal and to the Theosophy which is needed in the course of time and circumstances. If only we could find large numbers of Theosophists who will throw themselves into the work, who will not keep saying "This does not appeal to me. I am not temperamentally fitted for this, or that, or the other," who do not say "No. This is not the Eternal Theosophy," because they do not happen to like it. It is for us with our Four Theosophies to understand as best we can, and then re-establish Theosophy on its essential and eternal foundations. So we shall be ready for those further channels of service which the Elder Brethren may desire to construct.

THE LAW OF COMPENSATION

THE inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we shall find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Isis Unveiled, II, 545

THE BASIC PRINCIPLES OF HEALTH AND DISEASE

IN ESPECIAL RELATION TO THE "GERM THEORY"

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

(Concluded from p. 61)

COSMIC "INFLUENCES" AND EVOLUTION

IF, as is now held by scientists, these cosmic rays, impinging on the earth from outer space, are even now causing the formation of new chemical elements,¹ it is surely not unreasonable to suppose that vibrations or radiations of a similar order might have been a guiding force in the past evolution of primitive forms of life, and may still be a potent factor in the variation of those forms at the present time, especially as it has been conclusively demonstrated that bacteria can be actually made to change their forms in a test-tube under the influence of ultra-violet light.

All radiations such as those mentioned are included in our diagram² under the fourth heading—Sunshine—and, naturally, the myriads of constituent cells of the body participate, as well as the bacteria, in this "influence". Being under the dominance of the life of the body as a controlling unit, we should not expect such rapid observable changes in the cells of the body as in their free

and independent cousins, the bacteria.

Nevertheless, it seems not unreasonable, even from a purely scientific standpoint, to suggest that some of those slower and subtler variations in cell-life which characterize the development of different racial types and temperaments may owe much in their origin to those subtle "influences," corresponding in respect of time to those periodic changes which affect the solar and stellar systems of the Universe.

RELATION OF "GERMS" TO DISEASE SUMMARIZED

To recapitulate: DISEASE is ONE, though the signs and symptoms by which it manifests are many. It is due to defects or maladjustments of one or more of seven causal factors which, by changing the constitution of the body from one of harmonious working to one of discord (thus altering the chemical balance of its tissues), provide a soil or environment in which micro-organisms, normally living in or on our bodies in symbiosis, become changed

¹ See works of Professor R. A. Millikan, one of the foremost American physicists.

² See page 58.

(under the prevailing "influence" of solar, stellar, and nebular systems of the Universe) into "mutation" forms. The activities of these modified bacteria give rise to the variations in the signs and symptoms which are associated with the classified epidemic diseases, with which we are all more or less familiar.

A VINDICATION OF ASTROLOGY

Incidentally it will be realized that this speculation, which is a simple corollary to the scientific reasoning of McDonagh, affords a bridge or link between the most ancient science of Astrology and the most recent pronouncements of physics and biology. In fact, it is clear that modern scientific thought is approaching so closely the occult teachings regarding the intimate association of atomic matter with the intrinsic ensouling life of planetary and other systems, that each set of conceptions is beginning to illuminate the other. One is fairly safe in prophesying that in the not far distant future much may, as a result, be expected to emerge that will be of direct *practical* value to our understanding of our bodily processes both in health and disease.

Fully to appreciate the flood of light which these conceptions already throw upon the problems relating to the rise and fall of epidemic diseases would lead one into technical details which would be outside the purpose of this article; the student who may be interested

can study them in the writings of Dr. J. E. R. McDonagh.¹

FUTILITY OF ARTIFICIAL IMMUNIZATION

Even from this sketchy outline, however, it will be realized how futile and unscientific are all attempts to suppress individual manifestations of disease by the inoculation of serums or vaccines which aim at "immunizing" the body against the activities of specific "germs". Even if successful, the *Disease* will merely rearrange itself in another pattern of signs and symptoms, and an apparently new *Disease* emerge, which will, more likely than not, be more dangerous to life than the first.

If the reader desires proof of this, let him study the subject of "anaphylaxis" (or sensitization to serum), especially in connection with diphtheria immunization; it is of very serious importance to the race, but outside the immediate purpose of the present article. I have dealt with it in detail recently in the *Medical World*.²

Dr. McDonagh maintains that every epidemic contains within itself the factors which will eventually lead to its disappearance³, and that the production, artificially, of attenuated diseases by inoculations in the hope of preventing epidemics is likely to delay this natural process; this seems an even more reasonable belief when we bear in mind that from the great Dr. Sydenham's day down to the present time the few clear

¹ See: *The Nature of Disease*, Vols. I, II, III, and *The Nature of Disease Journal*, Vols. I, II, and III.

² *The Medical World*, April 6, 1934, p. 149.

³ *The Nature of Disease Journal*, Vol. III, p. 192.

and logical thinkers in medicine have always regarded epidemic diseases (such as small-pox, diphtheria, etc.) as cleansing processes by means of which Nature rids the body of accumulated matter deleterious to its proper functioning. Even when the *germ theory* of disease began to dominate medical thought towards the close of the last century, there were deep thinkers like Lawson Tait and Granville Bantock¹ who clearly perceived the rôle which "germs" play in assisting Nature by acting the part of scavengers for the breaking-up and elimination of harmful waste-products of the body.

FAILURE OF SERA AND VACCINES

In the light of the foregoing explanations it will no longer be a matter of surprise that animal sera and vaccines have proved so disappointing in the treatment of disease.² Obviously they are aimed at removing the effects instead of the causes of *Disease*, and the whole problem of cure has therefore been approached from the wrong side of the Equation.

Only in readjustment of the causal factor or factors responsible for the complete disease-condition, can one hope to re-establish health and maintain it. This is the basis of the only truly *Preventive Medicine*.

AETIOLOGY AND HEREDITY

As to the problem of ascertaining exactly which of the causal

factors is at fault in any particular case, this must naturally be a matter for the highly-trained and experienced investigator. But at all events we may be sure of one guiding principle: namely, that in seeking a cause we should look for something which is commensurate with those effects of which the patient complains, remembering at the same time the logical exactness and invariableness of Nature's laws by which she ever seeks to secure the evolutionary progress—both physical and spiritual—of mankind. The diagram³ is simply an attempt pictorially to indicate this idea, which I have termed "Nature's Equation of Health and Disease".

The criticism may be made that I have omitted the factor of heredity. The reason is that while structural modifications may become transmissible to offspring, *DISEASE as a condition* cannot be transferred in this manner. In such cases as have hitherto been regarded almost universally as transmissible genetically, (*i.e.*, through the germ-cells of the parents), the explanation is that they have been acquired at an embryonic or early stage in ante-natal development (through one of the causal factors already described), and hence are *congenital* and not *hereditary*. This rather revolutionary doctrine, however, must be given adequate treatment on some other occasion. It is impossible to do more than mention it here.

This also applies to the mechanism by which factors 5, 6 and 7

act through the intermediary of the permanent atom, thus projecting the causes set going in a previous incarnation into the new one, producing their effects in the form of health or incipient disease in the new body. Moreover, this is only a special extension of the general principle already enunciated, and its elaboration would involve technical details outside the purview of this article, interesting and important as they undoubtedly are.

TREATMENT OF DISEASE

Having seen clearly the right line of enquiry as to the origin of disease (aetiology) we may now consider briefly those forms of treatment which, by aiming at a proper adjustment of the causal factors, may be said to be *curative* (in so far as they assist Nature to restore the balance), and *preventive* (inasmuch as they serve to maintain the body in a state of health).

They fall naturally under the seven headings under which we have classified the causal factors in the diagram.

(1) Under AIR: Breathing exercises; climate; altitude; ventilation.

(2) Under WATER: Balneotherapy (baths); mineral springs; radio-active waters.

(3) Under FOOD: Diet; fasting; replacement of mineral salts; (the importance of sun-ripened fruit leads to next section).

(4) Under SUNSHINE: Open-air sun-bathing; ultra-violet and infra-red radiations; colour treatment; homœopathy.

(5) Under HABITS: Exercise; relaxation; recreation; sleep; elimination; massage; gymnastics; osteopathy; electrical stimulation; lavage; proper clothing.

(6) Under EMOTION: Training in æsthetic culture, control, and elimination of fear and worry.

(7) Under THOUGHT: (a) *Conscious Mind*: concentration; memory-training (Pelmanism); idealism.

(b) *Sub-conscious Mind*: auto-suggestion; Couéism; psychotherapy; psycho-analysis; eradication of conflicts in personality.

It will be realized, of course, that the foregoing types of treatment overlap to some extent, and the list is by no means complete; they illustrate, however, the main principles, and other more or less familiar forms of treatment will be found to fall into place without much difficulty.

In envisaging a system of medical treatment based on this broad outline certain points stand out with distinctness.

First, the desirability of avoiding extremes, neither repudiating the necessity at times of alleviating mere symptoms, as do certain "nature-cure" systems; nor ignoring the vitally important mento-emotional aspects, as it must be admitted, the allopath, or orthodox prescriber of drugs, almost invariably does.

Second, the patient must be treated as a *Whole*, and not as a series of unrelated parts; hence the danger of specialization.

Third, the need for a deeper and more practical psychology. By means of this we should be brought to realize the potency of fear, scare-mongering, and appeals

¹ Report of Royal Commission on Vivisection, 1912, p. 93.

² *Humanitarian Review*, Vol. VII, No. 2, March-April, 1928, p. 42. ("The Germ Theory of Disease and Serum Therapy," by M. Beddow Bayly.)

³ See p. 58.

to sentimentality in obscuring reason and increasing the likelihood of epidemics. Further, by a knowledge of the intimate association of various types of emotion with the glands of internal secretion, we should, for instance, be able entirely to eliminate the whole gamut of those profit-making gland-products of the slaughter-house with which the world is literally flooded to-day; for, quite apart from other considerations, their use would be seen to be as futile as pouring water into a sieve.

Many other points will, no doubt, suggest themselves to the reader. It will be obvious that each of the above-mentioned "causal" factors, together with the types of treatment associated therewith, would require an article to itself for adequate elucidation; only the barest outline of the scheme can be attempted here.

It will be noticed that the use of ordinary drugs has not been placed under any of the headings. I believe that if we honestly face the fact we shall come to the conclusion that, except in so far as they *may* in certain instances assist Nature in the readjustment of those causal factors, drugs do little but confuse the issue by suppressing unduly symptoms which should act as a valuable guide to radical treatment.

HOMŒOPATHY UNIQUE

There is one system of medical treatment which, in my opinion, (though I am not a trained homœopath) finds the fullest support and justification in the scheme of health and disease which I have outlined, and that is Homœopathy.

It appears to be the only system which, in the choice of a remedy, regards the patient *as a Whole*, disregarding neither the symptoms ("effects") nor the mental and personal reactions of the patient ("causes"). It is, perhaps, worthy of comment here that the classification of causal factors I have given bears a close (and unanticipated) resemblance to the chief headings under which the homœopathic physician analyses the personal characteristics and reactions of the patient, (termed "modalities").

Having gained as complete a "picture" as possible of the particular case, the homœopath prescribes the remedy which is known by experience to correspond to the largest number of such symptoms and qualities, the tendency being to lay particular emphasis on the mental aspects.

In addition, the chosen substance is administered usually in such attenuated dilutions ("potencies") that the consequent dispersal of its component molecules results in its effective properties partaking of the nature of "radiations". This fact may be regarded as bringing the homœopathic method of treatment within that range of vibrations whose wave-lengths extend, from the ultra-violet rays of the solar spectrum to the cosmic rays and the stellar and nebular "influences" mentioned by McDonagh. An explanation of the profound influence of the high "potencies" of homœopathic remedies upon the life-processes of simple organisms such as the cells of the body and bacteria may, therefore, be reached along these lines. The reader will

now understand—what was probably not clear at first sight—why homœopathic treatment should be placed in the table under the general heading of Sunlight and other radiations.

The purpose of this article will have been achieved if it has become clear to the reader that a rational and common-sense view of the problems of health and disease can be stated without recourse to terms and technicalities which the layman of ordinary intelligence cannot be expected to have mastered. It is hoped that,

imperfect as it is, it may serve as a basis upon which students both of modern science and of the Ancient Wisdom may find a common and acceptable meeting-ground; when the numerous gaps have been filled in and other points elaborated, it should be possible to build a superstructure on this simple foundation which will provide a more profound understanding of the important subjects of health and healing than has hitherto been achieved along either line of investigation when pursued separately.

DIVINE MEDIATORS

ABOUT such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered a heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it impossible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not mediumship. Such persons are temples in which dwells the spirit of the living God.

Isis Unveiled, I, 487.

SOLSTITIAL HYMN TO SURYA, THE VEDIC SUN-GOD

Now Surya, mighty-handed,
Turns his chariot in the sky—
Thundering 'mid the stars on high,
And the wintry Anarchs banded,
Dreading him the mighty-handed,
Like pale ghosts before him sweep,
Shivering down the sunless deep.
Lo! he strikes the fiery coursers
Grasping tight the brazen reins,
Fierce thy stamp, with fury snorting—
Biting at the brazen reins.
And the lightnings flash from under;
As they stamp, loud peals of thunder
Roll along the heavenly plain:
But he strikes, and strikes again.

Indra laughs to see the God
Taming thus the fiery brood,
Indra smiles and clouds are breaking—
Isles of blue appear,
Spring from her long sleep is waking,
Love and Hope are near.

Away! the chariot swiftly rolling,
Steeds their golden manes far waving,
And their nostrils, wide, fire flashing,
Flames along the axle crashing,
Fire sparks from the wheels are dashing,
As they grind the dust of worlds
Shattered and to ruin hurled!

And thy golden hair is streaming
In the tempest of the flight,
And thy flashing eyes are beaming
Ocean floods of fiery light,
Torrent streams of love's delight.

Great Surya! Open-hearted,
Godly giver, free to all,
Hear thy children from thee parted
How upon thy name they call!
Friend of all!
Generous-hearted!
All the planets round thee singing,
Laughing while the heavens are ringing,
When they see thy coursers prancing
Up the skies,

When they see the glory glancing
From thine eyes:
With the lives that live upon them
Offer up their hearts to thee
When they feel stern Winter flee,
For thou bringest to thy children,
In thy beating loving heart,
All things that can joy impart.

A. J. C.

"THE MAHATMA LETTERS TO A. P. SINNETT" ¹

MR. E. L. GARDNER makes the following comment on Mr. J. W. Hamilton-Jones's allusion to *The Mahatma Letters* in his article, "Whither Theosophy and the Theosophical Society?" in the March number of THE THEOSOPHIST, pp. 568-9. Mr. Hamilton-Jones wrote:

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 "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?

Mr. Gardner writes from Stamford House, Wimbledon Common, London, S. W. 19:

The originals of these Letters, many of them in the actual handwriting of the Masters M. and K. H., were left by Mr. Sinnett at his death without instructions, unfortunately, as to any use to which they should be put. Some few had been published in his lifetime, by himself and Mr. Jinarajadasa, with the specific consent of the Authors; others were forbidden publication. On one occasion, when I was calling on him, Mr. Sinnett showed me the original Letters: and I well remember his remark concerning the restrictions imposed.

Nevertheless, Mr. Barker, into whose hands the Letters came, published them all in full. And in the current issue of THE THEOSOPHIST, March, 1935, Mr. Hamilton-Jones offers the same excuse for this betrayal of confidence as Mr. Barker did in his own astonishing Introduction to the book.

Mr. Hamilton-Jones colours his plea further by giving us the information that the Masters would have obliterated the

¹ "From the Mahatmas M. and K. H., Transcribed, compiled, and with an Introduction by A. T. Barker." Published by T. Fisher Unwin Ltd., London, 1923.

Letters in 1923 had they wished to prevent publication. Evidently certain passages in the Letters themselves referring to the Rules of the occult life escape his attention. Also, one might add, if obliteration were permissible and easy, why the repeated insistence on privacy?

That which Dr. Besant did on hearing of their publication was to send an expression of her indignant disapproval. I received the letter myself, as General Secretary of the Theosophical Society in England in 1924, so am aware of the facts. There was no official ban, never has been, nor could there be, and the book has been in our libraries since its issue. On the question as to whether Dr. Besant and many others were justified in their protests, the following extracts from the Letters will assist a judgment—

Letter 48: page 280: "Need I remind you that this letter is strictly private."

Letter 49: page 285: "I expect you to regard this letter as strictly confidential, for it is neither for publication nor your friends."

Letter 51: with the heading "Private".

Letter 53: page 294: "Strictly private and confidential."

Letter 54: page 305: "Nor do I want you to print anything from my letters unless previously edited by you."

Letter 55: page 324: "... that was one of the reasons why I had hesitated to give my consent to print my private letters."

Letter 63: page 357: "The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled."

Letter 64, and others—"Entirely private."

In the face of these clear and positive instructions Mr. Barker found it within his code of honour to publish all the Letters and Mr. Hamilton-Jones approves, both claiming to justify themselves on the

ground of certain personal views of theirs concerning the Theosophical Society. A curious platform from which to rate the Society!

Though the Letters are marvels of lucidity, they are in the main in the form of replies to questions—and these need to be noted or inferred carefully. Quotations here and there may well mislead, as in the instance or two cited by Mr. Hamilton-Jones in his article *Whither Theosophy and Our Society?* Together with his quotation beginning: "Neither our philosophy nor ourselves believe in a God..." read on the very next page (*The Mahatma Letters*, p. 53) the following: "Pantheistic we may be called—agnostic never. If people are willing to accept and to regard as God our ONE Life, immutable and unconscious in its eternity, they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; . . ." and a very different view is presented.

The spiritual life flowing through the Letters is superbly appealing—surely it is unnecessary and unwise to drag fragments from their context in order to berate a brother with whom we disagree. I would conclude with one more extract on this very point, the opening paragraph of Letter 63—

"When our correspondence began there was no idea then of any publications being issued on the basis of the replies you might receive. You went on putting questions at random and the answers, being given at different times to disjointed queries, were necessarily imperfect, often from different standpoints. When the publication of some of these were (was) permitted for the Occult World it was hoped that among your readers some may be able, like yourself, to put all the different pieces together and evolve out of them the skeleton or a shadow of our system. . . . But the results have proved quasi-disastrous!"

A WAY TO GREATNESS

A BOOK FOR SMALL PEOPLE

By M. A. ANDERSON

(Concluded from p. 64)

CHAPTER IV.—ALL LIFE IS ONE

THIS is a wonderful thing for us to know. There is only ONE LIFE everywhere and we will call it the Great Life. The life that is in us, in the angels and fairies, in the animals, birds, insects, and in plants and stones is a part of the Great Life that is learning to show its own greatness. The Great Life is in the speck of dust under our feet as well as in the sun that shines over our head.

How Life Unfolds. The Great Life unfolds itself by degrees through long ages, in this world and other worlds. There is no hurry, the Great Life is always there. It is asleep in the rocks, stones and metals; in the plants the same Life has begun to dream long dreams. One day It wakes up in an animal, and after a long time It takes a big step and comes into human beings like ourselves. Then It begins to be aware of Itself and Its own greatness and finally *knows* that It is the Great Life Itself.

In the earliest times, the Life in the rocks and stones was learning how to be strong. After long ages, when those lessons had been well learnt, the Life in the rocks and stones wanted to feel,

so It came a little further out into mosses, seaweeds, horse-tails and ferns, and on into fir-trees and palms. It began to feel how nice was the warm sunshine and rain. Long ages passed and that lesson was well learnt; It wanted to move. So then Life passed on a little further into fishes that could swim, and all kinds of creatures and animals that could move about freely wherever they liked. Some of these animals were very big, larger than anything we know now; these were the days of the Giants.

TITANS

In the earliest times, the sun shone with burning heat
On monstrous shapes of reptiles, birds and beasts;
Titan men and women strode beneath giant pines,
While shook the fertile earth beneath their feet;

In the earliest times.

The Ladder of Life. All Life is climbing up a great ladder in all the worlds. As one mounts, all mount a step higher. Those lovely white lilies that bloom in the summer in our gardens will finish that part of their schooling one day; then perhaps they will

go on further to enjoy a more active, busy life in the body of a beautiful white pussy-cat which can climb up trees.

The brave dog, which loves his master so much that he lays down his life to save him from danger, will come back to earth some day and live in a human body. At first, perhaps, he will only be a savage living in the wild places of the earth, until he is more used to "thinking". Then he is sure to be born into a country where he will be able to lead a more useful kind of life.

Now we see one reason why we must always be kind to animals; it is our duty to help them because they follow after us on the Ladder of Life. Dogs and cats living in our homes are the nearest below us on that Ladder.

Animals are dumb, they cannot tell us in words when they suffer pain, so we must always be on the watch to help them. We must never be cruel to any living creature; but let Love open our eyes to see the relationship of all living beings so that we may help, protect and care for our younger brothers of the animal world. We all share the Great Life.

Christina Rossetti wrote these words:

The least of things that crawl or fly,
Or creep among the grass blades
out of sight,
Has just as much a right
To its appointed portion of delight,
As kings or queens.

Effect Follows Cause. Let us try to understand the idea of Cause and Effect which we began to think about before. When you throw a ball against a wall it

comes back to you again. If you bend down the branch of a tree and let it go, it will spring back to where it came from. In the same way, a cause that sets something going (in motion) is the seed of the result it brings—the effect that follows after. We see the same law at work in many ways. If you sow a sunflower seed in your garden, you can be quite sure that it will not grow up as a groundsel weed. If we sow an unselfish act it will not bring us pain (in the end). The more we help the weak who need our aid, the more help we get from those who are above us, for our own need. This is the good and just law or rule of life.

The Great Ones Above Us. You and I get help from some great and wonderful Men who have won the race of life and reached the goal. They have become PERFECT, we call Them the Masters of Wisdom and of Life. They can see into the past as well as the future; They know the Great Plan for the world. Their work lies in the inner worlds; They help chiefly in three ways. First, They build up the races of mankind; second, They teach men and send them religions; third, They inspire all great art and science. The Masters live in retirement in many lands, and They help the people of all countries. There is no country left without a Master to help it.

These Great Men are waiting (upon earth) for us to reach Their standard; They hold out a helping hand to us because They love so much. One of these Masters knows you and me and watches over us. When we think of Him it is well to say to ourselves: "May

I be all love, as He is all love." Someday, you and I may become His pupil and tread the path that will lead us to His Feet; then He will bring us nearer to where He is in that great company under that Mighty Being who is the Master of all angels and all men. The chief among these Great Ones is THE KING, The Lord of the World.

The End of the Journey. All the time the light which shows us the

way is shining in our hearts. Someday the Great Life will have unfolded itself in you and me in all its glory. We shall see "The King in His Beauty in the land that is very far off." Then we shall be free in the glorious freedom of the Great Life.

All that is in this book—and more—is what grown-ups mean when they use the grand and beautiful word THEOSOPHY.

HOW OLD ARE YOU?

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur and power, from the earth, from men and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.

THEOSOPHY AND MODERN YOUTH

By JAMES M. McLINTOCK

A LECTURER in a Theosophical meeting during her address made the dramatic statement that young people should march forward to a new cultural world.

Young men and women are certainly beginning to awaken within themselves. They are beginning to think. They are beginning to realize that things are not as they should be. It is easy for lecturers to tell young people to march forward to a better age; but how many of the older folk really understand the young people of to-day? How many of them realize the problems which confront the young thinking man or woman in the modern world?

As we look around the different Theosophical Societies and meetings, we find so few young faces. The majority of those present are middle-aged and older. Is it that Theosophy does not appeal to young people? I think not! The real reason, I believe, lies in many different causes.

One cause may be the influencing of the older people who will allow the young person to go to dancing, cinemas, dog-racing, but when it is a matter of his going to a Theosophical meeting they put their foot down heavily. As long as the young people are under their authority, they will not allow them to run into danger by dabbling in Theosophy and such creepy occult subjects. So they say.

Another cause may be this, that Theosophical Societies in general make no attempt to interest young people to the extent they should. This is more important than many Theosophists realize. If we are to march to a new cultural world, then the young people of to-day must understand the significance of Theosophy and the aid it can render them in their efforts to make this world a better place to live in. If young people only understood the ideals of Theosophy, I am sure a great number of them would not hesitate to interest themselves in what Theosophy has to teach.

Still another cause which I think keeps young people away from Theosophical meetings is the thought atmosphere which predominates. Young people are fresh and vigorous in their ideas; this inclines them to be critical and impatient with the ideas of the older folk. The older folk resent some of the questions put by young people. It sounds impertinence to them for any young man or woman to talk lightly of the things they cherish and hold in reverence.

One young person whom I know was keenly interested in Theosophy. He attended many lectures on the subject. Quite suddenly he gave up going to Theosophical meetings. I asked him, why. His reply, though rather harsh,

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was to some extent justified. He stated that most of those who attended Theosophical meetings were devoid of critical faculties. They accepted everything as gospel truth. If anyone questioned the truth of any of the conceptions put forward, he was considered an interloper and an outsider bent on causing strife.

To become a Theosophist or a fellow of the Theosophical Society, one is not expected to accept the whole hierarchy of ideas laid down by Madame Blavatsky. The smaller societies seem to forget this. I remember once how I created a furore in a Theosophical meeting by questioning the existence of the "Masters". I was then new to Theosophy, and very young. I was, however, very sincere and earnest. I did want to know all I could about Theosophic ideas. I was not prepared to accept anything as true, merely because so-and-so said so. I had a mind of my own.

Astrologers tell us we are entering the Aquarian age, the age of "I know". Modern young thinking people come under the sway of Aquarius. Beliefs and faiths have little influence on them. They want to sweep away uncertain and easily-swayed belief, and put in its place intelligently-guided knowledge. The whole keynote of the modern young person's outlook is to prove things for himself. What gives satisfaction to the older people in the way of belief and faith cannot possibly fit into the young person's scheme of things.

The old cry that young people are not really interested in the

serious issues of life continues to be heard. Our fathers before us heard it; so too did our fathers' fathers, and so on. At no time has it really been true.

In the youth of to-day I have great hope. The flocking of young people to the country-side on foot or on the bicycle is an optimistic sign. It shows they are using their own initiative. It proves that the souls or spirits within them are expanding so much that they must seek a freer and a better atmosphere away from the cramped environment of cities and towns. In no age in history has there been such a stirring within the minds of young thinking men and women. There is an urge within them to express themselves. They are seeking for an outlet for their energies. Where are they to find this?

Certainly there are great numbers of young people who, having thrown aside religions, moralities, dogmas, creeds and beliefs, have turned to atheism and agnosticism. But this cannot satisfy for long their enquiring minds. Atheism is a blind alley. It really leads nowhere and solves nothing. The young critical mind will not take long to find this out. The entrance into atheism is only a logical sequence many thinking young people follow to-day. It arises from this predominating urge within them to know, rather than to accept as a matter of belief. Herein lies the great difference between the young person of the present age and the older people. The urge within the older people "to know" has not been so strong. The sequence in their

case has been along different lines. Their entrance into Theosophy has been characterized by a change of belief and faith into a better and more reasonable faith and belief.

I personally have gone through the sequence from belief to doubt, and from doubt to Theosophy. I have gone through the atheist stage. But I have not gone from belief back eventually to belief. My conception of Theosophy is not a belief, or even a faith. I have slowly proved my way through Spiritualism and psychic research. In this way I have by experiment arrived at Theosophy. There are many things in Theosophy I have not yet proved. I withhold my judgment. If any older Theosophists try to make me believe in things which I have not yet proved, I naturally challenge them whether they have *proved* it so themselves.

This, then, is the tragedy of the Theosophical movement: there is too much theory and too little practice. What is the use of expounding learnedly on the astral plane if the lecturer has never seen the astral plane to prove it exists!

Though young people do not go to Theosophical meetings, many of them are thinking along Theosophic lines. I have been astonished at the interest taken when reincarnation was discussed. No matter what group of young people I have been amongst, I have always had an attentive hearing when I talked on the subject of reincarnation. This fascination for the subject of reincarnation does not extend to the older folk. When broaching this subject to those who were not Theosophists I have received the

greatest opposition. They will not tolerate the idea at all. They look with horror at the thought of coming back again to this earth. They even go so far as to pour vituperation on the head of the one who dares to suggest it.

The reason for young people taking to Theosophic ideas is not far to find. This great stirring within the minds of youth is part of a great plan. The modern young man or woman is not given this urge to enquire, to prove, without the power to fulfil it. When the idea of reincarnation was brought to my notice for the first time, I had no need to question it. Somehow or other, very difficult to explain, I knew it *was* true. Something within myself told me I had already proved this.

Without a doubt, Theosophy can make a definite appeal to young thinking people. It is up to the Theosophic movement to attract these young men and women to its side. For Theosophy gives a philosophy of existence to fit in with their aspirations and ideals. It can fill them with hope and power, urging them on to perfect themselves, and do all they can to raise the standard of culture, and to make this world a better place.

There is so much yet to be done. There are so many evils to be swept away. This can only be done by effort. We still need our prophets, our pioneers, our seers. We still need those who can lead the way. No one can properly lead without vision, knowledge, and understanding. Theosophy gives all three.

"OCCULT" TERMS AGAIN DEFINED

By HAMILTON STARK

Concentration: directed alertness; abstracted attention; attentive presence-of-mind. Purposeful application in earnest thought.

Meditation: consideration, comparison, planning, thought, visualization, imagination, or mental review. Intent reasoning and judgment. *Contemplation*: noble aspiration; premeditated inspiration; abstruse comprehension; expanded or extended intelligence; induction of awareness or profound increase of consciousness—"spiritual uplift". *Realization*: convincing, direct knowledge; insistent intuition; metaphysical experience; complete understanding; transcendent consciousness.

Mysticism: contemplation of the Sublime as the ideal. Aspirational devotion. *Occultism*: the cult of the "hidden"; the study of the hidden-side-of-things. *Applied Occultism* may be used to designate the work of self-improvement in keeping with theoretical knowledge. The discipline may or may not include austerities, but should be characterized by steadiness, so as to habituate the whole being to repetition and perpetuation of the benefits which will then tend to increase.

Theosophy explains Life and Death as part of a universal Evolution that increases Divine Self-consciousness; affecting both Life and Form by means of a relation between them—that of

Cause-and-Effect, or Karma. Orderly, progressive Reincarnation, until the grosser worlds are outgrown, and self-consciousness becomes continuous, is the mode of Manifestation. The brotherhood of all beings is shown to be a fundamental fact-in-Nature.

Theosophical Common-sense: cowardly insincerity is to-day the curse of the world, the fashionable crime that breeds all other crimes. Until we constantly try to be true, regardless of consequences that may seem to be undesirable, and to be thoughtfully kind and unselfish, all added knowledge or power only imposes more responsibility that we will try to disregard. Our greatest need is sufficient determination to do what we already know, regardless of contrary custom or any other hindrance. Well-being comes of willingly doing what we know, and happiness that is wholesome and lasting can come in no other way.

The Word: Sound builds Form, as can be demonstrated by placing very fine sand or lycopodium-dust in a thin layer on the top of a violin while it is being played upon. Certain notes will cause appropriate forms to arrange themselves on the prepared surface. The rhythmic breathing-forth of the Logos, or Word, caused smaller spheres to form within the sphere of His cosmic comprehension "in the beginning," and

which thereupon began their eternal, orbital movements within the system. Periodicity is the method of Manifestation, though the profound bigness of some cycles prevents us from actually measuring more than a small segment of them. The continuous changes which characterize all that we observe comprise both revolutionary movement and evolutionary growth; these are as much the Days-of-Creation as any one time ever was.

The Worlds, or states-of-consciousness with which we have to do, are separated and defined by a difference in the make-up of the primary units-of-matter peculiar to them: resulting in different vibrational rates. Our everyday world is built of atoms moving within certain limits. The Astral-world introduces another quality-of-matter because its fundamental rate is that much more rapid. But it is not removed from us in Space. All worlds or planes or states-of-consciousness are simultaneously present throughout Space. Due to the difference in the fineness of the matter-of-the-planes, they freely interpenetrate. That difference in fineness, and consequent rates-of-vibration, makes them quite distinct from one another—each characterized by its own qualities. . . . This is primarily the realm of physical action; the next or "fourth-dimension" facilitates desire and emotional thought. The Mental-plane follows in order, and includes both, the division of concrete ideas and that of abstract ideation. In the Mental-world is found the specialized condition known as Devachan

(Resplendent Land) or Heaven. In each plane there are seven gradations or a series of seven distinct though merging sub-planes, due to modifications of the matter they are composed of; but to the untrained observer the differences are not easily distinguishable—as, for instance, we are not very definitely aware of all the sub-divisions of the Physical-world, and these we are best able to observe.

Divinity: awareness; consciousness.

Simple *Consciousness* is instinctually responsive, automatic notice of coarse vibratory disturbance, self-centred, contactual sentiency, or perception. It is succeeded by cunning *Animal-consciousness* due to the addition of locomotion, intensified desire, and more definite association of impressions and rudimentary ideas. Personal, conceited, *Human-consciousness* follows, with its more extensive perception and memory, plus critical intellection based on prejudice and pride. It merges into considerate, selective reasoning, co-ordination of mental concepts, and generally active, thoughtful thinking, but characterized by preference for orthodox topics. That "concrete mentality" gradually acquires friendliness for all knowledge for the sake of understanding, and leads to Individual *Self-consciousness*, which includes ethical realizations or conscientiousness; and the Higher-mental traits of philosophical comparison, subjective visualization, imaginative creation; and inclusive aspiration. An appreciation of harmony, symmetry, proportion, rhythm,

beauty, benevolence and magnanimity is inseparable from that spiritualized degree of consciousness.

Animality: irresponsible sentiency, common to the stage of Involution. *Personality*: the same after memory and objective reasoning-power are added to the faculty of objectively perceiving. The superficial, outer man that is observable in the Physical-world—the Lower-self. *Individuality*: our Higher or permanent Self, as contrasted with the ephemeral or temporary "personality". All of personal faculties plus abstruse thought, aspiration and intuition, gained while undergoing "spiritual" development simultaneously with the evolution of Form, beginning with the time of "individualization". *Individualization*: the process of an animal unknowingly separating its share of consciousness from that of its associates in the "group" to which it had until then belonged; usually due to an intensive effort by it to understand or to do a certain thing, and this effort attracts an uncommon degree of consciousness. It will next find suitable birth in the human-kingdom, and remain definitely human, always evolving.

Causal-Body: the three projections of the Monad—Atma, Buddhi, Manas—comprising the Ego or Spiritual-soul, which is at first colourless and dormant, but potentially powerful. Its state-of-latency is perforce the *cause* of, or the necessity for, the evolution of a human body for the purpose of acquiring knowledge and power, by means of successive births in the worlds that are reflections of Manas, Buddhi, Atma. The Ego

acquires a vibrational vesture from the Monadic-essence, whereupon the process of repeated incarnations begins, and the results accrue to the Ego, to be passed on to the Monad.

Man is an epitome of the Universe; and he is a God in the making. As a Thinker, he learns to make operative the principles of Intelligence and Reasoning-consciousness, by means of the fulcrum provided by incarnation. On at last out-growing that limiting condition, his state-of-satisfaction is beyond description in its aspects of freedom, power and opportunity. The Reincarnating thinker or Ego—the Individual or permanent part of us—has little control of its Personality during the lives of its primitive human-hood; but that is our work in the world; learning what things are worthwhile, and how best to live in agreement with Nature's laws. *Mahatma*: literally, a Great-soul. One who has attained a very advanced degree of enlightenment, and whose motives are altruistic. *Master*: an exalted Teacher; a Teaching Adept or Guru.

Initiation: a profound increase of realization, or a great expansion of consciousness in a human being, accomplished in a comparatively short time. There may or may not be certain ceremonies. "The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in Nature and Man, and awakens his dormant powers . . . The former (personality) hardly survives—the latter (individuality), to run successfully its sevenfold and upward course, has to assimilate to itself the eternal life-power residing but

in the seventh, and then blend the three (fourth, fifth, and seventh) into One—the sixth (principle). Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and initiations is to achieve this union while yet on this Earth." *Adeptship*: "the winner of that race throughout the worlds—the Spiritual Ego—he will ascend from star to star, from one world to another, circling onward to re-become the once pure planetary Spirit, then higher still, to finally reach its starting-point, and from thence—to merge into mystery. No Adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of Form and Matter."

Immortality: self-consciousness, inclusive memory and mental comprehension that are continuous during a cycle of whatever length. *At-one-ment*: the Oneness of all; the realization of union with all. *Nirvana*: the plane-of-Nature that is four removes in fineness from the Physical one. An octave-of-vibration in which consciousness is exceedingly vivid; not at all of the nature of extinction.

Deity: "The word 'God' was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since . . . we are able to prove what we claim—i.e., the knowledge of that cause and causes, we are in a position to maintain there is no

God or Gods behind them. . . . The God of the Theologians is simply an imaginary power . . . which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. . . . Who but a Theologian nursed on mystery and the most absurd super-naturalism, can imagine a self-existent being, of necessity infinite and omnipresent *outside* the manifested universe?"¹ "The existence of matter, then, is a fact; the existence of motion is another fact; their self-existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity."²

Swabhava: the innate and characteristic urge to become, or develop, that is self-generating, self-motivating and active in all organized entities. *Swabhavat*: the never-ending Life and Consciousness of universal and unceasing Motion. Swabhava and Swabhavat are inseparable in human comprehension. *Fohat*: "... *infinite life* and the source of all life visible and invisible; an essence inexhaustible, ever present, in short, Swabhavat (S. in its universal application; Fohat when manifesting throughout our phenomenal world, or rather, the visible universe, hence, in its limitations)."

(To be continued)

¹ *The Mahatma Letters*, p. 52.

² *Ibid.*, p. 56.

BISHOP COOPER'S PASSING

BISHOP Charles Hampton sends a narrative of Bishop Cooper's passing over (to which I referred briefly in our March issue as it went to press). The following is a summary of his notes:

Our very beloved Regionary Bishop, Irving S. Cooper, passed away from us at 10 p.m. on Thursday, January 17th; and on Sunday morning, the 20th, at 11 o'clock, the Requiem Eucharist was celebrated at St. Alban's Pro-Cathedral.

It was a brief period of suffering through which his physical body passed, immediately preceding the end of its life. He had been actively working at St. Alban's for nineteen months after the recovery from his longer illness a while ago. For a few weeks in the latter part of 1934 he was uncomfortable because of an internal obstruction. On Saturday, January 5th, his physician operated; a week later the surgeon made additional corrections and Bishop Cooper began almost immediately to make splendid steps toward recovery. Mrs. Cooper had paid him a visit the morning of the 17th and returned to their home in Ojai to prepare for his home-coming. At about 9.45 in the evening he remarked that his heart was acting peculiarly, he felt dizzy, he said that everything was "turning black"; his head dropped on the pillow and he was gone. The physicians made every effort known to science to revive him, using oxygen, adrenalin and other chemicals, but to no avail. A clot had travelled swiftly to the heart, lodged there, and stopped its beating (coronary thrombosis). The fine physical equipment, with its poise, its strength, its rarely beautiful hands, its gentle and shining eyes, was abandoned, and yesterday the kindly flames reduced it to the elements.

The Requiem Eucharist was celebrated at 11 o'clock. The altar was decorated as beautifully as at Easter. The casket was placed at the foot of the

Episcopal Throne, facing the altar. Numberless sprays of California's most beautiful and gorgeous flowers were banked high and low, over the throne, the casket, the rail, scattering even to the pulpit on the opposite side. The Rev. John Ingelman celebrated and the Rev. Henry Donath acted as Deacon with the Rev. Valdemar Bray serving as Sub-Deacon. Seven priests, besides the three celebrants, helped in the service, and several other priests were in the congregation. The celebration was perfect; the vibrant life of the Bishop seemed to permeate it. A golden light vibrating on the incense-laden air seemed to some to envelope the inner and outer sanctuary and part of the body of the Church. The simple and direct little talk of Mr. A. P. Warrington, a friend of Bishop Cooper for many long years, brought warmth and charm to the memory of the much-loved friend. At the close of the service, Mrs. Cooper stood on the cloister walk with Bishop John Tettemer and shook hands with all who wished to greet her. She seemed almost transfigured, really radiant with life and inner light.

Bishop Cooper would have been fifty-three years of age on March 16. He was a native of California, a graduate of the University of California. He entered the Theosophical lecture field in his early years, and later went to Australia to serve as secretary for a time to Bishop Leadbeater. He always said that Bishop Leadbeater and others never said anything or made any effort to draw him into the Liberal Catholic Church. He, however, in Sydney became interested in the singing of the Church, then in its worship, and before long he received confirmation, passing rapidly on through the ordinations to the priesthood, and a year later, on July 13, 1919, to his consecration to the Episcopate, dedicated to the position of Regionary Bishop of the United States of America. He took up his work on the soil of his native State early in 1920. He felt that the

work throughout the country would be benefited if the headquarters and the Pro-Cathedral congregation were well established. He raised several thousand dollars from friends of the Church throughout the country, supervised the erection of the Pro-Cathedral, and in May, 1922, the beautiful building was dedicated.

From 1923 to 1930 Bishop Cooper travelled extensively, spending a few weeks at a period at the Pro-Cathedral, but most of his time visiting parishes throughout the country, dashing from Los Angeles to New York, from Duluth to New Orleans, from Seattle to Miami. Sometimes a "parish" was three or four people wishing to start a Mission, and receiving baptism and confirmation in a small apartment or hotel room; sometimes it was an established congregation. Three times in this period he attended the General Episcopal Synod, meeting in Australia or India. In 1927 he was married to Susan L. Warfield. In 1928 the first Provincial Convocation of the Liberal Catholic Church in the United States was held at headquarters in Los Angeles, a provincial constitution was adopted and the Provincial Corporation was legally created. From 1930 to 1933 he spent 38 months in enforced retirement at Ojai, where he lived, struggling with a long illness. On June 4th, 1933, he returned to the Pro-Cathedral for his last nineteen months' work. He never worked better nor carried a higher degree of spiritual beauty and power than in this last period.

From Mr. Warrington's address we select the following passages:

"If he, whose passing we have come to commemorate, can be thought of as standing in our midst, robed in the newer vestments of the higher life to which he has been called, what does one believe he would prefer that we should say of him? I think it would be that he had lived his life in a constant struggle toward the highest and best he knew. His entire life has to my knowledge been wholeheartedly dedicated to the service of humanity through one channel or another; and, in order that this service might be increasingly effective and fruitful, he strove to perfect himself in higher and higher ways.

"Soon after he finished his University education, due to his brilliant attainments even then, he had acquired a position very high indeed for a man of his years. It was soon after that he came into touch with Theosophy; and the study of it fired him to such an extent, the magnificent vista of the spiritual life of Theosophical ideals opened before him made such an impression, that he at once resigned his splendid position and took a very humble post in which he had no duties except in the morning, and for the rest of the day he gave himself to the work of the Theosophical Society as he was able to do it at that time. Thus he made his first splendid sacrifice in the dedication of altruistic work along Theosophical lines.

"Mr. C. W. Leadbeater was the one leader toward whom he was most greatly attracted and he thought that by going out to India to join him, he could render a useful service. So off he went, half way around the world. Upon arriving and getting himself settled, one morning he marched into Mr. Leadbeater's room with his typewriter and announced, 'Here I am, set me to work.' And during the years that followed, he was indeed of invaluable service to that great occultist.

"A few years later, after the organization of the Liberal Catholic Church and Mr. Leadbeater had become one of its Bishops, Irving rejoined him in Australia and again offered his services. There his services were priceless, for the particular talents he possessed were just those needed for the preparation of the liturgy and organization of the Church, and for carrying out a multitude of details.

"Gifted he was through speech and by pen, and in many other directions; and the work that lay before him during the coming years was so significant and promising, one wonders at the apparent waste of his rare and greatly needed talents by this sudden demise in the fullness of his ripened powers. Indeed, were it not for our knowledge of the beneficent laws of life and particularly those of Karma and Reincarnation, together with the reality of the unity of life, we should be sorely puzzled to understand such an event. But with these laws in mind, one can realize that the achievements of our

Brother in character and capacity so admirably developed in this earth-school of life, are now needed elsewhere—in a realm where they can be made use of for humanity even to greater purpose than here.

"So, all is well; and it is a satisfying comfort to realize that that which to us becomes a sacrifice, to others elsewhere is sure to be a gain, for all

things are working together for the common good, through sorrow as well as through joy. With hearts flowing with love and understanding, we can utter the ancient and hallowed prayer—

*Rest in the Eternal grant
unto him, O Lord, and let light
perpetual shine upon him."*

BISHOP IRVING S. COOPER

Ob. January 17, 1935

DEEP in our hearts we know there is no death,
Whate'er betides, that God-fed Spark is left;
But with the quenching of your mortal breath,
We feel a loss that leaves our hearts bereft.

To scenes of splendour which your vision saw,
You soar in transcendental panoply;
And now within the freedom of Christ's Law,
You stand revealed in gracious majesty!

A Bishop—Prince in truth, but more the knight
Of that great Order of Christ's Chivalry;
Redressing wrong, and fighting for the Right,
Protected by your armour's purity.

Thus, you are gone to your deserving Rest,
Since on this earth the path of each man parts;
Yet we would keep your memory ever blest,
By living with re-consecrated hearts.

ALASTAIR MACDONALD TAYLOR

A BESANT WEEK

AS noted in the "Watch-Tower", one of our Indian Lodges commemorated Dr. Besant's life and work in what was called "The Besant Week". In connection with the celebration a number of valuable leaflets were issued which are listed below. Lodges may like to prepare well beforehand for a suitable celebration of the services of Dr. Besant, and the leaflets may afford suggestive ideas. Indian prices are given, but the local Theosophical bookshop will be able to give prices in local currency. Strongly to be recommended as part of the celebration is Dr. Besant's *Autobiography*, from which selections might be read, or an address based on the book delivered. In addition, short selections might well head the various leaflets. Dr. Arundale often declares that probably the most successful addresses he has ever given were those taking as text Dr. Besant's *Autobiography*—delivered to the students of the Central Hindu College at Benares.

No 1. DR. BESANT AND THE SOCIAL ORDER

The competitive order of the present day will have to yield to the co-operative organisation of the future. This change must be effected through reform, through knowledge, through sacrifice, through understanding, through the change that is brought about in human nature from selfishness to unselfishness. This is possible to be realised only through the recognition of Universal Brotherhood,

though it may not be of kith and kin. There is a universal kinship and that must be applied to all social order of whatever kind. Such brotherhood cannot be one of equality, but of the conscious recognition of one's superiors, equals and inferiors; but all this being established in the unity of one life.

The social order on earth should be a reflection of what really upholds it and that is love. The simile of the organism, the parable of the body and its members are types on which a social order of a lasting nature can be securely established.

Dr. Besant's studies along this line are legion and they necessarily have different outlooks on account of different problems arising in different countries and communities. Her special work in raising the status of womankind, of labourers, and of the so-called untouchables everywhere is very well known.

	Rs.	A.
BOOKS ON SOCIAL PROBLEMS:		
Civilization's Deadlocks and the Keys (The Key to a Human Society) ...	1	4
Ideals of Theosophy (Brotherhood applied to Government) ...	1	0
Problems of Reconstruction (Social Reconstruction) ...	1	0
Some Problems of Life (Problems of Sociology) ...	1	14
Theosophy in Relation to Human Life (In Relation to Sociology) ...	0	12
Wake Up, India ...	0	12
World Problems of To-day (The Problem of Government) each ...	0	6
PAMPHLETS:		
Theosophy and the Law of Population ...	0	2
Public Spirit—Ideal and Practical ...	0	1
Social Problems—The Message of Theosophy ...	0	1

No 2. DR. BESANT AS EDUCATIONIST

Education to Dr. Besant was a means to soul culture. The soul in its pilgrimage is always acquiring knowledge of the Real. Religion being one of the helps in this direction was, therefore, the main plank in her educational ideal.

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Dr. Besant stepped on Indian soil in 1893 and at once decided to make India her home. Being a convert to Hinduism by conviction, she noticed the apathy and ignorance of the Indian youth about his education which was devoid of religion. She, therefore, in 1898 started the first two college classes in Benares where secular education was supplemented by the teaching of religion. Thus was formed the Central Hindu College, which grew into Benares Hindu University in 1914. The years 1913 to 1928 marked a further step in this direction when Theosophy was applied to education. The year 1918 was conspicuous by her very vigorous attempt to formulate national education with a National University. The love of one's country with vocational and industrial education was the main thing she cared for. Her intense love for educating the young of India along national, artistic, religious and spiritual lines did not stop with establishing and maintaining Schools and Colleges for boys and girls, but she was a great patron of Indian learning and her hand was always extended in help to the needy who were hungry for knowledge.

	Rs.	A.
BOOKS ON EDUCATION:		
Civilization's Deadlocks and the Keys (The Educational Key) ...	1	4
Higher Education in India—Past and Present ...	0	6
Ideals of Theosophy (Applied to Education) ...	1	0
Indian Ideals in Education (Kamala Lectures, Calcutta University) ...	1	0
Problems of Reconstruction (Education). ...	1	0
Wake Up, India ...	0	12
World Problems of To-day—The Problem of Education ...	0	6
PAMPHLETS:		
Education as a National Duty ...	0	2
Education of Indian Girls ...	0	1
Education as the Basis of National Life... ..	0	1
The Necessity for Religious Education ...	0	1
The Principles of National Education ...	0	4

No 3. DR. BESANT AS POLITICIAN

The aim of Dr. Besant as a politician was the peace of the world. It may be said, therefore, that her goal was really spiritual.

A clear growth in her political ideal is seen from her atheistical days to her theistical. As a freethinker, when she fought for the freedom of human intellect, she took up the cause of the workman,

the child, the woman. Ireland, Afghanistan and other subject races were eloquently defended by her. She tried to remove oppressive legislation which curbed the liberty of the Press. She was trained in the best constitutional methods by her work with Charles Bradlaugh. Her theistical study of the problem of politics led her to think of the world instead of a nation. The British Empire to her was the pivot for future civilization and for the peace of the world, with a free Ireland on one hand and a free India on the other. Her espousal of the cause of the liberty of India was based on her outlook on the future of human civilization, namely a free India in the British Commonwealth as a guarantee for the peace of the world.

Her political work in India, therefore, was based on this ideal. Her Home Rule League and later her Commonwealth of India Bill were the outcome of her zeal for India. She was given the greatest honour which India as a nation could give, when she was made the President of the Indian National Congress in 1917, immediately after her release from internment.

It was her ardent wish that India should grow into a Dominion and for that she did not spare her body, her money, her eloquence.

	Rs.	A.
BOOKS ON POLITICS:		
India a Nation ...	1	0
How India Wrought for Freedom ...	3	0
India and the Empire ...	0	6
Lectures on Political Science ...	1	8
Wake Up, India ...	0	12
War and Its Lessons ...	2	10
Future of Indian Politics ...	3	8
Britain's Place in the Great Plan ...	1	8
Shall India Live or Die? ...	1	6
PAMPHLETS:		
The Indian Nation ...	0	1
India's Awakening ...	0	1
The Means of India's Regeneration ...	0	2
Nation Building ...	0	4
The Place of Politics in the Life of a Nation ...	0	2
Women and Politics ...	0	2
The Citizenship of Coloured Races in the Empire ...	0	1

No 4. DR. BESANT'S CONTRIBUTION TO SCIENCE

Science to Dr. Besant did not connote knowledge of the material world only. Matter, she declared, exists in different

states—the densest being its lowest manifestation. The instrument for all scientific knowledge is the mind. But it possesses various faculties and through them various kinds of scientific knowledge.

The senses, with the mind, have penetrated into the realm of Nature, but they have done so only partially. Veil after veil remains to be uplifted and the boundary between the known and the unknown is every day pushed back further and further.

New instruments of research are used by the mind of man in this quest for knowledge. But the method is always the same—to begin with particulars and to ascend from them to universals.

There is an old way of study, namely, to state the universals and descend from them to particulars. Both these add to the store of scientific knowledge.

In man there are organs whose development normally lies in the future as, for instance, the pineal gland. Some are remnants from the past, such as the vermiform appendix.

With the development of etheric vision—physical vision keener than the normal—one can examine minute objects such as chemical atoms or the wave-forms of electrical and other forces, or study such of the nature-spirits as fairies, gnomes and brownies. Death and after-death conditions are accessible for examination by other senses developed by the process of Raja Yoga. Man's sojourn in the heaven world is also scrutinisable by such means.

Dr. Besant, who was a student of yoga and had, by her own efforts and with the help of a Guru, secured the safe functioning of these faculties, has left a mass of material to be examined by the scientific men of this age and of the future. She is, therefore, a pioneer in this realm of research and is a promise of what man will be in days to come.

The true spirit of the scientist is shown when she says that such kind of scientific investigation is possible for all men and women who are eager for it.

BOOKS ON SCIENCE:		Rs. A.
Civilization's Deadlocks and the Keys (The Scientific Key)	...	1 4
Death and After	...	0 12
Evolution and Man's Destiny	...	1 8

Evolution of Life and Form	...	0 12
Evolution and Occultism	...	2 10
An Introduction to Yoga	...	0 12
Man and His Bodies	...	0 12
Man's Life in Three Worlds	...	0 12
Psychology—Essays and Addresses	...	2 10
Study in Consciousness	...	4 8
Theosophy and New Psychology	...	2 4
Thought Power, Its Control and Culture	...	1 8
Occult Chemistry	...	6 12
Thought Forms	...	9 6

NO. 5. DR. BESANT—HER CONTRIBUTION TO RELIGION

Religion to Dr. Besant was search after truth and it was a way to find out the ultimate problem of life.

As a freethinker her study of the religions of humanity showed her some of the superstitions and false ideas contained in them; her examination of Christianity from this point of view was very fruitful. Her firm faith in her own self led her to the truth of religious experience; it further led her to the study of all religions, especially Hinduism, but since this study followed her own personal realization of religious truth as, for instance, the truth of reincarnation, of karma, of the existence of other worlds than this, of individual human progression, of the existence of Rishis and of the certainty of the appearance of Prophets from time to time, it has a special psychological significance.

All religions are, therefore, rich mines in which to unearth these precious truths, but far more important for the follower of any Faith, is to realise these truths for himself.

Dr. Besant's work for religion is thus very important. Far more important, however, is her personal achievement and witness to the realization of religious and spiritual truths.

BOOKS ON RELIGION:		Rs. A.
Ancient Ideals in Modern Life	...	1 0
Avatars	...	0 14
Bhagavad-Gita, Translation	...	1 0
Buddhist Popular Lectures	...	0 8
Civilization's Deadlocks and the Keys (The Religious Key)	...	1 4
Death and After	...	1 12
Dharma	...	0 10
Four Great Religions	...	0 12
Hints on the Study of the Bhagavad-Gita	...	0 14
In Defence of Hinduism	...	0 6
Introduction to Yoga	...	0 12

	Rs. A.	PAMPHLETS:	Rs. A.
Religious Problem in India	... 1 4	Religion and Music	... 0 1
Shri Ramachandra	... 1 0	Islam in the Light of Theosophy	... 0 1
Story of the Great War	... 1 0	The Value of the Upanishads to Young India	... 0 1
Superhuman Men in Religion and History	... 2 4	All these books are available at the Theosophical Publishing House, Adyar, Madras.	
The Three Paths to Union with God	... 0 12		
Universal Text-book of Religion and Morals	... 0 14		
Wisdom of the Upanishads	...		

DARSHAN

MY Lord! and dost Thou ask me what I wish?
I am become as silent as a tiny fish
That pants away its life in need for Thee,
O Stream of Kindness, taken from its native sea.
I cannot voice my prayer; there is no word
That can express these thoughts. O gracious Lord,
I gaze at Thee, and sigh. My heart is Thine;
Thou hast despoiled my mind; my body too
Thou hast converted to an empty shrine.
Thou hast destroyed my honour, and I view
My shame with joy. Stripped naked, I arise
And stand unveiled before those laughing eyes
That penetrate my inmost part.
O Lord, my riven heart
Is destitute of friends and all;
Thou holdest it in thrall.
What can I say, Govinda, then, to Thee?
My silent tears as running rivers flow,
While sobs like plashing fishes come and go.
I have no words, but Thou canst see
My burning love. Thy dust to take
And lay upon my brow for Thy dear sake
Would turn my life into a flame of ecstasy.
I touch Thy sacred feet . . . and of a sudden cry,
"Here let me ever lie,
Or let me die
Into eternal union with Thee!"

DUNCAN GREENLEES

SCIENCE NOTES

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

IV

On Protopathic Thinking. Some thirty years or so ago the late Dr. W. H. R. Rivers and Dr. (now Sir Henry) Head performed a classical experiment in the true physiological tradition, which forbids any man to do on an animal an experiment which he can reasonably do on himself. The nerve of Rivers' own forearm was severed, so that the area served by it lost all sensation, and observations were made (of which the introspections were the most important) on the manner in which the sensations returned as the nerve healed.

The most important point which emerged was that this return took place in two clearly defined stages. In the first, the sensations restored were characterised by their "all or none" character; that is to say, they were of such a nature that the stimulus concerned was not perceived at all till it reached a certain intensity and was then perceived fully, as it were—increase of stimulus beyond this critical point producing no corresponding increment of sensation. Sensation of this all-or-none character was described as *protopathic*. Later, there returned other sensations of a more delicately graded kind, in which there was a graduated correspondence between intensity of stimulus and intensity of sensation

perceived. These were called *epicritic*.

In his subsequent work (*e.g.*, *Instinct and the Unconscious*) Rivers greatly developed and extended the conceptions thus suggested. He pointed out, for example, that the protopathic, all-or-none quality is characteristic of the simpler and more primitive instincts, as indeed one might reasonably expect. It is of no value to a rabbit to run away from the fox *fairly* fast, or to keep *fairly* still in the hope of evading the observation of the hawk; to be successful he must run as fast or keep as still as he possibly can. It is an all-or-none affair.

The association of protopathic reactions with relatively primitive organisms, and of epicritic with more highly developed, is easy to understand, for the latter are clearly likely to require a more elaborate nervous mechanism for their execution. An electric bell rings if you press the button and is silent if you do not, whereas a whole assemblage of devices is necessary for the modulation of radio-telephony.

If we pass from the purely physiological to the psychological level, we find the same kind of principles in force. For minds of primitive type everything is, as it were, simply black or white;

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actions are Right or Wrong, men are Good or Bad, statements are True or False; thinking is conducted in terms of Always and Never, of "Certainly" and "On no account," of sweeping affirmations and exceptionless denials.

This is what I mean by protopathic thinking, and it is interesting to note that those who are most given to it are also most easily swung from one extreme to the other. It is the vehement materialist who becomes the most ardent apostle of Spiritualism, notably evil-livers who are converted to puritanical rigidities, Saul the persecutor who becomes the missionary Paul. Such people undoubtedly get things done; but it seems only a matter of chance whether what they do is advantageous or the reverse.

In contrast, the more advanced, or civilized, or scientific, or epicritic mind (whatever you like to call it) abhors the extremes of dogmatism, recognises that no two sets of circumstances are quite alike, thinks in terms of probabilities, and insists that every problem should be considered on its merits in the context of all relevant facts.

No doubt the tendency of any individual to conform to one type or the other is largely congenital—a matter of the texture of the brain tissue, or the like; but unfortunately the protopathic mode of reaction is only too often adopted by those who are unquestionably capable of something better. It is so much easier to make up our minds once and for all that we will always do this, or never do that, "on principle," than to take the trouble

to enquire what is the best thing to do in the actual circumstances. We adopt a specific creed, or philosophy, or teacher—thereby performing, as Archbishop Whately had it, "one act of private judgment that includes all the rest"—and thereafter go simply by "the book of the words" without bothering to consider the merits of the individual case. This is no more than thrusting onto a principle responsibilities which we ought to shoulder for ourselves; and, unless I am much mistaken, it is the exact antithesis not only of all right thinking but of the quality known in Theosophical literature as Discrimination.

Protopathic thinking, I need hardly say, is particularly liable to beset enthusiasts of any kind, and from this it is but a small step to the conclusion that it is a danger of which we as Theosophists must especially beware. We should, for example, put ourselves in just as false a position by taking the line "X was a great personality; therefore everything X said must be 100% gospel" as those at the opposite extreme who argue "X had certain manifest imperfections; therefore everything that X said must be rubbish". Or again, it is far easier to condemn "on principle" all who make experiments with animals with a view to curing disease than it is to assess the alternative responsibilities in a particular case of allowing children to suffer or causing pain to guinea-pigs.

In Theosophy of all subjects, it seems to me, where all the world is our parish and the whole range of knowledge our field of research,

where we discuss the major issues of cosmogony in one breath and some minor point of detail in the next, it is above all things necessary, as it is particularly difficult, to achieve and maintain that outlook of discriminated perspective which is the epicritic attitude *in excelsis*. At any rate, the view that any tendency to approach our problems in a dogmatic, all-or-none spirit represents a regression towards a low evolutionary level receives ample support from biological, physiological and psychological considerations.

THE SPIRITUALISM OF MATERIALISTIC SCIENCE

IN a review, in *Nature* (January 26, p. 132), of *The Riddle of the Universe To-day*, by Joseph McCabe, the distinction drawn by the reviewer between the materialistic Universe to which experimental science is restricted and the spiritual interpretation to which its data lead, is well worth keeping in mind.

"The author (he says) points out quite rightly that, in spite of some popular pronouncements about the idealistic or spiritual character of present-day Science, the materialistic interpretation of knowledge continues to flourish as it did in Victorian days. A rapid survey of recent advances in every branch of Science helps him to illustrate his contention, and to conclude that 'neither Physics nor Mathematics could ever discover anything that would disturb the materialist. You might as well hope to discover a spiritual world by the use of the spectroscope.' This is obvious if we restrict our knowledge artificially to the immediate data of the external World. But this is not the sense in which should be interpreted the assertion that materialism has lost the predominant position it held some years ago. This assertion simply means that the recent advances in the various Sciences, coupled with the analysis of their possible interpretations, reveal in the world of inanimate things as well as in the mental and social life of the individual, a purpose, an order, a manifestation of causality which cannot be exclusively and ultimately accounted for in terms of matter. However important, necessary and immediate matter is for the ordering of our knowledge, we are bound to admit its allegiance to a higher Principle, that is, to spirit, with all its implications."

ENTRE NOUS

SCIENCE MAKES THE SOUL VISIBLE

TWO scientists of Cambridge University "threaten" (according to the Paris edition of the *New York Herald*) to bring out all the ghosts confined in their proverbial cupboards. "Their experiments are of such a nature that it will be possible for the persons in a dying man's room to see his soul leave the body, on a screen, or, if they prefer, they can hear it passing away. What is more, if the world cares to see the soul of some celebrity taking its flight to the Elysian Fields, the event can be conveyed to their eyes by television, or transformed into audible reality by a wireless set."

The two Cambridge scientists, who happen to be physiologists, have, in fact, succeeded in obtaining photographs of certain mental processes in sleep and in waking life by using a variation of the ordinary photo-electric cell. Death, or cessation of conscious life in the body, would appear on their films as a discontinuity in the markings which translate the electric impulses associated with mental processes.

The idea of making the dead visible appears to fascinate some scientists. Edison, before he died, was experimenting with apparatus to give discarnate souls visible appearance, and some years earlier Dr. Finch Strong, with special apparatus at the Krotona Institute, startled a Los Angeles audience in a public hall during the war time by rendering the etheric forms of soldiers who had been killed, visible and recognisable to relatives sitting in the hall, none of whom had the slightest expectation of beholding these vivid apparitions. By means of a bombardment of electrons from a million-volt high-frequency coil the etheric double of the dead soldier was made luminous, and the success of this experiment encouraged the anticipation that the principle of step-down vibratory transformation would provide the laboratorial equivalent for the phenomena of

Spiritualism. The Cambridge experiments seem to have gone a step further: they may not raise the traditional ghost, vaporously transparent, but its scientific equivalent will be no less intriguing—it will be seen and heard!

* * *

A VISION OF ST. FRANCIS

Who would say that on St. Francis' Day, October 4, which we associate with World Day for Animals, the patron saint of the lower orders does not become visible to many fellow animal lovers, in much the same mystical way as the Christ, according to the liturgy of the Church, appears simultaneously on a thousand altars? Patron saints have, indeed, been seen by devotees on their special "days," St. Francis of Assisi among them. Such an appearance is reported in the *Times* (London) by Dr. Axel Munthe, whose book, *The Story of San Michele*, made its author not only famous but loved, and led to the edict of Mussolini making Capri forever the great Bird Sanctuary of the Mediterranean. After a period of total blindness, Dr. Munthe underwent a successful operation in Zurich and regained his sight; letters of congratulation poured in upon him, specially from England, and in asking himself whether his indebtedness for this friendship is not even greater to his "winged friends" the birds, he goes on to say:

"The night after my operation was full of torment. I had been operated on by a master hand, but my fate was uncertain. My head was exhausted by insomnia, my courage was beginning to flag, for man gets his courage during his sleep. My thoughts were as dark as the night around me; the night I well knew might never come to an end. Suddenly a ray of light flashed from my tired brain down to my very heart. I remembered all at once that it was the 'giorno santo,' the anniversary of St. Francis of Assisi, the lifelong friend who had never forsaken me

in the hour of need. The day of St. Francis! I heard the fluttering of wings over my head and far, far away the soft, silvery chime of the bells I knew so well. The pale Umbrian saint, the friend of all forlorn creatures on this earth, stood by my side in his torn cassock, just as I had so often seen him on the frescoed walls of his dim chapel when my eyes could see. Swift-winged birds fluttered and sang around his head, others fed from his outstretched hands, others nestled fearlessly among the folds of his cassock.

"The fear that had haunted me so long left my tormented brain, and a wonderful stillness and peace fell over me. I knew I was safe. I knew that the Giver of light was having mercy on me and would let me see again His beautiful world.

"The day is breaking," whispered the nurse."

THE INTERIOR OF THE EARTH

The answer to the greatest of the remaining geological mysteries is to be laid bare (according to the Louvain correspondent of the *Daily Express*, London.)

Work will begin soon on the shaft that is to be sunk two miles below the earth's surface to determine more exactly the content of the earth's core.

The two-mile-deep hole is being dug with intent to prove that Sir James Jeans, the world-famous British physicist, is wrong in his theory of the nature of the inner earth. "It will be dug south of Dinant, near the River Meuse, in France," said Felix Kaisin, the Belgian professor who is undertaking the project. Mining engineers will assist in locating the shaft.

Professor Kaisin joins issue with Sir James' contention that the centre of the earth is a fluid, molten mass. He believes the earth is a solid mass, and will continue to revolve in space for ever.

"I expect the work to require two full years," he continued. "There will be no workmen in the hole, because I shall utilise a specially built excavating machine of the type used for drilling tunnels. The hole will be approximately five feet in diameter."

The experiment is being financed by the National Scientific Research Fund, of

Belgium, and will cost an estimated £30,000.

FREEDOM AND AUTHORITY— A CRISIS

New views: true views. It is like listening to a Theosophical leader to hear Professor J. H. Nicholson, Armstrong College, Newcastle-on-Tyne, at a meeting of the New Education Fellowship (English Section) dealing with the subject of freedom and authority in education. The *London Times* thus reports him:

"There was in the world to-day, he said, a crisis in freedom, but behind that crisis there was also a crisis in authority. They, who believed in freedom, had given insufficient attention to the questions of authority. There had been a very great decline in authority in the sense of dependable opinion and in what he called patterns of feeling.

"He would like a settled order of thought and belief and a standard of conduct that could appeal to him, but he did not feel that in the world of experience to-day there was any such accepted standard of belief or thought or conduct. Both internally—within themselves—and externally in the world of reality they were faced with a problem to which many gave an answer, but it was not an answer that he could accept. That answer was that all they had to do was to leave people free and they would find solutions for themselves. He was afraid that without some external support the individual merely floundered, and if they left him free and without guidance there were others who would exploit him for profit. They might drag him into war and certainly they would sell to him things that he did not need and which he would be better without. In education they must form habits and sentiments, and these must be the servants and not the masters of the growing personality. While many existing systems of authority were wrong and misguided, there was a place for some kind of external help and guidance."

Professor Nicholson thought that "although we shall never have a stable order of thought as we have had in our time, the world must attain again a relative

stability, otherwise it will disintegrate. The society of the future will probably have to be more flexible than today." Proceeding, he said:

"A condition of freedom was the building up of an inner authority, and that inner authority rested in the power of judgment. They must cultivate the scientific attitude in all subjects that were studied. By leaving people alone they could not establish in them that sense of inner authority by which they could be free. Their aim as educationists was to make those whom they taught capable of that inner authority which would make the external dictatorship in thought and morals an anachronism and a crime."

MAGIC IN AFRICA

"Africa teems with magic. I, a medical man, cannot explain it," said Dr. G. B. Kirkland, former Government medical officer in Southern Rhodesia, in a lecture in London.

"I once saw natives walk through a pit of fire so hot that I could not get within twelve feet of it," he said. "They came out unsinged and stepped into water which boiled and sizzled. One was a woman with a baby at her breast. A man carried a garland of flowers. Neither baby nor flowers were hurt. I can see no explanation—except faith.

"I watched a jackal dance from a tree-top. Natives dressed as jackals danced round in moonlight to a throbbing tom-tom. A boy and girl almost unclothed leaped into the circle.

"Next minute I saw two jackals in the circle—neither boy nor girl. I believe that what I 'saw' I did not really see.

"Once I went to exhume a tribal chief whom I suspected had been murdered.

The witch doctor warned me not to go. However, I dug up the grave and saw the corpse six feet down. I tried to touch it with my stick, but it was not there. My eyes told me it was there, my stick that it was not.

"I have known witch doctors give men the power to kill with a handshake, and seen it happen. I have known them transfer disease from one man to another by no means I could explain.

"Once a man was brought into my hospital dying. He asked me if he would live until the morrow. I expressed doubt. He said he would tell his relatives. I laughed. They lived thirty miles away. Within a few hours they were at his side, although he was unable to communicate with them in any way that could be explained."

JULIUS CAESAR, PIONEER OF POPULAR JOURNALISM

Julius Caesar—journalist!

Yes, a journalist! Not so paradoxical as it seems. Caesar was a journalist in the days of his First Consulship. He wanted to work with the Senate, the ancient governing body of the Republic. But the Senate was difficult.

"He made some small reforms. If the Senate was to be of any value it must be made to face its responsibilities and be open to intelligent criticism, so he arranged for an official *Hansard*, and the regular publication of its debates. He was a pioneer also in popular journalism, for he ordered the magistrates to have a summary of important news inscribed on white-washed walls in various parts of the city. . . ."

The story is told in John Buchan's *Julius Caesar*.

J. L. D.

THE PRESIDENT'S WELCOME TO NEW MEMBERS

The President (Dr. Arundale) has published the following letter to be presented to every new member admitted into the Theosophical Society:

DEAR FRIEND,

In addition to the hearty welcome I know you have received from the officer of our Society who has had the privilege of admitting you to membership, allow me also to congratulate both the Society and yourself on your entry into our Fellowship.

I congratulate the Society because every new member means new strength to a Movement which stands for Brotherhood and Truth.

I congratulate you because your admission as a member of the Theosophical Society releases, both for your own growth and for the service of life around you, an added power to live wisely and therefore happily. As we learn to live more brotherly lives, so do we penetrate more deeply into the Kingdom of Truth. As Truth unfolds in us in ever-increasing measure, so do we become able to express more effectively its active principle—Brotherhood. Truth is Life and Power. Brotherhood is Truth in action.

By your application for membership you signify your belief in Brotherhood, and surely your intention to do your best to live it. And no less do you signify your sympathy for all who are seekers after Truth.

Thus do you range yourself on the side of a goodwill which knows no restrictions of nationality or creed or race, and among those who are not only pioneers in the as yet uncharted regions of the Real, but who work in life as it is in order to show that the many separating differences which, in our ignorance, we suffer to become the causes of hatred, disruption and war, are, in reality, the splendid colours of the myriad rainbow, children of the One White Light. The

Brotherhood of Man expresses the Diversity of Life. The Fatherhood of God, in whatever sense we use the word, proclaims the all-embracing Solidarity and Unity within which all diversities live and move and have their being. To whatever race, or nationality, or creed, or other difference, you may belong, your membership of the Theosophical Society means that you will express these other memberships more truly and serve them more loyally, by reason of the illumination which membership of our Society throws upon their power and purpose. And you will be more than ever a channel of understanding and appreciation between your own race, your own nation, your own faith, your own individual difference, and other races, other nations, other faiths, other differences.

I am sure you will never have cause to regret joining the Theosophical Society, for as time passes you will become happier yourself and therefore a source of increasing happiness to those about you. But you must fulfil your membership ardently, otherwise it may slip away from you. You will steadily study the great Truths which are called Theosophy, not as dogmas or doctrines, but as inspiration to your own unfoldment from within. And to be a real Theosophist each one of us must strive to become free from all illwill, free from all power to hate, free from all intentional cruelty, free from selfishness and narrow pride, free from irreverence in whatever form, free from vulgarity. We cannot reach these freedoms all at once. But we can ever strive towards them, and remain less and less in the prisons from which they are release.

Do not, I beg you, expect perfection, or anything like perfection, in your fellow-members. We are all seekers, like

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yourself. Each one of us is doing his best, as are you yourself doing yours. Let us understand each other, be patient with each other, help each other where each is. Let us be comrades together on our different ways.

I should like to add that, as our two great Founders so often declared, and as many others have since borne testimony, our Society owes its existence to no mere impetus from below, but to an eagerness on the part of some of Those who are far in advance of us on Life's pathway to give added help to the struggling world. From time to time, as we know, great Teachers, Elder Brothers, are sent into our midst to inspire us to tread more quickly the Way of Happiness. Similarly, from time to time, the Company of "Just Men made Perfect" sends forth men and movements to make that Way more clear. Our Theosophical Society is thus sent forth, as the Founders knew, as some of us know, and as most of us believe.

Such a Society you are privileged to join, and your membership is thus not merely membership of an ordinary scientific, philosophical or philanthropical Society. It is membership of a movement superhuman in its origin, and thus a membership which draws you close to Those who gave it birth. May you, by earnestly striving to identify yourself

with the Society's purpose in your personal life no less than in your outer activities, some day gain the joy of knowing Them face to face, as do some of your fellow-members.

I shall month by month keep in touch with you through the Presidential Journal, THE THEOSOPHIST, to which I hope you will be able to subscribe; and there is also *The Adyar News*, a more intimate and personal little journal which may interest you. THE THEOSOPHIST is very really a channel for the life and power of the Society, and every member should have contact with it.

Needless to say, I shall be very happy to hear from you as your membership develops and causes in these outer worlds new adjustments and alignments to that Real which is the heart of your eternal being.

If I can be of any service to you in our common Quest, do not hesitate to let me know. And if on your way you come across experiences or other intimations of Truth which you think may be of value to your fellow-members, please let me have them so that I may see if I can pass them on.

Faternally,

G. S. ARUNDALE,

President.

CONFUCIUS:

"The way of the superior man is threefold; but I am not equal to it.
Virtuous, he is free from anxieties;
Wise, he is free from perplexities;
Bold, he is free from fear."

THE THEOSOPHICAL FIELD

ISLAM AND ITS CULTURE

I HAVE referred the following document to the Publicity Department for the necessary action—it is signed by Mr. C. Jinarajadasa and Mr. L. M. Gulam Ahmad, a Madras Journalist:

"It has long been our desire that Muslims should take more interest in the work and teachings of the Theosophical Society, and that opportunities should be provided for non-Muslim Theosophists to study Islam and its great culture. It is with this view that we desire to submit the following suggestions:

1. Lodges in India should be invited to celebrate the Prophet's Day (June 14) as far as possible. This occasion should be utilised to invite Muslims to attend and take part. A number of Muslims attended the last year's celebration of the Prophet's Day at the Headquarters Hall. Such occasions may be used to explain the ideals of Theosophy.

2. Subjects on Islamic teachings should find a place in Conference and Convention programmes. This will also enable non-Muslim Theosophists to know the teachings of Islam.

3. The two pamphlets *Beauties of Islam* and *Life of Mohammed* by Dr. Besant should be widely circulated. Copies of these should be sent to the Muslim Press for review, which will enable the Muslim public to understand the high esteem in which the Theosophical Society holds Islam and its Founder.

4. These two pamphlets should be published in Tamil, Telugu, Urdu and other languages.

5. Lodges in India should hold one or two meetings a year on Islamic subjects, and one or two books on Islam may be taken up for comparative study.

6. The T. S. Islamic Association should be made active."

[Editor's Note: I commend this letter to the Lodges. I remember the first meeting at Adyar over which I presided

after my election as President was the celebration of the Prophet's Day in 1934: among the religionists of all Faiths who assembled to honour the Prophet were many distinguished Muslims.]

BURMA FANS THE FLAME

The President received the following telegram from the Burma Section and Olcott and Youth Lodges:

"Members assembled at Adyar Day Celebrations pledge support in making Adyar Flaming Centre."

In acknowledgment, Dr. Arundale wrote to the General Secretary at Rangoon, under date February 19:

"I was delighted to receive so encouraging a telegram from members of the Theosophical Society, young and old, in Burma. The support of my Burmese brethren especially in the cause of helping to make Adyar a Flaming Centre gives me much happiness, and will strengthen those of us who are at work here to that end. I think I may say that we are slowly but surely fanning the flame. But we who are living at Adyar cannot by ourselves do much. The whole Society must join in making its Headquarters what such a Headquarters ought to be. Your Section is showing the way, and I am grateful.

I do hope we shall be able some day to visit Burma, but this year at least we must remain in India, and I expect much of next year will be devoted to Europe. In any case, Burma is a Section strong enough to stand on its own feet and which does not need visits from visitors, even though I am sure they are very welcome.

I hope that a very specially large contingent of members will come to Adyar for the Diamond Jubilee Convention. I should like to see the Burmese national dress very prominent during the Convention gathering. Indeed I wish there were much more of the national and far less of the foreign dress. The latter is an anachronism.

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I should very much like also that the Burmese Section should make a very special typically Burmese offering to Headquarters on the great occasion of the Diamond Jubilee. Perhaps your members will see their way to this."

BISHOP LEADBEATER'S LAST PUBLIC MEETING

Here is an item of historical interest from Miss Clare Tracey of Perth Lodge—it relates to a visit on February 6 by Bishop Tweedie voyaging back from Adyar to Sydney: "Bishop Tweedie gave us a very interesting piece of information about our beloved C. W. L. It appears that when C. W. L. left India in February, 1934, for Australia he travelled via Bombay. Near Bombay at Juhu there is a little settlement of Parsee Theosophists. C. W. L. was very interested in this community and drove out from Bombay to visit it. He spent some time at the home of a Parsee lady, and on his last evening addressed a meeting of these Parsee members. He spoke for an hour and seemed reluctant to leave. He was so late that it was feared that he would lose his boat to Australia. This was his last public address because, as you know, when he reached Perth he was seriously ill."

(Bishop Leadbeater passed over in Perth, March 1st, 1934, at 4.15 p.m.—ED.)

VERSES FROM A FOREST RETREAT

Mr. Duncan Greenlees, whose verses appear occasionally in these pages, has again invoked the Muse in his hiding-place in the Central Provinces. The Muse descends at intervals between strenuous periods of work. Mr. Greenlees is busy on a deep research into the bases of Indian education, preparatory to launching a book, *Guru-Shishya*, which he has nearly finished. "But ideas do take form in the exquisite beauty of this forest retreat by the River Tapti," he writes, and the accompanying verses seemingly reflect the forest beauty.

MAKING DEATH INTELLIGIBLE

"Any man accustomed to scientific observation may acquire a radical and absolute certainty of the reality of the facts" concerning death, says the French astronomer Flammarion. So few individuals are scientific observers, however, that the facts need to be presented to them in attractive form, hence the value of the pamphlet *To Those Who Mourn*, and the work of the club at Amsterdam, N. Y., named after the pamphlet and organised by Mr. Wilfred C. Sigerson, which scans the obituary columns of the U.S.A. newspapers and mails Bishop Leadbeater's famous article to surviving, and in many cases grieving, relatives. Mr. Sigerson reports: "The work of the Club is growing at a tremendous relative pace in this country; the final figure for the total number of units in the year 1934 was 11,989 compared with 3,543 in 1933. The requisitions in the month of January, 1935, were 600 per cent over the same month of the preceding year. This increase is due not only to more intensive work on the part of individual members, but also to a larger number of workers."

This is most excellent work, familiarising people with the real facts about death and the life after. A Sydney group which adopted the same publicity method regarding death, also watched the birth announcements and mailed to mothers of the newly-born Mr. Fritz Kunz's pamphlet *To Those Who Rejoice*. The effect of such work is mostly "in the dark," but the few acknowledgments justified all the effort that was made.

A LIVELY PROGRAMME

Karachi Lodge is circulating a handbill which almost compels the reader into whose hands it falls to "sit up and take notice". The reading matter measures about 6 inches by 12. It is headed, in black type, "Theosophy Solves the Problems of Life." The Three Objects are stated and then the programme of activities for February, date, day of the week, speaker and subject. After the announcement of a talk on "Invisible

Helpers" by Mr. Kushaldas is an attractive note:

Following are the principal points that he will touch in his talk: (1) Who is an "Invisible Helper"? (2) Circumstances under which a definite department of Invisible Helpers was started. (3) Service rendered by invisible helpers (specially amongst the dead) in the last war, in catastrophes and wrecks. (4) How invisible helpers build temporary physical bodies when urgently needed. (5) Laws of materialization (partial and full) and repercussion. (6) How to purify life and become an "Invisible Helper".

At the end of the programme is added the following note:

- (1) Generally every Monday there is a lecture on a Theosophical subject in the T. S. Hall.
- (2) Tuesday there is a class by Principal Gokhale on "Everyday Science."
- (3) Wednesday there is a talk under the auspices of the Sind School of Sufism.
- (4) Thursday there is an activity under the auspices of the Youth Lodge Association.
- (5) Friday there is a talk under the auspices of the T. S. Culture group.
- (6) Saturday Mr. Jamshed N. R. Mehta takes a class.

WORK AMONG PRISONERS

Splendid work in the gaols is being done by members of the Theosophical Society in many countries: we have in mind the Melbourne group which visits Pentridge and the Artists' Council in New York which corresponds with prisoners possessing creative talent, encouraging them to produce original work; and other workers, all of whom will be interested in a letter to prisoners which Mrs. R. W. Hughes of Penang has sent to Adyar. Mrs. Hughes writes: "For some time I have been very keen to try and take Theosophy to prisons—more especially to western prisons. The people of the East are, I believe, generally speaking, conversant with the doctrines of Karma and Reincarnation, in a way that the average westerner is not. I enclose a letter, which might be used as an introduction to some simple pamphlet, for distribution in prisons, in order to bring a personal note and arrest the attention of the inmates." Mrs. Hughes's letter follows:

A LETTER TO PRISONERS

Friends,

As you begin to read this letter, I feel sure that your first thought will be:

"Here is someone who is free and happy, away in the world from which we are cut off; how can he know anything of our sorrows and difficulties?" And this thought is indeed natural and inevitable.

But just for a moment I want you to try and imagine that you and I are talking from a common standpoint.

And surely this need not be difficult. Of all the many millions walking the Earth today, I do not suppose there is one who could truthfully say, "I have no memories of which I am ashamed—I have never made a mistake in my life!"

And if such a one there might be, then in the very entertaining of that thought he would be wrong, and so join the ranks of those who make mistakes.

So you see, you who are behind closed walls have a large fraternity over the whole Earth, many as much bound by their own remorse as you can be by the Law.

Some there must be amongst you who have been wrongly convicted, or sentenced to years of imprisonment as the result of a moment's anger or folly, and these of you must bitterly resent so seemingly unfair a punishment.

And now I come to the message I feel I have for you. No, do not be afraid! It is not the message of Redemption as preached by some Churches, but the far more just one of Redemption worked out by ourselves.

Surely one of the worst aspects of your lives must be the thought that time is passing, youth flying or flown, with the precious opportunities of free citizenship gone for ever.

So would it not ease your lot if one were to come to you, and explain that you have lived many hundreds of lives before on this very Earth, and will live many lives again; that there is all the time ahead that you could ever need in which to outgrow your mistakes, and gradually pay off your debts?

After all, is it not a more logical idea than to suppose that the few years of one life-time are all we have in which to make our bid for a future "Salvation"?

How otherwise can we account for the chances given to a rich man's son,

compared with those of a child brought up in the gutter, surrounded from babyhood by foul sights and sounds?

You may well ask, where is the fair-play and justice in a world where such things can be?

But if you can feel yourselves to be, as it were, climbing up the great stairway of Life together, with the great Brotherhood of mankind—some above, some below, some on the same level—then there need not be that desperate regret for time wasted, never to return.

Looking back at those less developed than yourselves, you can think: "I was once there myself; their mistakes were mine in the past; I'll give them a helping hand if I can". And looking out at the free world, you can say: "There is where I shall be when my debt is paid, my lessons learnt, with all the chances which I myself must earn first. Every moment of my life am I making ready these chances for the future. Obedience, submission to discipline, kindness, patience, courage, all these, even in the smallest degree are on the credit side of my ledger, to be added up and repaid in full later on."

Try to think of yourselves, not as these bodies which are tired and hopeless and unmanageable, but as equal to and one with the best that there can be in anyone.

It is for the real YOU to bring those bodies under control. You can do it if only you can catch hold of the idea that they should be your servants and not your masters.

Many of you think, I am sure, how you would rule the world if you were in power. Try it then, on these tiresome physical bodies which have got out of control. See what sort of a ruler you can be if you try; and be sure that when you are ready, the chance will come for wider authority.

And now I introduce you to this little book, one of a series written by people who have not only studied the

subject as a theory, but who have been able to prove it by investigation and memory in a way that is yet beyond the powers of most of us.

It may seem impossible to believe at first, but as you ponder over it, I think that some at least may come to know that it is true, and in that knowledge find endless hope and consolation.

YOUNG THEOSOPHISTS AT ADYAR

The Vasanta Youth Lodge, Adyar, is vital and vigorous. Its President, Mr. T. G. Narayanan, supported by a group of live helpers, entertained in the compound 500 students from the Madras colleges on Adyar Day, and a number have since joined the Lodge. These Young Theosophists are making strong ties of friendship with youth. They encourage sports and have secured special concessions for Lodge members at the Sirius Recreation Club. They have swimming parties on the beach. Their meetings are delightfully informal. Every Saturday at 6 p.m. you will see them sitting on the ground under trees or out in the open. At 6.30 they disperse, but in thirty minutes they have "got down to it". Their topics for March were:

Some Definitions of Theosophy: Its Spiritual Aspects, *At the Feet of the Master*.

More Definitions of Theosophy: Its intellectual Aspects. The Plan, Life, Death, Masters.

A Modern Theosophical Epic: The Growth of the Theosophical Society, 1875-1935.

Theosophical Heroes: Madame Blavatsky, Colonel Olcott, Dr. Besant, Bishop Leadbeater, etc.

The Plan: The Growth of the Human Race and the Individual.

This is breezy and strong. And it is training Theosophical leaders of the new generation.

NOTES AND COMMENTS

"WHITHER THEOSOPHY AND OUR SOCIETY?"

ONE reads Mr. Hamilton-Jones on H. P. B. and *The Secret Doctrine* with respect and interest, but I was not so happy in reading what he had to say about the Theosophical Society on pages 570 and 571 of the March issue of THE THEOSOPHIST. On the contrary, I was rather disturbed by many of his statements, some of which amounted to charges that are serious in their implications.

These statements deal with ballots, presumably in the English Section of the Theosophical Society that "should always be straight and above board." That sort of statement is sufficiently vague and general as to render it non-libellous, but its implication is clear enough and it is disturbing. Let us have the grounds, specific grounds, for such a statement. I, for one, will do everything to ensure that all balloting be straight and above-board always, and so will the overwhelming majority of the members, if not all the members of the English Section; but I, for one, have up to now not heard of anything that was in any way unfair or unprejudicial in any ballot. It is due to the English Section and its officials that the evidence for this and other charges that are implied in other statements in this part of the article be produced. I happen to be nominated by my Lodge as candidate in a coming election in the English Section, and I am therefore interested in a special way in Mr. Hamilton-Jones's innuendo.

The same thing applies to the statement about "money paid by members" being used to maintain the Theosophical Society. Will Mr. Hamilton-Jones give us something definite enough for an investigation to be made. It is not enough to make an hortative and oblique remark about diverting money into other channels being dishonest. When we mention money we mean something definite and specific, or we mean nothing at all as a rule. Which is it in this case?

Might I respectfully suggest that the President of the Theosophical Society is legally unable to issue any "proclamation" enjoining anything upon National Societies or Lodges—which bodies are autonomous groupings within the Constitution of the Theosophical Society and its Memorandum of Association? Even if all the members of the Theosophical Society passed a resolution asking the President to issue such a Proclamation, he could not legally or constitutionally do so. Has the *purely legal basis* upon which our freedom as members of the Theosophical Society rests been given any consideration by Mr. Hamilton-Jones? It is illegal for the Theosophical Society to have a dogma and to have any binding Proclamation from any President of the Society. That is putting the matter in zero terms when it is a matter of our freedom from any compulsion in any form whatsoever.

As to "sham Theosophy"—that is a mere matter of opinion. There is no such thing, happily, as defined Theosophy; there are no Thirty-Nine or Forty-Nine Articles for us in the Theosophical Society simply because it is not a church, nor an ordinary society with a body of doctrines. And until real Theosophy is defined, any "sham Theosophy" is only a figment and a term of abuse. Happily, there is freedom for each one of us in the Theosophical Society to go to the devil or God in his own way!

D. JEFFREY WILLIAMS

82, Boundary Rd.,
London, N. W. 8.

THE VALUE OF THE THEOSOPHICAL SOCIETY

May I protest against the constant complaints and criticisms of the Theosophical Society, made by F. T. S.? In the February number of THE THEOSOPHIST, a writer states that "the Theosophical

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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 as we do anything to bring back life and vigour to the movement?" Further on he states that the affairs of the Society have been so mismanaged that the public hold us up to ridicule, and that we have made fools of ourselves for the past twenty years! Now I consider that these statements need to be substantiated! Vague assertions or even definite assertions made by one person do not prove anything. In what way have we made fools of ourselves? I strongly challenge the statement that the public hold us up to ridicule. Again, with regard to the E. S., the Co-Masonic Movement and the Liberal Catholic Church, the writer evidently considers it a disgrace that these activities should be in any way connected with the Theosophical Society. He says, "How are we going to live that down?" Now these organizations have no official connection with the Theosophical Society, and are in no wise obligatory to F. T. S., but they are helpful and inspiring side-lines to many members, and there seems no reason why they should be repudiated by the writer. He further goes on to say that we are no longer a Brotherhood but just a Society of men and women without any common object. This is a most unfounded statement, Brotherhood being the one obligatory condition demanded of members, and surely it is safe to state that universal brotherhood is the Ideal held in every member's heart.

With reference to the accusation that the Theosophical Society is a "stranded carcass", it is obvious to non-prejudiced readers of the latest issues of THE THEOSOPHIST, that the Society, far from being a corpse, is a very much alive and healthy body, teeming with useful activity, and in general tone entirely refuting all these pessimistic utterances. Its pages breathe in every line the spirit of tolerance, goodwill, and above all of true Brotherhood, only excepting an occasional contribution such as the one under discussion.

True, the Society must avoid self-conceit, which spells death to spiritual

progress. Therefore occasional criticism is necessary and beneficial, but if carried too far it breeds a spirit of discontent, having destructive rather than constructive results, and when expressed constantly by F. T. S. may even be interpreted as savouring of disloyalty to our Society. There is an old and wise saying which may well be taken to heart by all members of the Theosophical Society: "Never run down your own goods"!

CHERRY TURNER-TODD,
St. Leonard's-on-Sea

THE DOUGLAS THEORY

I think that the corollaries of the Douglas Theory should be worked out and freely admitted by its supporters. When this is done, the demarcation between those for and those against it will be a clear dividing line, and not a hazy no-man's land as at present.

If the premises of Major Douglas be granted, it must necessarily follow that no authority, not even the State, has any right to restrict the supply of money to individuals below the minimum requirement for food, clothing, and shelter: also that no interest or repayment is chargeable for this minimum supply, which is the birthright of every citizen, and can be *claimed as a right*, as his share of the "national dividend".

This will entail the issue by the State, every year, of a quantity of money which will cause orthodox economists to have a series of fits! It may be estimated at anything from four thousand million to eight thousand million per annum for the national dividends alone, and if the discount on purchases be added, fully as much more.

I am an entire believer in the truth of the Douglas Theory—after years of meditation on it, and what is more, I am certain that a sum of money equal to the full consuming power of our population could be freely issued as a gift to that population without the smallest danger of inflation, and without upsetting or endangering trade in any degree: rather it would operate as a release and stimulus to trade which would have world-wide repercussions. The only proviso is that

the sum should be within the limits of the nation's producing and consuming power.

Of course, if you think this out, it practically does mean the issue of free money to everybody, and the abolition of banks, interest, stock-markets—everything. Granted! We must admit this. Will the world allow it? No. The karma of the world has not reached the point of doing away with the taboo of money.

But we need not despair. It is open to our nation to introduce Douglas's idea by instalments, as much or as little as is desired, keeping the distinction between rich and poor, retaining the individualistic capitalist system as far as wished, provided only that the *minimum* national dividend should be conceded as a right to the poorest, leaving energetic and enterprising citizens to add as much to it as they like by their own exertions. But, the power to issue money must be taken out of the hands of the Banks.

For international trade, a bi-metallic currency, with gold and silver interchangeable at a fixed rate, would seem to be the ideal to aim at. This should certainly be introduced all over the British Empire.

H. L. S. WILKINSON

THE PART OF THEOSOPHISTS IN THE BELLAMY SCHEME

In this universal business crisis, when Governments are getting poorer and poorer, when budgets will not balance, when currencies are depreciated, when the numbers of unemployed everywhere are increasing to an alarming extent, and disguised begging in the street seems to be the order of the day, our hearts often turn longingly to Bellamy's description of the American Commonwealth, as he thinks it will be in 2000 A.D. Then at least no human being will be left uncared for; then the problem of poverty, which has been staring us in the face for the last four years or so, will be finally solved, and no parent need ask the anxious question any longer: "What is to become of my family, if I can find no work?" But it is not only the poor who are suffering from the present economic depression; every

one is more or less affected thereby, because the means of supporting human life have become more uncertain than ever. If our money is invested in securities, the next slump on the Stock Exchange may make them little better than waste paper; if your savings are deposited in a bank, a depreciation of the national currency will reduce them to a fraction of their value, and if you or I are earning a livelihood by some work, we may lose our position at any time owing to declining trade and dwindling profits.

Therefore, to readers of Bellamy's *Looking Backward and Equality* the idea of the State being not only the sole producer and distributor of all necessities of life and commodities, indispensable for an advanced civilization, but also being the protector of every individual against the forces endangering human life, the guide of youth and the provider for old age, must needs come with a sense of profound relief, especially at this juncture. That in return for such blessings one should be expected to give to the community one's best capacities and efforts for twenty-four years (from the 21st till the 45th year of age) will appear to unprejudiced people as a matter of course; at any rate, it will not be those who are doomed to involuntary idleness nowadays who will grudge such service. The books referred to above are so well known in the original or in translations that I may well dispense with a more detailed description of Bellamy's Scheme. Suffice it to say that it is neither Communism nor Fascism, for in those systems compulsion predominates and co-operation is enforced; one has to conform to certain standards or suffer punishment. But in Bellamy's future State there is much individual liberty and latitude for every one in choosing a profession or calling, and the only punishment for refractory citizens is banishment, while they are furnished the means to start life elsewhere.

Supposing now the Scheme itself to be sufficiently well known, the important question arises: *How is it to be realized?* Bellamy's great Plan is based, as we know, upon the renunciation of private property, which means nothing less than that the ownership of land, of real estate,

the immense sums invested in private industries, the millions invested in all sorts of securities, the hoards deposited in banks, the savings accumulated in Government and private institutions, will all have to be handed over to the State, and there lies the difficulty! We simply cannot realize yet all that this implies, not that we are necessarily too selfish for this, but because the thing has never been tried, except on a very small scale, by certain communities. Only the other day, I heard a Theosophical lecturer say that labour troubles will never disappear, until employers and employees form one party. He probably did not realize, for the moment, that they could never meet as equals, as long as the employers owned the property. Only when the State is the one great employer, technical experts and workmen can meet on the same level. At our stage of evolution it seems to take a long time, until a great abstract idea, suggested by a profound thinker, is fully grasped by the public consciousness. So it is with the abolition of private property and State-ownership. Some will say: "As long as mankind has existed, there has always been private property; people have always owned and tilled the soil; the patriarchs of the Old Testament grew wealthy by cattle-breeding, and with the Greeks and Romans even human beings were owned as chattels, to say nothing of slave-owners in more modern times." This slow sprouting of the mental seed also explains why some public-spirited and intelligent people simply do not see that for certain social evils, staring us in the face, the renunciation of private property would be the only cure. So, e.g., when riots among the unemployed occurred in a certain large city, because their dole had been diminished, owing to the heavy burdens of the municipal budget, it never entered the minds of the few millionaires of the country that they would miss no luxury, no comfort, if they supplied the means of paying the dole, to say nothing of the fact that it was simply their human duty. I suppose if the riot had been anticipated and somebody had put the matter before the great capitalists and had tried to collect the money, they would have

been quite willing to make up the deficiency, as there are good and earnest people with a strong sense of duty among them.

So it seems that in order to carry out the Bellamy Plan, which implies the renunciation of wealth, *those who have most to sacrifice should take the initiative*. And here I see a great opportunity for Theosophists. Not that there are many capitalists in our ranks, for, on the whole, we are poor people; but I suppose, if we deserve the name of Theosophists and E. S. members at all, we should be glad to have this opportunity for service. Those among us who are wealthy have shown their devotion in the past by making liberal donations to our Movement: it is well known that the Centres at Ommen, Huizen, Sydney and Ojai were financed by wealthy Theosophists.

Now, as English, Dutch, American and Indian capitalists in our Society have given large sums of money for educational, religious and philanthropic purposes in the past, is it too much to expect that they will also lead the world in the great sacrifice of wealth in the future? That this sacrifice will have to be made, sooner or later, seems certain. The great economic machinery of the world has been put too much out of gear by the late War, for tinkering with it to produce any lasting effect. We are a cosmopolitan Society, and if the capitalists among us, after having conferred with one another, declared their willingness to hand over their property to their respective States, if the Bellamy Scheme was adopted, it would certainly be a fine gesture and set a noble example to the rest of the world.

But some might object to the fact that this suggestion was made by a member who, far from being a capitalist, has only a very small income and therefore cannot join in the sacrifice of money. I do, however, not apologize for having made the suggestion; for, if no wealth can be renounced in my case, the will to make sacrifices and to serve our Movement remains. Moreover, the above suggestion was only meant to call attention to an action for which no precedent has been established in the past, and which might have escaped the

notice of many who would have been quite willing to make the sacrifice. For it seems to me that a Theosophist, one who sees the deeper meaning of life, cannot attach so very much importance to his wealth—provided, of course, that the State makes ample provision, not only for his necessities, but also his comforts of life—which is guaranteed to every citizen under the Bellamy Scheme.

But it is a question here of breaking with a tradition of untold ages, and therefore the movement could best be started by those whose views of life and experiences, in the present and past incarnations, have fitted them for the rôle of pioneers. And when the great

economic transformation has been adopted, and the time comes for the people to vote for their leaders under the new régime, those who have given the nation most, of material wealth or of mental guidance, will have endeared themselves to its heart and therefore are likely to be given positions of trust and responsibility, which will be no sinecures. They will form the new spiritual aristocracy, which is not based on physical descent from a noble ancestor, but on able service, joyfully rendered, for the benefit of the community as a whole.

HEDWIG S. ALBARUS,
Amsterdam

MEMORY

WHATEVER else I may conceive,
One thing I ever must believe,
Some other when, some other where,
Some other time than now and here,
I, on some long forgotten shore,
Have lived before.

A monk I am in cloisters wide;
A hermit on the mountain side;
A Greek, a Nubian slave, a king;
Such lives as these does memory fling
Upon the screen.

Across Egyptian deserts vast
I ride to cities of the past;
Or, in that same, long-buried land,
Within the Pyramid I stand;
And as my memory unrolls
More lives seem written on her scrolls.

I miss the reason, nor can guess
The object of those lives, unless
I from each one have plucked a leaf
Of knowledge, for a growing sheaf;
And in another world to come
May bear my ripened harvest home.

LILLIAN HOLMES

REVIEWS

PSYCHICAL RESEARCH

Inquiry into the Unknown, B. B. C. Symposium. Edited by Theodore Besterman. (Methuens, London. Price 3/6 net.)

These ten talks delivered by eminent philosophers at the B. B. C., London, emphasize the importance of psychical research. Prof. C. G. Seligman's discourse on fire-walking and religious self-torture commands attention for his explanations of self-induced anaesthesia and dissociation of personality, and particularly his conclusion that "excepting only the infectious and those instances where well-marked anatomical or chemical changes occur (or are to be suspected), there are few alterations in bodily tone or rhythm that under favourable circumstances the mind cannot bring about." Dame Edith Lytton proves that "foreknowledge", however rare, is a fact, and she cites its occasional occurrence. Sir Oliver Lodge, in his farewell talk at the B. B. C., proves with full and unmistakable evidence that a spiritual world is a reality, and its activities are by no means limited to those of the material organisms we see around us. The great scientist's beliefs are based, we are told, on his experience in the large and comprehensive laboratory of science and are not arrived at by any religious channel. This symposium is ample evidence that Psychical Research is rapidly attaining the status of a science.

R. R. T.

ASTROLOGICAL DEBITS AND CREDITS

The Unit System of Judging Planetary Influences, by Charles E. Luntz. (David McKay Company, Philadelphia.)

The question as to what karmic credit of "good" or debit of "evil" will be the actual residuum in a horoscope of conflicting tendencies has never been easily settled by astrologers. The answer has depended on the individual power of

synthesis of the person making a judgment. In this booklet Mr. Luntz suggests a method of numerical evaluation which should solve the problem for those not requiring very fine degrees of accuracy, or who are advisedly modest about their own faculty of synthesis. We cannot help remarking that the present-day urge to simplify everything that is intricate results inevitably in reducing content of meaning. We can democratise any subject by making it exoteric, but as yet there is no genuine esotericism for the million. [Nor is there ever likely to be.—ED.]

R. W. C.

POET AND MYSTIC

Kabir and the Bhagti Movement, by Mohan Singh. (Atma Ram & Sons, Lahore. Rs. 2.)

In this monograph, the first of three volumes, the author's main object is to counteract inaccurate statements about Kabir, Indian poet-mystic of the fifteenth century.

Born a Muhammadan Julaha (or weaver) at Kasi, or in its vicinity, Kabir is one of the great personalities whom India has been throwing up since the Lord Buddha entered Nirvana, to minister to the needy spiritually-minded sections of humanity.

The author, who won the Degree of Doctor of Philosophy for his thesis on "Modern Urdu Poetry," and made research into the history of Punjabi literature, has recreated and re-interpreted Kabir along desirable lines of historical exactness and scientific study. It is an admirable piece of literary work.

R. R. T.

PUBLICATIONS IN SPANISH

The lectures delivered by Mr. Jinārāja-dāsa at the International Congress in Barcelona, have been published by the General Secretary for Spain, Señor L. G. Lorenzana. The contents (in

Spanish) also include addresses on : "The United States of Europe" by P. Freeman and E. J. Marcault; and "The Place of the Theosophical Society in the World of the Future," by C. Jināradāsa, E. J. Marcault and Josephine Ransom.

The price of the book is, for Portugal and American countries, 5 pesetas, and for other countries 5½ pesetas, post free. Orders with remittance should be sent to Señor D. Joaquin F. Guillen, Marques de Urguijo 37, Madrid, Spain.

MAGAZINES RECEIVED:

Accion Femennia (Buenos Aires) ...	...	December.
Alborea (Buenos Aires) ...	...	October-December.
American Theosophist ...	...	February.
Boletin de la Sociedad Teosofica Española ...	...	February.
Boletin de la Sociedad Teosofica en el Uruguay ...	...	December-January.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana ...	...	December.
Bulletin Theosophique ...	...	March.
Calcutta Review ...	...	March.
Canadian Theosophist ...	...	February.
Christian Theosophist ...	...	March-June.
Evolucion (Buenos Aires) ...	...	February.
Goddard's Monthly ...	...	February.
Hamilton Theosophical Quarterly ...	...	January.
Hindi Pracharak ...	...	February.
Hindu Mind (Kumbakonam) ...	...	January.
Indian Library Journal ...	...	March.
Kalyana Kalpataru ...	...	February, March.
Kuntur (Buenos Aires) ...	...	October-December.
Liberal Catholic ...	...	March.
Liberala Katolska Kyrkan ...	...	February.
London Forum ...	...	February, March.
Maha-Bodhi ...	...	February, March.
Muslim Review ...	...	March.
Persatoean Hidoep ...	...	March.
Pionier, De (Bandoeng) ...	...	March.
Revista Teosofica Cubana ...	...	February.
Runda Bladet (Stockholm) ...	...	February.
Sadhana (Cocanada) ...	...	March.
Social Service Quarterly ...	...	January.
St. Alban Answer ...	...	March.
St. Michael's News ...	...	March-April.
Stri Dharma ...	...	February.
Swadeshi Annual, 1935 ...	...	March.
Temple Artisan ...	...	December-January.
Teosofi (Finland) ...	...	February.
Teosofia Közlemények (Budapest) ...	...	February.
Theosofie in Ned-Indie ...	...	March.
Teosofisk Tidskrift (Stockholm) ...	...	February.
Theosophia (Barcelona) ...	...	February, March.
Theosophical College Magazine (Madanapalle) ...	...	March.
Theosophical Movement ...	...	March.
Theosophical News and Notes ...	...	March.
Toronto Theosophical News ...	...	February.
Twentieth Century ...	...	March.
Ubique ...	...	March.
Vaccination Inquirer ...	...	February, March.
World ...	...	February, March.

BOOKS AND PERIODICALS RECEIVED:

- Of Here and Hereafter*, and other Poems, by B. Vasudeva Rao. (Arthur H. Stockwell, London.)
- The Ethical Conception of the Gatha*, by Jatindra Mohon Chatterjee. (Jehangir B. Karani's Sons, Bombay.)
- Concentration and Meditation*. (The Buddhist Lodge, London.)
- Lectures and Addresses*, by Rabindranath Tagore. Selected by Professor Soares. (MacMillans, Madras.)
- The Arms of God*, by John Ure. (Arthur H. Stockwell, London.)
- The Recruiting of Labour in Colonies and in other Territories with Analogous Labour Conditions*. (International Labour Office, Geneva.)
- Evolution of Thought*, by E. H. Pollard. (C. W. Daniel Co., London.)
- Splendour in the Night*, by A. Pilgrim. With a Foreword by Dr. Rufus M. Jones. (Mosher Press, Portland, Maine.)
- A New Culture*, by Adelaide Gardner. (T. P. H., London)
- Glimpses of World History*, by Jawaharlal Nehru. (Kitabistan, Allahabad. Rs. 6.)
- Santha*, A Treatise on the Ten Avatars of Vishnu. In Hindi. (Santhakariyala, Prayag, Allahabad.)
- Ten Bulls of Zen*, a Chinese Classic, translated by Nyogen Senzaki and Saladin Reps. (Devorss & Co., Los Angeles.)
- Outras Vidas, Ceguinhos, O Chá da Avósinha*, by J. S. Marques, Lisbon. (In Portuguese.)
- En la Verdad la Luz, Brisas y Pamperos, Malena, Crepusculos y Ocasos*, by Maria Elena Maura, Buenos Aires. (In Spanish.)
- Filosofia Sociologica de la Ciencia*, by Jose M. A. Perez Lobato, Buenos Aires. (In Spanish.)
- Evolution of Hindu Moral Ideals*, (Kamala Lectures), by Sir P. S. Sivasamy Iyer, K.C.S.I., C.I.E., LL.D., (Calcutta University.)
- Valmiki Ramayana*, condensed in the poet's own words. Devanagari-English by Prof. R. P. S. Sastri, Presidency College, Madras. Foreword by Rt. Hon. V. S. Srinivasa Sastri. (G. A. Natesan & Co., Madras.)

O WORLD, as God has made it! All is beauty.

ROBERT BROWNING

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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.

THE THEOSOPHIST

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ON THE WATCH-TOWER

By THE EDITOR

May Celebrations

MANY Theosophists in all parts of the world happily participated in the rejoicings which took place on May 6th on the occasion of the Silver Jubilee of the King-Emperor who rules over the British Empire. In India, unfortunately, the political situation largely militated against the celebration, since the Indian people as a whole are indisposed to distinguish between British Rule and the King-Emperor himself. There was, of course, a celebration at Adyar, the Society's headquarters, for it is situate within the Dominions over which His Majesty reigns. And I must confess I could have wished there had been really popular rejoicings throughout India, for I am personally both a believer in the spirit of Kingship and in the very real beneficence of His Majesty's rule. But one has to recognise that India is in difficult case, and if the celebrations were hardly as heartfelt as could be wished, it was less a sign of any disloyalty and more an impatience for the early solution of problems

vitaly affecting India's well-being. How magnificent a gesture would have been an Imperial pronouncement summoning India's acknowledged leaders to declare the nature of the next step, to be taken without delay, necessary to satisfy all reasonable demands. Let the new Act be worked for what it is worth, but let the Emperor's pleasure be royally declared that no delay shall mark the passage to that final goal giving India her freedom and the Empire an unequalled power to ensure the peace of the world.

White Lotus Day

I am sure that all Theosophists everywhere thankfully celebrated on May 8th, H. P. B.'s Day, in gratitude to her as the Masters' first messenger of the new dispensation. When we think of the change Theosophy has made in the lives of us all, a change so radical as to substitute peace, understanding and confidence for anxiety, doubt and despair in all circumstances of life, however distressing, surely shall we agree

that our debt to H.P.B. outweighs all other debts. White Lotus Day is an annual occasion for remembering the debt gladly and affectionately, and I cannot imagine any Lodge or any individual member of the Society allowing May 8th to pass unremembered or unrecognised. It is our Day of Remembrance, both of H. P. B. and of those who have stood steadfastly beneath the banner of Theosophy, come sunshine, come storm. Some there are who come, who stay awhile, and who then find occasion to go. The Society is happy to have helped them. But there are some who come and who remain faithful to the end, faithful to Theosophy and to the Theosophical Society amidst all changes of leadership and mode of presentation. Their attachment does not depend upon persons, neither upon the way in which Theosophy happens at any particular time to be presented by those whose voices may temporarily dominate. Persons may come and go. Theosophy may be presented to the world in this, that or the other form. They love Theosophy. They love the Society. And nothing which in the outer world may happen either to Theosophy or the Society can for a moment affect their unalterable attachment to each.

Looking Backward

Delving into the earliest records of the Society one sees how comparatively few have in them the spirit of stalwart steadfastness. Of the original fourteen members who joined on November 17th, 1875 at least nine either dropped

out or resigned. It is easy to become a member of the Society. It is easy to drop out or to resign. Expectation, enthusiasm, the craving for change, aid the former. The same craving for change, the inevitable waning both of expectation and of enthusiasm, producing the feeling that membership has not come up to expectation, lead sooner or later to the latter. It is difficult to be steadfast in membership, strong in the realisation of the value of membership even when the ebb is at its strongest. The Registers of the Society abound in the words "dropped" and "resigned". One is thankful for the word "dead" or for a blank. Still, probably it is better to have joined and resigned or dropped than never to have joined at all. We must be thankful to the first thirteen American brethren for joining, even though at least eight of them after a time ceased connection. We must be thankful to Mr. C. C. Massey for being the first non-American to join, even though he was later to resign. Interestingly enough, a Greek, M. Pasquale Menelao, was the first European to join outside the original fourteen, and with him a number of very distinguished personages—Professor W. Stainton-Moses, Alfred Russell Wallace and Commandant Courmes of France, all in 1876. In 1877 comes the first member from Ceylon, the Rev. M. Gunananda, the first member from India, Mr. Tulsidas Jadavji, and then in 1878 a galaxy—M. G. Ranade, T. A. Edison and Dayanand Saraswati. In 1879 A. P. Sinnett. In 1880 the High Priest of Ceylon,

A. K. Sumangalabhidana, Camille Flammarion, the great French astronomer, and A. O. Hume, one of the founders of the Indian National Congress. In 1882 the name of Sir Subramania Iyer appears, without any title save that of "High Court Vakil", i.e., lawyer, and with us still, from the same year, a present resident of Adyar, Rao Saheb Subbiah Chetty, with over fifty years of uninterrupted membership of the Society to his credit. Is he, perhaps, the Grand Old Man of the Society? Long may he live at Adyar as link between the Society's great past and this present time which, we hope, is the shadow of a greater future.

The English Convention

Special congratulations are, I think, due to the organisers of the English Diamond Jubilee Convention for the kind of programme which seems to me to be particularly appropriate just now. On June 6th, for example, the Convention opens with a discussion on "Theosophy in London: Its Special Problems". There could be no more important subject for consideration, both for Londoners and for those resident outside London, for London is the heart of the Empire, and Theosophical activity in London must needs have its effect throughout the Dominions. Other Conventions might well note this title, and adapt it. "Theosophy in Paris . . .", "Theosophy in New York . . .", "Theosophy in Chicago . . .", "Theosophy in Berlin . . .". Then, on the 7th June there is the consideration of the science of propaganda in its application

to English requirements. On the 9th, "The Message of Theosophy to the Modern World", followed by "The Ethics of the Secret Doctrine", being the Blavatsky Lecture for the year. A dramatic entertainment in the evening closes the day's proceedings. On the 9th our able and devoted colleague, Miss Dykgraaf, gives a public lecture on "The Eternal Truths of Theosophy", while on the 10th there is a discussion on "The Theosophical Society: Past, Present and Future". What more could anyone desire as fare for a Convention? I hope full reports will be available for reproduction in THE THEOSOPHIST, though I fear that the Blavatsky Lecture will be published as a pamphlet. I say "I fear", not in a spirit of objection, for it should of course be so published, but in a spirit of pure greed.

May I, by the way, urge that it be remembered that we are The Theosophical Society, and not just the Theosophical Society? Henceforth, I shall endow the article "the" with a capital initial letter to signify the facts as they are and to indicate that our Society is The Theosophical Society and not the Theosophical Society.

A Theosophical Enquiry Bureau

The Theosophical Society in Wales is undertaking a most excellent piece of work in the establishment of this Bureau, details of the organisation of which I reproduce below as of probable interest to other Sections:

With the purpose of being of greater help to Members and Friends an Inquiry Bureau is being inaugurated to deal with

questions relating to Theosophy and kindred subjects. We shall be pleased to hear from any Member at any time if we can be of service in this direction.

A few Members have consented to co-operate, and are prepared to send replies to any inquiries received.

The following Departments are now available:

1. **Library—Books—Magazines.** Our National Library now consists of over 2,000 books dealing with all aspects of Theosophical thought and is available for the use of Members in accordance with the Rules of the Library, a copy of which is enclosed. Inquiries regarding books dealing with any particular subject—by any special author—books suitable for study—material for lecturers—Theosophical novels, etc., will be welcome. The Library includes practically all the works of Madame Blavatsky, Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Dr. Arundale, Mr. Krishnamurti and others.

We also have a large number of Theosophical magazines from many countries which will be sent, when available, on application.

2. **Study—Research—Meditation.** Questions on elementary or more advanced Theosophy, Courses of Study, Inquiries on the "Secret Doctrine," Meanings of Theosophical terms, etc.
3. **The Spiritual Life.** The Esoteric School of Theosophy, etc.
4. **Health—Nature Cure—Diet—Relaxation, etc.**
5. **Psychological, etc.** (including Clairvoyance, Psychic or Astral experiences, etc.)

This will largely depend upon the nature of the inquiry, but an endeavour will be made to obtain the necessary information from reliable sources.

6. **Organisation, etc.** T. S. activities, Conventions, Summer Schools, Propaganda and general Theosophical information.

The General Secretary will welcome all such inquiries, and will always be pleased to hear from Members on any of these matters.

This service will be quite free and available for all F. T. S. Members may also recommend their friends. In the latter case the name of the Member recommending should be stated on the inquiry.

The following conditions will, however, apply:

1. Please write on one side of the paper only.
2. Write CLEARLY, or, preferably, in TYPE.
3. Write one question only on one sheet; and leave room for the answer on the same sheet.
4. Put questions as briefly and plainly as possible, but give all essential facts and information.
5. Enclose stamped addressed envelope for reply to each question if addressed to more than one department.
6. Envelopes should be marked "Inquiry Bureau" outside.
7. Send all Inquiries to: The General Secretary, c/o The Theosophical Society, 10, Park Place, Cardiff, who will allocate them to the respective Departments.

All information and inquiries will, of course, be regarded as *private and confidential*, and no other Member than those mentioned will be consulted without the permission of the Inquirer.

All replies will be made without prejudice or responsibility, but every effort will be made to be of the greatest service to Members and their friends.

No payment or other recompense will be expected or permitted, but all necessary expenses such as postage, etc., must be paid by the Inquirer.

Thank you, Spain and Burma

I am grateful to the Spanish General Secretary for devoting the whole of the March issue of the *Boletín de la Sociedad Teosofica Española* to the International

Convention held at Adyar in December last, and to the General Secretary for Burma for similarly devoting the March issue of the *Message of Theosophy*. Both journals are excellently produced and are tangible evidence of the efficiency and enthusiasm of our Burmese and Spanish brethren. But let it not be thought that my gratitude is because the International Convention has received this much more publicity. It is because Burma and Spain and Adyar are thus drawn more closely together, with the result that Theosophy in Burma and in Spain will receive new life, and Adyar is a step nearer to becoming more truly international. I am hoping that some day every Section of our Society throughout the world will be represented at Adyar not merely by a liaison officer, but by a small committee appointed by each Section. I am hoping that some day our Vasanta Press may become sufficiently international to print, under the supervision of these Committees, different language editions of THE THEOSOPHIST, possibly leaving room for the addition of local national matter according to local national requirements. I am hoping that some day the business of the Society may be conducted simultaneously in every language spoken by members throughout the world, correspondence being thus conducted, and international propaganda similarly. I hope that some day Adyar will be brought, through the agencies of these committees, into the closest touch with every Section, so that Headquarters may respond sensitively to the

requirements of the Sections, and even more that on due occasion the Society as a whole may function in the strength of the assent of every Section, an assent obtained through this machinery and not through the cumbersome process of lengthy and long drawn-out correspondence, with the constant danger of misunderstanding. I look to the time when the Society as a whole may make itself Theosophically felt in many of the urgent world-wide or even national or religious problems. I look to the time when the Society shall constantly be giving an effective, impersonal lead out of the confusion consequent on the general ignorance prevailing regarding the laws of life as disclosed in Theosophy.

Neutrality and Universality

For the moment we are slowly emerging from the stage of Neutrality. We are beginning to realize that Universality, with, of course, its obligations, is the positive attitude which must replace the negative attitude. But we are still far from the time when in the very name of Universality we shall be able to lead the world in certain directions. The nearer Adyar draws to every Section, and the nearer every Section draws to Adyar, the sooner will The Theosophical Society be in a position to use the magic of its wisdom to pierce the darkness with its light. Today, the Society as such cannot make any pronouncements save those in the words of its three Objects. It cannot denounce, nor can it extol, save in the most general terms,

But the time will some day come when through the Society will come pronouncements which shall be both the delight of its membership and the salvation of the world. The Society is not only a body of students. It is also, in embryo, a body of leaders. The Society is not only a body of Truth-seekers. It is also, in embryo, a body of knowers of wisdom beyond the knowledge of the world. As soon as the power of Adyar flows backwards and forwards from centre to circumference, regularly, steadily, purely, strongly, so soon will our Society become the dominant note in the world's affairs, and its present task will then cease. The world will have become Theosophised, and our Society will move onwards to fresh fields and pastures new.

This is why I am grateful to Spain and Burma for their generous recognition of Adyar in their own individual lives. As they recognise Adyar, so shall the power of Adyar—a power entirely independent of those who live at Adyar—vitalise them, and the world thus be drawn nearer to peace.

The Vice-President at Work

Mr. Hirendranath Datta is taking his new office very seriously. During the last Convention at Adyar he was indefatigable in giving Councils and individual members the benefit of his very wise advice. And since that time he has been presiding over a number of Theosophical conferences at which his presence has been immensely appreciated. He has been to Patna, Bihar, where he presided over a Theosophical

gathering; and then he went to Hazaribagh to preside over the Chotanagpur Theosophical Federation gathering, afterwards going to Gaya to deliver a number of lectures in that sacred place where the Lord Buddha attained illumination. He then went to Berhampore to preside over the Andhra Theosophical Federation gathering, and during Easter guided the deliberations of the All-Bengal Theosophical Federation in Calcutta. And later on, I hope, though not this year, I most earnestly trust he may be able to visit foreign countries, where his deep erudition and Indian culture will prove a very great asset in the promotion of our Theosophical cause. As many Sections as possible should receive a visit from the Vice-President, so that they may enthusiastically applaud my nomination.

Theosophy in Switzerland

Monsieur Tripet, the new General Secretary for Switzerland, is following finely in the footsteps of his predecessor, Madame Rollier. He realizes the unique position of his Swiss Section as regards influence over international affairs, and is doing all he can to strengthen the Section's international aspect. He writes to me that he has made arrangements whereby any Section desiring information on international activities in Geneva, as, for example, in connection with the League of Nations, or with the international Labour Office, or with the large numbers of organisations with international headquarters at Geneva, will be given thoroughly reliable reports. He will also

be glad to answer questions of international importance requiring accurate documentation. I hope that members who have need of such information in connection with their work will not hesitate to take advantage of the Swiss General Secretary's offer. He has sent me a number of booklets, etc., dealing with the international situation in Switzerland, as well as a handbook on the seventy-five organisations having offices at Geneva.

Monsieur Tripet has also sent me a number of leaflets dealing with some excellent Theosophical propaganda which the Section is undertaking to promote straight Theosophy. I have had translations made of them which will be found elsewhere in this issue, since it seemed to me that other Sections might be glad to issue similar leaflets. Doubtless many of the 240 members of the Swiss Section have work to do in connection with the many organisations working for brotherhood. Monsieur Tripet himself holds office in the League of Nations. But I sincerely hope that none of them forget the Theosophy it is their special duty to spread in the world's great international country. Every one of the seventy-five organisations, including the League of Nations itself, needs Theosophy for its effectiveness; and I look to members of the Swiss Section to be strenuous in spreading Theosophy—*pur et simple*. The whole world needs straight Theosophy. Who is to supply the need if not members of The Theosophical Society? I should specially like to congratulate the Lodges

"Giordano Bruno" and "En Avant" for their enterprise in organising "Une Heure Artistique" for the benefit of members of the Society. Eminent artists gave their very valued collaboration, including Mademoiselles Lebherz, of the Paris Opéra, and a pupil of Nijinska; Talbret, Professor of Dancing in Geneva, and Hussy, Professor of the Pianoforte. I feel sure that the function helped many of the members who had the good fortune to be present to make more rapid strides on their way to become Theosophists.

Young Theosophists and Animal Welfare

I am thankful that the energetic Youth Lodge at Adyar, called Vasantha after Dr. Besant, is earnestly concerning itself with the wellbeing of animals. On the occasion of the birthday of Sri Mahavira, the noble and humanitarian Founder of Jainism, the members organised a special commemorative programme, including public lectures, processions, the ceremonial observance of the brotherly relationship between the human and the animal kingdoms, visits to local villages to spread the gospel of harmlessness, the distribution of leaflets in the vernacular, special worship in the Hindu Temple at Adyar, etc. Animals on the Estate were given a feast, and in all other possible ways the two kingdoms were drawn more closely together in friendship and goodwill.

Members sometimes express regret that the First Object of The Theosophical Society contains reference only to the human kingdom, forgetting that there cannot

be a real universal brotherhood of the human kingdom which does not include the sub-human kingdoms also. A Universal Brotherhood of Humanity must involve in its practice a brotherhood with our younger brethren. And I do not hesitate to say that no member of our Society is truly observing the spirit of the First Object who forgets brotherhood to animals, who forgets to try to be as brotherly to animals as he tries to be brotherly to members of his own kingdom of nature. Indeed, we can more afford, perhaps, to fall short in our brotherhood to our equals who can take care of themselves than to those who are younger and so much the more need our tenderness.

There is no truer expression of Theosophy than in reverent compassion, and Young Theosophists throughout the world should make brotherhood to animals and to all younger creatures their very special concern. An ounce of practical kindness is worth a pound and more of intellectual knowledge of Theosophy. The young can practise Theosophy in innumerable ways which require no formal knowledge of our literature. Time enough to delve into principles when they have been at work in their enthusiastic youth practising principles which they may not know as such. It is so often better to be a Theosophist without knowing that you are than to think you are a Theosophist and not to be as Theosophical as you think you are!

Theosophy in Central America

I have received from the General Secretary of this Section a most

interesting letter detailing the situation with which our brethren in Central America have to deal. The Section is in fact scattered over six Republics far distant one from another. There is Guatemala, Salvador, Honduras, Nicaragua, Costa Rica and Columbia, the last named belonging to South America. The Section is indeed far-flung, and the General Secretary regrets that the great distances militate against the effective spreading of Theosophy. It seems to be impossible to have an annual Convention, with the result that plans for work can never be talked over but only written about, which is not at all the same thing. I sympathise most heartily with the General Secretary in all her difficulties, but am happy to note that she is full of enthusiasm and certain that Theosophy has a great future in Central America, especially if the Society as a whole pays more attention than heretofore to the needs of the Spanish-speaking countries. She writes that there are eleven Federations and no less than 150 Lodges in which Spanish is spoken, and she urges that there should be an official liaison officer at Adyar who would not only carry on in Spanish all official correspondence with Spanish-speaking countries, but would also be a channel for stirring with the life of Adyar the countries he represents. I certainly very much wish there could be at Adyar such a liaison officer, and shall be exceedingly glad when both funds and a suitable representative are available. Ten pounds sterling per month suffice for board and lodging on a simple scale. There is no doubt

at all that Theosophy in Spanish-speaking countries is very much alive. But these countries are very poor, and are already spending all they can possibly collect on most effective and dignified propaganda. Is there not somewhere a lover of Spanish culture who would be happy to provide an annual sum of £120, so that I may at once take steps to invite a suitable representative to help Headquarters in work the result of which will be greatly to strengthen Theosophy in lands extraordinarily receptive to Theosophy?

L'Institut Monada

I do not know how many members outside Belgium know of this excellent and successful experiment in community living, at the Avenue de Floréal, Uccle-Bruxelles, Belgium, at the head of which is a very enthusiastic member of our Society—Monsieur Nyssens. A group of friends, under his inspiring leadership, have taken some houses in a suburb of Brussels and have converted them into a community building to which a school is attached. Monsieur Nyssens is a doctor and carries on his practice. Other members of the community have other professional occupations in the outer world, while some are, of course, engaged in running the whole establishment. All resources and earnings are pooled, and if any member needs money for clothes or for tram or omnibus fares or for any other personal requirements, he applies to the treasurer of the pool, and his needs are as far as may be satisfied. Out of the pool came

the cost of the charming entertainment to which Rukmini and I were treated when we were last in Brussels. Out of the pool comes the cost of any pleasures which the members fell disposed to enjoy. Out of the pool comes everything. Into the pool goes everything. And the community, as we could so clearly see, is very happy, very strenuous in pursuit of the real things of life, each member seeking the one Real in his own individual way under the fatherly and understanding appreciation of Monsieur Nyssens. There are no dogmas which have to be believed in order to qualify for membership. But each candidate for admission is expected to live strenuously in his own way, and to be happy that others should live strenuously in theirs. It is healthy, happy and hopeful living that unites the members of the community, not common beliefs and attitudes. And I think this is as it should be. People grow tired of their beliefs and sooner or later want to change them. And then if the community depends upon common beliefs there arises disintegration. But if the search for Truth be the binding element, then, as L'Institut Monada exemplifies, differences do not matter. Rather do they strengthen. I should advise all visitors to Brussels to make a point of seeing this beautiful little community, and the admirably conducted school attached to it. It is a point of honour with the members of the community never to ask for financial help. They prefer to stand on their own feet and pay

their own way, even though, like many of us, they know only too well the nature of a mortgage.

The Diamond Jubilee Convention

Arrangements for this great event are already well on the way. A beautiful commemorative badge, especially for visiting delegates, but also for any members who desire to purchase one as a souvenir, is being prepared, and will be ready about July. I am asking the General Secretary for England to be good enough to act as distributor in the case of those members who will be unable to visit Adyar. Then we shall have a number of very distinguished lecturers, including, of course, Mr. Jinarājadāsa. Mr. Geoffrey Hodson will have as his title "Creation and the Gods: A Study in Creative Processes". Professor Marcault, General Secretary for France and one of our most erudite members, will also give one of the international lectures. Leadbeater Chambers and Olcott Gardens are in the throes of repairs, and everywhere Headquarters is being overhauled so that the Society's International Centre may be at its best for the welcome of those for whom it is in truth a home. And as the forerunner to the Convention I am hoping to bring out a special Diamond Jubilee issue of THE THEOSOPHIST on November 17th, commemorative of the Society's 60th birthday.

Diamond Jubilee Pamphlets

As part of the Diamond Jubilee Year activities I should like strongly to recommend to every member

the admirable series of twelve little pamphlets prepared for widespread distribution by our newly established Publicity Department. The series has the following titles: *Brotherhood in Fact and Theory; Man's Life in This and Other Worlds; Sixty Years of Theosophy; The Plan—Where Science and Religion Meet; Fate and Freedom; Some Definitions of Theosophy; World Problems in the Light of Theosophy; Religion and Civilization; The Riddle of Life; How Reincarnation Answers Life's Problems; Freedom of Thought in The Theosophical Society; Art and Soul Evolution*. Each leaflet is in a coloured wrapper, contains four pages of extracts from relevant writings, and a list of books on the subject. The price is Re. one and As. ten per hundred, or three shillings, or seventy-five cents, post free. They may either be distributed free, or sold at one anna, one penny, or two cents each. If fifty are sold the cost is met, and the remaining fifty can be used for free distribution. Already the demand is considerable, and early application should be made for not less than a hundred at a time. The size is 5 inches by 4. Assorted hundreds are available as well as individual hundreds. A complete set of the pamphlets, one hundred each, one thousand two hundred in all, would be a very profitable investment for a Lodge from all points of view. I regret that these pamphlets are available only in English; but they may be translated with the approval, and under the supervision, of a General Secretary.

DOWN THE CENTURIES

THEOSOPHICAL MESSENGERS AND MOVEMENTS

By FRITZ KUNZ

The Secret Doctrine (III, 42) says: "Among the commandments of Tsong-ka-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians', every century, at a certain specified period of the cycle." These century-end impetuses will be traced in THE THEOSOPHIST in a series of articles, by various writers, commencing with Roger Bacon in the thirteenth century and culminating in the Theosophical Society in 1875. Mr. Fritz Kunz's article, published elsewhere some years ago, is introductory to the series. We hope he will not mind our lifting of his excellent survey.

ONE sometimes meets people in our Theosophical movement who raise a problem. I refer to those to whom the Society is an organization, one amongst many. They belong to it very much as they would belong to a club or some other society for a specific, narrow, often selfish, purpose, and it is not easy to make them appreciate the difference between the Theosophical Society and all other Societies whatsoever. Such people are a real problem for the worker in the Theosophical field. How can we reach the mind and the consciousness of those who have that mistaken, extremely limited, and unappreciative point of view? None of us, of course, is in that state of mind. We feel, however vaguely, the uniqueness of the Society; and surely we can add something even to that. Let us see if we can discover for

ourselves the immense grandeur of our Theosophical cause, if we can understand why our Society is not a Society but *the* Society, containing within itself such infinite possibilities of good for the future that, when we understand those possibilities, the whole of our energies are at once commanded for its service.

First we must see the Theosophical Society in its true proportion against the background of history. We must realize that our Society is the result of a tremendous plan which the Masters are working out. We are familiar with the broad outline of that plan. We know how, since the foundation of the great White Lodge (the World's Inner Government), all the forces of evolution have been pressed down channels of expression through race, through religion, through cultural effort.

Bit by bit men and women had been drawn in certain directions, which our knowledge of the past reveals to us, until the time arrived for the launching of the Aryan Race. With the leading out of these white people from their Asiatic home into the West, and especially into Europe, there arose a situation quite new. Up to the time of the climax of the Fourth Root Race we had a background of evolution which fitted the foreground. Up to the middle time of the Atlantean Race, there was a triumph of spirit over matter adequate for the expression of the special race-principle; but when we came to the Atlantean Race we reached the end of the full serviceableness of that background.

With the appearance of the Aryan Race, we find a people who demand for their expression something which the background of evolution cannot supply. Therefore, in a sense, we are a defective race (though we are the latest and most intellectual), because the background of evolution is not quite of a kind sufficient to give a proper culture to the mind. We are mind lost in emotion, whereas the Atlanteans were emotion in emotion, so to speak. So with the appearance of the Aryan Race, there was this problem before the great White Lodge—a race that must develop intellect, without a soil in which it could grow. The forces of our intellect might be likened to those plants which grow in the air on the moisture that is found there, and have no roots which sink into earth. We are a race with a fictitious mentality and, therefore, a kind of conceit,

a pride in its mind, which is unjustified.

So all problems of race and religion take on a new atmosphere in this race of ours, and all the preparations for the work of the race had to take a slightly different colouring. The development of this problem came to its climax only very recently; and when it became obvious in the career of our Aryan people, we are told, the Great Lodge undertook a new scheme for the helping of humanity, apparently in part to correct that defect which I have just described. They had long ago the arrangement of sending to the world a great Teacher at certain intervals of time; but now also they supplemented that by an additional effort to help the western world (that is the Aryan peoples especially) once in every century. The Theosophical Society is the climax of those efforts. It is the result of hundreds and hundreds of years of careful planning and scheming and working out of those plans down here in this world.

When I say it is the result of such a scheme, do not take that in a wooden and quite mechanical fashion. Do not think that it is all cut and dried for centuries ahead. It is not so; but out of the inner worlds, the worlds of reality, there are pouring down into the physical world tremendous streams of force, of a strength and splendour and glory which we do not fully understand. These are the enormous forces of the Archetype, which are expressing themselves in race and sub-race consciousness. As these forces pour down into being and

appear in the outer world as history, these great Beings, our Masters, poised in the worlds which are out of time and space, looking down on the march of events, interpose at certain points at the right time, and give these currents a new direction.

In that sense we have a mechanical system which is yet at the same time perfectly flexible, and in its flexibility there is the possibility for all of us to use our freewill as far as we possess any will. Human beings have always the right to express themselves freely according to the powers within them, but by that expression they adjust little by little these streams which the Masters are directing from above, and by that adjustment—sometimes little, sometimes important—They are slowly changing the course that They have outlined; and so from time to time it is necessary for Them to interpose and re-adjust all the forces. That re-adjustment is the constant care of the Elder Brethren.

In the physical plane we have also this special effort once every century for the western world. So our Theosophical Society is a channel or a receptacle down into which have been poured those forces which will correct the more important maladjustments of the past centuries and straighten out things for the future. Looking back at this effort in the past centuries, we see how our Society is not amongst many organizations, but is *the* organization, not only of this century but of many centuries yet to come. Let us go back at this stage in time, and

examine the last seven centuries of effort to help the world. We shall find the facts extremely interesting, and illuminating as regards the work of the Theosophical Society.

Let me first make clear a certain point which underlies the cycles of the work—a principle which will enable us to understand the whole thing rather better. Whenever we have a cyclic law working itself out, there is a curious phenomenon connected with it. One period of impulse will be concentrated in its nature, and the next impulse will be wide and broad or outspreading, and all through this century-end effort to help the world we may see that going on. Efforts are concentrated in many places in the world like seeds planted far and wide, and then a century later there is a tremendous gathering together of those forces to work out completely the effort which has been begun. It looks like an inbreathing and outbreathing too, but the analogy of the seedlings is better.

Let us go back to the thirteenth century, about 1275. I shall refer to the period of the latter part of the century by the year 75 each time, although you will realize that is just a proximate reference to the end of the century. So we begin with 1275, although the effort which was then made, of course, was begun before and was carried on a little time afterwards, just as in the case of the founding of the Theosophical Society; the effort began many years before the Society was founded, and it continued for several years afterwards.

The first of these efforts, then, was in 1275, and it was of the nature of restoring to the western world the mental culture which it had lost. In the West we had had the dark ages, which began to creep on not so long after the death of the body of Jesus. Because of the early cutting off of that work, it was impossible to state for the Christian religion the whole of the intellectual side which should have gone with it. An attempt had been made to graft on to that religion the principles of Gnosticism. The idea was rejected by the Early Christian Church, and so we had the dark ages in Europe—that time in the history of the European peoples when their ignorance was so profound. They were the most ignorant people in the world at that time, with the exception perhaps of some of the truly savage tribes, and hence they were called by the Masters "white barbarians". Even the Atlantean races then extant possessed a mental culture far above that of our Aryan Race in Europe during the dark ages.

In that period, when our Christian religion was at a low mental ebb, it was void of inspiration for its devotees, except of an emotional character. And so an effort was made, through the personality of Roger Bacon and his colleagues in the alchemical and secret societies, to restore to the western people the mystical knowledge through science linked to religion. The structure of the plant and cell life were matters of fact to Roger Bacon, although he is not supposed to have posses-

sed scientific equipment such as we have now. But he was an occultist, and by using the uraeus, a clairvoyant organ which projects from between the eyes, he and his colleagues made careful studies of the scientific basis of life, and they planted their knowledge in mystical societies all over the European world. They could not give this knowledge to the public, because the public was so ignorant that it would have been dangerous to give it out. The Church of the time would instantly have burned these men at the stake for attempting to draw into their hands the power of which the Church believed itself to be the proper custodian; so this work was begun all over Europe secretly by these small groups of mystics before and after 1275.

A century passed, and we come to the time when all these efforts, which were being made separately all over Europe, could be gathered together in a tremendous stream of life which should re-shape European culture. And that came as a well-known phenomenon, the Renaissance, the revival of learning, which was only an outward expression of the effort made a century previously by Roger Bacon and his colleagues.

When that was past, a new effort had to be made, and once more it was along lines which would work in the future more than at the moment. Let me mention one form of effort, the creation about 1475 of a mechanical device which was to liberate men from the dogmatic forms of religion. This step was the invention of printing. That does not sound like

a spiritual thing, but it had great possibilities, because it enabled men for the first time to have free access to the truth. The world approached democracy of knowledge, and the printed book was one of the steps toward the next effort made to help the western world. The work fell a century later into the hands of Francis Bacon and his colleagues. The democracy of knowledge made possible the liberation of men from the unintellectual dogmas of the Church. For the first time the Bible was printed, and many more men were able to read the reputed words of the Christ Himself, first in Latin and afterwards in English, until at last came King James's Authorized Version of *The Bible*, and then the great flowing out of knowledge through the printed book. So, first, was the liberation of the learned men from the grip of the dogmatic Church, culminating in the Renaissance; and then the beginning of the liberation of all European peoples from that tyranny, culminating in the Reformation.

Then came the third step, in 1675 and 1775, in the process which was pursued for the liberation of all mankind from the political domination of the Church. That began in the year 1675 in a number of groups of workingmen, who were attempting to bring back liberal ideas in the western world. There was a great movement based on Rosicrucianism; there was the movement in which the Royal Society was a central point; Freemasonry and other societies half secret in their nature, spread quietly all over Europe,

and then in 1775 the outburst of the democratic forms of government. The French Revolution; and later the American Revolution; the beginnings of freedom for all men from the domination of despotic powers, whether they be of the Church or of rulers.

All these stages, which are fascinating to trace, led up to a final effort of the great White Lodge to state the truths for the western world all over again. We find in the letter of the Mahachohan a reference in 1881 to this plan of the Masters. At the very beginning of His letter He points out that the time has come for a re-statement of the truth for the western world, and He says among other things that the Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity.

The way in which the Theosophical Society was organized for that purpose is intensely interesting. In the beginnings of our Society the effort was made not so much to sway the world, as to prepare seed-beds for the changing of the whole world, which will come about a century after the Society was founded. So our work is the laying down of the Lodges of the Society, not only in Europe but all over the world, because the effort is to be on a large scale, not only in Europe but in America and Australia and in other parts of the world to which the Aryans have spread of late. It was also necessary to divide the several duties connected with this effort; so in 1875, along with the founding of the Theosophical Society there were three other organizations

founded for the world, each one of which is vitally connected with our own organization. They are the Society for Psychical Research, the old Catholic Church in Holland (and the Liberal Catholic Church, its offshoot) and the beginnings of the Co-Masonic Order. These movements are part of the work for this century. In 1872 a woman was admitted to Freemasonry for the first time, officially and properly admitted, and that draws the Co-Masonic movement into the life of these century-end efforts to help the world. And similarly the Old Catholic Church broke off officially from Rome and offered the sacraments without demanding assent to impossible dogmas.

Why was the Society for Psychical Research started? Because it was the purpose of the Great Lodge to make quite sure that these other efforts would not run down a channel related exclusively to Spiritualism; and therefore a channel was created for the scientific investigation of such phenomena. You may ask: "Why should we not have Spiritualistic work in our Society?" Spiritualism is well enough for people of a certain type, but we think that for our Aryan Race the proper road is occultism—a positive road and not a negative road, such as is Spiritualism. And so to be sure that the Theosophical Society should be free to work out its *dharma* of bringing back to the world its great spiritual truths, it seems that this special organization was created.

Such was the nature of the beginning of that work of the White Lodge to help the world at

the end of the last century, and the person chosen for the central position in that work was Madame Blavatsky. It is just over sixty years since Madame Blavatsky and Colonel Olcott met, and in December, 1935, it will be the Diamond Jubilee anniversary of the founding of our Society. Can we, in the light of the past, anticipate what is going to happen to our Society in the future? Glancing back, we see the seeds sown by Roger Bacon and his colleagues in and about 1275 blossoming into the Renaissance in 1375; the seedlings of 1475, through the work of Francis Bacon and his colleagues, burgeoned out into the democratizing of knowledge in 1575. And as a result of the founding of small movements in 1675, political liberation came (unfortunately by revolution) in 1775. Similarly, the work of founding the Theosophical Society in 1875, and the establishment of its small Lodges all over the world, will surely result in 1975 in a tremendous gathering together of all these forces and an outburst of interest in Theosophy, in esotericism, so that it will be the established philosophy of the world. Some of our young people will live to see it.

Our work in the Theosophical Society, then, is to keep the Lodges alive and growing by keeping occultism alive within those Lodges. In that way we shall make it possible for the world at large to gain once more the priceless heritage of this occult knowledge. It is for that reason that you and I live and work in the Society; and it is for that reason that it is *the* Society

and not *a* Society of modern times. The following summary of the foregoing may be useful:

EFFORT ABOUT	NATURE OF ADVANCE	ACHIEVEMENT
1275	Roger Bacon and the restoration of mental culture.	Democracy of culture Renaissance
1375	Christian Rosenkreuz and the spread of culture. Tsong-ka-pa in the East.	
1475	The printed book: fixation of knowledge: Erasmus, Sir Thomas More.	Democracy of knowledge Reformation
1575	Francis Bacon and science: English language the medium. Akbar in the East.	
1675	Union of classes attempted: secret societies. Royal Society founded: Boyle, Flamsteed, Halley, Newton.	Political democracy Revolution
1775	Political freedom, unfortunately mainly by revolution. French Revolution: Comte de St. Germain.	
1875	The Theosophical Society, Society for Psychical Research, Old Catholic Church, Co-Masonry. Evolution (Physical): H. P. Blavatsky.	Democracy of Occultism Evolution
1975	Wide spread of what is now esotericism: Evolution (Spiritual).	

*As rivers run, and in the deep,
Lose name and form and disappear,
So goes, from name and form released,
The wise man to Divinity.*

THE FUTURE OF GERMANY

By ANNIE BESANT

In this portion of a lecture¹ delivered in Berlin on August 18, 1927, Dr. Besant unfolds her vision of a Teutonic World Power, comprising the British Commonwealth of Nations, Germany and the United States of America, which she believed would stabilize the peace of the world. In the first half of the lecture she dealt with "The New Race", which she had observed in America. Then she went on to say:

I COME to the second half of my subject—the Future of Germany. What is the connection of that with the new race? Now for one moment I must go along a line of thought which belongs to me as a Theosophist, but you can test it by history, if you will go back in the history of the great race to which we all belong. I will still call it the Aryan Race—the Mother Race. That Mother Race has had a number of branches, or daughter races. They all came out from Central Asia. That is ordinary history. And they went out at different times, as it takes time to develop a sub-race, and formed great emigrations which went out from Central Asia. That is a matter both of history, and more and more becoming a matter of archeological discovery; lately the Archeological Society in America has sent out an exploring and excavating party, which is making excavations in the Gobi Desert, where we assert—as all the

Hindūs assert—that the great City of the original Aryan civilization was built. You find that in the old Hindū books; they tell us about it. They call it Shamballa, and they say that the highest Rulers of the world are there—the Inner Government of the world, not the outer. And our American friends have begun uncovering the ruins of a great city—they say it will take many years before they will be able to complete their work—a large city, which has to be carefully examined. Now the emigrations went out from the city, but stopped in certain great valleys in the mountains that surrounded them, and there they differentiated one after another; for hundreds of years they lived in this way, separated by mountain ranges, and then they went out westwards. The first of these went to Egypt and founded a mighty Empire there. The second of them went to Persia and founded there a magnificent Empire. The third of those

¹ This lecture has not before been published, though it was "set up" for publication. Galley proofs, partly read by her, were found lately among Dr. Besant's papers. Her marks ended about the middle of this article. There is a memo attached, dated May 31, 1928.

emigrations went to Greece, and peopled the whole south of Europe; there grew up the great Empire of the Romans. All world-wide Powers, over the portions of the world that then were known. Then came the fourth of these emigrations; and I must now mention to you one numerical change which may confuse you; we count in these the original Mother Race of all as the first, so that the fourth emigration was the fifth sub-race, and that is the Teutonic. That race has not yet had its World-Power. Now the Teutonic race has separated, has scattered itself very widely, as you know. It not only peopled what we now call Germany, but the whole of the Nations allied by blood to the Germans; Austria also belongs to it; the northern countries of Europe are peopled by those called Scandinavians, but they are off-shoots of the Teutonic race; Holland belongs to it; Great Britain belongs to it, and all its widespread colonies carry on the same great strain of racial life and character. The United States of America are also of that same race; Canada is peopled from Britain; Australia and New Zealand the same. All over the world to-day that race has spread.

Now every race and sub-race has one great characteristic standing out, marking all its people. In the Mother Race, there you get the pure Hindū type. In the first emigration to Egypt you have Science of a special kind, "the wisdom of Egypt," as it was called, and that wisdom began with the higher worlds and not with the lower. I have not time

to go into that fully, but two points will show you what it means. They began with Alchemy and they worked down to Chemistry. They began with Astrology and they worked down to Astronomy. Chemists to-day are beginning to say that Alchemy is possible, if you catch the combinations soon enough. You can turn off from one line on to another.

Persia had for its great characteristic, Purity—physical purity of every kind: not to pollute the earth, or the water, or the fire, or the air; to be very pure in their lives and their physical bodies. Each adding, you see, one new thing. Then with the Greeks—if for the moment you will allow me to call them all in the south by the old name of Kelt, which takes the whole as one great family—they went northward into France, northward into Ireland; then the Teutons turned them out of England; the Highlanders in Scotland are the only remains, and Welshmen in Wales, within Britain itself. Their characteristic was Beauty, Art, and the quality of the high development of the emotions. You can see still, in what are called the Latin races, how Art flourishes amongst them, paintings, sculpture and so on. And their emotional character is the reason (coming down to political affairs for a moment) why England and Ireland could never get on together; and it is only, now that Ireland has been made a Free State, that they are beginning to be a little more friendly. For the Teutonic race developed the scientific mind—that is the great quality—the concrete mind,

the mind that observes, the mind that classifies, the mind that makes hypotheses; then experiments again to verify the hypotheses—step by step, step by step, till it makes discovery after discovery, and at last by induction reaches a Law of Nature. That is their characteristic everywhere, and when it goes on to the higher intellect—then philosophy. But that is not so common. You have it among the German people very very strongly; not so much among the other branches of the race.

Now think of that for one moment in the light of the hurried sketch I have given you. Most Theosophists believe in an Inner Government of the world, of which all your monarchs and emperors and admirals and generals play the parts down here on the stage, and are practically living figures pulled by strings from higher worlds, and rise and fall according to that great law of human evolution which is the Divine Will for man; Nations rise and fall, and Empires rise and fall, and those great Empires have passed away that I have mentioned, they rose and every one of them has fallen. Recall the countries which the Teutonic race has peopled. Think for a moment of Britain's widespread Empire with her colonies all over the world. Think of North America, the United States and Canada—not of the South, that belongs to the fourth and not the fifth—and see the vast numbers of human beings all of the same blood and the same type.

Now two types of World Powers were possible: one that belonged really to the past, a great Empire

of force, subduing other nations; or what has not yet been tried, a great Federation of Free Peoples, joined together by mutual service, mutual helpfulness, mutual affection, of the same racial type and recognizing that great bond of union.

One question comes in here to which I must allude, and that is India. India's freedom must be gained before the next great step can be taken. She does not want to separate from Britain, if she is allowed to be free within her own borders, self-governing in her own land; and that she must be and will be. There is a Bill for that now before the British House of Commons, and Labour has adopted it; and when the Labour Government comes in, it will pass. I say that is necessary first before the next step can be taken, because unless India, the greatest of the coloured Nations of the East, is in the Federation I am going to speak of, there will be a war of colour between white and coloured, between Asia, and Europe and America, and that would kill civilisation; that is why India's position is so important—with Britain, but free, there will be no war of colour; without it, there must be war. For Asia is tired of white exploitation, and will no longer calmly submit to it. You know what China is doing at the present time, and that will spread.

Now what is the future of Germany—the mother of the Teutonic race? I cannot tell how it will appear to you, I can only tell you what is coming in the near future. It may take long, if it is opposed. It may come quickly,

if it is welcomed, and that is, that there will be a great Federation of all the Teutonic peoples; a great defensive Federation, beginning probably with treaties that they will make no war on each other, and then linking themselves together into one great World Power, welcomed because it will serve humanity, not resisted because it tries to conquer and subdue by military force. And, friends, if you will permit me to say one word here as to the great war that desolated Europe, it was not the German Nation that was conquered; it was militarism in Germany. The German Nation has shown that it is not conquered by a military defeat; I have seen during the last three years a good deal of your young people, of your boys and girls, and I can bear witness to the fact that they are a splendid set of young people of whom any Nation might well be proud; no resentment and no anger, eagerness to serve and help, readiness to take up their part as they grow into manhood and womanhood. All that was destroyed in that war was the idea that an Empire was to be an Empire of Force, instead of a Commonwealth of Free Nations, joined together for love and mutual service. And I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance—with of course Austria, who is German, and probably Scandinavia—a great alliance of industry, of thought, of science, of philosophy, of all that makes Nations really great, and in

which your own Nation has been so high, so supreme. For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away?

And so I would put this to you to think of. I do not ask you to take it because I say it. I say it positively because I know the future that is coming, and the future is inevitable whatever the present generation may do. But I ask you to think if this does not open before you as part of a mighty World Power of love and brotherhood of thought, and science and philosophy, whether that does not open a future for Germany which will be greater than anything she has had, however great, in the past? And that is where the connection with the new race comes in, for that new sub-race is not your race but a different type. They will make a new civilisation, and for centuries it will go on, small, insignificant, little observed, little noticed probably in the Press, and through some of those centuries this great alliance of the Teutons will sway the future of the world. It will be what will fill the world's eye. We, working in our little sub-race, will be of very small importance; but the future is with us.

And so, friends, that is what I put to you—I am sorry not in your own tongue—for I have lost the habit of speaking it, although once I spoke it fluently, when I was young; I can still read it,

know how your thought is going, but I would not dare to insult you with my very primitive German now, for I have not spoken it for years. And so, my friend is going to tell you something—is going to translate for you and tell you something—of what I have been saying, and I will only hope that it may fire you with new hope, with new enthusiasm, with new pride in that mighty race of which you are the mother, and that you may look forward to the future that I have dared to sketch of the place that the great Teutonic World Power will hold among the Nations of the world.

"THEOSOPHY should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations, *Theosophy must be made practical*, and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk . . . Theosophy, through its mouthpiece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As *an Association* it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications. . . . The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life as shall offer a field where they may be applied with most equitableness."

—*Extracts from a Master's Letter*

WHAT A THEOSOPHIST OUGHT TO KNOW!

By J. W. HAMILTON-JONES

[*This article is the first of a series of studies on Theosophy by an erudite student of Theosophy. I commend them for their clarity and as refreshingly straight Theosophy.—ED.*]

IT is assumed that all Theosophists have a working knowledge of the laws of Karma and Reincarnation, for we have been talking about these twin doctrines for the past sixty years. The fact is, we are inclined to preen ourselves because we have made these ideas popular and acceptable to a large number of people in the western world who, but for Theosophy and the Theosophical Society, would still be living under conditions of abysmal ignorance such as were common enough in the early nineteenth century of our era. We are the exponents of these laws, yet we know very little about them ourselves. The generality of Theosophical students are not profoundly studied in these fundamental teachings, and it would be well for us all to probe a little more deeply into the mystery of man's existence, so that we may have a relatively clear idea in our own minds upon this important subject.

Life may conveniently be regarded as manifesting in three stages, namely, principles, causes and effects. These give rise in the mind to a conscious realization

of Science, Philosophy and Ethics. Science deals with a knowledge of the Universe, Philosophy with what we think and reason from that knowledge, whilst Ethics determines our conduct in life, Ethics being the result of our scientific and philosophical investigations. The virtue of Science is in its practical application, whereas Philosophy and Ethics tend to test the utility of scientific achievement. The idea of the laws of Karma and Reincarnation may hold little of value for the non-thinker, and hence cannot have any useful effect upon his conduct in life, but the man who thinks deeply will discern in any orderly statement of facts, and in any coherent system of thought, a possible means of self-adjustment to the problems of life, howsoever dimly apprehended. Theosophy, being such, gives a satisfactory reason for all action and may indeed be finally judged upon its ethical value.

It is said that there are seven principles in man, and we enumerate them from above downwards, or from the innermost outwards (purely relative terms)

as Atma, Buddhi, Manas; Manas, Kama, Prana and the Physical. This is obviously incorrect or, as we would say, exoteric; Manas is one but dual, and the physical body, we are told, is "no principle". Probably the best way to resolve this puzzle is to say that there are only three principles in man, *viz.*, Atma, Buddhi, Manas, and four aspects; Lower Manas, Kama, Prana and Sthûla (physical).

This sevenfold human entity functions in four states of consciousness, again from above—Turiya (ecstatic oneness), Sushupti (dreamless sleep), Swapna (dream state), Jagrat (physical).

It will be seen that not one of the principles nor aspects can function alone, but all are interdependent upon vehicles through which to manifest. Atma means Breath—the Breath of Life; it is just as free as the air which we breathe in the physical world, in fact physical breath corresponds on this plane to the Atmic breath of which it is the reflection. Air is universal. Nobody can say this is my piece of air and that is yours—no sooner do we inhale than we are compelled to exhale it, yet we cannot do without it and live. What a marvellous exemplification of Universal Brotherhood! Atma is like that—its vehicle is Buddhi, through and in which the Atmic breath is constantly permeating and pulsating. The Buddhist vehicle is described as the seat of the Intuition. It is more than that—it is the fount of Wisdom and the home of Reason, for Reason, contrary to general opinion, is not one of the functions of the mind.

A highly intellectual man is not necessarily a wise person. The Master K. H. says: "Your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development." (*Mahatma Letters*, pp. 341-342). Manas is the builder—of ideals, of ideas and of forms; hence its dual nature—the ideals are confined to its more refined (higher) vibrations and the forms are made in its coarser (lower) particles. Manas has many functions; instinct (Ulla) in the animal world is one of them. The animal does not think; it uses the vibrations of manas in its consciousness. The so-called intelligent domestic animal "feels" its master's vibrations through its manasic instinctual faculty, and that in turn operates upon its desire body (kama). In the case of beavers, bees or ants the Dhyan Chohan of whom they are the physical expression does their thinking for them. The same thing occurs in the physical body of man—what is it that marshals the white corpuscles to do their work when we have cut a finger but the manasic instinct of the physical elemental?

Before we can know anything we must first build a form. This form is usually incomplete, hence erroneous. Then we use a symbol to express the form, *i.e.*, a word. That sounds concrete enough. Let us take one: "Table". What has your mind done with this word? Stop and think for a minute. What is the form you have built to correspond to this word-symbol? It is of oak-mahogany, walnut or deal? Polished or scrubbed?

Round, square, oblong, triangular, horseshoe? Three, four or six legs? Large, medium or small? Used for eating, reading, writing, ornament or for sitting upon? Or perhaps you were thinking about a multiplication-table or a table of weights and measures, or logarithms or a time-table. You perceive that in order to relate your table to another person's "table", more symbols (words) are necessary. Nevertheless all forms of tables are subservient to one Master-Form which you have built up in your mind, from continuous experience.

Ratiocination, Intellection and Re-collection are all functions of the mind in its different aspects. Ideals, Ideas, Forms, chasing one another in an endless series of changes—never still, more difficult to restrain than wild horses, such is the mind of man. It has been described as the playground of the senses, and the great slayer of the Real. Humanity in the mass is at present engaged in the development of Manas, a task which will take us until the Seventh Root-Race of the next Round to perform. And yet—note this well—Atma cannot function through Buddhi until Buddhi is also galvanised into activity by the essence of the purified Higher Mind!

We are now able to understand why Atma-Buddhi-Manas is spoken of as the Higher Self, the one permanent abiding self in man. The majority of Theosophists do not understand that this Higher Self or Inner Self is a *conscious* but not a *Self-conscious* being. For the vast majority of human beings the Ego is asleep, or

at least completely introspective, knowing nothing exterior to itself, unaware of its "existence" on its own plane of manifestation. Most Theosophists, and indeed most occult students, never reach this plane of Self-conscious awareness, either "alive" or "dead". The only Self-consciousness they know is on the physical plane when the body is awake. The Higher Self never incarnates, it merely overshadows a personality to whom it is attached. This personality is composed of an extrusion from the manasic principle of the Ego which becomes the lower mind—the mind being the link, bridge or antahkarana between the lower and the higher selves.

The quality of the concrete mind is determined by the skandhas (tendencies) which, we are told, await man upon the threshold of Devachan. This lower mind is conjoined to an emotional body or desire body, and the two become inextricably interwoven, they are known as the kama-manasic body, and finally this duality is guided to ensoul a physical body endowed with the breath of physical life (prana).

It is important to understand that up to the movement of birth, man is not self-conscious on any plane during his descent into matter: Self-consciousness begins when he has obtained possession of a normal physical body; and the conditions in which that body is born—that is, race, country, family, social status, sex, etc., are all determined by the karmic forces actuated by the agents of karma (Lipikas).

Each child born into the physical world is entrusted to two parents whose duty it is to nourish, protect, and teach it the laws and customs prevailing in order that Self-consciousness may develop and the child grow into an adult, able and dexterous in maintaining, preserving, and using a physical body. At the present stage of development the body is provided with five senses of perception: sound, touch, sight, taste and smell; and five organs of action—mouth, hands, feet, excretory and generative. Through these senses and organs man self-consciously finds himself in a world of hard, solid, physical reality upon which he must turn outwards: everything is exterior to himself and there is a fixed line of demarcation between him and his surroundings. This is the Jagrat or Rock-consciousness. He is unable to retain this precious Self-consciousness for long—eighteen hours usually finds him tired—which means that he has specialised too much Prana and his physical body is protesting against its potency. So he takes up a reclining posture, and by a process of auto-hypnosis abandons his body and also his Self-consciousness.

During the sleep of the body he is conscious in the next state, called Swapna—here he dreams: his consciousness is turned inwards, and he cannot function as he did on the physical plane because he has first to find sponsors who are willing to take the responsibility for waking him up. Each state of consciousness has an embodiment of ideas which are peculiar to it, with a language and customs

of its own; and as most of us are not yet sufficiently masters of the physical plane, it would be unwise for us to attempt to reach a higher state of Self-consciousness just yet.

The Swapna state of consciousness is also a world of forms, and these are all the product of Manas. If there are fairies, man made them; if gods, angels, devils, houses, churches, snakes and tigers, man made them all. Normally there are only the forces, but man built the symbols and forms, and the forces play through them. There are, of course, the natural superior denizens of this state of consciousness; just as man is the natural superior denizen of the physical plane, so ex-men, super-men or Angels have the Swapna state of consciousness as their Self-conscious habitat. The "bodies" which they use are also the creation of Manas (man). In some of the books these "people" are referred to as Shining Ones or Devas, and a Theosophist ought to know exactly what relationship there is between those "people" and our earth-humanity. The physical man is connected solely with the metallic, mineral, and earthly kingdom—a sweeping statement, which must be explained more fully in a later essay. The Super-men of the next grade of development are concerned with the physical, vegetable world. The method of progression, for humanity, from a physical state of Self-consciousness into the Swapna state of Self-consciousness is emblematically represented by the entrance of all men on this,

their mortal existence—they need "parents" or sponsors. These sponsors are usually humans who themselves have attained to Self-consciousness, and the method of attracting or meriting their attention is by service to humanity and aspiration.

The clairvoyant or medium who has not attained to Self-consciousness on the Swapna level (and most of them have not) attempts to interpret the forms he "sees" here, in physical plane terminology, which is useless; in the first place he does not understand what he sees, then he attempts to express it in a measure where no standards are comparable.

During the hours which he passes in sleep, man usually goes out of the Swapna state and into a deeper, more profound condition. This is the third state of consciousness, "Sushupti" in the books, and interpreted as "dreamless sleep". Sushupti is also a state or condition or plane of Self-consciousness, to be conquered when humanity shall have evolved much further along its evolutionary road. Its natural superior denizens are responsible for the evolution of the animal bodies of our physical world which includes man's bodies.

Turiya, the fourth state, has been described as a state of faultless vision, but that is a poor description, since it is not a question of seeing, but of "feeling" or merging. A Self-consciousness at this level means "to become That

Self", to be at one with the All-Presence—Self-consciousness in the Ego with the Atmic Ray illuminating Buddhi and the Manasic Ray galvanizing Buddhi, man's natural home.

The four states are summed up very clearly in the *Kavi Purana*: "That which is abiding in the breast of each is, first, a prophet and poet. Then he falls asleep and awakes as a blindfold logician and historian without material for reasoning or a world for events but groping towards them. Next a painter with an ear, too, for inward phantasmal music. At last a sculptor carving out hard palpable solidities. Hence the events destined to occur in this outer world can never be either foreshadowed or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastic language."

Thus we see that the path of inward evolution begins upon the physical plane, and that until a relative conquest of Self-consciousness in a physical body has been achieved, very little can be effected upon any higher level. Man's liberation, particularly for the western races, is through action, but that action, to be effective, must conform to the laws of Karma and Reincarnation, the understanding of which, through Science, Philosophy and Ethics, produces a self-imposed and strictly regulated discipline in the affairs of daily life.

THE DIAMOND JUBILEE YEAR

A ROOF TALK AT ADYAR

By G. S. ARUNDALE

THE main consideration on which I should like to lay a little stress is the fact that the Elder Brethren are gracious enough to be releasing a considerable amount of power during this Diamond Jubilee Year, as they released, cosmically, so to speak, a very great deal more in connection with the Golden Jubilee of 1925. Any of you who remember the inner life of 1924 leading up to 1925, will realise that the release on that occasion was a very cosmic release indeed, and a release quite distinct from any release which I imagine has happened for a very long time.

Nevertheless, even for the Diamond Jubilee Year, there is a tremendous release of power, and the difficulty is to work at the very necessary high pressure in order to provide channels for that release. You may find the days full to overwhelming, you may be almost overworked, since the Elder Brethren desire to utilise to every possible extent this particular occasion, so that we may move forward with definite resources for the next few years, which will be gradually leading us up to the seventy-fifth anniversary—which I hope many of us will see.

And then there will be another great release for the Centenary, for not only will it be an apo-

theosis, a kind of fulfilment, of the Society's work, and the sending of it on a new and splendid way, but it will be the beginning of a new impulse when one of the Elder Brethren will shine forth in splendour in order to give the world a new release of power in 1975. Preparing for all that splendour to come, we have our own individual blessings now, and I earnestly hope every one of you will contact that power and feel lifted out of the smaller self into these larger regions which are obviously immanent when the Elder Brethren release Their power.

That release has been working in its own particular way. One only contacts from time to time various modes in which the Elder Brethren desire that the release shall take place. One realises these things as one goes along, as one is able to retire into the recesses of one's higher self. Every one, however poor he may be, must have a certain amount of time when he communes as best he can with the Eternal in his own eternal. (I am not talking about the Cosmic Eternal). He must have a time every day when he readjusts himself with that unchanging Reality. If he does so, he will contact these tremendous waves of power. If he does not contact them, let him see into

what kind of emotional or mental obscurity he has allowed himself to drift. The fact of the matter is that every one can contact these finer forces if he will allow himself to do so, and while every one is moderately busy during the day, there must be a time when we adjust ourselves to these great realities which the Elder Brethren bring right down to us, especially in a year like this.

They take advantage of such a Festival as this—we may indeed call it a great Festival—in order to release more power. They feel that you and I rejoice more on such an occasion as this. We rejoiced in 1925. This is another occasion for rejoicing. We are for the time being resident in our higher consciousnesses, and if we are so resident we draw nearer to Them, and They release power for our using. If any one feels that he does not contact this increase of power, this breadth of outlook, this splendour of opportunity, there is something the matter with him. There ought to be a sense of growing, of scintillation, of the brushing aside of the small preoccupations of one's own personal life under the compelling power of these larger aspects of our consciousness. We shall thus not only be able to contact this release of power which the Elder Brethren are offering as a prelude to the celebration of the seventy-fifth anniversary, and then the hundredth, but also here and now to make the Society more vital, more true.

Let us meditate upon all this and take time for quietude to enter into these larger aspects, contacting

little by little what the Elder Brethren are expecting. I imagine that they are expecting many things, hoping for many things, trusting that we shall rise—the majority of us—to the realising of the many opportunities which will be afforded to us. Thus each individual will be able to utilize this release of power where he is and to his own purpose, and in his own world.

Now two objectives for this release of power during the Diamond Jubilee Convention Year stand out quite prominently. One is, of course, the strengthening of the individuality—the release of the individual from his restrictions, his narrownesses, his imprisonment, whatever that may be in the case of each individual. We must be freer. And that is of course where Krishnaji helps to no small extent. He knocks at the door of the prison of the individual and summons him, not to believe what Krishnaji says or the teachings that he gives, but to be in increasing measure his own individual self.

You see we have been brought up constantly to be like someone else, to fit ourselves to some particular bed of Procrustes. So that you will find many many people stating, for example: "That is the new Theosophy." Other people will say: "No; H. P. B. She is the eternal Theosophy." They will be always wanting a person or a teaching of some kind in order to become like it. The release must not be of anybody's Theosophy or teaching or outlook on life, but of one's own inner genius, whatever that genius may be. And the best

work any teacher can do, however much he may knock at the door of your imprisonment, is to lead you, *not* to enter into his freedom, but to enter into your own. Each teacher of any value has his own freedom which he can describe in compelling words, and many people who are still in the sheep stage in the human kingdom say: "That is the kind of freedom I want," and so they go into that freedom which is someone else's freedom, and do not yet discover their own. But there is nothing more glorious than with the aid of these other freedoms finally to find your own, and to feel that you have your own distinct place which you can emphatically distinguish from the place of everybody else.

If you think of those of us who are said to be all followers of Dr. Besant, remember that she did not want people to do what she did, to say what she said, but to contribute to the great work for which she stood their own great individualities, their own great differences, in order that she might have differences to aid her in her work. But if everyone did what she did, everyone would simply be an automaton, a very doer of the Will, but with only the karma of obedience to his credit, and not the karma of originality.

Our first duty is to be our own definite selves, our different selves. The only real value of anyone is to be his own distinct world and universe of self. That is one thing on which the Elder Brethren are laying stress, and towards which They are offering this release.

But there is another thing into which the release is poured, that

is into the Lodge idea of the Theosophical Society. If only every Lodge of the Theosophical Society could wake up. So many are asleep. If only they could wake up to this release, they would see what is being done. I have been trying for the last day or two to get it down into words a little clearer. But the moment you put a word to life, the life gets imprisoned and distorted and twisted, so that when one writes down life conception in terms of form one feels one has, so to speak, spoilt it, and almost to have done an injury to the life.

What is wanted is that the Lodges should be real Lodges. Now, what is the essential ingredient of a real Lodge? Of course, the family life, the family spirit. But supposing you look over the lecture records of the average Lodge, what will remain as an outstanding experience? We think of Sunday after Sunday and we make up our programmes, and we ask, "Whom shall we have to speak on that day?" So-and-so speaks on that day, and in nine cases out of ten no one is any the better. Nothing has happened. Of course, we must have our Lodges—they are sub-nuclei of the Theosophical Society, within a nucleus of Universal Brotherhood. But each Lodge ought to be a place where everyone can be happy, can feel the real brotherhood as much in terms of leisure as in terms of lectures or in terms of study. But you come to the average Lodge and the average programme is by no means always attractive. How many people are there who really enjoy a meeting, who go because they are so glad to go?

Well, now, a new dynamic is needed. I have endeavoured to make a suggestion or two in connection with a new dynamic. The form of it does not matter. It is the life of it that matters. One would like to go to a Lodge where one felt one was joining a group of people who were having a very good time, enjoying themselves together, studying together, being intensely happy together.

This Diamond Jubilee Year must be for us all a great year, a year in which we become more intense, more happy, in which we can spread Theosophy and drive away the fear and ignorance around us by becoming channels for the power which is being released for our own strengthening and for the drawing of the world nearer to happiness and peace.

THE PROPHET

HE said, "I see." And they said: "He's crazy; crucify him." He still said: "I see." And they said: "He's an extremist." And they tolerated him. And he continued to say: "I see." And they said: "He's eccentric." And they rather liked him, but smiled at him. And he stubbornly said again: "I see." And they said: "There's something in what he says." And they gave him half an ear. But he said as if he'd never said it before: "I see." And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said: "I see." And they wanted to do something for him. "What can we do to express to you our regret?" He only smiled. He touched them with the ends of his fingers and kissed them. "What can we do for you?" "Nothing more than you have done," he answered. And what was that? they wanted to know. "You see," he said, "that's reward enough; you see, you see."

The Prophet, BY HORACE TRAUBEL

THE COUNT DE SAINT GERMAIN: HIS DEATH AND RESURRECTION

By A. J. HAMERSTER

(Concluded from p. 127)

THE next document, referring to the belief in the Count's great age, in his still being alive, and in his coming forth again soon, is an article in a Berlin monthly of January, 1785 (the year after his reported death), edited by Gedike and Biester. It contains a furious attack on the person of the Count. The article appeared anonymously but is probably from the pen of the second editor, who seems to have been known as very inimical to the Count. It is alleged to have been written on the occasion of a copy of the well-known copperplate engraving of the Count¹ having fallen into the hands of the writer, and it opens with the following sentences: "This adventurer, who died two years [rather less than one year] ago in Danish Holstein was a worthy counterpart of the deceased Count Cagliostro" [who, however, did not die before 1795]. And some pages further on, it continues in this way: "I know that he was believed, even when partly he made others tell, and partly he himself, as if in thoughtlessness, gave away, and partly declared straightforwardly, that he was extraordinarily old. His age, however, was given differently, according to circum-

stances. Sometimes he had only written to and received letters from the Emperor Leopold [1658-1705], sometimes he had been a friend of Federico Gualdo,² the Gold- and Rosencreutzer Adept, since his childhood; sometimes he had even given the Lord Christ some advice as to his conduct." The writer further tells us in a note that a certain German work, *The Reliable Compass of the Wise*, asserts of Federico Gualdo "that he still lives to-day", after which he goes on to say of the Count: "I know that many, even now that he has died, believe that he still lives and soon will come forth alive!" I will not follow the writer any further, for in his wrath against what he deems to be the grossest superstition, he becomes indecently coarse.

There are three other sources of information, which are more specific, not contenting themselves with beliefs, but telling us definitely about the Count's still being alive and appearing as such to other persons, after his alleged death. But unfortunately two of them are certainly spurious, and the third is extremely dubious. We will begin with the latter. It is Masonic of origin, though reported by Catholic authors. One is an

¹ The foot-notes are at the end of the article.

Italian historian, who wrote that "when, in order to bring about a conciliation between the various sects of the Rosicrucians, the Necromantists, the Cabalists, the Illuminati, the Humanitarians, there was held a great congress at Wilhelmsbad,³ then in the Lodge of the *amis réunis* there also was Cagliostro, with Saint Martin, Mesmer, and Saint Germain." I. Cooper-Oakley in her book quotes this passage⁴ in proof of the Count having been at the Convention of Wilhelmsbad the year after his supposed death. But that Convention was held in the year 1782, and not in 1785, as she supposes. There is therefore nothing remarkable in it, if the Count had really been a visitor to that congress. I. Cooper-Oakley seems to have been led astray in the date by the following passage from a Masonic journal: "Amongst the Freemasons invited to the great conference at Wilhelmsbad, 15th February 1785, we find Saint Germain included with Saint Martin and many others."⁵

Now the conference of 15th February 1785 was not held at Wilhelmsbad but at Paris, as we may see from the book of a French Catholic historian, also very inimical to Freemasonry: "A general convention of Masons from France and foreign countries was summoned by the secret committee, under the name of the *philalèthes*, regular superiors of the right worshipful lodges of the *amis réunis*, in the Orient of Paris, for the 15th February 1785 . . . The names of the principal personages, delegated to the convention at Paris by the Masons in each

country . . . were, among the French delegates, Saint Germain, Saint Martin, Tonzay, Duchonteau, Etrilla the card reader, the great magnetiser Mesmer, Dutrousset, d'Héricourt and Cagliostro, to whom are to be added the names of Mirabeau, Talleyrand and other chiefs of the *philalèthes* among whom Savalette was chosen as the president of the convention, and the Marquis de Chefdebien, who had already been delegated to the convention at Wilhelmsbad by the lodge of the *philalèthes* as the secretary for the French language."⁶ It is important to note that the text only says that the Count was "delegated", but not that he was actually "present" at the convention, just as the preceding quotation also speaks only of "invited", which does not necessarily imply that the Count has also "attended" the meeting. The invitation or the appointment as delegate to the convention at Paris may very well have been sent out or made before the Count's death, or at any rate before the news of it had reached the French capital, and had become more widely known. I am sure that if the writer of the last passage had been acquainted with the fact of the Count's alleged death the year before the convention at Paris, he would have unambiguously qualified his statement. In proof of the Count's still being alive in 1785 it certainly cannot be adduced.

We must now turn to the other two spurious cases. The first concerns the so-called *Viennese Memoirs* by Franz Gräffer, written, so he informs us himself, in 1843.

I take from it one incident that is said to have happened in Vienna, when Napoleon was "still a child". If we assume him to have been, let us say, somewhere between 10 and 15 years old, the event would have occurred between 1779 and 1784, when the Count lived and eventually died in the latter year at Eckernförde. It is therefore possible that he visited Vienna in one of these years, when he was still alive. I am not certain if the writer knows of his alleged death in 1784. He does not refer to it, he simply specifies that "Saint Germain was in Vienna, in the year, '88, or '89, or '90, where we [Franz, the writer, and his brother, Rudolph Gräffer] had the never-to-be-forgotten honour of meeting him." But then, even in the first-mentioned year, Napoleon, aged 19, could not have been said to be "still a child", when in fact he had already held for three or four years a commission as artillery officer in the French army. From the sentence, "Towards the end of this [18th] century, I shall disappear out of Europe", ascribed to the Count between 1788 and 1790, one may conclude that the writer indeed was ignorant of his death in 1784.

But let us see now what Gräffer has to tell us and how he does this. The story opens thus: "One day the report was spread that the Count de Saint Germain, the most enigmatical of all incomprehensibles, was in Vienna. An electric shock passed through all who knew his name. Our adept circle was thrilled through and through. Saint Germain was in Vienna!" And the closing scene,

with which we shall content ourselves, runs as follows: "Saint Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue, his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became reanimated. He made a movement with his hand as if in signal of his departure, then said: 'I am leaving; do not visit me. Once again will you see me. To-morrow night I am off; I am much needed in Constantinople; then in England, there to prepare two inventions, which you will have in the next century,—trains and steamboats.' These will be needed in Germany. The seasons will gradually change,—first the spring, then the summer. It is the gradual cessation of time itself, as the announcement of the end of the cycle. I see it all; astrologers and meteorologists know nothing, believe me; one needs to have studied in the Pyramids as I have studied. Towards the end of this century I shall disappear out of Europe, and betake myself to the region of the Himalayas. I will rest; I must rest. Exactly in 85 years will people again set eyes on me. Farewell, I love you.'

"After these solemnly uttered words, the Count repeated the sign with his hand. The two adepts [Rudolph Gräffer and Baron von Linden], overpowered by the force of such unprecedented impressions, left the room in a condition of complete stupefaction. In the same moment there fell a sudden heavy shower,

accompanied by a peal of thunder. Instinctively they return to the laboratory for shelter. They open the door. Saint Germain was no more there." And Gräffer ends his story with the assertion, meant to give more verisimilitude to it, that he wrote it "from memory throughout; a peculiar irresistible feeling has compelled me to set down these transactions in writing once more, after so long a time, just to-day June 15th, 1843." But who will be deceived? Who will accept such trash as historical truth? It is in the worst taste of the occult romances of the time; compare Alexander Dumas (*Joseph Balsamo* = Cagliostro), George Sand (*La Comtesse de Rudolstadt, Consuelo*), Felix Oettinger (*Saint Germain*), von der Elbe (*Brausejahre*), Félix Bungener (*La Fin d'un Siècle*). In the last-mentioned novel we find the exact counterpart of Gräffer's thunderclap at the Count's coming and going.

And yet I. Cooper-Oakley writes: "It is to be regretted that Gräffer's florid account opens the door to a slight (*sic*) suspicion of charlatanry . . . A more experienced student would probably have described the interview far otherwise, although he might have testified as strongly to precisely the same facts." Even to the thunderclap! One of the aims of these articles of mine, is to combat credulousness, not to speak of superstition; another, to bring the Count's biography back within the reasonable bounds of critical judgment brought to bear upon pretended historical documents. As little as we can accept such novels and romances (mentioned above)

as authoritative sources of information, so little can we receive as such Gräffer's sketches. This does not mean that the writer may not have reflected what people *believed* to have been the supernatural powers of which the Count was possessed, but only that we need not swallow them as well authenticated facts, nor even admit as probable that they would have been displayed in such a childish way, supposing the Count to have had those powers. Would ever a real Adept act and brag like a mountebank! Internal evidence suffices to condemn the whole story as fiction of the cheaper sort. And yet . . . what of the wonderful "coincidence", made so much of by Theosophists, that in fulfilment of the prophecy, "Exactly in 85 years will people again set eyes on me", the Theosophical Society was founded (1875), and the Count took an active part in the writing of *Isis Unveiled*, as we shall see in the next chapter?

Supposing that these facts are really what was meant by the quoted words (but where are the people of whom it can actually be said that they have "set eyes" on him?), and however much condemning the form Gräffer has found good to give to his story, yet I do not deny that, as a Mason and an "instructed Brother", he or his brother or both may have been in contact with the Count de Saint Germain *in propria persona*, and may have become possessed, along one or other of the occult lines of instruction of the eighteenth century, first of the knowledge of the existence of an Himalayan

Brotherhood of Adepts, and second of the law among them "that during the last quarter of every hundred years" they have to make a special attempt "to open the eyes of the blind world".⁹ I will even concede a certain probability for such knowledge having come to the writer, for it would be expecting too much of "coincidence" for him to have connected quite accidentally the Himalayas, as the Adept's retreat, with his return in the West towards the last quarter of the nineteenth century. But this is as far as I can go. It also constitutes the reason why I have dealt at such length with an account in which for the rest I cannot put any trust or value.

In much the same case we find ourselves with the next spurious recollections we have to consider. Elsewhere in these columns I have already explained that the so-called *Souvenirs* of the Countess d'Adhémar, written by de Lamoignon and published in 1836, are undoubtedly apocryphal.¹⁰ On second thoughts I do not even set much value on the possibility, there suggested, of the writer being possessed of inside information from the family of the d'Adhémar, one of whose members is alleged to have had intimate relations with the Count. But even conceding that he had some such information, that does not make the details of his story less apocryphal. There is sufficient internal evidence to mark the book as a clever compilation from other memoirs and souvenirs of the time, genuine as well as spurious,¹¹ which the writer here and there even pretends to

correct or to add to. I, therefore, do not intend to reproduce the passages telling us of the Count's appearing to the Countess d'Adhémar and others in 1788, 1793, 1804, 1815, 1820 and 1822, the last time just before she died. I do not believe all this, and therefore do not think it worth while. To me it is all fiction. Whoever cares may read of it in I. Cooper-Oakley's book.¹²

But here also, as in the case of Gräffer, I nevertheless suspect the writer to have been also an "instructed Brother", with some knowledge of the Brotherhood of Adepts, which guides the events of the world, and sends its agents to visit and help it at certain critical times. Indications of this are found for example in such sentiments, laid to the credit of the Countess d'Adhémar, as the following: "In frequenting the Count de Saint Germain, I have learned to admit the existence of such men who know more than we."¹³ Let this suffice.

One last witness remains. The scenes shift. Half a century has gone by since the Count's death. The French Revolution has swept away the old regime, and brought anarchy in its stead. The great Napoleon's hand of iron and mind of steel have created order out of chaos again. But he, too, belongs already to the past. A new era has dawned. Modern Europe is emerging from out of the entanglements of the Napoleonic wars. It is the year before the accession of Princess Victoria to the British Throne. Prince Charles of Hesse, the Count's last host, has lived through all this time, through all these changes, a link between the

old and the new, between the past and the future. Now, he is lying on his death-bed, aged 92. He passes away peacefully. We stand around his open grave to render the last honours to a noble Prince. And whom do we see, standing at our side, intent on the same act of piety, due to a protector and a friend?

The belief in the Count's physical immortality apparently did not die out with the century that saw him living. A French writer, Edouard Maynial, who in 1910 published a book, *Casanova and His Time*, informs us: "From documents and oral traditions, which we owe to the kindly communications of Mr. T. E. Bull and Mr. L. Bobé, we know that the remembrance of Saint Germain lived long in Schleswig and Eckernförde. The common people there were absolutely convinced of his immortality, and they believed they had recognised him at Schleswig—dressed in the costume he had been known to wear—in the funeral procession of the old landgrave of Hesse, his friend and protector, who died in 1836. Mr. L. Bobé had this fact from an eye-witness who still lives—His Highness Prince Hans of Schleswig-Holstein-Sonderburg-Glücksburg, grandson of the landgrave and brother of the late King of Denmark, Christian IX. Prince Hans, born in 1825, then eleven years old, was present at the funeral of his grandfather; he there saw the person in question and thinks that there has been some confusion with the Count de Rochambeau, a French *émigré* whose origin is as little known as that of de Saint Germain."¹⁴

This story, I think, may be accepted as a reliable testimony to the conviction of some at least in the longevity, if not immortality, of the Count, and in his reappearance so many years after his death, which was therefore by many held to have been only simulated. Personally I do not share that belief in the Count's reappearance, though accepting as perfectly genuine this record of it. There is one point in it which convinces me of the fact that it was not the Count de Saint Germain *in propria persona*, who walked in the funeral procession. The fact that he is described as having been "dressed in the same costume he had been known to wear," would mean that he was dressed according to the fashion of half a century before. This is not at all probable if he was an ordinary living person, however retiring of habits. He then would have had to keep pace with the changing fashions of the world. The late C. W. Leadbeater tells us how he met this Personage many years later, in Rome, and that he then was dressed as an ordinary Italian gentleman of that time, which is of course necessary when, mixing in ordinary society, he wishes to remain generally unnoticed and to keep the secret of his perennial existence unviolated.

The possibility, suggested by Prince Hans, that it may not really have been the Count de Saint Germain who attended the funeral of his grandfather, but a French *émigré*, the Count de Rochambeau, I judge to be an afterthought, to give some relief to an uncomfortable feeling of the supernatural,

or to excuse the attitude of incredulity in the Count's real presence. The old people who thought they recognised the Count, and who perhaps had some cause for gratitude towards him for his medicinal recipes or for other reasons, might not have been so easily deceived as to confuse him with a perfect stranger. Besides, what reason had that stranger either to appear in a dress of fifty years ago, on such an occasion, and especially among the fashionable classes!

What, then, is the explanation of the riddle? In my opinion, no other than that it was no doubt the Count de Saint Germain himself, but also that it was just nothing but an *appearance* of him, in the sense in which Theosophists use the word, when they declare that Adepts are able to appear and sometimes do appear to people in the physical world, in what they call by a Sanskrit term the *māyāvi rūpa*, that is literally, an "illusory form" or a "body of illusion", made specially by superphysical powers for the occasion, and afterwards dissolved again as soon as it has served its purpose. I cannot enter into greater detail on this point, but refer the curious reader, for instance, to the so-called third volume of H. P. Blavatsky's *Secret Doctrine*, from which I quote here one single passage: "When a man visits another in his astral body, this cannot happen at any great distance. When a man *thinks* of another at a [great] distance very intently, he sometimes appears to that person. In this case it is the *māyāvi rūpa*, which is

created unconsciously, and the man himself is not conscious of appearing. If he were, and projected his *māyāvi rūpa* consciously, he would be an Adept."¹

The fact of his having clothed himself in such an artificial, created body, may explain the Count's apparel of 50 years before. He must have chosen it on purpose, to let the ancient people present, who had known him of old, realise that he was still alive, and thus to intimate to them that his presence there was an act of homage to the remembrance of a kind Prince and benefactor. If he had appeared as an ordinary gentleman of the later period, nobody would of course have recognised him, or ever thought of doing so, even if they might have noticed some likeness in features.

Recapitulating, then: this last anecdote seems to me the only one worthy to be counted as a genuine testimony, not for the Count's continued existence in the same physical body, into which he was born towards the end of the seventeenth century, but for his continued existence as the same individual in some other than the physical state, and there possessed of the magic powers of an Adept, enabling him to make himself, when necessary, objectively known to people on the physical plane. Having weighed all the evidence well, I cannot commit myself to more than this. We touch here Theosophical theories of life and its manifestations on different planes of existence, and therefore this chapter constitutes the natural transition, as said in the beginning, from the first and purely historical

part to the second part of this book¹⁶, which will deal exclusively with the Count de Saint Germain in modern Theosophical literature. The ordinary limitations of man's mind and powers of perception do not admit of a categorical answer to the problems of longevity or immortality, but in the next part

we will let the leading Theosophists, who lay claim to a wider knowledge than that circumscribed by the physical senses, tell us what they think and know of that mysterious figure, called by the first among them "the greatest Oriental Adept Europe has seen during the last eighteen centuries."

NOTES

¹ Another copy of this somewhat rare old print is hanging in one of the upstairs rooms above the Eastern wing of the Library at the Adyar Headquarters of the Theosophical Society. It bears in the left hand bottom corner the inscription: "N. Thomas sculp. 1783", that is the year before the Count's death.

² Federico Gualdo, who is said to have been a German of the name of Friedrich Walter, was in Venice in 1680. Cagliostro is reported to have said "that for a time he had served the great *Koptha* under the name of *Friedrich Gualdo*", according to the story of *Cagliostro at Mittau* by the Countess von der Kecke. I retranslate from the Dutch translation, published at Amsterdam in 1791, p. 109.

³ A spa with brine springs in the neighbourhood of Aschersleben, a town in Prussian Saxony, south of Magdeburg.

⁴ Quoted by Cooper-Oakley on p. 154 from Cantù Caesare, *Gli Eretici d'Italia*, Turin 1867, vol. III, Disc. LII, p. X, 402.

⁵ Quoted by Cooper-Oakley on p. 153 from *Latomia*, vol. II, p. 9.

⁶ N. Deschamps. *Les Sociétés Secrètes etc.*, 2me éd., 3 vol., Paris 1880. Vol. II, p. 121.

⁷ The first practical steamboat was the tug "Charlotte Dundas", built by William Symington, and tried in the Firth and Clyde Canal, in 1802. Robert Fulton fitted the first steamer on the Hudson in 1807, and Henry Bell built in 1812 the "Comet", which ran as a passenger steamer

on the Clyde. George Stephenson's railway steam engine, the "Rocket", which beat all competitors of the time, was tried in 1829. Why the train and the steamboat should be specially needed in Germany is not clear.

⁸ Cooper-Oakley, p. 163.

⁹ See *The Key to Theosophy*, 2nd ed., p. 306, and *The Mahatma Letters*, p. 362. Is it another "coincidence" that on the very next page the names of the Count de Saint Germain and Cagliostro flow as it were naturally from the Master's pen. See further p. 51 of the same book, and vol. III of *The Secret Doctrine*, p. 412. In the next chapter we will enter in greater detail into this interesting problem.

¹⁰ THE THEOSOPHIST, June 1933, p. 374.

¹¹ An example of the latter is found in vol. II, p. 29, where an allusion is made to the spurious souvenirs of the Marquise de Créqui, written by a certain Cousen, and published in 1834-1835.

¹² Cooper-Oakley, pp. 106, 153; Adhémar, vol. I, p. 299; vol. IV, p. 260.

¹³ Adhémar, vol. II, p. 201.

¹⁴ Maynial, p. 64.

¹⁵ *The Secret Doctrine*, III, 588.

¹⁶ The book is still in the making. Its first part is entitled: "The Count de Saint Germain in the 18th Century", of which the above is the IXth and last chapter. The title of the second part is: "The Count de Saint Germain in the 19th and 20th Centuries."

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 145)

अतीतानागतं स्वरूपतोऽस्य ध्वमेदाद्वर्माणाम् ॥

12. *The Past-Future, really, is, from the difference of ways of the characteristics (of the Substance).*

The Past has vanished into the Present and there can be no Future without the Present. The Past as well as the Future is in the Present. For example, take a young sapling of the oak. The Past acorn has become the sapling and has vanished. The acorn exists as the sapling. Where is the mighty future oak? It is not yet. The mighty future oak exists as the sapling. Now, which is real, the Present or the Past-Future? It is the Present that lends reality to the Past-Future. *The Present is the vanishing point of the Past and the Future.* It is not Time that makes the acorn a mighty oak; but it is *the acorn becoming the mighty oak* that creates (the illusion of) Time. In our example, the acorn is "Atitadhvan," the Past Way; the sapling is "Vartamānādhvan," the Present Way; and the full-grown oak is "Anāgatādhvan," the Future Way of the characteristics or "Dharmas" of *the acorn becoming the mighty oak* or "the Evolution of the acorn into the mighty oak". This "becoming" is the "Dharmapariṇāmakrama," the succession of changes of the

characteristics of "something" which at once possesses all the characteristics which the acorn exhibits one after another as it becomes the mighty oak tree. This "something" is "static" in the sense that the changes in it occur with infinite velocity or in no time, or in the sense that every one of the changes in it endures throughout time, or in the sense that all the changes in it have occurred once for all. But the incapacity of the Individual Consciousness to comprehend them all at once necessitates "Adhvabhēdas" or The Differences of Ways of the Past, the Present and the Future. Evolution is Individual Consciousness becoming Universal Consciousness in time.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

13. *They, the existences of the characteristics are either distinct or subtle.*

The distinct characteristics are the Present and the subtle or indistinct, the Past-Future. The Past and the Future are real only when they are Present. If the Past-Future is real, it must be Present. Nothing, which is not, ever was or ever will be. Evolution is similar to the shifting of scenery before the eyes of the traveller in a train or to the moving pictures

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of the cinema. Nature is a cinematographic presentation of the Absolute Consciousness to the Individual Consciousness by Isvara. Absolute Consciousness is Individual Consciousness becoming Universal Consciousness in no time.

परिणामैकत्वादस्तुतत्त्वम् ॥ १४ ॥

14. *From the singularity of (each) transformation, reality of things [objects].*

Each transformation in Nature is unique in itself, and is the same for all Individuals, though they may be differently affected by it. For example, a tree is a unique and independent existence in whatever way Individuals may relate it to themselves. One Individual admires the beauty of it, another is concerned with its botanical characteristics, while a third thinks of its usefulness as timber, as another enjoys unconcernedly the cool shade it affords. Thus, the singularity of a transformation lends reality to it, though it may affect different Individuals in different ways. Hence, Patañjali says,

वस्तुसाम्येऽपि चित्तमेदात्तयोर्विभक्तः पन्थाः ॥

15. *Even in the sameness of the object, from difference in Mind (s), divided is the way (of relationship) between them [the Mind and the object].*

One and the same object, whatever it may be in reality, affects different Minds in different ways, and even the same Mind differently at different times, owing to differences between Mind and Mind and to differences in the same Mind at different times. Hence, Patañjali says,

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

16. *The object is not the contrivance of an (Individual) Mind; for, does it become non-evident (to others) when it is not evident to that Mind?*

This aphorism refutes the idealism or the "Vijnānavāda" of the Buddhist. An external object, as it really is in itself, is not the contrivance or creation of the Individual Mind. If it is, it should disappear when the Mind thinks of something else. That it does not disappear is evident from the fact of its cognition by other Individuals and by the same Individual at another time. Further, what one Individual, for instance, knows to be a pot is never known by others to be a cloth or something else; nor does a pot cause the sensation of a cloth to arise in the same Mind at any time. But, at the most, it may be said that to an Individual an external object exists only as perceived by him. In this sense the external object may be considered as a "creation of the Mind" and the apparent sameness of the world may be attributed to the similarity of constitution and reaction of Individual Minds. But it should not be forgotten that what an Individual perceives is not the external object as it is, but only the impression or the image it produces in his Mind through the way of the Senses. So, it would not be accurate if one thinks that the external world is really what he perceives it to be. We know the external world only through the sensations and feelings which

it produces in us. Hence, it would be truer to say that the external world, instead of being our contrivance or creation, is something which is capable of producing sensations and feelings in us. As a matter of fact, sounds, touches, colours, tastes, or scents have no being outside us. But it is also a fact that none of these sensations would arise in us but for the external world of objects around us. The Buddhist is right if he means that the external world of objects is the contrivance or creation of the Universal Mind and not that of the Individual Mind. The objects are only known to us by the changes that they effect in us by modifying our Mind. So Patañjali continues,

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

17. *The object is known or unknown, from its depending on the Mind's being "tinged" by it (or not being "tinged" by it.)*

The object is known when the Mind reproduces the object in the form of an image within itself. Otherwise, the object remains unknown. (See Aphorism 1. 45).

सदा ज्ञाताच्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

18. *The functions of the Mind are always known, from the changelessness of its Lord, the Spirit.*

The functions or the transformations of the Mind are always known because of the changelessness of the perceiving Self. A changeless background is essential for a true reflection of the mental images. It is also necessary that

the perceiving Self should be the same from moment to moment, from day to day and from life to life. This aphorism refutes the "Anātmavāda," the doctrine of the non-existence of the Individual Self, of the Buddhists, who say that a conglomeration of the twelve "nidānas" constitutes the human being, and that the idea of a permanent Individual Self is an illusion created by the continuous flux of these "nidānas". If it is true that there is no permanent, independent entity which perceives these "nidānas" which are really "chittavrittis," the functions or transformations of the Mind, and that the continuous flux of these transformations alone creates the illusion of I-ness or self-consciousness, what is it that bridges the gulf of memory when the flow of the "skandhas and nidānas" is cut off by sleep or temporary unconsciousness? How can a mere jumble and a flux of phenomena become self-conscious? How and why do they become centralised into karmically responsible units without getting themselves mixed up with one another? If there be no Individual Self which gains Experience and Knowledge of the Law, what is the purpose of Evolution? What is it that attains illumination and gets liberated from the Wheel of Birth and Death? None of these questions can be logically answered without postulating the Individual Self in Evolution. Perception includes both the subject and the objects. The very existence of phenomena is proved by the perceiving Self which bears witness to their occurrence. The

existence of the Self requires no proof and cannot be disproved; for proof and disproof alike depend on the existence of the Self itself. The Self is the immutable and eternal witness of the ever-changing phenomena of the Mind. Hence, the witnessing Spirit or "Purusha" is described as "Kūṭasthanitya," changelessly eternal, and "Pra-

kṛti" or Matter as "Pariṇāmīnitya," changefully eternal. The Mind and its transformations, being material phenomena and objective, are always known to the subject or the perceiving Self by virtue of its changeless and immutable nature. *Perception of change presupposes at least a relatively changeless Perceiver.*

(To be continued)

INDIA AND THE EMPIRE

Mr. C. JINARAJADASA, speaking at the Anzac Hall, Perth:

"People were wrong who said that Indians could not govern themselves, for they had been doing so for thousands of years. Now the shock of Western civilisation had given them a sense of race, and a reaction against a position of inferiority, while introduction to the English language and history had given them their dream of liberty. It was regrettable that the Dominion movement had been so much ignored, the reaction being misguided acts of terrorism. Mr. Gandhi, with his demand of 'full freedom' had done a greater disservice to India than almost anyone, but while he had spoilt the masses, muddled Indian culture, and confused the issue, he had done well by rousing the women of India.

"It had been hoped during this jubilee year that India would be declared a Dominion. Statesmen like Mr. Baldwin were true friends of India, but they had to carry their party with them. As things were, it meant that for another 25 years, until dominion status was granted, the sore would remain open. The Empire would be unable to throw its full moral weight into the problem of peace until there was a real unity of the spirit, in a commonwealth governed by freedom and right dealing working out its common destiny under one Crown."

—*West Australian*, March 18, 1935

"WHITHER THEOSOPHY AND OUR SOCIETY?"

I

By SIDNEY RANSOM

MEMBERS of the Society may all be given credit for having endeavoured, in varying ways and degrees, to spread the eternal truths of Theosophy. Some of these ways have already been abandoned, some are still being experimented with, many others have yet to be tried. But the marvellous fact about the Society is that it is a living organism—and all that that implies, including the need for continual adaptation of forms to express the ever-unfolding life. A realization of this makes it evident that to be too critical of methods we may personally consider ill-conceived, or even unworthy, is hardly playing the game.

Theosophy, like Life, has often been likened to a tree: there must necessarily be many offshoots which diverge as they grow, many twigs which cannot join on to other twigs, though all owe their origin to the one Tree. We have too often demanded that unity should express itself in the twigs renouncing their separate developments, but twigs, as do individuals, need space for growth, if that growth is to be robust, healthy and fruitful.

The priceless contribution that The Theosophical Society could

offer, and to a large extent has offered, to the world, is in the establishing and making manifest of a brotherliness which owes its strength, not to uniformity in expression, or in any number of expressions, but to those Truths which are superior to any presentation. When members charged with this great undertaking begin quarrelling over methods and expressions, they defeat their own purpose. Let others call us names, if they must. But among ourselves can we not much more definitely play the game by joyfully giving to each other and to the world that goodwill and understanding which would solve so many pressing problems? Let there be friendly, though not too lengthy, discussion on methods; but let us remember that more than method is the goal we all accept.

A member should, surely, be free to accept any authority he wishes, or no authority if that pleases him? Can we not imagine H.P.B.'s wrath at members' acclamation of her as an authority, and yet also imagine her patience with some member who was passing through that stage of growth where reliance on authority is sought? If *The Secret Doctrine* teaches us anything, it is that there are seven

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times seven interpretations, and more, of every symbol—and may not many of H.P.B.'s sentences be taken as symbols? Certainly, to quarrel over classifications, the meaning of words, the interpretation of cosmic happenings, and so on, should be utterly foreign to any serious student. In reading the letters of the Masters, the times and the circumstances in which they were written should be carefully considered before concluding that they can be applied to the problems of today. Many of the letters are, of course, of the nature of inspired scripture, in that they touch on things eternal, but some of them had a special and topical interpretation. In the recorded sayings of Jesus we see the same, as when the young man was told to sell all he had and give to the poor. The injunction was evidently directed to that particular man, and would no doubt apply to many other young men, both then and today; but it was obviously not intended for universal application. It would be intolerant to insist that everyone should obey such a ruling. The only sound thing to do if we feel it strongly, is to follow the injunction for ourselves, and to leave others to make their own decision entirely in their own way.

A good deal of criticism has been directed against the identification of the Theosophical Society with various movements. That such identification was never intended, is evident. What happened was that various movements and efforts were in their early days sponsored by interested members

of the Society, and these—perhaps unwisely, though not unnaturally at our present stage of growth—endeavoured to enlist the interest of fellow-members, and were so far successful that there arose what looked suspiciously like identification. The educational movement is a case in point. This was an essentially pioneer movement, and none but a Theosophist could have sponsored it. So with other movements. Orthodoxy may be waiting for a new step forward, but is rarely prepared to take it. A Theosophist, having no axe to grind, and having no orthodox status to be injured, is able to do the pioneer work. For the time being, many members lend a hand, the particular movement gets talked about, and it temporarily takes up a perhaps too big proportion of our Lodge life. But gradually the Theosophically inspired effort goes off on its own career, the Theosophical Society ceasing thereafter to have even the semblance of "identification" with it. This process has happened over and over again, and we should rejoice in, rather than condemn, the fact that the Society brought to birth so many pioneer movements. Nor should it be forgotten that the Society is ultimately quite free of such pioneer efforts. A certain number of T. S. members, having found their *dharma* in this or that particular movement, may possibly decide to leave the Society, not, we hope, subsequently to condemn it, but ever after to feel gratitude that their own way to service was revealed to them through their association with it.

Mr. Hamilton-Jones, in his article, says that members of the E.S. were threatened with expulsion if they did not "swallow a Church and a Saviour complete with Apostles". I entirely disclaim such description of certain happenings of a few years ago. Mr. Jones's way of putting it seems to me exaggerated and unfair. He is certainly not only jumping to conclusions which are not justified, but is also jumping away from generous conclusions to which a more sympathetic understanding would have brought him. E.S. members were not asked to "swallow" anything. They were merely asked to maintain a sympathetic attitude towards certain movements. Some members joined those movements, and some did not; and a member's decision in this and similar matters made not the slightest difference to his or her relationship with Dr. Besant. These movements are all going their own way, and not only has The Theosophical Society dropped any possible suggestion of identification with them, but the movements themselves have quite definitely indicated that they on their part desire no such identification. However, Mr. Hamilton-Jones knows quite well that the E.S. is a body of students whose whole aim is that they may, by such association, become more efficient members of the Theosophical Society. Some members of the Society may consider them misguided. Very well; each, after all, must form his own conclusions. But why not at least give E. S. members credit for good intentions, and leave them space and

freedom to grow in their own way?

In travelling round the world, I am amazed at the great things that have come about in the world owing to the inspiration of T. S. members. The Society, as such, is a powerful generating station. That the world does not so recognize it should not matter to members who are trying to live out the Light on the Path. With others they may ask, Whither the Society? But they know that a wisdom greater than the human steadily presses it towards its goal. I have the greatest optimism for its progress from strength to strength, not necessarily in actual numbers (though that may come), but in the leverage that is steadily and increasingly being exercised by it in the great departments of thought and action.

A South African friend speaks of having met several ex-members of the Society in the different countries he visited, and remarks that most of them are very bitter concerning past and present members of the Society, this being their main reason for having left the Society. We must all regret this, but is it not also a warning? Is there not a tendency to confuse the work of the Society with the personalities of members, to let our grip on that work be loosened by the supposed foibles of individuals?

It is true that none of us have yet risen to a conscious feeling of goodwill to all mankind; but a very definite step towards that accomplishment would be to feel goodwill towards *all* fellow members of the Society. At any rate, we can realize intellectually

that such goodwill would act as magic. Actively practised, it would lighten our many self-imposed burdens, would loosen our many tensions, would make us bigger. All this and more it could do for T. S. members. Having done it, what great purposes would the Society effect in the world at large? What, backed by such members,

would be the limits of its achievement? Such questions as these, members can answer only as they attain that bigness, that insight. What we do know already is that The Theosophical Society is the Masters' gift to the world, and that to all who will, is offered the opportunity of serving the world by means of that gift.

II

By GEOFFREY HODSON

In the days of our orthodox religious life, we were under the necessity of believing a religious statement "because it was in the Bible". There inevitably comes a time, however, when an awakened mind is unable to continue its subservience to such authority. The answer, "But it is in the Bible", has forced many of us out of orthodox religion.

The discovery of Theosophy and the Theosophical Society comes as a great light. Here at last is a Society and a mode of study which is free from Bibles and all that Bibles are wrongly made to mean.

But the student receives something of a shock when he finds that within the Society exist a number of members—a small minority, it is true—who are still markedly "Bible-conscious". The phrase, "But it says (or does not say) so in *The Secret Doctrine* (or *The Mahatma Letters*)", is used, not legitimately as a reference to a possible source of information, but as a final and unfailing test of Truth.

A "Back to Bibles" movement has appeared in recent years.

This title may not be quite accurate, but it is back to something beginning with "B." and would appear to mean much the same thing. Such a movement has a legitimate place in a free-thinking Society so long as its members concede to those who do not join it the freedom of opinion which they claim for themselves. But when they are heard denouncing those who differ from them, and declaring unorthodox, and therefore untrue, newly polished facets of the diamond Truth uncovered since their Bibles were written, they become a danger to the health of the Movement.

Such an attitude is, to this writer at any rate, a contravention of the root principle upon which the Theosophical membership is based. Freedom of thought and belief, within the limits of courtesy and of brotherhood, constitute that basis. Again and again our leaders have stressed the necessity for its preservation amidst differences which should enrich our work and without which it would be impoverished. Is it not the duty of every member also to guard

that freedom, and especially to guard his own thoughts and words lest he should fall into the untheosophical error of censuring and decrying those who differ from him in such matters as the interpretation of the Ancient Wisdom, and the choice of sources of information?

Mr. Hamilton-Jones would appear to have fallen into that error in his article in the February THEOSOPHIST. He tells us therein that the membership "will have to relearn what Theosophy is". Apparently the test of "what Theosophy is" is that it is Theosophy as originally revealed, all other and later interpretations being not Theosophy.

If Mr. Hamilton-Jones will forgive me, we here have Bible-consciousness *in excelsis*. The suggestion is put forward that because of the departure from original revelation the Theosophical Society is to be regarded as "A stranded carcass on some sandbank of thought", dead but not buried". Further, that "probably the present value of the Theosophical Society is negligible"; and "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". As one who has visited and worked in Sections round the world, I affirm that the Theosophical Society the world over is very much alive and is exerting a profound influence upon the lives of thousands of its members and upon the thought of its time. The President's Address

reports progress in Section after Section—progress to which at first hand I can bear witness. True, it is not progress back to anything, but progress forward to ever newer and wider interpretations and expressions of Theosophy; it is an expansion, not a contraction, as a "Back to Bibles" policy would be.

Complete freedom of thought and belief and method of research within the limits of courtesy is the basis of the life Theosophical. Indeed, it is only in and by virtue of such freedom that individual discovery and illumination can be attained. Again and again our leaders have stressed the necessity for complete freedom and tolerance between students. In the first year of his office, our new President has forcefully struck the keynote of tolerance and inclusiveness. Those who voted for him—and surely most of those who did not—must rejoice in his evident intention to continue in the tradition of his predecessors in office in this particular at least, and to preserve and protect that freedom of thought and opinion for which the Theosophical Society so uniquely stands.

Despite the fact that Mr. Hamilton-Jones is an older student and worker than myself, I would venture, in conclusion, to remind him of the following great passage from the *Bhagavad Gita*:

Mankind comes to Me along many roads, and along whatsoever road a man approacheth Me, on that road do I welcome him, for all roads are Mine.

GOD'S THOUGHT OF HIMSELF

BY ANNIE BESANT

*NEVER yet has been broken
The Silence eternal:
Never yet has been spoken
In accents supernal,
God's Thought of Himself.*

*We are groping in blindness,
Who yearn to behold Him:
But in wisdom and kindness
In Darkness He folds Him,
Till the Soul learns to see.*

*So the veil is unriven
That hides the all-Holy:
So no token is given
That satisfies wholly
The cravings of man.*

*But, unhasting, advances
The march of the ages:
To Truth-seekers' glances
Unrolling the pages
Of God's revelation.*

*Impatience unheeding,
Time, slowly revolving,
Unresting, unspeeding,
Is ever evolving
Fresh truths about God.*

*Human speech has not broken
The stillness supernal.
Yet ever is spoken
Through Silence eternal,
With growing distinctness,
God's Thought of Himself.*

"YOU"—THE PRESIDENT'S NEW BOOK

Dr. Arundale's latest commentary on Theosophy is a challenge to "You". "You" is the title of his new book just being issued by the Theosophical Publishing House, Adyar. Every chapter is related to "You"—you and your family, your business and your leisure, your world in peace and war, you and death, you and your goal. The President has plotted out the whole Theosophical conception in terms of "You"—it is a fundamental book, which every "You" should have on his side-table. One of the chapters, "You and Love", is reproduced below, by no means the most striking in the book, but it may whet your appetite for more.

CHAPTER IX

YOU AND LOVE

THEOSOPHICALLY speaking, Love is the most wonderful power, the most wonderful quality, in the world. The greatest of all powers and qualities is Love.

Love is in fact the purest reflection both of the unity and of the creative power of Life, of God, of Nature. Love is the truest knowledge any individuality, of whatever kingdom of nature, can ever possess of all that life really is, of all that life can and shall be.

Love is the Great Experience, the mystical transcendence of the less, the mystic dwelling on Olympian heights, the splendid merging of time in that eternity which sent time forth.

Love creates the world, sustains the world, regenerates the world. Love is the beginning of growth, the way of growth, the end of growth.

Love is the heart of all things, and shines in and through them more and more unto their perfect unfoldment. There is nothing from which love is absent, however ugly, however seemingly debased. There is nothing which love does not glorify. Love is the golden chain which makes all things one. There is no one, nothing, ignorant or devoid of love, be it but the love Life has for him. While the love of man for man may fail, or the love of man for animal, or the love of man for flower or tree or weed or stone or earth, or the love of any one for any other, the love of Life for all never fails. For the love of Life knows no exclusions, is constant to all things, and is present in tenderness even where no love is seen by mortal eyes.

Love is the Law and its fulfilling. Love is Justice. Love is the

universal friend, and comforts all according to the measure of their need.

Love is the Real in the unreal, the Light in the darkness, Life in the midst of that shadow of life which we call death.

Love is Life, Happiness, Peace, Confidence, Endurance, Comradeship, Immortality.

Such is Love as Theosophy sees it. Such is the nature of *your* love, however feeble, however poor, however selfish, however narrow. It may be a passionate love, an exacting love, an aggressive love, a bargaining love. It may be a love that comes and goes, flitting from object to object, from person to person, from desire to desire. It may be a coarse love.

Yet amidst all the dross, the vulgar dross, the ignoble dross, the sordid dross, the ugly dross, the coarse dross, there is shining a diamond, however small, of sparkling beauty and infinite promise. It is the diamond of Life's sublime purpose and eternal meaning, and no external circumstances, no ignorance of man, no carelessness of man, no vulgarity of man, can ever dull this diamond of love, though they may hide its light.

Each one of us has experienced this love, somewhere and somehow. It has an infinite variety of permutations and combinations. It is a link between an infinitude of objects. It lives where we often think nothing is but death.

If you will look over your life, you will find love in a myriad circumstances. You will find it in love for relatives, in love for some cherished objects of childhood, for some little comrade just your own

young age, for some hobby, for a game, for a teacher. You will find it in hero-worship with its changing objectives; in those delightful boy-and-girl comradeships which come and go impermanent, but are indeed eternal while they last; in the adoration you may have had while young for some much older person who happens to be able to kindle your fire; in the beginning of a love for causes and chivalrous adventurings; in a love, even, for clothes and self-adornment.

And then comes the time for the *grandes passions* which also come and go impermanent, yet which, while they last, are never-ending. Hero-worship on a profounder scale will have its place, and admiration for teacher, professor, athletic genius, film-star, actor or actress. Fiery enthusiasm there may also be, for some forlorn hope, for some adventure against a passionately hated injustice or wrong. There may also be a love for the profession whereby you earn your livelihood, for some sport, for some leisure occupation.

And later on marriage, the conception of children, the bringing of them into the world, the guarding and guiding of them in youth, the proud watching of them as they begin to find their feet on the pathway of life, and then a happy-sad losing of them as they find, and go, the way all others have found and have gone. Then a love of memories to add to the love which needs must change, though not diminish, as change its cherished objects.

To all these should now come in its own due time the love of

the future, and, is it too much to say, even the love of death itself, at last recognised to be no demon of separation or loss but rather an Angel of the Larger Life. Ignorance forbids such love to most, yet it is one of the most splendid manifestations of love, in which some day we shall rejoice exceedingly. A mighty love indeed is the love of the glorious future, the eager looking forward to it, the impatience for the time when there shall be no more, even seeming, partings, when the lessons of the human world shall have been learned, when you and those near and dear to you shall move onwards together in undisturbable comradeship, and in ever-growing joy. That love, too, has yet to be experienced.

Let us exalt, too, that beautiful sign of Life's glory, deep and as yet unfathomable mystery, the sacrament of falling in love.

Nothing is more wonderful, indeed, than a falling in love, better were it called a rising in love, even though we may fall out as often as we fall in. While it lasts it is perfection. While it lasts we have never experienced anything like it. While it lasts it lifts us out of time into eternity, out of our smaller selves into an almost unbelievable, and certainly indescribable, infinity. While it lasts it is Divinity come down to earth. While it lasts it is earth ascended into Heaven. And it matters not that it endures but for an hour, but for a month, but for a year, to be succeeded by despair, devastation, disillusionment, darkness. While it lasts it is eternal, and that is enough.

And what of sex, that sex of which we are so much afraid that we endow it with fearfulness and taboo in order to justify our fear?

What is love, what is sex, what is even sexuality—using this word in its generally accepted meaning—but the instinct in the One of self-preservation, and in the individual of becoming more like Life, which is ever creating and reproducing? Is there aught more natural or more necessary than sex?

There is nothing inherently the matter, wrong, with sex or with sexuality. But there is frequently something gravely the matter with them in their expression in these lower worlds. Selfishness is the matter with them. Selfishness is the wrong we too often commit in the name of love, in the name of sex. And sexuality, of which none need feel ashamed, becomes an object of shame because it is selfish and sometimes cruel.

The purer the love, the purer the sex, the purer the sexuality, the more it gives, the more it guards and protects, the less it bargains for return, the less it is indifferent to its fruits. When we love for our small self-satisfaction, when we commit a sexual act because it fulfils a momentary craving, casting away the contributor to our convenience when we have no longer any need, then indeed is love ugly with dross, and we have poured dirt upon the diamond. The act of loving, be it sexual or of any other kind, is one of the greatest sacraments of life, making life holy that it may the sooner become whole. Birth is a sacrament. Puberty is a

sacrament. Entry into full citizenship of the Motherland is a sacrament. The engaging in a career for life is a sacrament. Marriage is a sacrament. The conceiving of children is a sacrament. Dying is a sacrament. And other great sacraments there are, known to the faiths of the world. But what greater sacrament than falling in love and the fruits of falling in love? What greater sacrament than the opening of the smaller life to a larger consciousness which is love in its truest meaning and most profound reality?

Is not the most wonderful mystery of life the One becoming the many, and then, out of the many, two becoming one, that once again the One may become the many?

It is the tragedy of today that love has become commonplace, a thing of little account, a commercial affair of giving and taking, of no giving without the quid pro quo of a return, a small pleasure which may be indulged at convenience, something to giggle about, to be clumsily mysterious about, to enjoy as one enjoys a cigarette, or some article of food, or some sensation of an everyday kind.

It is the tragedy of modern life that we are cowards enough to be the slaves of our desires and base deserters of their natural effects. There is no word more condemnatory of the way in which we live than "contraceptive". Some most rightly abhor the idea it involves. Yet in these days of semi-savagery the weak must somehow be protected against the cruel and reckless passions of the strong. Never should love be thus degraded and

debased. But it is debased. And weapons must be available against its ignominy, just as we need police to protect the law-abiding against the criminal.

It is the tragedy of modern life that the apotheosis of love in marriage is degraded into casualness and into an insignificant incident which we may assume lightly and break lightly. Marriage is, perhaps, the holiest act in which any human being can participate. It is a solemn dedication and consecration, prior to a divine creation which is only possible by the intervention of the very Heart of Life. Love invokes. Marriage prepares the way. Life descends. Through marriage we enter the sanctum sanctorum of Life, and therein should be infinitely reverent and abundantly happy. Yet, to such a pass has so-called civilisation brought us that marriage means little or nothing to most of us. It has become a playground for what is in fact the truest form of immorality, the lack of self-control, of honour, of dignity. Divorce is so easy. It must needs be, when marriage is even easier still. And dare we condemn divorce when we do not honour marriage?

Truly, the sacrament of marriage may exist outside its conventional ceremonial and religious forms. It is not necessary to go through a ceremony in order to be truly and reverently married. Yet the inner sacredness of marriage should surely find reflection in some noble outer recognition and form, in some external observance testifying to our reverence and to our will to live honourably in the new state vouchsafed to us.

Marriage—the Registry Office! From the sublime to the ridiculous, one might indeed say . . . to the blasphemous. There is little hope for the well-being of the world while we drag into the gutter some of life's most precious gifts.

We often talk, in other departments of life, of the need for reconstruction, for a new deal, for vital readjustment. Yet nowhere is there greater depression, greater misery, than in the realm of love. If the world had a new deal in love, if our educational systems were to take in hand seriously the education of the young in the true art of loving, soon would depression lift itself from all other fields of living. If our educational systems made education for service their keynote, love would soon return to its rightful place in the lives of men and women. But education has lost, or it may be has not yet found, its soul; and its soullessness is reflected in the ugly forms in which beautiful love is dungeoned.

Let us not be afraid of love, but let us place love in a sacred place and worship it.

Let us not be afraid of falling in and out of love, but let us fall in reverently and fall out gratefully and honourably.

Above all, let us cherish love's fruits as these may follow from actions which, in their results, show that after all we *are* Gods, even though but in the becoming. It is the Divine in us which causes us to be able to do the most marvellous thing in the world. Let us not fear our divinity, still less run away from it, desert it

basely. And let us ever remember that woman is the shrine of that which, in every kingdom of nature, is life's supreme event. She is the appointed guardian of all life as it treads, birth after birth, its pilgrim way; and she is the awakener in man of those noble qualities which it is, in part, his mission and purpose to show forth in kingly splendour.

That women should be treated as they are so often treated in this world of ignorance, that they themselves should often so far forget their womanhood as to prostitute their glories to the pursuit of ugliness, that men should prostitute their own priceless chivalry to cruelty and to horrors far worse than the most terrible circumstances of inquisitions and persecutions: all these condemn us as still infinitely far from even reasonably civilised living, and no less far from an understanding of the true nature of love.

Yet love still dwells in our hearts, and reigns as it can. Poor in dominion, indeed; yet never quite dethroned. And this is our certainty for the future amidst the darkness of the present.

Hatred often stalks abroad. Cruelty often seems to go unchecked. Selfishness would appear to be the most closely followed rule of life. The oppression of the weak by the strong seems as if it would never cease. Ugliness rears its head and pours its contemptuous gaze upon the beautiful. War ever threatens. Injustice remains unchecked. Discord flourishes.

Yet love is unconquered because unconquerable. All else shall pass away, but never love.

THE CULT OF OUR LADY IN RUSSIA

By E. SOLOVSKY

IN Theosophical literature and in particular in the teaching concerning the World Mother, we find more than once prominently mentioned the cult of the Holy Virgin in the Roman Catholic Church, and its absence in Protestantism. There is no reference to the Greek Catholic or Orthodox Church. But Our Lady is worshipped in the eastern branch of Christianity no less than in its western branch. Her cult in Slavonic countries is, one would say, no less deep, but not so much expressed in outer forms, not so deified; for instance, there are images of Her heavenly coronation, but not the dogma of Her coronation. The West knows Her more as the Holy Mary, the Holy Virgin (*la Sainte Vierge*); in the East She is more worshipped as Mother, God's Mother, and also as the Mother of the human race and its protector and defender.

Her holy name is always so near, so often used. "Divine Mother, Queen of Heaven," cries out an old woman, when she is either in sorrow or in danger. "The Divine Mother will guard me," says to himself a young lonely pilgrim before starting on his journey. An earthly mother confides her children to the Heavenly Mother, when obliged to leave them alone. Our favourite rosary, known as "Our Lady's rosary", is made from seeds of a plant—Coix

lacrimae—said to be the one grown out of the tears of the Divine Mother and specially brought to our lands from Mount Athos. A small and fragrant and healing plant—Thymus Seprillum—is called in North Russia the herb of the Divine Mother.

There are everywhere in Russia many churches in Her name. In Petrograd the St. Isaac Cathedral is the chief one, but the people prefer the cathedral of our Lady of Kazan. The chief cathedral in the ancient Kremlin in Moscow was Our Lady Ascension Cathedral where our Tsars were coronated. One of the four great Lents of the year is Our Lady Ascension which falls on the 1st of August and lasts for a fortnight. Our Lady's festivals are always held very sacred. There is an old Russian saying round the merry spring Festival of Annunciation, which tells us: "Even the bird does not make its nest, and the maiden does not make her tress" during this immortal festival. In olden times in some provincial villages girls dressed up their hair at the end of the day and then slept with some ribbons round their heads.

Our "Akathists," a kind of long litanies in ancient Slavonic languages, in honour of the Holy Mother, are especially poetical and touching. Many wonderful epithets, full of ecstatic exuberations, we

find in these litanies in Her honour. In other words, here the human heart is in its highest and best moods.

It would need a special article to deal with Her images, which are to us instruments to express our ideas or thoughts on the different aspects of the Divine Being. There is no home in Russia without Her images. No man in Russia will enter a house with his hat on; every home is considered a little private church; as a matter of fact we have images of Her in every room, even in vestibules, kitchens, stables. A small silver image of the Divine Mother is usually given to a child to carry round its neck together with its cross. Bride and bridegroom are blessed with holy images of Christ and Holy Mary before the marriage ceremony, and these images are brought to the church during the nuptial ritual and then kept reverently all through life. Miraculous are these images of Our Lady! To the left of the "King's door" or entrance of the ikonostase—a wooden partition of eastern churches between the sanctuary and the church itself—according to ancient tradition the image of the Lady of the Annunciation is always placed, annunciation being "the beginning (the door) of our salvation". To the right hand of the "King's door" is placed the image of Christ.

One of Her favourite ikones is also the image known as "The Veil of Our Lady," where we see Her, protecting the earth with Her holy veil. Her veil plays a large rôle in Her litanies and prayers.

Legends further tell us that when She honoured with Her visit the cell of a saint, the air was filled with the fragrance of roses after Her disappearance. A modern theologian and mystic dedicates his book "To the very pure and fragrant name of the Virgin Mary" (Rev. P. Florensky). The Russian philosopher and poet, Vladimir Soloviyev, ("Pater Marianus" of Russian poetry) always associated Her manifestations to him with rose fragrance—"Heaven and earth all around breathed with roses". In symbolical presentation, the Church is imagined as a majestic woman with the mystical rose on Her bosom.

The popular conception of the Holy Mother is more creative and mystical, and goes even beyond the limits of the theological dogmas of the Church. It goes even further than the Church art. To people in the mass She is the personification of the divine compassion, beyond all its limits and barriers. And as such She is held as an antithesis to Christ's justice, to Him as a right but inflexible Judge. Because, even when the scale of the balance shows clearly the burden of a sinner's deeds, even then She will try to find some way to save the condemned from the horrors of hell. Sometimes she finds that a single kind word or deed outweighs all life's sins. She is figured as throwing a fine silk thread into hell with the hope of helping some condemned soul to escape and to be free.

Wonderful are the popular legends about the Holy Mother; sometimes She descends from heaven and wanders on earth.

Once shelter and food were refused to Her in a certain village. When She gives this account afterwards, all in Paradise are filled with indignation and command that the uncharitable village shall be punished. But She descends again and protects the village under Her veil from the rightly deserved punishment. According to one legend, She has once for all gained grace from Her Divine Son with Her many prayers for the poor sinners in hell, and because hell's flame could not be abolished for ever, its fire is extinguished every year from Easter to Ascension Day—a period most holy in the Greek-Russian calendar. An old Russian apocryphal "Pilgrimage of the Divine Mother to the place of suffering" has a certain likeness to the Egyptian legend, "The Descend of Isis (or Ishtar) to Hell," and forms a cultural and religious link with Egyptian tradition.

According to clerical tradition the Divine Mother was very active in Apostolic work during Her earth-life and stood as Head in the small community of Christ's disciples after His death. When the twelve Apostles drew lots for the country in which each should preach the new gospel, it is said that she also took part in it and Her lot was for the ancient Iberia in the Caucasus.¹ Mount Athos in Greece is also under Her special protection.

Even after Her Ascension She has not left earth without Her

protection. Her greatest and dearest help is for dying persons, those who are to be born into a world new and strange to them; She accompanies them into the new regions, hiding them with Her veil from the horrible vision of "dog-like devils," particularly in the case of those who have mountain-loads of sins behind them. During Her visits to earth She is accompanied sometimes by St. John the Evangelist and St. John the Baptist, and sometimes by a procession of twelve holy virgins—St. Catharina, St. Barbara and others. Her most solemn Festival of Ascension is associated in the Russian Church with the mysterious Festival of St. Sophia Divine Wisdom². This Festival is the apotheosis of the third aspect of the Holy Trinity, the feminine aspect of the Deity.

I had once a happy occasion to visit an ancient Russian monastery in Petchory—now on the territory of Esthonia—where are preserved many documents of the time of Tsar John the Terrible (16th century). In the library are many manuscripts, and among them one giving the description of all properties belonging to the monastery. To our surprise we found among them inventories of the monastery written as though all were personal possessions of our Lady! For instance: "And also Our Divine Holy Mother has such and such a quantity of desiatins of land for the purpose

¹ According to one legend, St. Thomas received as his lot India, and there he preached the new teaching to the Prince Joasaph (Prince Gautama). Under this name the Prince was later canonised in the Russian Church in the 16th century; the life of St. Joasaph gives the exact biography of Prince Gautama, Lord Buddha.

² See the *Book of Solomo's Wisdom* in the Greek and Russian Bible—a non-canonical book absent from the Latin Bible.

of cultivation and so many priests' and one 'white'!"¹ desiatins of meadows on the other side of the river . . . Further, Our Lady Divine Mother in such and such a village possesses so many cows and sheep . . . And in such and such a village Our Lady has two 'black

¹ Our people call monk priests "black priests" to distinguish them from "white" or married (laic) priests, as generally are our priests.

THE VIRGIN MOTHER

*Who is that goddess to whom men should pray,
But her from whom their hearts have turned away,
Out of whose virgin being they were born,
Whose mother nature they have named with scorn
Calling its holy substance common clay.*

*Yet from this so despised earth was made
The milky whiteness of those queens who swayed
Their generations with a light caress,
And from some image of whose loveliness
The heart built up high heaven when it prayed.*

*Lover, your heart, the heart on which it lies,
Your eyes that gaze and those alluring eyes,
Your lips, the lips they kiss, alike had birth
Within that dark divinity of earth,
Within that mother being you despise.*

*Ah, when I think this earth on which I tread
Hath borne these blossoms of the lovely dead,
And makes the living heart I love to beat,
I look with sudden awe beneath my feet
As you with erring reverence overhead.*

A.E. in *Collected Poems*

A THEOSOPHICAL FORUM

This Forum is conducted by students of Theosophy, who will be glad to receive questions of public interest dealing with the application of Theosophy to the conundrums they pose. Answers will also be welcome, not only to new questions but also to questions which have already been answered, but which it seems desirable to be answered either more fully or differently. The questions will be serially numbered and will subsequently be referred to by their respective numbers. Questions from non-members of the Theosophical Society will be specially welcome. A list of questions awaiting answer will be found at the end of the Forum.

SUICIDE

1. *Is suicide worth while?*

Emphatically not. It is a case of out of the frying pan into the fire, for since each individual life has its own particular time-schedule you are simply throwing a spanner into the machinery by committing suicide, and you hang about on the other side of death till the time-schedule has been completed, impotent to do any good and with a very unpleasant sense of having shirked your physical plane obligations. You probably leave others to clean up the mess which you should have faced, and the effect of making the mess and of not facing it with courage will be waiting to descend upon you in due course on the physical plane itself.

It is always better to go through with the effects rather than to try to cut them short. For this reason Theosophists do not as a rule recommend putting an incurable sufferer out of his agony, though

from the ordinary point of view this would seem the most compassionate course. Better to see things through, though any alleviation may surely be sought which does not involve the individual in responsibility for suffering caused to others in the discovery of the alleviating substance.

If our own suffering be diminished through the adding of suffering to another, it is surely clear that other suffering must come to us in lieu of the suffering we have transferred to another. We may free ourselves from one disease, but we enmesh ourselves in another. We may vaccinate ourselves out of smallpox. We may stop up the smallpox outlet for ill-living. But ill-living will out, even if the smallpox outlet be denied to it. And thus doctors find new diseases to take the place of old.—G.S.A.

EFFECTS AND CAUSES

2. *Can we postpone effects which are due to us?*

Surely, up to a certain point. We can sometimes introduce what we may call new causes, and these will modify the effects either by changing their nature, or by postponing them. Death may normally be scheduled for a certain date. But we may actually die later, because causes have intervened which modify the death date. Even at very high levels of advancement there is by no means perfect foresight, since within the inevitable necessity there is a quite definite freedom which produces a certain uncertainty—the uncertainty sometimes being more certain than we should expect.

While we are in the midst of effects we are also generating causes, and these often affect the effects in the midst of which we live. Nothing is final at any time, since everything is continuing in the present and is going on into the future. Nothing is ever finished. We cannot say that we have finished at last with such and such an effect, for effects are powers and we are continually adding to them and tempering them.

Hence we may postpone, or anticipate, or substantially modify. Yet no effect is ever lost even to the slightest extent, for effects are wealth and we do not throw away wealth.—G.S.A.

DIVORCE

3. Is divorce right?

Who is anyone to set himself up as an arbiter for other people as to what is and what is not right for them? He has enough to do to decide what is right and what is wrong for him. With this re-

servation, however, it may be said generally that divorce is not natural to life. Marriage is one of the most beautiful reflections of the very essence of Life, and its beauty should last a lifetime. But in these days of confusion and ignorance marriage has largely lost its sanctity, is to no small an extent the outcome of artificial passion and sex-stimulation. Thus established in the fleeting, its beauty, such as there was, soon fades; and surely divorce is preferable to intolerable propinquity. We are at a very physical stage of the evolutionary process, and therefore all conditions and relationships must needs be impermanent. Hence the machinery of impermanence exists to fulfil it. O principle divorce is unthinkable. In practice it is very expedient.—G. S. A.

IS THERE PURPOSE IN PAIN AND SUFFERING?

4. *What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? It seems logical to suppose that, in some way or other, they have also their karma. But is it already of such a nature that they have to suffer such pain? And what does it teach them? Fear towards man. I cannot see that it teaches them anything but fear and hate, because of the pains they have to suffer. What bad karma can a mouse or a dog have acquired by past deeds? And if it is not karma, but something entirely new, which is not the outcome of former actions, of what use is it then?*

Your difficulty seems to spring from the conception of pain and suffering as an evil *per se*, in all places and under all circumstances. You seem to think that pain and suffering in this world are justified only as the consequence of evil deeds done in the past. Is this your idea? Then let us try to look at the problem from the opposite angle, for do not forget that truth down here is at least a two-sided proposition, if not a many-faceted one.

Could you agree with me that pain and suffering may work *preventively*, may keep one in future from inflicting them on others? If so, would not they then be a blessing instead of an evil? Is it inevitable, or logical, that they only awaken fear and hatred, and the evil passions? I do not think so. May not they as well, or rather more so, arouse pity and compassion, and the resolve never to inflict them on others, knowing from one's own experience what misery they bring? This, at any rate, is the principle that underlies the idea of the law of Karma.

It is of great importance for you to realise this. We may call it the *corrective* power of pain and suffering, teaching the individual by his own sufferings not to give pain to others, rousing in him through self-pity the higher emotions of pity and compassion for others. If this is true, then fear and hatred, instead of being the normal reaction to pain and suffering, are much more the perversion of the latter's real intent.

It would be as wicked a perversion, of course, if in this

corrective tendency, we were going to look for reasons in order to justify our cruelties towards animals and our fellow-men. It is quite a different thing, on the one hand, to leave that correction as a prerogative to the impersonal, all-knowing and all-beneficent power of God or Nature or Karma; on the other hand to demand the right to it for ourselves, easily swayed as we are by selfish motives and led astray by ignorance. I entirely share your abhorrence of vivisection for example. Whatever reasons may be adduced in defence of it, they all have their roots in these two—ignorance and egotism, the former being the intellectual, the latter the moral negation of the unity of all life.

Pain and suffering are indeed the most potent aids toward the realisation of that oneness of all life. I have great expectation that by pain—even though “innocently” suffered by the animals, because they have not yet developed the discriminative faculty between good and evil—these our younger brothers may grow into better men, when reaching individualisation, than I fear our own race has been.

But I hear you murmuring that joy and pleasure may be perhaps more effective to the same end, because of the happy state of mind of which they are productive, and which therefore can only think of sharing it with others. For this is the quality of happiness that it is never self-centred. And truly, I must confess that you are right, though I might point out that the spectacle of the world shows rather a contrary scene, namely how pleasure or joy often hardens

more than it softens people's hearts, making them callous and indifferent to other people's sufferings. If only they could keep these—hardness and indifference—out of their own lives! I will put it this way: that, just as fear and hatred are a perverted reaction to pain and suffering, in the same way indifference and callousness and hardness of heart are a perversion of joy and pleasure.

What then, from the standpoint we have reached, is the use of joy and pleasure, considered as means for the law of karma to further the evolutionary process? If pain and suffering have a preventive and corrective effect towards evil-doing, joy and pleasure tend to keep us in the good ways. As the consequence of good deeds done in the past, and also in their own nature, they are a potent incitement to continue to do good. They may not guard us against doing wrong to others, but their power is to *entice* us so to do and *maintain* us in the good.

Both, pain and suffering, as well as joy and pleasure, are indispensable as the "pairs of opposites" through which all expressions of life, animal and human, mineral and vegetal, angelic and divine, are more and more sanctified and hallowed by the gradual realisation of deeper and deeper strata of the oneness of all life, and of the eternal happiness, free from ephemeral pleasures and pains, joys and sufferings, which is the essence of its being.—A. J. H.

SCIENCE AND THE TRINITY

5. *You refer to the Trinity as essential in religion and perhaps a*

fact in nature. Can you prove that assertion by Science?

I do not want to prove anything. You cannot prove anything worth while. I do not think Science recognizes that Trinity in life. Does anyone know if it does? What Science does recognize is the existence of the Spiritual Government of the World. I do not think it is necessary for anyone to enumerate examples, but Millikan is one that occurs to me. The greater scientists realize that a tremendous driving intelligence must be a great guiding force in the world. When it comes to details of that guidance, they will not have it. Science is not ultimate. Who is going to prove the fundamental realities of life?

Science only places before us a certain aspect of the truth which consciousness is able to realize. Beyond that, Science does not go, but Science realizes that there is an infinitude of discovery that is yet to be made. But it would not matter to me whether Science did or did not approve. Science is just as much unlearning as it is learning. The Science of today will be largely contradicted by the Science of tomorrow. Science is a fluidic thing. I am concerned with the fundamental realities which are far beyond Science, but which may none-the-less be true though Science has not yet discovered them. I do not want to be limited by Science, though one recognizes the marvellous splendours of Science. Science brings into the physical plane great truths and makes them real. I dare say Science will enter into the spirit of the Trinity later.—G. S. A.

ANGELS IN THE HUMAN KINGDOM

6. *If some angels are incarnated as men, are there any ways in which we can recognize them apart from clairvoyance?*

There have been cases where the higher kind of nature-spirits are incarnated amongst us, but they are very rare. Probably in your school days you may have heard the story of Undina, and how, for the sake of love of a man, she was drawn from her normal life beneath the water. There is a certain foundation for things of that sort. They have occurred, but they have always been very rare.

How would you know such a person? I have seen one or two in the course of my life—at least two of them. You would probably describe them as fairylike—inconstant, rather irresponsible, living not as the rest of us do, but very much attracted to all things in nature. I hardly know of a single word that would accurately characterize the type. It is that flying from one thing to another, a sort of irresponsibility, which we might call butterflylike.

I have read that at other times such people have been very sad, as if half remembering a previous state of existence in which they were far freer. But you are not likely to meet with any of these people, and I really think you do not need to spend much time in learning how to recognize them. But if you married one of them you would soon discover that they were different from the rest of humanity.—C. W. L.

AMERICA'S PURPOSE

7. *You say it is essential to know the purpose of every nation. What is the purpose of America in the spiritual plane?*

As I wrote in an article, "America: Her Plan and Purpose," America has to show the modern world that a rich man can enter into the kingdom of heaven; that spirituality is not incompatible with material prosperity, well-being, and comfort. There is no reason why we should not be comfortable, happy, enjoy ourselves and lead decent, spiritual lives. The whole of America's advancement is along the line of material well-being, and she has to realize that and must see to it that material well-being synchronizes with spiritual upliftment so that a rich man can enter into the kingdom of heaven and thereby pass through the eye of a needle.

Another work of America is through the youth of America to break down orthodoxy and superstition. I like to see young people shocking the older generation.—G. S. A.

QUESTIONS FOR JULY

Would it help me to understand Theosophy better if I joined the Theosophical Society?

What is America's greatest need?

Is there a period of unconsciousness immediately after death, before awakening on the astral plane?

What kind of philosophical outlook would you say the Theosophical outlook is?

Is God conscious of evil? Does He know anything about our troubles?

Does the term "Buddhahood" mean the same as "Christhood"?

How do you justify war and all the horrors associated with it?

WHERE DO WE STAND?

By PETER SEDGWICK

[I am very glad Mr. Sedgwick is so concerned about the wellbeing of the Theosophical Society, and I gladly give room to his letter. But I must confess I wish his concern were strong enough to cause him to hold dear his membership, rather than to allow it to lapse. If this be the Society's time of dire need, why has Mr. Sedgwick deserted it, or why has he been so indifferent to membership as to allow it to lapse? I say this in no spirit of cynicism, but in a spirit of regret that a number of members hasten to desert a ship they think to be in danger of sinking. Surely that is just the time when it needs all available strength. I sincerely hope Mr. Sedgwick will realize that he can serve the purpose with which he writes his letter far better as a member than as one to whom membership has apparently no particular value. His views have their place within the Society. Why is he not within with them?—Ed.]

THOUGH not at present a member of the Theosophical Society—I “lapsed” in 1927—I have been in touch with Theosophy for the past ten years. I am twenty-six years of age and may therefore, presumably, be termed a “young Theosophist”. After leaving school I spent prolonged periods of study at various Universities on the Continent of Europe and eventually succeeded in passing the Foreign Office examination in 1930. Since then I have served as His Britannic Majesty's Vice-Consul, in several South American countries. I have had plenty of opportunity to judge, from the standpoint of the benevolent outsider, the extent to which Theosophy is studied and practised, and I venture to consider myself in a position to make a few remarks regarding the present position of The Theosophical Society. I hope I may be looked upon as one who speaks with very great sincerity.

What is Theosophy? At one time, not so many years ago, the answer to this question seemed comparatively plain. Theosophy was a body of teachings revealed to the world by H. P. Blavatsky and expounded with inimitable clarity and force by Annie Besant and others. Theosophy claimed to be the Ancient Wisdom at the back of all religions. It presented a coherent explanation of man's Whence, How and Whither. It opened the gateway to knowledge of other worlds. It gave us, above all, the certitude of Eternal Life. The Theosophical Society seemed, in those days, to have something to offer to the world. It acted as the custodian of priceless teachings and its leaders gave their lives to proclaiming, in no uncertain terms, that these teachings were sublime. Despite all the discreditable bickerings which had weakened it since the earliest days, the Society proved capable of fighting a winning battle.

Why? Because its foundations were firm.

These foundations, however, are no longer firm. The Society has become disorganised and is tottering on the brink of collapse. The loss of membership is caused by the feeling among former adherents that the Theosophical ship is sinking. On the one hand there are those who consider that H.P.B. has been betrayed by the numerous neo-theosophical movements which have sprung up around the Society. On the other hand there are those who follow Krishnamurti in wishing to be free from all organisations and believe that the new wine of his message cannot be poured into the old Theosophical bottles. “Back to Blavatsky” would probably never have developed into a movement of any great importance. The vast majority of Theosophists realised that the cause of Theosophy had benefited enormously under the leadership of Annie Besant and C. W. Leadbeater. It is Krishnaji who has disrupted the Society. This fact must be faced and something must be done about it. Quickly. Krishnaji was proclaimed as the Theosophical Avatar, but he failed, like Jesus Christ, to preach along the lines expected of him. Instead of bringing peace and unity to the Society, he brought a sword.

In an article in the January number of THE THEOSOPHIST, Dr. Arundale makes a number of statements in his usual placid style. Many people have wondered, with me, whether Dr. Arundale is really awake. Does he *really* believe that the Theosophical Society is “one of the most

positive, definite and effective movements in the world”? The whole trouble, as I and many thousands of others see it, is that the Society is so hopelessly *ineffective* because it is neither positive nor definite in the very slightest degree. Mr. Hamilton-Jones, in a most intelligent article in the February THEOSOPHIST says that “the present value of the Society is probably negligible”. This is the plain truth. Why? Because, as Mr. Hamilton-Jones so well remarks, “we have to re-learn what Theosophy is.”

The Society is doubtless right in emphasising the necessity for freedom. It would not be in accordance with Theosophical principles to insist that those who do not believe can never find salvation. But Theosophy, if it is to influence the world, must offer a definite and coherent message and the Society must be the meeting-place of those who believe in Theosophy and wish to spread that message. Only then will the Society be strong. The Catholic Church has survived, and goes on from strength to strength, because it is firm. The Church of England is dying because, begotten of compromise, it has no roots. Where are the roots of the Theosophical Society? When Annie Besant reinstated C. W. Leadbeater, large numbers of the most cultured and influential members seceded in high dudgeon; but I remember being told by a fervent Theosophist that storms of that nature might well be regarded as a purge. “We want to be strong and united”, he said. “We would rather have a few who really believe than a

great number who take a mere intellectual interest". It is a far cry from that day to this. In those days Annie Besant, the President, had a right to speak for the Society. Nowadays everyone has a right to refute everyone else, but on no account must anyone claim to speak for the Society. An out-and-out materialist is every bit as good as any of us. Did not the Tower of Babel fall because those who tried to construct it were unable to understand each other's tongues?

Dr. Arundale persists in bolstering up the thesis that Theosophy cannot be regarded as a definite body of doctrine, and that the Society in no way consists, or should consist, of people whose opinions coincide. Very good. No one can, at the last, be brought to the Beatific Vision by any outside agency. Each must fight his own way to conscious union with the One Life. But Theosophists should have a common foundation on which to base their efforts. They must know where they stand. I, as a representative of the outside world, would be glad to learn where The Theosophical Society takes its stand. We had read and heard of Theosophy as something we could, if not accept or even understand, at least recognise as a body of teachings which presented a philosophy of life and a guide to action. Now, however, we are repeatedly told that those teachings have absolutely no more right to be regarded as Theosophy than the personal opinion of any materialist or atheist who, for some reason best known to

himself, elects to join the Society. "No specific school is entitled to regard itself as the school *par excellence* and therefore entitled to dominate the policy of the Society," says Dr. Arundale. "We welcome innumerable schools with innumerable divergencies, but no individual school is even *primus inter pares*." What attitude does the Society adopt towards the vital question of Krishnamurti? None. "Whatever Dr. Besant and Bishop Leadbeater may have declared him to be can be of no concern to the Society as such, even though Dr. Besant was president of the Society and Bishop Leadbeater one of its most prominent members." Who, then, has a right to speak for the Society? THE THEOSOPHIST states on its front cover that "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." What are the official documents of the Society and by whom are they compiled? Is the Society really so amorphous as to possess no belief or policy beyond vague aspirations towards brotherhood? Have the first leaders of the Society so fallen that the teachings to which they devoted their lives must be apologetically deprecated as under:

"It is a 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 a fact that the Society came into existence *partly* in order to be a channel for the dissemination

of those teachings. It is a 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." (Italics mine).

I reflect a large body of reputedly intelligent opinion when I assert that the Society is in danger of falling to pieces by reason of the very broadness of its compromise. No one has any doubt of Dr. Arundale's integrity and zeal, but the impression he gives to observers of the Theosophical Movement is that of a man who is vainly trying to avoid facing up to the facts. He must face the supreme fact of Krishnamurti. He says that Krishnamurti "is in no way concerned to attack or to undermine anything or anybody". It is patently obvious to most people, however, that this is just precisely what Krishnaji has indeed come to do. He has come to undermine all our habits, all our preconceived ideas, all our old avenues of thought, all our comfortable places of refuge. He wants us to strip ourselves naked and make a completely fresh start. He denies that Gurus can be of any assistance and urges us to attach no importance to Karma and Reincarnation and other doctrines the validity of which he will neither affirm nor deny. He wants to undermine our Theosophy. Let there be no mistake about this.

The Theosophical Society will stand or fall by the attitude it adopts towards his challenge.

In his article entitled "Our Measuring Unit" in the January number of this journal, Mr A. P. Warrington strikes the keynote of the whole matter when he says that the Society has never been "an organisation 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." He goes on to state that the object of the Society has been to offer guidance towards an acquaintance with the Masters. His article is full of references to the Masters. The Society must, he says, *hold to the fundamentals*. I understand the fundamental teachings of Theosophy to be Karma, Reincarnation and the Masters. Without these the whole Theosophical edifice falls to the ground. Yet Krishnaji dismisses them as utterly valueless. This situation MUST be faced. The Theosophical Avatar has disclaimed Theosophy. What is the meaning of all this? Some explanation is demanded, and Dr Arundale must supply that demand. He must cease to beat about the bush, for few are deceived by those tactics. We ask, and we have some right to ask, where the Society stands.

"OCCULT" TERMS AGAIN DEFINED

By HAMILTON STARK

(Continued from p. 182)

Number is the essence of all things, and the principle of rational order in the Universe. **Numeration**: by the system of the French and most European peoples, a billion is 1,000 millions, and each higher denomination is a thousand times the preceding one. That system is in use in the United States. But according to the English and German system, a billion is a million of millions; a trillion is a million of billions; and each higher denomination is a million times the one preceding. Probably that is the method used in calculating the great cycles-of-time that are found in Theosophical literature.

Nature is the Source-and-Sum of Manifestation, but is not the manifested and finite apart from the Uncreate Cosmic urge. Creativity, but not alone Creation. Mind or Ideation, transmitted centrifugally as laws-of-Nature, Karma, or Necessity. Nature is the one Element and the Great Whole, apart from which nothing can exist, comprising Motion and Matter. It is, therefore, Matter in Motion, unceasing motion being Life; and as regards the phenomenal world of Manifestation, Nature is the plane of material generation. The aspect of Nature known as *Akasa*, and which pervades the whole of the

Solar System, is the "record" of events—the Memory-of-Nature.

Manifestation comprises octaves of vibrational matter, and material, vibrational vestures for use by Consciousness, which harmonizes and becomes a relation between them. Consciousness is automatic or self-motivating previous to the point of Individualization, and reasoning after that turning-point.

Pralaya: the subjective-half or night-time of any cycle or period, as night between two days; winter following summer; or the stage of rest of a heavenly body after its objective manifestation (the latter is in Esoteric Philosophy sometimes referred to as an "obscuration"). **Periodicity**: periodical return, as of an orb at a stated place in its orbit, due to its circling movement about its primary, or its central point. It is the mode of all Manifestation. Forms continuously return to their starting-places, and usually repeat the cycle many times. Their constituent matter is constantly evolving, and the same is true of the Life that ensouls them. Therefore, due to evolution, the circles may be said to be spirals, because at each return both Life and Form have in some degree improved in their respective ways of faculty and function. **Eternity**: a recurrent cycle-of-time; an

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Age or Yug (Yuga), but not everlasting.

Karma: the fact or characteristic of Nature that may variously be termed equilibration; cause and consistent effect considered as parts of the same whole; continuous eventuation; logical growth; universal Becomingness; endless, inexorable, equitable adjustment.

Elemental-essence and Thought-forms: the form-building energy or ensouling Life of the Second Logos, known as Monadic-essence in its relation to the four "highest" or more tenuous Planes of the Solar System, becomes Elemental-essence when associated with the Mental and Astral-planes. A certain quantity of it is active throughout one Plane during the whole of a Planetary-chain, and then is withdrawn for reissuance at the vivification of the next Planetary-chain, but it descends to the next "lower" or denser Plane, where its already acquired capacities and tendencies then become active in producing more intricately organized forms for the fuller expression of Life. At the close of one Chain-period, that which has ensouled the Higher-mental Plane, and which is known as the First Elemental-essence, is ready to become the Second Elemental-essence and to ensoul the Lower-mental Plane at the beginning of the next Chain. Its place and function in the Higher-mental condition of Matter will then be filled by an inflow of Monadic-essence from the Intuitional-world and so on to the close of the seventh Chain of any particular Scheme-of-Evolution. At the inception of a succeeding "Scheme," this specialized energy

will resume its activities at the stage of specialization previously arrived at, and proceed as did similar "Essence" during all previous "Schemes". And so, the ensouling energy of the Second Logos gives to Mental and Astral Matter their peculiar quality of unfailingly instantaneous response to impinging disturbances. "The faintest vibration caused in the Mental-world by a thought, or in the Astral-world by a desire, makes the Mental and Astral Matter swiftly generate shapes and forms, crystallizing into 'thought-forms'. . . . The Matter of the Mental and Astral-worlds, irrespective of a soul who makes a vehicle of it, is alive with a peculiar kind of life which is delicately sensitive, quick with Life (of the Second Logos) and yet is not individualized. . . . This 'Elemental-essence' is in a 'critical state': ready to precipitate in 'thought-forms' the moment a vibration of thought from a thinker's mind affects it. According to the type and quality and strength, is the thought-form made by Elemental-essence out of Mental or Astral Matter." Thought-forms are fleeting or lasting according to the energy involved, and as inhabitants of those worlds or octaves-of-vibration are called "Elementals".

Skandhas: embodied vibrations or vibration-entities, formed in the various grades of "Elemental-essence" of the Astral and Mental worlds—vitally instinct with Life, and instantly affected so as to give appropriate form to each impulse of thought and of feeling, generated by all units of Humanity. "Karma is the guiding power, and

Trishna (in Pali, Tanha) the thirst or desire to sentiently live—the proximate force or energy—the resultant of actions, which, out of the old Skandhas, produce the new group that form the new being, and control the nature of the birth itself . . . It is the group of Skandhas that form and constitute the physical, emotional, and mental being we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas: *Rupa*, the material properties or attributes; *Vedana*, sensations; *Sanna*, abstract ideas; *Sankara*, tendencies both physical and mental; and *Vinnana*, mental powers, and amplifications of the fourth—meaning the mental, emotional, and physical predispositions. Two more are connected with, and are productive of, *Attavada*, “the doctrine of Self, both of which (through the ‘lower-mind’) lead to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession.”

“Exoteric Skandhas have to do with physical atoms and vibrations, or objective Man; the esoteric with the internal and subjective Man. Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective Man. Every vibration we have made is a Skandha. They are united to the pictures in the Astral Light—which is the medium of impressions—and connected irrevocably with their creators as links which attract the reincarnating Ego on his emergence from Devachan, and have to be picked up by him and exhausted in a new

Personality. A mental change or glimpse of spiritual Truth, may make a man suddenly change to spiritual Truth even at his death, thus creating good Skandhas for the next life-time . . . Karmic effects of the past-life must follow, for the man in his next birth must pick up the Skandhas, or vibrating impressions that he left in the Astral Light . . . Every Skandha that is formed by man must return to him sooner or later; since it is his own vibration. If as yet unexpended at the death of their originator, they remain crystallized in the Astral Light until his reappearance in physical-life, when, attracted by affinity, they are galvanized into activity again, and merge in his being, whether they are good or bad. In either case they can be paralyzed by his efforts of a reverse nature.” They are identical with elementals.

Elementals: thought-and-feeling entities created chiefly by mankind. Those that continue active after the death of the originators are the ones that have been absorbed by other people. All other creations which we have effected by influence upon Elemental-essence and which have not yet expended the energy provided them by us, remain dormant until our reappearance in the physical-world, when by reason of the inexorable law-of-Nature, that “like attracts like”, they are revived and drawn to us to be neutralized or still further strengthened and perpetuated. We are responsible for our share of the wrongs we cause other people to do, and in like manner, we share the karma of the good we influence others to

do. The term “Elemental” is also applied to the collective cell-life or ensouling-entity of each of the several bodies that compose the “Personality” of all human-beings. “Each of our three bodies has a life and consciousness of its own, quite distinct from the life and consciousness of the Personality who uses them. This “body consciousness” of each vehicle is known as the “Mental-elemental” of the Mind-body; the “Desire-elemental” of the Astral-body; and the “Physical-elemental” of the Physical-body. This Body-consciousness is the Life of the Elemental-essence of the Mental- and Astral-matter; and the Life in the Mineral, Vegetable, and Animal streams-of-life which make-up the Physical-body.”

Elementaries: or “Brothers of the Shadow” (Pisachas or “two-principled” ghosts) are composed mainly of the dead among perverted scientists (sorcerers) and the more degraded of all people who have had “untimely”, sudden deaths. They include also, Dugpas and other such living degenerates.

All “elementaries” are “Earth-walkers”, confined to Kama-loka or the realm of coarse desire-thought: the densest stratum of Earth’s atmosphere. They compose the chief part of the “dark forces”, and exert an influence against sanity and common-sense progress in accordance with Evolution. Discipleship is especially beset with the dangers of both crafty and crude interference by the “black-magicians” and Brothers of the Shadow—the incubi and succubi of medieval times—the more depraved of which also become vampires, ghouls, were-wolves, etc., and any of the genus are apt at participating in *seance* make-believe, aided by “Elementals” that are readily adaptable for the purpose.

Elements: in the order of their increasing fineness of composition, they are Earth, Water, Air, Fire,¹ and Ether (Akasa); and also a sixth, connected with the process of the highest intellection (Will?). Each of these is an integral part of that which includes them all within all planes or octaves-of-vibration.

(To be continued)

¹ This is the order in western tradition. In eastern philosophy it is Earth, Water, Fire, Air. See Dr. Besant’s lecture, p. 227.—ED.

THE ANGELS SPEAK

By ISABEL H. S. DEVEREUX

CHARACTERS

DOCTOR STANDISH, a typical American physician.

MISS THORNE, a mournful looking girl.

MR. RAWLINS, middle class man.

DEATH ANGEL, tall, majestic woman's figure.

BIRTH ANGEL, beautiful and slender woman's figure.

TIME

Present.

PLACE

Anywhere in America.

SCENE

The hall of an ordinary apartment house. Doors to two apartments, one to right and one to left of stage, with chairs standing near each door. Wide French window at back opening on a balcony. The open doors of balcony show sky and tops of buildings below.

Curtain rising shows Dr. Standish, surgeon's bag in hand, ringing the door-bell of the left-stage apartment. The door opens and Mr. Rawlins comes out, greatly excited, pulling the doctor towards the centre of the stage.

MR. RAWLINS: O, doctor, I'm so glad you've come! You are sure it will be a boy! You are sure? You can promise me that, can't you?

DR. STANDISH: Well, no—I can't promise you that exactly—but one thing you CAN be quite sure of—It will be either a boy or a girl! *(laughs)*

MR. RAWLINS: It will be a BOY! it MUST be a BOY! I've got everything PLANNED OUT. Of course, it HAS to be a boy!

DR. STANDISH: I hope so—I surely hope so for your sake. But now I must go to my patient. How is she?

MR. RAWLINS: She's fine—and such a nice nurse you sent. SHE says she just KNOWS it will be a boy!

DR. STANDISH: You are so excited. Suppose you stay out here awhile and calm down a little before you come in. This is serious business, you know!

MR. RAWLINS: All right—I'll pull myself together.

The doctor goes in, shuts door while Mr. Rawlins takes the chair, spins it around to centre of stage and sits on it rocking to and fro, smiling to himself. The right-stage door opens and Miss Thorne comes out, untidily dressed, dishevelled, and with a scarf about her shoulders.

MISS THORNE: Is Dr. Standish there? I phoned his house and they said he had just left to go to your wife.

MR. RAWLINS: Yes, he is here. Is your Mother worse?

MISS THORNE *(petulantly)*: Yes, she's worse—I KNOW she is worse, though that shut-mouthed nurse doesn't seem to think so, and Mother lies there so quietly, with almost a smile on her face. But I know she's worse—much worse—in fact I think she is dying!

MR. RAWLINS: O, I'm so sorry! Won't you sit down a moment?

MISS THORNE: Yes, I'll take just a second's rest. I AM so miserable! Of course all this would have to happen right now, when I'm studying so hard at the Art School! To think that Mother should die and leave all this burden on me! It is always that way in my life. I never can do what I want to! I told her, over and over again, that she would kill herself waiting on Father the way she has, these past three years! These semi-invalids—they want you to do something for them, every minute, morning, noon and night—never give you any rest—and, of course, I couldn't help very much! I'm always so tired, when I come back from the Art School, and when I'd tell her so, Father would say: "Well, you only go there for your own pleasure". Just as though a person didn't have the right to do

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SOMETHING she wanted. WASN'T ONE enough, anyway, for him to have waiting on him all day long?

MR. RAWLINS: Your Mother certainly was most faithful in her duty.

MISS THORNE: O Yes—that's it: DUTY. That's what she would always say whenever I tried to get her to listen to me, and not DO so much. She would always say it was her duty, because Father had ruined his health working so hard for us. And now I just KNOW she is going to die and I'll have to wait on him instead and give up going to the Art School and everything I like! *(She starts to cry)*.

MR. RAWLINS: Come, come—maybe it won't be as bad as all that.

MISS THORNE: O yes it will! This is the most unhappy day of my life!

MR. RAWLINS: Now, isn't that queer! I was just thinking that it was the very happiest day of mine. You know, Miss Thorne, in just a little while now my son will be born—MY SON—think of that! And I have everything all planned out for him—EVERYTHING—I know even what kind of clothes I'll have him wear—and where I'll take him on Sundays—and the school he is going to—so when he finishes he will be ready to be a partner in the shoe business. I intend that he shall start right in at the factory, learning from the ground up. Then down will come the old sign—no more R. J. Rawlins Shoe Company, but Rawlins and Rawlins—Shoe Manufacturers. So much more elegant—classy I say. It's a great idea and all my own. But I must have the son, you see, to carry it out. Lucky boy he will be too. Mighty few kids have everything thought out like that for them, before they are even born. Eh?

MISS THORNE: No wonder you are so happy. It seems so funny when I am so miserable, but then birth is such a beautiful thing and death is so dreadful! That's just Life, isn't it—begins in joy and ends in grief! *(Rising)* You'll send the doctor, won't you?

MR. RAWLINS: Sure thing. I'll go tell him right away.

They both go to their own apartments, Miss Thorne's scarf remaining on the chair.

On the balcony behind the French window, as though out of the air, the Death Angel appears, a tall majestic woman's figure, with noble face and a radiant smile of great power and peace. She is dressed in long loose diaphanous robes shading from violet to lavender, with draperies falling from the shoulders at the back in such a way as to give the effect of folded wings. On her head a long veil of the same colours and material is drawn tight across her forehead, hiding her hair, while her whole appearance gives the impression of abundant joy.

She walks over to the closed door at the right and waits there, expectantly.

The Birth Angel then appears behind the window in the same way. She too is a beautiful woman, but of slighter figure, and her face wears a sad compassionate look. She is dressed in exactly the same manner, but in shades of blue, of light tones only. Her veil, arranged in the same way, extends over her right arm in which she carries something at which she looks tenderly and sorrowfully. She comes forward slowly and seeing the Death Angel smiles, and they walk to the centre of the stage.

BIRTH ANGEL: Greetings, my sister. It is not often that an angel of birth and one of death meet at the same place. Whom seek you here?

DEATH ANGEL: Mine is indeed a happy task today. I come for one whose loving selflessness shall bring her long and wondrous joy. Soon she will sleep, and sleeping, dream, awakening only to the timeless glories of the Heaven World. And what of the soul that you bring for birth?

BIRTH ANGEL: Mine is a sorrowful errand—and I almost falter in the doing! For see this yet unborn soul. *(The two look behind the veil.)* How marred with scars and stains, the deeds of other lives—the shameful thoughts, the low desires, the cruel actions sown in the past, but soon now to be reaped. Look at the scarlet glow of anger and these murky coils of hatred and of lust.

This soul is of a hot rebellious nature that will brook no restraint, but from his early childhood will cause only pain and

sorrow to those who give him birth. Of course, deep hid within, there is the spark divine, and if, from infancy, the child were very gently handled—his own will given free but careful rein—(shrugging shoulder)—but such is not to be! he has not merited such birth, and must needs learn his lessons in a rougher way and through conditions he has brought upon himself.

The souls to whom he comes owe him this debt of parenthood, but pay it badly, thinking only of themselves—what he shall do for them—not they for him, and oh, the sorrow and disgrace that shall be theirs through this wayward boy!

DEATH ANGEL: Yet there is much sweetness and the power of good hidden in this young soul, and after many lives. (She lifts her arm in a rising gesture).

BIRTH ANGEL: Meanwhile it is now my task to place him where his sleep of peace will soon be broken by the choking pangs of birth.

The left apartment door opens and Dr. Standish comes out dressed in his white surgeon's clothes, sleeves rolled up and face flushed. As he crosses the stage, Mr. Rawlins opens the door behind him and calls to him.

MR. RAWLINS: You won't be long, eh, doctor?

DR. STANDISH: No. No—not long—I shall be back, in time. The nurse knows what to do. Besides, there are a few minutes yet.

Mr. Rawlins has a broad smile on his face as he closes the door.

Dr. Standish rings the bell of the other apartment and Miss Thorne opens the door crying.

MISS THORNE: O, doctor, I was just coming for you! She's dying! I know she's dying!

DR. STANDISH: Be quiet then—be quiet.

As they disappear the door is left open, and from time to time sobbing is heard.

DEATH ANGEL: How queer, this human world! Such weeping when a noble soul goes to its great reward!

BIRTH ANGEL: Such smiling when an erring soul begins a sin-stained life!

The Death Angel listens intently and, smiling radiantly, goes towards the door.

DEATH ANGEL: My time has come!

She passes into the apartment—Presently a wail is heard from Miss Thorne and the Death Angel comes out again bearing something in her arms covered by her veil. She goes over to the Birth Angel.

See, at last, she sleeps, only to waken to a glory greater than she dreams.

BIRTH ANGEL (looking behind the veil): How beautiful!—the wondrous golden glow—the rosy tints of love! Her selfless life has indeed woven a rainbow mantle for the sleeping soul.

DEATH ANGEL: A treasure for the Heaven World whither I go. Farewell, my sister!

BIRTH ANGEL: Farewell, joyous one!

The Death Angel goes out of the window at the back, turning to smile before disappearing.

The Birth Angel walks towards the door at left, as the Doctor comes out of the door at the right and rings the bell, which Mr. Rawlins answers.

MR. RAWLINS: O, come quickly, Doctor!

As the Doctor goes through the door the Birth Angel follows and the door closes. Miss Thorne comes from her apartment, looking for her scarf on the chair, and sits there crying. Presently Mr. Rawlins opens his door and rushes over to her.

MR. RAWLINS: It's a boy! It's a boy! A boy! Just think—my little son is born! (looking at her) O, excuse me—me—I—I didn't see—er—your Mother—gone?

MISS THORNE (wailing): Yes, she's gone! I knew she would go and leave it all to me! Now I have to look after that cross old man—do for him all day long—and I can't go to the Art School. Oh, oh! (Angrily) But, believe me, I'll not work myself to death as she did! (A voice is heard through the open door calling "Daughter!") There he is now, starting in already!

MR. RAWLINS (shocked): But you must do your duty—DUTY. That's the first thing in life—one's duty. See how I am going to do my duty to my little son. I tell you he's the finest kid I ever saw—has his little fists all doubled up already to begin to fight the world. Eh, Rawlins

Jr. of Rawlins and Rawlins Shoe Manufacturers—the biggest shoe factory in the U. S. A.

The Birth Angel comes out of the left apartment door which closes behind her, walking towards the back, but as Miss Thorne speaks, she stops to look at them both, with a sorrowful expression.

MISS THORNE: But suppose he doesn't WANT to go in the shoe business? Suppose he wants to do something else?

MR. RAWLINS: Something else—I guess not. He's MY son, isn't he? What do you think I had a son for, anyway? Why, I've got it all planned out—

MISS THORNE: Planned out—planned out to suit yourself! The poor kid. (Angrily) I've never been able to do anything I wanted to, in all my life! It will be the same with him. I'll bet that son of yours just HATES you by the time he is grown up!

MR. RAWLINS (Bristling with rage): How dare you! How outrageous! And

from you, you indolent, selfish, lazy thing who has never, never, done the least bit of her DUTY to her parents. (Violently): Say, young lady—I'd bet that your poor overworked Mother was glad—GLAD to die!

MISS THORNE: O, you horrid, horrid BRUTE! (The voice is again heard calling plaintively "Daughter—Daughter".) All right, Father, I'm coming.

She picks up her shawl and trails towards the door, turning to look angrily at Mr. Rawlins who is listening intently, his anger changing to a smile.

MR. RAWLINS: And there is Rawlins Jr. starting to cry for me already! He was a smart kid when he picked me for a father. All right, my son, I'm coming!

As both the doors close behind them, the Birth Angel shakes her head, as she looks from one side to the other—then slowly goes out through the window and disappears as the curtain falls on an empty stage.

IS THEOSOPHY DOGMATIC?

A "TRUTH TRIAL" formed a feature of the South Indian Theosophical Conference at Adyar on Saturday.

It was amusing to hear Dr. G. S. Arundale, as counsel for plaintiff, arguing before a judge and jury that "Theosophy is becoming dogmatic," when one of his great purposes as President of the Society is to keep it free from dogma.

The trial brought 22 persons into play—judge, jury of twelve, counsel for plaintiff and defendant, three witnesses on either side, and the clerk of the court. It was an entertaining method of debate, with all the colouring and procedure of a court of law. A crowd thronged the "court", which was held in the Headquarters Hall.

Dr. Arundale introduced an element of humour. Brilliant though he was, and with all the semblance of trained counsel, the jury decided against him by seven votes to three, no doubt to his extreme satisfaction, "that there is no dogma in the Theosophical Society." The judge, Mr. N. Yegneswara Sastri, declared he was unable to accept the verdict and ordered a retrial.

Dr. Srinivasamurti, counsel for the defendant, conducted his case with skill and erudition. His witnesses were Miss Helen Veale and Mrs. Rukmini Arundale. The plaintiff's witnesses were Mr. N. Sri Ram, Mr. Felix Layton and Mr. T. G. Narayanan. Mr. J. L. Davidge was clerk of the court and Mr. A. Ranganatha Mudaliyar, M. L. C., foreman of the jury.

From *The Madras Mail*, April 22, 1935.

SCIENCE NOTES

By W. WHATELY CARINGTON

V

Tolerance, Relativity and Truth.

Science and Theosophy are at one (and rightly) in praising tolerance as a primary virtue of civilized man. There could be no disagreement as to the impropriety of burning a man at the stake because his thought had led him to conclusions at variance from our own, yet there seems to be a certain divergence of attitude discernible which is worth exploring from the standpoint of scientific method.

We should all deplore, I suppose, the action of Tennessean "Fundamentalists" in refusing to allow the theory of Evolution to be taught in their schools, though we should certainly victimize—to the extent of dismissing, or refusing to appoint—anyone who proposed to teach, in our own schools, the doctrine that the Earth is flat or that the British nation is descended from the lost ten tribes of Israel. Nor should we consider ourselves intolerant in so doing, for we should say that of these two doctrines the first is demonstrably false, while the second is superficially preposterous and quite unsupported by evidence.

In other words, when we are considering relatively simple and concrete matters such as these, we tacitly if not explicitly assume the validity of absolute criteria of truth. The Earth is either flat or

not: the inhabitants of Great Britain either are or are not extensively descended from early Semitic tribes. We do not say that such statements may be true for so-and-so, but (by implication) false for somebody else.

Broadly speaking, the same is true for the whole *corpus* of mundane knowledge as summarized, for example, in the *Encyclopaedia Britannica*. Such a work may, of course, contain some small proportion of false or inaccurate statements; but no one, I think, regards its contents as being true (or false) in no more than some relative sense dependent on the particular reader concerned.

Yet in Theosophical circles, so soon as we leave the realm of "things that we can touch or see"—and sometimes even before that—we frequently find the very admirable notion of tolerance extended to a point at which any conclusion seems to be considered as good as any other. "You think one thing, I think diametrically the opposite: don't let us trouble to find out which view, if either, is correct—let us murmur 'Tolerance' and pass by on the other side".

For such an attitude, essentially amiable in intention though it be, the intent truth-seeker can have no tolerance at all! From glossing

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over discrepancies, and even flat contradictions, by saying that a statement may be true from one point of view but false from another—and letting things rest at that—is but a step to admitting that we do not care whether we ever know the truth of the matter at all, or whether there is any such thing as a true statement in any absolute sense.

Not thus has human knowledge laboriously been won.

On the contrary, progress in knowledge-getting has depended largely on the systematic and ruthless elimination of personal or local factors and the substitution of statements which are absolutely and universally true for those which are so only relatively or with respect to particular times and places. Every schoolboy, as Macaulay would say, is taught to eliminate the effects of "parallax" (due to the position of the observer's eye, etc.) from his readings of the simplest instruments, while, at the other end of the scale, relativity theory has produced "invariants" which are altogether independent of particular circumstances. Primitive man saw the sun rise, move and set; for Copernicus the Earth spun as Rossetti's fretful midge; Newton made the mechanics of the story plain for a given frame of reference; but Einstein's equations hold for any observer moving in any manner whatsoever. Relativity theory does *not* conclude that all truth is relative—only that we have to look deeply into Nature before we find invariant truth that is absolute.

I have no doubt at all that, at this level of discourse, so to speak,

the principles that apply to the physical world apply also to any other there may be, so that there are invariant relationships discoverable which are of universal, and not merely individual applicability. But we shall not find these, as it is our business to do, by the exercise of politeness alone. It will be necessary to realize that, when we have made due correction for "the point of view", for linguistic aberrations, for the too frequent confusion of inference with observation, and for other exegetical pitfalls, we shall often find conclusions held which are definitely and unequivocally not in accordance with fact and therefore incorrect. And whenever this is rigidly demonstrable, there is nothing to be gained, but much to be lost, by pretending that there is no error where actually there is, or even by emphasizing, out of misguided kindness, that the conclusion would have been perfectly correct if only something had been the case which, in fact, was not!

Such a procedure, which is often the line of least resistance and maximum applause, is not tolerance in any proper sense of that term. It is, indeed, first cousin to cowardice, if not to dishonesty, and little more than a dodge—masquerading as a virtue—for avoiding the arduous task of finding out what the truth is and for enabling us to go on cherishing whatever form of words best pleases us, regardless of whether it corresponds with fact.

Without true tolerance, based on a recognition of the other fellow's goodwill, few of us—I suppose—would long survive, and certainly progress would become impossible.

THE BOOK OF THE MONTH

"GENTLEMEN—THE KING!"

"The King's Grace, 1910-1935". By John Buchan. (Hodder & Stoughton Limited, Warwick Square, London, E.C. 4. Price 5/- net.)

TO any royalist or believer in the spirit of kingship and in the very real beneficence of His Majesty's rule, Colonel Buchan's book in celebration of the Silver Jubilee of the King-Emperor will come as a literary and personal treasure. To both royalist and non-royalist it exhibits a Monarch whose relation to his people, as Kings lived in the old days among the Rajputs, is that of mutual help. Kings have rarely been what they are intended to be—reflecting the attributes of their Divine Archetype, the Lord of the World—models of experience, wisdom and practicality. Yet here is a King, George V of England, whose mode of life, innate sagacity, and sense of unity single him out as one of the great rulers of history. Read his speeches of recent years, broadcast throughout the Empire, and realize how deep and fundamental is his sense of brotherhood, his appreciation of "the growing kindness significant of the true nature of men and nations." In King George the kingly office has flowered, by virtue of this spiritual depth, into a vision of world unity.

Colonel Buchan, into whose hands this record of a momentous reign has propitiously fallen, is a distinguished novelist and biographer, who lived through the period he graphically depicts. As a biography

of the King, he rightly disclaims it, but it is a magnificent phase of such a biography, intimate and yet detached, figuring the King as pinnacled on the Throne, a "watch-tower" above his people, but at the same time "closer to the national consciousness than even the most famous Minister," and with all his hereditary nobility a "plain man" among his people.

The Throne as the symbol of Imperial power and stability is as vital an element in the book as the King himself: "the Throne as the continuing thing through an epoch of unprecedented change." The Throne has altered in constitutional practice, but not only that. "It has come closer to the lives and interests of the citizen. The king is today far more a people's king than when an Edward or a Henry returned in triumph from the French wars. The office has come into the light of common day without losing its traditional glamour. Its dignity has not declined, but affection has been joined to reverence. Since the Tudors the phrase has been the King's Majesty. Today the older form of words is the more fitting, the King's Grace."

What an uneasy heritage descended upon the King at his accession! In the world of religion, the creeds were in solution; there was a weakening of intellectual

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foundations. In international relations a dawning sense of insecurity; "the old romantic nationalism had decayed, and in its place had come a new nationalism of the pocket." Europe was moving towards materialism and the self-contained and jealous state. Grave problems of foreign policy and defence existed side by side with heavy domestic preoccupations. In 1910 rumblings of war were already heard, but the atmosphere was thick with cotton wool which deadened the warnings. In 1914 war broke. War and a new British Empire.

Early in the book Mr. Buchan speaks of the Throne as "the point around which coheres the nation's sense of a continuing personality." At the end of the book he envisions it as "the one binding link that survived" the war—that war in which "the Empire may fairly be said to have come of age, and become an alliance of adult nations." What the Throne means to the race of Britons he thus declares: "During the controversies that followed it remained, except in one case, the cherished centre of unity, around which union could grow. As such its value was beyond price, for it provided a steadfast foundation on which a new working mechanism could be constructed and a new theory of Empire developed."

Following the course of the war we are mostly concerned with the part which His Majesty played, including his visits to the Front, heartening both the high command and the rank and file: "The King's visit was an appeal to his troops to 'take counsel from the valour of their hearts'." Then the

Armistice, and victory, and the King's reply to Parliament, indicating the spirit the nation must try to preserve in peacetime:

"It is on the sense of brotherhood and mutual goodwill, on a common devotion to the common interests of the nation as a whole, that its future prosperity and strength must be built up. The sacrifices made, the sufferings endured, the memory of the heroes who have died that Britain may live, ought surely to ennoble our thoughts and attune our hearts to a higher sense of individual and national duty, and to a fuller realisation of what the English-speaking race, dwelling upon the shores of all the oceans, may yet accomplish for mankind. For centuries Britain has led the world along the path of ordered freedom. Leadership may still be hers among the peoples who are seeking to follow that path. God grant to their efforts such wisdom and perseverance as shall ensure stability for the days to come."

The changing Empire brought a harvest of imperial problems in which the King has been the central and resolving personality—the Irish impasse which he himself solved, problems of Egypt and India. The King's interest in India is deep and fundamental, and far above chauvinistic or vested interests. "If any voice reaches any of the peoples of India," His Majesty said in his Christmas message, "let it bring the assurance of my constant care for them, and of my desire that they, too, may ever more fully realize and value their place in the unity of

the one family." Mr. Buchan's view is more conservative. "What is proposed," he observes, "is not a blind transference to alien conditions of a highly idiomatic kind of government, but an attempt to build upon the facts of modern India a special and appropriate type of polity. For a century we have been labouring to inspire India with our political philosophy, and we have largely succeeded. We have welcomed her as an organic part of an Empire which is based on that philosophy. We have helped to create in her habits of thought of which that philosophy is the natural outcome. We cannot exclude her from sharing in what we regard as our best." Better, of course, if the British element of which Mr. Buchan is the spokesman had permitted Indians to share in what they regard as their own best, which is all they ask and to all of which they are entitled.

The author traces the expanding Empire along with the new procedure—the Balfour formula, which made the Dominions autonomous communities; the Statute of Westminster which, having "removed, with a few small exceptions, every shackle from a Dominion's sovereign power, left the Crown as the sole legal link holding the alliance together, and provided, therefore, that any law affecting the Crown should require the assent of every Parliament in the Empire". The "tremendous meaning of the Crown" is "the foundation of the new doctrine, the one principle which gives unity to a vast growth whose destiny is unpredictable. Without it no tie of sentiment or blood or tradition would bind for

long. To the Empire it provides a centre for its long memories and a personality for its devotion."

The consummation of the book is a picture of Britain—the whole nation—and the whole Empire royalist "not only in constitutional doctrine but in personal affection". Yet the regard for the person of the King-Emperor goes far beyond his people. The universal sympathy shown him in his illness in 1928-1929 surprised the world and kindled in His Majesty "a new and moving hope. I long," he said, "to believe it possible that experiences such as mine may soon appear no longer exceptional; when the national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship."

In a moving peroration Mr. Buchan reveals the fundamental qualities of kingship and of King George V himself:

"Majesty and grace are in the royal office. Monarchy in some form is universal to-day, for it seems to be a necessity in government. Elsewhere it is elective and temporary, as in republics; or, as in dictatorships, enforced and undefined in term. But an hereditary monarchy is not only more enduring than such types, it has a special quality which they can never win. A king, who reigns not by election or by a sudden popular impulse, but by right, has a sanction behind him which no transient dictator or president can claim. His authority is interwoven with the life and thought of his people. If, as in Britain, his ancestry goes back to our dim beginnings, the

office embodies the whole history of the nation. Because it is beyond popular caprice, it is, as I have said, the centre of the nation's conscious unity, a link between its past and its future. It becomes a symbol, which needs no artificial sanctity to give it power. With this firm foundation Britain is enabled to be a bold pioneer in new construction, just as the man who would cast his spear far must first find solid footing. It preserves her from the wastefulness of revolution, and from the futile type of revolution which we call reaction.

"But the historian must record that the King has added to the duties of the Crown a graciousness which springs from his own character. He has given to ceremonial the bloom of friendliness. He has always possessed a high seriousness, and the note of faith and piety which he has often struck has not been the mere convention of his office. He has walked securely in more difficult constitutional paths than any of his immediate predecessors. He has faced courageously crises which imperilled both his people and his Throne. But, in addition to all this he has diffused a spirit of simplicity and charity which has profoundly affected the national temper. His quick sympathy and kindness have warmed the country, and done something to warm a chilly world. When nerve was breaking his steadfastness has restored it, and when strife was fermenting he has spoken the healing word. The power of the Throne lies in what it is: but the authority of the King lies both in what he is, and in what he has done. With the Queen and his

family to aid him, he has made Britain not only a nation but a household.

"Leadership does not consist only in a strong man imposing his will upon others. In that sense it has no meaning for a British sovereign. But in a far profounder sense the King has shown himself a leader, since the true task of leadership is not to put greatness into humanity, but to elicit it, since the greatness is already there. That truth is the basis of all religion, it is the only justification for democracy, it is the chart and compass of our mortal life. The King has led his people, for he has evoked what is best in them."

If kingship is a divine office, it has reached its apotheosis among the world's rulers in King George. Kingship is inherent in the world's government, and here the King-Emperor is seen at work, guiding as best he may the destinies of his far-flung Empire within the unfolding of the world-plan directed by that far greater KING, the Lord of the World. Mr. Buchan has enough vision and sense of unity to body forth in panorama, all unconsciously perhaps, the plan unfolding. And above all a King who is a "People's King," with a deep attachment subsisting between both. It is a worthy book, a masterpiece of literary craftsmanship, and a sensitive and noble appreciation of the personality of the King-Emperor and his reign. As for the book itself—it is enough to say the publishers have touched high-water mark: it is a delightful book to read and to handle.

J. L. DAVIDGE

WHAT OFFICERS DOES A LODGE

OF THE THEOSOPHICAL SOCIETY NEED?

By G. S. ARUNDALE

THERE are, of course, the obvious officers. A President or Chairman, possibly a Vice-President or two, but surely not more than two, a Secretary who has business instinct even if not business capacity, and a Treasurer who has the money sense even if not the money experience.

The President should have tact and sympathetic understanding of all sorts and conditions of members. He should be an expert in conducting meetings without appearing to conduct them, using silence as his gavel rather than words or hammer; and he should have learned the rudimentary art of presiding—to be brief, very brief, in opening a meeting, to look dignified while the meeting is going on, and to refrain from spoiling a meeting by the terrible "concluding remarks" from which we lecturers so often suffer agonies. He should know that he must refrain from *sotto voce* conversations with people while the lecture is proceeding, and should appear interested in the lecture even though in fact he finds it, as well he may, extremely boring. We lecturers are sometimes very boring. He should be able to maintain the necessary decorum among the members of the audience without even a suspicion of fuss; and he must always remember that the lecturer is the guest of the Lodge.

But there are other officers essential to a live Lodge in addition to those whose work is obvious. There should be a host or hostess, with the very important duty of making everybody feel at home—members of the Lodge, especially the new members, visitors, lecturers, and anyone who is at all prone to be ill at ease, shy, gauche. Unfussily, again, the host or hostess should make a bee-line for anyone who seems to be lonely, sitting perhaps far away from the rest. But there must be nothing of the "I-am-the-hostess-and-it-is-my-duty-to-be-doing-all-this" business. No one should be a host or hostess who is not constantly forgetting he or she is host or hostess, and only remembering the desire to be very friendly.

Then there must be the Publicity Officer, who keeps in constant touch with all that is going on in the outer world, in the city or town in which the Lodge works. He must be in touch with public opinion, and with the drift of the thought round about the Lodge. He must know what kind of lectures are likely to command public attention, and what lines of presentation are likely to be those of least resistance. He must also be able to make profitable outside engagements for visiting lecturers, so that they address movements

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other than just the local Lodge. He should be keen on advertising and propaganda, even if not actually expert. He should be constantly intent on devising ways and means of giving at the least cost the widest publicity. The Publicity Officer is indispensable to a really virile Lodge.

I suppose the Librarian is a fairly obvious officer, but I single him out because I want him, or her, to be well posted as regards what is going on in the outer world and what are the latest and best books on the goings-on. He should be able to be all opinions to all visitors. Even though he may have a particular bee buzzing in his bonnet, he should have the silencer ready to cover the bee's mouth when some one comes along to say he is deeply interested in, and appreciative of, something against which the Librarian's bee buzzes most vituperatively. The Librarian must remember the Society's Freedom of Thought, and sincerely encourage it. Of course, the Librarian knows all about Theosophical literature, and what particular Theosophical book to prescribe for each inquiry. But he should specialise in books for young people, even though unfortunately he will have to go outside Theosophical literature for many excellent books. A Librarian must be a Jack of all Sciences, so that he may help everybody to get what everybody wants. Particularly, I am always anxious that a Librarian should not seem to be unapproachable. So often, Librarians have what I may call a little coterie of cronies, one or another of whom is always by the

Librarian's side, and conversation goes on in an apparently confidential whisper. A Librarian should appear approachable practically all the time. You never know when a visitor, shy and uncertain, may come in. Seeing a coterie, he will almost certainly disappear, and a valuable member may have been lost.

Then I should like to see in every Lodge the representative of the Theosophical Order of Service, whose business it is to give every possible facility to members of the Lodge to apply their Theosophy in practical service. He should know everything about all local movements working in one way or in another for the town's uplift. He should know when to suggest the joining of an existing movement, and when to recommend the starting, by members of the Lodge individually, of some new activity. He should be a liaison officer between the members of the Lodge and their service to the world in which they live. If possible, he should himself be active and well-known in the life of the community.

Further, I should like to see in every Lodge some officer who specially looks after the artistic side of the life of the Lodge, and also of the more social side, the family side in fact. A Lodge which is not definitely beautiful in however simple a way, is an ugly Lodge, and denies in fact the Theosophy it asserts in theory. It is not money that makes a Lodge beautiful, but just the sense of the congruous and the delicately simple. And those who do not possess this sense must be careful not to obstruct any who are more

fortunately endowed. Very few people in fact possess this sense. I do not think I possess it myself. But at least I have another sense—the sense to know where I am deficient, so as not to exalt my ignorance at the expense of others' wisdom. I lay stress upon the family life of the Lodge. Some Lodges are very cold affairs indeed. Lectures in plenty, formal social gatherings with formal refreshments, but nothing really light, and never the joy of laughing together, enjoying some kind of relaxation together. Why cannot the members of a Lodge really play together as well as study together? A Lodge of The Theosophical Society is just a family somewhat larger than the people who constitute the actual home itself. It must be a home from home, and have all the warmth of a home, the lightheartedness of a home. I hold that we fulfil the First Object of our Society far more in happy laughter than in learned lecture. If I had to make a choice between lecture and laughter, surely would I choose laughter. And when I go to my Lodge I must feel I am going home in every sense of the word. Is Theosophy merely the Science as we have it in our literature? Is Theosophy just the evolutionary process as expressed in terms of rounds, races, states of consciousness, rays, planes of nature, karma, reincarnation, and so forth? Theosophy is the joy of living, the warmth of living, the amusement of living, no less. And we know but little Theosophy when we know but the Theosophy given to us in lecture and in study class. Part

of the magic of Theosophy is that we are moved to laugh when otherwise we might be constrained to weep. Let us live lightly, entering into the soul of Life as well as into its moods.

And then I should like to see a member exclusively concerned with the drawing of young people into touch with Theosophy and the Lodge. I am eager that children, even young ones, should have their place in the activities of a Lodge. A Lodge which has no young people from time to time inundating it, surging through it with their zest and self-abandonment, stirring the older folk out of their complacent lethargies, is only a bit of a Lodge. I am not thinking of young members, but of young life which learns to associate with a Lodge of The Theosophical Society delight, friendship, and a set of elders who themselves know what the *joie de vivre* is, and are people with whom it is fit for the young to associate. Never mind about membership. It will come in due time, and in any case it is not of essential importance. What matters is that young people should be Theosophists. Whether they become members of The Theosophical Society is quite a secondary consideration. But a Lodge which makes little or no provision for the happiness of the young, for the happiness of the very young too, is a Lodge which is looking at Theosophy narrowly and is only half alive to its splendours. I look upon a Lodge as a playground for the young, within, of course, definite limitations, where they can learn how to play as the Masters would have them play, as much as

I look upon it as a place in which the older generation may grow awake to a Real heretofore outside the limitations of their consciousness.

But there is another officer whom I should like to see in every Lodge—the liaison officer with Adyar, Adyar the heart of the Society. There is not nearly enough of Adyar in the Lodges of the Society, and while the fault is no doubt largely Adyar's—we have failed in this particular—I want the Lodges to help Adyar to fulfil its duty by making a channel between Adyar and themselves. There is so much that Adyar can give directly to each Lodge, without in the least degree infringing the Section's autonomy, that it will be worth the while of every Lodge to establish a suitable channel, and to have periodically an Adyar evening—not merely on February 17th. As the head of Adyar I will send the life of Adyar flowing down the channel where the channel exists in the form of a special member who has been appointed its guardian, who receives the life and who also, be it understood, is on the alert to be of service to Adyar in the many ways in which Adyar would be thankful to be helped.

A Lodge of The Theosophical Society must be wonderfully real and scintillating, a place renowned for its joyous happiness, for its

very real interest in all those things which go to make up the lightheartedness of life, for its inherent youthfulness, for its comfortableness, and for its power to drive all manner of storms away, releasing the sunshine and the light. Please let us get out of our heads that Theosophy is a set of Laws, a number of scientific principles, a series of hypotheses, a subject for deep mental study, *and nothing more*. Please let us get out of our heads that Theosophy is to be confined within the limits of study classes and lectures, *and that it has no place outside these*. Please let us get out of our heads that Theosophy belongs to the mind alone, and to some vague regions which we are pleased to call the higher consciousness, *and has nothing to do with the emotions or with the physical body, and specially nothing to do with daily life in leisure and in work*.

A Theosophical Lodge is a little world, with all the appurtenances of a little world. And it exists to show how delightful a place a little world may be to live in—when permeated by Theosophy.

Perhaps some will be able to think of other ways whereby a Lodge of The Theosophical Society may be more intensely alive. But to me a Lodge needs all these expressions for its fulfilment of the name it has the honour to bear.

THE THEOSOPHICAL FIELD

MESSAGES TO INDIAN FEDERATIONS

"A YEAR OF POWER"

THE President (Dr. Arundale) dispatched the following message to the Conference of the Northern Circars Federation held at Berhampore, Ganjam District, in April:

BRETHREN:

I send you my most hearty greetings on the occasion of your Conference, and wish you a happy and a profitable gathering. I regret my inability to be with you, but the presence of our beloved Vice-President will be more than compensatory. I am sure you will hearken eagerly to his wisdom and derive great benefit from his advice.

There are two special values in the holding of a gathering of Theosophists—first, the strengthening in each participant of his attachment to Theosophy and to The Theosophical Society; Second, the planning of ways and means whereby to spread Theosophy more widely and to acquaint the public more effectively with the value of membership of our Society.

Addresses and lectures should, in my opinion, be largely directed to this end, so that the result of the Conference is to send members to their homes more stalwart than ever for Theosophy and better equipped to spread its message.

Attendance at Conferences is less for individual satisfaction and more for the gaining of added power to bring to the world the gift of Theosophy and The Theosophical Society. That which we have we can only appreciate as we share in increasing measure. You cannot really know Theosophy, you cannot really appreciate your membership of The Theosophical Society, save as you pass on to others the Theosophy you know, save as you bear constant public testimony to the privilege of your membership.

I earnestly trust that your Conference will be very successful in stimulating each one of you to give as you have received. And I particularly hope that you will all make a special point of commemorating this Diamond Jubilee Year in some signal manner. This is a year of power for our Society, and if you do not take advantage of it you will be losing a precious opportunity. At the very least let there be a record attendance from your districts at the Diamond Jubilee Convention at Adyar.

May the blessings of the Masters be upon you all as you seek to serve Them in wisdom and sacrifice.

"SPREAD THE TRUTHS OF THEOSOPHY"

The President sent his good wishes to the United Provinces Federation in the following letter:

I much regret that it is impossible for me to be present at the United Provinces Theosophical Federation to be held at Fatehgarh. I send to you all my very best wishes for a most successful Gathering. I am sure you will all do your utmost to take advantage of the release of power which synchronises with the advent of our Diamond Jubilee Year. First must the power help us to be better Theosophists and more active members of the Theosophical Society individually. Second, we must be more busy than ever in spreading the Truths of Theosophy and the many advantages of membership of our Society. I sincerely hope that during the course of the Federation Gathering you will plan a great Theosophical Campaign for the United Provinces, and when you thus gather from all parts of the Province you will surely be remembering your responsibility and be eager to discharge more fully. Advantage should be taken of this Diamond Jubilee Year to spread Theosophy far and wide and to strengthen in every possible way each Theosophic

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Lodge. You should be able to show through the devotion of your members, a substantial increase in membership of the Society and in the strength of your Federation. I sincerely hope too that you will exhort as many members as possible to attend the Theosophical Conference we shall be hoping to hold in Benares during the Dasara holidays. The Theosophical Society, especially in India, has a future before it even greater than its past. The Elder Brethren will be encouraged to place more power in our hands as we use to the utmost the power they have already entrusted to us.

* * *

ANDHRA FEDERATION RESOLUTION

The Andhra Theosophical Federation at its annual meeting on April 13 adopted the following resolution:

"This conference of the Andhra Theosophical Federation begs to convey its heart-felt greetings to Dr. G. S. Arundale, our new President, and offers its loyal and devoted co-operation to him, to Mr. Hirendranath Datta and to Mr. C. Jinarajadasa in all their efforts to promote the cause of the spiritual evolution of the world."

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MR. JINARAJADASA IN AUSTRALIA

Mr. C. Jinarajadasa had an excellent reception in Perth, West Australia, where he arrived on March 12th. His main series of lectures was entitled "The Conquest of Matter and Spirit". Arundale Hall was packed to the doors, and excellent reports were given in the press.

In an interview with the *West Australian* Mr. Jinarajadasa said that during the last seven years he had visited many countries and spoken the languages of many peoples, and had been inspired to find how many idealists there were in the world, people who sacrifice themselves.

Mr. Jinarajadasa also delivered a lecture at the Anzac Hall on March 17th entitled "The Empire, India, and World Federation for Peace".

Mr. J. R. Wilkinson, President of Perth Lodge, writes:

"At the Reception we had about 250 present and everything went splendidly. Many people afterwards thanked me for the opportunity of being present. Mr. Jinarajadasa's talk was a real gem. At the first lecture in Arundale Hall, we had 350 present and that was a tight squeeze.

"On Sunday morning he delivered a sermon on 'The Bridge between Heaven and Earth.' There were 90 people present. Just before the lecture at night he delivered a broadcast talk over 6WF on 'The Child's Message to His Elders,' being the substance of the chapter on 'The Teacher and the Child' in his book, *Life! More Life!* This talk was rushed through the press as a pamphlet and 500 were sold at the Anzac Hall where the subsequent lecture was delivered to an audience of 600 people.

"On Wednesday evening Mr. Jinarajadasa spoke to an audience of over 100 members on 'The Work Ahead.' He left for Adelaide on the 19th.

"The activities in Western Australia have been much quickened by the visit of Mr. Jinarajadasa; he was sympathetically received by the press, and aroused an interest in our ideas among the public. The arrival of Miss Mary K. Neff should do much to crystallize this interest and deepen the interest of our members."

* * *

MISS NEFF IN PERTH

Miss Neff's lectures in Perth commenced on March 24th and her schedule was outlined as follows:

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|------------|--|
| March 24th | "The Message of Theosophy." |
| March 31st | "The New World Concept—The Solidarity of Man." |
| April 7th | "India's Oldest Religion—Hinduism." |
| April 14th | "Buddhism, The Light of Asia." |
| April 21st | "Man and His Bodies." |
| April 28th | "Man's Greatest Power—Thought." |
| May 5th | "Death—and After." |
| May 12th | "Australia and the New Race." |

In addition she gives a literary talk every Friday evening in the Arundale Hall, the subjects including readings from Tagore, readings from *The Light of Asia*, poets on Reincarnation, and H. G. Wells and Arnold Bennett on the New Education.

THE LODGE TRAIL FROM CALIFORNIA TO ADYAR

The big Trans-Pacific steamer, President Hoover, swung slowly into Honolulu Harbour at 6 a.m. January 2nd, and up to the Dollar Line pier, where a sleepy band droned "Aloha-Oe", and a few yawning friends of the passengers appeared with flowered leis on their arms. Frankly I felt very lonely getting off the steamer to wait ten days for the next. But a phone call soon informed me that Mr. Cook, our U.S.A. General Secretary, had written to the Lodge and Miss Alice Rice was coming to take me to her home. It is a most delightful household. We had an informal evening reception, presided over by Mrs. Claire Cottrell, the Lodge's President, who also explained much of the difficulty of their work, which their isolated position, extraordinary mixture of races, and the langour and ease of the equable climate produce, making interest in religious and philosophical subjects hard to maintain. But the valiant little group is doing its best and earnestly begs all T. S. members on passing steamers to let them know, as a visitor is a real treat.

The Lodge in Tokio, the only one in Japan, has among its group of many nationalities, some members of high intellectual qualities, and its secretary, Miss Eileen Casey, was a friend in great need to me, in that strange country. Well do I remember a cold afternoon of thickly falling snow, and a thin stream of visitors making their way down a narrow lane of Tokio's suburbs to Miss Casey's adorable little Japanese home. Twelve countries were represented, and for two hours I tried to put Theosophical truths into the simplest of phrases, though still satisfying to their mental calibre, for among them were the Lodge's distinguished Japanese president and his wife, a Legation member, a Buddhist priest, a University professor,

a Russian princess and a German psychometrist of amazing powers. Tea and cakes were served, darkness fell and outside passing lights bobbed up and down through the oiled paper panels—and still we talked on.

To Hong Kong I knew Miss Casey had written, so when a gentleman inquired at the purser's office, in a very Scotch voice for Mrs. Devereux, I knew it must be Mr. John Russell, Presidential agent for China, of whose many years of distinguished service to the Theosophical Society I had been well told. I had only one day and evening there, so being soon joined by Mrs. Parkinson, a charming English girl, we went through the amazing Chinese quarter and up the "funicular" for a marvellous view of the harbour. Luncheon gave us a chance for a long talk about the work, which is in many ways very difficult, having to deal with so many different Oriental and western types. Then we visited the Lodge room, just in the business section with a big brass sign to attract notice from the many passers-by. At tea later, at Mr. and Mrs. Parkinson's I met a group of their Theosophical friends, and tried to answer their many questions.

I was out on deck as we swung alongside "the biggest dock in the world" at Manila, expecting Capt. and Mrs. Ragan, stationed at Fort McKinley, to meet me, but little was I prepared for the reception I received—Mr. Ishmael Zapata and Mrs. Zapata, their daughter and several Lodge officers, over a dozen in all, with beautiful bouquets of lotus blossoms. The Zapatas, with their ten children and many grandchildren, have made their home an inspiring centre, and in the large garden have built an open-air lecture hall, where that evening I spoke to row upon row of eager faces, intent upon each word and so appreciative of my few phrases of poor Spanish. Here I met many of the fine Lodge workers of the ten Lodges that form the new Philippine Section, and I was especially impressed with the group of young people who are planning to take Theosophy into their political life and do great things when their national independence comes. There is Benito Reyes, with a brilliant University record and already a poet of note in English, Spanish and Tagalog, the native dialect;

and Dominga Lopez, his fellow-student, lovely in a yellow Philippine costume, and Cleopatra Zapata, with her political ambitions—"the little Senator" I called her, and why not? A feast came after the lecture and at midnight five cars full went back to the ship, to talk Theosophy for two hours more.

At Singapore, where the boat stayed three days, I was met by Mr. Menon, the distinguished President of the Singapore Lodge, and Mr. Pakiri, my guide and standby later. The Lodge has a nice large Headquarters and can surely be a wonderful host. Mrs. Prior took me to her most unique apartment in Temple House, a former Chinese temple with an amazing collection of porcelain figures on the roof, of dragons, animals and scenes from the life of the Buddha. With Mr. Gallistan I saw the most marvellous collection of orchids, literally hundreds of different specimens. A gay evening was spent at an Oriental replica of Coney Island, where imported western amusements vied with Malayan and Chinese open-air theatres with their incredible din of cymbals and drums. And a tour with Mr. Menon included a visit to a modern Malayan Buddhist temple, given by a rich Chinese merchant, the entrance being flanked by a pair of huge carved tigers; and inside one quaint explanation of Buddha's levitation reads: "He rised in the air and made them a preach." One day I attended an excellent study class conducted by Mr. Pakiri, and next evening there was a public lecture on "Man's Inherent Divinity", when my audience of well over a hundred showed keen interest. Here too we have a fine group of young people who are sacrificing much for their devotion to Theosophy.

Docking at Penang only at five and sailing at midnight, there was but time for tea on the lovely hotel terrace by the sea and a talk to the small group invited by Mr. and Mrs. Hughes, new-comers themselves, but such fine workers that before long we shall surely have a Lodge in beautiful Penang.

By this time the curiosity of the Van Buren passengers had been thoroughly aroused by all the attentions at every port and they asked for a lecture on "What is Theosophy?" It was very well attended

and a little group formed which met each morning thereafter.

At Colombo, where Dr. Nallainathan, General Secretary of Ceylon, lives, there was but time for an informal meeting at the Lodge's newly-built headquarters on a quiet road, away from the city's confusion. I had here the great pleasure of meeting Mr. Amaradasa, Mr. Jinarajadasa's uncle and "C. J.'s" two sisters and of drinking at their home to the health of their famous and well-loved kinsman.

Forty hours of endurance on an Indian "express train"—Madras station—the greeting of my daughter Kathryn—the quiet efficiency of Mr. Sundram, Dr. Arundale's right-hand man—a quick ride along the river and over the bridge—and then I entered the welcoming gates of Adyar, the Mecca of all Theosophists and the end of all Lodge trails.

ISABEL H. S. DEVEREUX,
President, Brotherhood Lodge,
Louisiana, New Orleans, U.S.A.

MUSÆUS COLLEGE, COLOMBO.

Once described by the founder, Mrs. Marie Musæus Higgins, as a "mud palace," Musæus Buddhist Girls' College, Colombo, has developed into one of the finest educational institutions in Ceylon. A new block of class-rooms is being added to the English school, and the corner-stone of the block was laid on March 27 by Sir Philip Macdonell, Chief Justice of Ceylon. Sir Philip attributed the wonderful progress the College had made to the force of character of Mrs. Higgins, her energy and originality, and to the co-founder and manager since its inception, Mr. Peter de Abrew, who, he said, was following with a single purpose the high traditions set by the founder.

Sir Philip said that quite a large number of teachers in schools all over the Island had been trained at the College. That was a great acknowledgement of the value of the institution, and it had reason to be proud of the achievement. It was right and proper that they should praise great men and women who had gone before, and Mrs. Higgins was one of them. They owed much to her, and she had lived sufficiently long to see the fruits of her labours.

Mrs. Musæus Higgins passed over in 1926. She was a friend of Colonel Olcott and of Dr. Besant, who both visited her school many times.

A VIVID POSTER

Here is the splendid "lay-out" of a circular announcing a course of lectures in Theosophy at Geneva by Monsieur Tripet, the new General Secretary for Switzerland:

WHY?

Why Life?
Why Death?
Why suffering, why material, physical and intellectual inequalities?
Why disease?
Why contentions between religions, philosophies, nations?

IF

you have an open spirit, free from prejudice,
you wish to enlarge your horizon,
you do not understand life and sufferings have disabled you,
you thirst for explanations,
you are not satisfied with current conceptions,
you "cannot" any longer believe,
you are interested in psychology, education, the latent powers in man, in Life,
you are not afraid of exertion,
Whether you are old and fearing death, or whether you are young and wishing to build your aspirations on a practical foundation so that your life may become freer, nobler, more conscientious,

Then, please attend the introductory lecture to a **COURSE IN THEOSOPHY** which will be given, 14 Boulevard des Philosophes, by the new General Secretary of the Theosophical Society in Switzerland,

Tuesday 5 March, 8.15 p.m. subject: *Why I Am a Theosophist.*

Tuesday 12 March, 8.15 p.m. subject: *Reincarnation, Is It a Logical Hypothesis?*

Theosophy, or the Ancient Wisdom, is not a religion, but a philosophy. It makes everybody the better understand his own religion and to live more nobly. It gives help to everybody, whatever his stage of evolution.

Its motto is: "There Is No Religion Higher Than Truth."

The first Duty of a Theosophist: Tolerance towards everybody.

Its "dogma": Promote Brotherhood without distinction of race, of creed, of sex, of caste or of colour.

"If I had to give a definition of a westerner, I would say that he is an extraordinary being who does not believe in reincarnation."

(Schopenhauer)

Is Ford a visionary? No! yet he believes in reincarnation.

Edison, was he a realist? Yes! yet reincarnation was one of his deepest convictions.

Here is ugliness. There is beauty.

Here is misery. There is wealth.

Here is innate sympathy.

There is antagonism.

Here is a dull spirit. There is the light of knowledge.

etc. etc.

Why all these differences? The theory of reincarnation will explain them all, and many other points. It is perhaps new to you, and causes you some wonder, but can you put against it a theory more logical?

Tuesday 12 March 1935, 8.15 p. m. Lecture on Reincarnation, in the Hall of THE THEOSOPHICAL SOCIETY, 14 Boulevard des Philosophes.

Tuesday 19 March 1935, 8.15 p. m. Continuation.

Both evenings: *Questions and answers.* Youth will be particularly interested.

VOICES FROM NIGERIA

"Come over to this part of the world, Nigeria, and spread the seed of Wisdom, Truth and Light through Theosophy." The cry is from a group in Lagos, on the West Coast of Africa, who are anxious that Nigeria should come within the ambit of the world-wide campaigns which the President wishes to inaugurate during 1935.

[The President is indeed anxious to touch not only Nigeria, but every part of the globe. What we imperatively need is a battalion of lecturers who will

go out into all the world and preach the Theosophical gospel to every creature. After all there are only a handful of Lodges in Africa, which we have spotted on world maps in the Headquarters Office, and the nearest to Lagos are at Cairo in the north and between Salisbury and Capetown in the south—enormous distances away. But we must keep Lagos in mind, and bring it into any possible lecture tour of Africa, or induce travellers down the African coast to stop off at this port, and visit these "Voices from Nigeria" who are calling for the Light.—ED.]

JUDGE BRISTOWE PASSES

Another stalwart, The Hon. Leonard Syer Bristowe, better known as Judge Bristowe of the South African Supreme Court, has passed over, the *London Times* of April 8 reporting his death in London.

The *Times* says: "Bristowe was a Theosophist, and he had been long and deeply interested in Indian mysticism." Actually he was a staunch friend to the

Theosophical Society in South Africa, and one of its chief supporters during his term of office as a judge on the Pretoria Bench until his retirement in 1920, after 18 years' service. He was in his 78th year. Mr. Bristowe had been on the English Bench for 20 years specialising in mining cases when Lord Milner, looking for a "mining" judge, offered him an appointment on the Rand. "On the Bench," the *Times* says, "Bristowe was held in high esteem by public and Bar alike. His appointment was in every way fully justified. As a judge he was careful, patient, lucid. At the same time he formed a definite opinion quickly and firmly and was not to be easily moved. In private life he was entirely unassuming. He had the kindest of hearts, so that he was a generous helper of the unfortunate, and many came to him in their troubles. Towards the world he was entirely unassuming." Our warmest sympathies are extended to Mrs. Bristowe and her sons and daughters. The younger son, Mr. Francis Power Bristowe, has recently taken up professional employment as a chartered accountant in Johannesburg.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

FOR some time past the western section of the Adyar Library has not been quite up to date with modern learning. In this regard it stands in a somewhat unfavourable position as compared with the eastern section. This is not so strange as one would think. Adyar has been chosen as the head-centre of the Theosophical movement all over the world, just because of its "orientation". When the funds do not allow us to keep both sections quite up to date, it is only natural that the Occidental should be left lagging behind a little. But there is also every reason for a special effort—doubly special, I should say, because of the

Diamond Jubilee Convention Year we are now living in—to speed up the Occidental section till both are abreast again, and in the future to try to keep them side by side. It is on this ground that I am asked by the President now and again to note down from my readings the newly appearing and other books, which it were desirable that the western section of the Adyar Library should possess, and which it is therefore hoped that kind friends, endowed with more of the world's goods than the Library itself has got hold of for the moment, will supply from their generous hearts.

1. *Webster's New International Dictionary*. Second Edition, 1935.

We have of course the 1st edition in the Library, but that dates from before the Great War (1913). Of the new edition it is said that it "supplies the key to a vast fund of new knowledge, created during the past twenty-five years." That sounds very appetising. The price varies from \$20-35, according to the binding, I think.

2. *An Introduction to Logic and Scientific Method*. By Morris R. Cohen and Ernest Nagel, pp. XII and 467. London, George Routledge and Sons, Ltd., 1934. Price 15sh. net.

In a review of this book "by two American teachers of philosophy", it was said that it "helps to show how far the best representatives of logic in modern universities have travelled from the Aristotelian tradition which formerly prevailed. In an earlier generation Mill and Stanley Jevons, and later Keynes, did much for the reshaping of the old formal logic. For educational purposes an eclectic treatment of the whole subject is desirable. Such a treatment is accomplished in this admirable book. We think highly of the attempt of the authors to provide a sound introduction to the principles of logic and scientific method." The Adyar Library has not yet got beyond the stage of Mill, Jevons and Keynes in its collection, and will therefore much appreciate this very modern "Introduction". The eclectic treatment, suited to "educational purposes," is a good recommendation for the book.

3. *Electrons and Protons, Photons, Neutrons, and Cosmic Rays*. By R. A. Millikan, with 98 text-figures and 14 tables. Price 15sh. net.

The Library is in possession of the old edition of 1917, of which the new book is a revision, besides an expansion. There are six altogether new chapters covering no less than 200 pages. Considering the enormous progress our knowledge of the atom and its constituents has undergone in the last twenty years, there seems to be very much need for this book.

4. Sir James Jeans. *Eos, or the wider Aspects of Cosmogony. The Mysterious Universe. The Universe Around Us. The Stars in Their Courses. The New Background of Science. Through Space and Time*.

5. Sir Arthur Eddington. *Stars and Atoms. Space, Time and Gravitation. Science and the Unseen World. The Nature of the Physical World. The Expanding Universe*.

6. Prof. A. N. Whitehead. *The Concept of Nature. Symbolism, Its Meaning and Effect. Science and the Modern World. Adventures of Ideas. Nature and Life*.

I dare hardly confess that of the writers under 4, 5, and 6 the Library has not got even a single copy. And yet the books mentioned above should not be absent from any Library that respects itself.

7. So also the Library should be in possession of three other books by Bertrand Russell, besides the three it has already got hold of. I have especially in mind: *An Outline of Philosophy, On Education, and Conquest of Happiness*.

So far of books. Now of magazines.

8. Could any one supply the Library with a subscription to *Science Progress*, a quarterly magazine (publishers, Edward Arnold)? It would be especially useful because of its popular character, intended as it is for general readers who are not specialists.

9. Then there is the famous *Baconiana*. It is hardly believable that the Adyar Library has ever gone without it. And yet this has ever been the case. Who will remedy the defect, not only with a subscription to the English but also to the American *Baconiana*?

10. I will finish with another book in connection with the preceding item. I think the Library wants badly a modern and fully annotated edition of Shakespeare's works, like for example the *Arden* Shakespeare or *The New Cambridge* edition, the latter edited by Quiller Couch and Wilson.

And this will be enough for the present.

A. J. H.

NOTES AND COMMENTS

WHITHER THEOSOPHY?

IN the article written by Mr. J. W. Hamilton-Jones which appeared in the March issue of THE THEOSOPHIST certain statements are made which the Executive committee of the English Section consider to be unwarrantable, and since the writer is a member of this Section his remarks cast a slur upon its administration; as for example:

(1) "Officialdom is frightened to hear what the 'black sheeep' and the 'rebels, have got to say.'" p. 570.

Mr. Hamilton-Jones has had opportunities to speak, and has availed himself of them, but was asked not to attack "persons". Otherwise he was free to speak as he wished, and did.

(2) "Balloting should always be straight and above board . . ." p. 570.

Since this is a clear suggestion that balloting as conducted in this Section is corrupt, Mr. Hamilton-Jones must bring forward specific instances fully substantiated, and if a *prima facie* case is made out it will be investigated.

(3) ". . . and an equality of rights should be accorded to all candidates for any position in the Society." p. 570.

Mr. Hamilton-Jones must put forward his evidence that candidates have been refused equality of rights, and what nature of rights.

(4) "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." p. 570.

It is necessary that evidential support for this grave insinuation be at once produced by Mr. Hamilton-Jones, since to charge the Society or its Sections with dishonesty is an imputation not to be borne by any self-respecting community.

The Executive Committee of the English Section trusts that you will publish this

letter in the earliest possible number of THE THEOSOPHIST.

Yours fraternally,

JOSEPHINE RANSOM,

London.

General Secretary.

Some points not covered in the correspondence already published in THE THEOSOPHIST in reply to Mr. Hamilton-Jones's articles are contained in the following paragraphs from letters.

From Dr. L. J. Bendit, London: "It is perfectly true that, if the Theosophical Society is to fulfil its mission drastic changes must take place very soon: it would be a tremendous pity if this were not so, because if such drastic changes as have taken place continuously since the foundation of the Society were ever to stop, we should indeed be the failure which some of our disgruntled members believe us to be. Such changes take place all the time; and I feel that we are, in the hands of our President, carrying on the good work, and that we will go on doing so. I join with Mr. Hamilton-Jones in his hopes for the future, as well as in the slogan which is doubtless implied in his article: *Forward with Arundale!*"

From L. Furze-Morrish, Melbourne: "If there is one sure way of destroying the Theosophical Society, it is to do what Mr. Hamilton-Jones appears to suggest and carry out a narrow policy of 'speaking with one voice on the teachings'—to add to the already vast host of sects in the world which are convinced that their own attitude represents universal truth. The whole purpose of the Theosophical Society is contained in its three Objects—the first of which amounts to the formation of an organisation which will help members to be all things to all men, in other words brotherly. I would take the liberty of making two suggestions: (1) It is every bit as dangerous to try and limit the Theosophical Society to a class for studying the Secret Doctrine and Psychology, as it

would be to limit it to the Liberal Catholic Church. (2) Paraphrasing Mr. Hamilton-Jones's words, 'If we continue to promulgate any form of Theosophy (including that of Mr. Hamilton-Jones) to the exclusion of any other form, then, 'the usefulness of our Theosophical Society in any real sense is *already terminated*'. If any other form of 'Neo-Theosophy' were invented, I would cheerfully embrace it with an unbiased mind, in the hope that it would help me to 'be all things to all men' and thereby show still more tolerance to those whose mental outlook differs from my own."

From Sada Cowan, Hollywood: "I feel that our public lectures give too much of those things at which the public still scoffs, whereas we have much to give that the world is ready to accept. The Ancients knew well why Mystery Schools existed. Possibly, having the ban lifted for us, we have swung too far in the other extreme. The general public are not ready for complete knowledge. They need to know the truth which will help them to live and to face death fearlessly. But there is much delivered from the lecture platform which smacks of sensationalism, catch-penny advertising, and is unworthy of a dignified and lofty message. If you throw in phenomena or psychic research into a lecture on, let us say, Karma, you are defeating your own ends. A scientist in the audience might possibly be convinced by a well-built-up, logical talk but if you ended by saying (I am taking a wild haphazard example) 'A fairy is sitting on your desk', even though your statement *might* be true, he would say 'The man is mad' and the whole value of all that had been expounded would be utterly lost."

"Another point: We are a group of many people having many creeds, ideas and beliefs. Let us keep our meetings open and free from grooves."

"I took a remarkable intelligent Jewish boy to hear one of our best speakers, some time ago. He was extremely impressed until a short prayer was uttered, completely Catholic in word and symbol. And the boy walked out of the hall. True he was narrow. But it does not seem to me that it is the place of a Theosophical lecturer to advance any cause,

any Church, any doctrine save the one he is placed upon the platform to utter: Theosophy."

"There is absolutely no criticism intended in this letter, no prejudice against personalities, and above all no lack of love for those very speakers against whom my voice is raised and who I feel are making a mistake. On the contrary, I feel that it may be their very eagerness to reach a larger public which is blinding them to the damage they are causing. Nothing prompts my writings save a burning desire to see Theosophy spread. To see it enter the lives of *intelligent* people as well as those psychics and mystics whose hearts and minds are already open."

* * *

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

With reference to the questionnaire which appears on page 315 of THE THEOSOPHIST for January, Question No. 4, I should like to question the assumption, which has become traditional in the Society, that the Society should necessarily be *neutral* on any matter. The *neutrality* of the Society has always been the unexpressed major premise behind most of its activity, and it seems to me it is not warranted, although you give it as your opinion in the February *Adyar News* that we should "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."

That the neutrality of the Theosophical Society is not axiomatic is, I think, shown, first, by its First Object, since "to form" something "without distinction" of other things, seems to indicate that *action* is required, and action in a definite direction. Secondly, there are the statements in the Master's letter, printed in *Theosophical News and Notes* for December, 1933, that "Theosophy must be made practical", that it has, "through its mouthpiece, the Society" to "tell the Truth to the very face of Lie," that the Society *as an Association* has "not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice

of its chosen lecturers or the printed word of its journals and publications."

In view of the underlining of the words "as an Association", I do not see how it is possible to maintain that the Society is intended to be a neutral body.

Thirdly, there remains the fact that certain teachings, e.g., the life after death, reincarnation, karma, the existence of the Masters, are given from our platforms as definitely Theosophical, and to this extent the Society is not neutral.

My personal opinion is that the Society was never intended to be an "omnium gatherum" of people, with conflicting views, which are reduced to the lowest common denominator of agreement whilst they are in the Society, but to which they immediately revert on going out into the world again. Neither do I believe it was intended to be a kind of philosophic academy or debating club, for discussing abstract issues, without reference to their application to life.

It seems that the Society was meant to be an organisation for inculcating the practice of Brotherhood, through its Objects, and it is therefore concerned with their specific application.

I would suggest that this matter of the neutrality of the Society and the question of the specific application of the principles of its Objects, the First in particular, might be thrashed out at the meetings of the General Council this year, since the immediate future of the Society will depend upon the policy it adopts to these questions. At the moment the Society has no general line which it follows on these. Consequently much time is taken up by officers and members having to decide, every time a matter comes before them with which the neutrality of the Society and the application of its Objects to specific instances is concerned, first, what is the policy of the Society, secondly, does the particular matter contravene that policy.

In order that this matter should be dealt with thoroughly and with deliberation, a series of questions might be drawn up, so framed that the answers had to be a plain "yes" or "no", and these discussed by the National Societies, and their considered answers sent in to the General Council for its guidance.

It is stated somewhere in a letter said to have come from one of the Masters,* that when They founded the Society, They did not intend it to be a kind of psychic club, or a college for the special study of occultism, but an organisation which would spread the principles of Universal Brotherhood throughout the world. Now if we are to do this, it is not enough to think and feel Brotherhood, and leave to others its practical application. Somewhere, sometime, thought, if it is to be effective, has to be put into action, and if the Society is to spread the principles of Universal Brotherhood it must show how those principles are to be applied in action. To say that it can spread the principles of Universal Brotherhood and *yet* not be concerned with their specific application is to observe the letter but not the spirit of the charge laid upon the Society by its Founders. It may be "straight Theosophy", but it seems very crooked reasoning.

LEONARD C. SOPER

[* See the Maha Chohan's letter in *Letters from the Masters of Wisdom*, pp. 9-10.—ED.]

* * * "THE MASTER M. AND H. P. B.'S SMOKING"

The Editor has received two letters commenting on Mr. A. J. Hamerster's contribution to "Notes and Comments" in THE THEOSOPHIST for April (pp. 94-95) under this heading, with his annotations on the Master M.'s letter accepting a "tobacco-machine" from Mr. Sinnett. The Master's letter, reproduced in *The Mahatma Letters* (p. 374), was quoted by Miss Neff in *The Brothers of Madame Blavatsky*.

Mr. D. Srinivasa Iyengar (Bangalore) says it comes "with a shock and a jar" that such incidents "should be dragged forth after 50 years into publicity". He cites H. P. B., "subject to incessant acute physical pain", as having used tobacco to soothe her nerves. But with regard to the Adept, "what special difficulties there may be with such an old body, or what minor indulgence may be necessary for it, who knows? In any case, it is His own concern and not for promiscuous

broadcast or discussion". Mr. Srinivasa Iyengar, apprehensive lest such discussion should "unsettle or outrage" devotional feeling, concludes: "As to the great Adept in question: it is enough for us to know that a fragment of His glory and nobility and heroism dwelt among us in the person of our late Leader and Warrior Saint (Annie Besant). *L'etat, c'est moi*. The Society, it is Himself. We can surely be content with that."

On the other hand, Mr. Ronald Craig (Benares City) is "delighted" to read Mr. Hamerster's note. It is a topic, he says, which has been made "unduly subordinate" by historians of the Theosophical Society. "In a sense," he reminds us, "The Theosophical Society took esoteric birth in the flame of the match which Olcott struck for H. P. B. in New Jersey. The amount of tobacco they later consumed in setting down *Isis Unveiled* remains incalculable." Mr. Craig recalls Mr. Sinnett's "inveterate" smoking habit, and other living members of the Theosophical Society who either did or do smoke, also Bishop Leadbeater's "aseptic criticism of the practice." Mr. Craig concludes: "As a smoker and a T. S. member I have often found that members of the public, apt to regard us as an ascetic body, found a reassuring gleam of ordinariness in my addiction to a habit which they also shared."

Mr. Hamerster comments:

"Here are two opposite receptions of my article, the one disapproving, the other approving. I never foresaw that this would be the result. My aim was primarily academical, to correct a mistake, and incidentally to give an intimate glimpse into the life of the two Masters who stand at the back of our Movement. Blessed be Their Names!"

"If I had expected any expression of feeling from my readers, it would have been their enjoyment of the latter effort—of the vision given into the Masters' sober and lonely life in a hut in the wilderness far from crowded human habitations, with wild animal life and a few silent chelas as their companions; into the undying love existing between these two Masters, and into their generous and deeply humorous natures."

"But alas I have failed, if this was not the predominant impression, and the blame is of course my own. I can only be sorry and apologise for the offence given to some, and the pleasure given to others, on a point which in the opening passage of my article I purposely excluded from discussion in the words, 'I will leave the Master's "fondness" for the nerve-soothing weed for what it may be'—whether truth or a lie or illusion, *I know not*."

* * *

MR. ERNEST WOOD

We publish below a comment from Mr. Wood on the omission from his letter in the November THEOSOPHIST of a passage declared in an editorial note to be critical of the Esoteric School of Theosophy. Mr. Wood writes:

"I do not wish to find fault with the Editor for deleting any portion of my article which he thought it wrong to publish, but he was certainly giving away E. S. secrets to say that I had been and had ceased to be a member of the E. S. This was especially disagreeable as the statement was obviously made to diminish my credit, as seen in the words: 'Mr. Wood has not been a member of the E. S. for some years, and as the E. S. is a private organisation his ideas of it are likely to be erroneous and misleading.' Incidentally, the Editor is evidently familiar with changes that have been made since my time!"

"My only reason for referring to the E. S. was that Miss Albarus refuted my view by citing a different view as being taught in the E. S. and therefore right. In reply to this I did not criticise the E. S. at all. I simply referred to Madame Blavatsky's published articles about the E. S., to show that Madame Blavatsky's idea of the E. S. differed from that of Miss Albarus and agreed with mine."

We have omitted the reason Mr. Wood adds at the close of his letter for resigning from the Esoteric School, since its publication would involve a betrayal of confidential matter connected with a private organisation. But it may be said at once that Mr. Wood's reason for withdrawal was entirely honourable and reasonable.

We see no reason, however, not to publish the reference to the E. S. about the non-publication of which Mr. Wood complains. The present Editor was away at the time of the issue of the November THEOSOPHIST or he would have published Mr. Wood's letter as it was received. The omitted paragraph is as under:

"Miss Albarus also uses the establishment of the E. S. as a similar argument. Now, when Madame Blavatsky was starting the E. S. she explained her purpose in several articles published in *Lucifer*, which have since been published in a little book. Among those she particularly expresses her intention in the second article *Occultism versus the Occult Arts*, because her first article was not well understood. Therein, I commend to careful attention her statement about Atmavidya in relation to the Theosophist. One must also notice that her objective was to carry out the original purpose of the Theosophical Society shown in the third Object, formerly expressed by her (see the *Theosophical Glossary*) as 'The study and development of the latent *divine* powers in man.' (Her italics). She said nothing of the desire to form an army of superior and inferior officers for the purpose of carrying out orders from above. In fact, she was very careful to say that her school would not try to influence the workings even of the Theosophical Society."

* * *

KRISHNAMURTI'S TALKS

In his review of Mr. Krishnamurti's *New Zealand and Ojai Talks, 1934*, in the April THEOSOPHIST, R. W. C. speaks of "propositions more likely to be disturbing than familiar." On the contrary, these propositions should be perfectly familiar to Theosophists. The six "hard assertions" mentioned by R. W. C. can all be found in the *Bhagavad Gita*, as under:

Assertion 1. "Evolution is an environmental fact and yet utterly without significance to the Spirit."

See *Bhagavad Gita*, III, 18: "For him there is no interest in things done in this world, nor any in things not done,

nor doth any object of his depend on any being."

Assertion 2. "The concept of an individual Spirit is at any time and anywhere not merely an illusion but an especially unpleasant one."

See *Bhagavad Gita*, III, 27: "All actions are wrought by the qualities [Gunas] of Nature only. The Self, deluded by egoism, [Ahamkara, the separate 'I am'] thinketh: 'I am the doer.'" Also V, 7-8: "'I do not anything,' should think the harmonized one." "Whose Self is the Self of all beings." Also XVIII, 16: "He verily who—owing to untrained Reason [Buddhi]—looketh on his Self, which is isolated, as the actor, he, of perverted intelligence, seeth not."

Assertion 3. "To climb the hills of heaven with wasting (or joyous) feet is only to perpetuate the illusion of duality in the universe."

See *Bhagavad Gita*, II, 43: "With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship." Also IX, 20-21: "The knowers of the three [Vedas], the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three [Vedas], desiring desires, they obtain the transitory."

Assertion 4. "What we know as individual spiritual aspiration is merely a variant of the urge to flourish . . . Success."

See *Bhagavad Gita*, III, 39-40: "Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as flame. The senses, the mind [Manah] and the Reason [Buddhi] are said to be its seat; by these enveloping wisdom it bewilders the dweller in the body." Also XVIII, 34: "But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty [Dharma], desire and wealth, that firmness, O Partha, is passionate."

Assertion 5. "All ceremonial is motivated purely by gain to the individual who is an illusion."

See *Bhagavad Gita*, II, 44 (alternative translation in footnote): "(the speech) that offereth only rebirth as the (ultimate) fruit of action, that is full of (recommendations to) various rites for the sake of (gaining) enjoyments and sovereignty—the thought of those misled by that (speech) cleaving to pleasures and lordship, not being inspired with resolution, is not engaged in contemplation." Also VII, 20: "They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures." Also VII, 22: "He, endowed with that faith, seeketh the worship of such an one, and from him he obtaineth his desires. . . ."

Assertion 6. "However exalted our apologetics for it, this is always so."

See *Bhagavad Gita*, IV, 12: "They who long after success in action on earth worship the Shining Ones; for in brief space verily, in this world of men, success is born of action." Also XI, 48:

"Nor sacrifice nor Vedas, alms, nor works,

Nor sharp austerity, nor study deep,
Can win the vision of this Form for man."

These few passages, I think, show that there should be nothing unfamiliar in these assertions. The Buddhist *Suttas* say the same things, and the same again can be found in the writings of Madame Blavatsky, Bishop Leadbeater, Dr. Besant and others. Mme. Blavatsky was most emphatic that *there is no karma which leads to liberation.*

J. CONIGRAVE,
London.

ENTRE NOUS

THE AUSTRALIAN OF THE FUTURE

THE *Perth Daily News*, discussing the new type of Australian, envisages the Australian of the future as he is reflected in his forerunners on the beaches today. With the great increase in surfing and outdoor life, a new type of bronzed manhood is now rapidly spreading in every part of Australia. Scientists say that the Australian has developed a definite feature type, predominantly Nordic and largely British in origin; he is tall, and as perfectly proportioned as these beach life-savers: blue eyed, with straight Roman nose and narrow jaw, giving a lean, hawk-like air to a handsome face; long, beautifully moulded limbs, and perfect carriage. This hatchet-faced type was distinguished by Dr. Arundale during his stay in Australia, and the President singled out as an archetypal Australian Sir Charles

Kingsford-Smith, aviator, and Crawford, the tennis player, as representatives of the new type.

While this new feature type is definitely marked, different parts of Australia are producing local strains. "The higher percentage of Southern Italians and other Mediterranean races in Queensland is believed to be responsible for the greater turbulence and instability which has characterised the political and economic life of that State, in contrast to South Australia and Tasmania, with a larger preponderance of Nordic blood, where political disruptions of a serious nature are practically unknown," comments the *Perth paper*. Climate is a most important factor in this sub-type and it threatens to divide the future Australian race into two sections—temperate and tropical. Dr. R. W. Cilento, foremost authority of life in the tropics, has forecast that the tropical Australian will be "tall and rangy,

with somewhat sharp features, long arms and legs, inclined to be sparely built, but not lacking in muscular strength, while his endurance in the tropics will be equal in his own circumstances to that of the temperate dweller in his." Even now one can single out the North Queenslander in a Brisbane crowd by his distinctive appearance. But beyond physical characteristics, the true Australian has the mark of the Australian upon him. He is open-hearted, he is sincere, he is simple, he has vision. The spirit of comradeship is deep in the essential Australian soul. It transcends all differences, and makes inherently for solidarity amidst all difficulties. This is the quality of the new race type. The spirit of the future Australian is already incarnated in the Australian of the present.

READY-MONEY KARMA

The following item, hitherto unpublished, was written by Bishop Leadbeater from The Manor, Sydney, on May 18, 1932:

"There is an item of news in this morning's paper which is so unusual that I think it is worth quoting. It seems that a man living near Daintree was out shooting in the bush one day last week, and fired at a cockatoo. He wounded the poor bird and brought it down to earth, where it lay struggling. He rushed forward and put his rifle butt on the bird to hold it down; the frantic creature's claws caught in the trigger, the gun went off and shot the man! Unfortunately millions of men have shot birds, but I should think this is probably the first time in history when the bird returned the fire and killed the man. They managed to carry him to the hospital, but he died shortly after admission. What becomes of the bird is not stated. A very curious instance of what Mr. Sinnett used to call 'Ready-money Karma', though the jury will have to call it accidental death."

GOLDEN AIRSHIP FROM LEMURIA

A golden airship carrying 150 persons from the ancient land of Lemuria, as it was whelmed under the waters of the

Pacific, landed near Santa Barbara 12,000 years ago, according to a story which Mr. Edgar Holloway told a group of friends at Ojai recently. In the midst of his prosaic, and successful, money-making, Mr. Holloway began to see pictures of a far-away land in a far-away time. As he gazed, he felt himself to be among the persons in the picture, which came to life and he walked among the people and talked with them. It is thus that he claims to have contacted life in ancient Lemuria. To Ojai he brought a picture of the airship which he said he had made from memories of his long ago trip to California. The plane looks like a great flying fish. It has several decks, and along each side are rows of windows of a glass-like substance. It is Mr. Holloway's story that two men of Lemuria received thought messages from God to gather their families and friends into the plane and to fly away. They had no more than risen a few thousand feet over the doomed city than they saw great waves swallow it up. After cruising for some time at a speed of about 200 miles an hour they sighted the shores of California and landed somewhere near Santa Barbara. Mr. Holloway "brought through" bits of writing in the language of ancient Lemuria, but he does not translate it—he derives his knowledge from catching the thought drift. He says he recollects having been in Ojai in the days of the settlement made by the people of the golden airship 12,000 years ago.

THE CHARM OF JULIUS CÆSAR

Here is a cameo from John Buchan's *Julius Cæsar* of the gentleman who is expected to reincarnate (if he has not already done so) in this twentieth century and form a confederation of the European nations:

Cæsar by his conquests staved off the descent of the outland hordes, while by his internal reforms he kept the danger from the urban mob within bounds, and safeguarded productive industry in town and country.

He gave the world a long breathing space and thereby ensured that the legacy of both Greece and Rome should be so woven with the fabric of men's minds

that it could never perish. He taught no new way of life, no religion—he was a child of this world content to work with the material he found and reduce it to order and decency. But he made it certain that the spiritual revelation for which man hungered would not be lost in the discords of a brutish anarchy. His standards were human, but the highest to which humanity can attain, and his work may well be regarded as the greatest recorded effort of the human genius.

The man who achieved it—and herein lies Cæsar's unique fascination—was no leaden superman, no heavy-handed egoist, but one with all the charms and graces. The burden of the globe on his shoulders did not impede his lightness of step. War and administration never made him a narrow specialist. His culture was as wide as that of any man of his day; he loved art and poetry and music and philosophy, and would gladly turn to them in the midst of his most critical labours. He was the best talker in Rome, and the most gracious of companions. There was no mysticism or superstition in his clear mind, but he was not without certain endearing sentimentalities. He was tolerant of other men's prejudices, and respected their private sanctities. Combined in him in the highest degree were the realism of the man of action, the sensitiveness of the artist, and the imagination of the creative dreamer—a union not, I think, to be paralleled elsewhere.

But the spell of his intellect was matched by the spiritual radiance which emanated from him to light and warm his world. He could be harsh with the terrible politic cruelty of a society based upon slavery, but no one could doubt the depth of his affections and the general benignity of his character. He had no petty vanity; the *Commentaries* is the most unegoistic book ever written. This man whose courage in every circumstance of life was like a clear flame, had a womanish gentleness and the most delicate courtesy. He never failed a friend, though his friends often failed him. He was relentless enough in the cause of policy, but he could not cherish a grudge and he was incapable of hate; his dislike of Cato was rather the repugnance of a profound intellect to a muddy and shallow one. In Cicero's

words he forgot nothing except injuries. When Catullus abused him he asked him to dinner, and when an enemy fell into his power he dismissed him with compliments.

WAS HELEN OF TROY AN INDIAN GIRL?

Just what we had long suspected. Tennyson models on Virgil, Virgil modernises Homer, and Homer plagiarises—whom? Now we know. An Indian professor has placed in a London safe deposit manuscripts between 3000 and 4000 years old which, he says, prove that the *Iliad* originated from the *Ramayana*, an Indian epic written centuries before Homer was born. According to this argument, Helen of Troy, the damsel with "the face that launched a thousand ships," came not from Troy, but from Ceylon. The "Trojan War" was fought between Lanka (the ancient name for Ceylon) and Ayodhya of ancient India. The *Ramayana* recites the conquest of Lanka by Rama, the object of the invasion being the recovery of Rama's beautiful wife Sita, who had been abducted by Lanka's King, Ravana. Homer, it is contended, changed the name of Rama to Menelaos, Sita to Helen, and Ravana to Paris.

The author of this announcement is Prof. R. A. Dara, lately of the Lahore University, and collector of Eastern art treasures. Prof. Dara also claims to have discovered that the Gorgon Sisters—Stheno, Euryale and Medusa—with their serpent tresses, were known in India centuries before Hesiod, Aeschylus, Diodorus, and Ovid wrote of them. The professor showed a pressman a picture of an Indian sculpture older than the Greek civilization, and unmistakably a figure of Medusa.

Prof. Dara is convinced that the Greek civilization was derived from India, that the Greeks migrated from the Indian province of Magadha, and that the name Magadha became Machada and then Macedon. "A clan of the Magadha were the Raj Greka, and it is easy to see how the name Greka became Greek. The affinity between the Greek language and Sanskrit is certain," Prof. Dara says; "idioms show that they came from the same stock."

AN EPOCH OF GREAT MEN

"Days of Greatness all remind us we can make our own Days Great."

DR. NICHOLAS MURRAY BUTLER says: "There is in the world today no great poet, no great philosopher and no great religious leader. Human interest and the highest types of human capacity have shifted, for the time being at least, to other fields." Einstein says NO.

"The individual is lost in the achievements of the many," is Einstein's convincing answer. "Who are your greatest contemporaries?" an interviewer asked him. "I cannot reply to this question," he said, "without compiling an encyclo-

pædia. I cannot even discuss intelligently the men who labour in my own field without writing a book. Unlike the Renaissance, (our time) is not dominated by a few outstanding personalities. The twentieth century has established the democracy of the intellect. It is the epoch rather than the individual that is important. Even in the nineteenth century there were still a few giants who out-topped all others. Today the general level is much higher than ever before in the history of the world."

GREAT DAYS IN JUNE

- | | | |
|------|-----|---|
| June | 2. | Thomas Hardy, English novelist, born 1846. |
| | 2. | Garibaldi, Liberator of Italy, died 1882. |
| | 3. | KING GEORGE born, 1865. |
| | 3. | Richard Cobden, political economist, born 1804. |
| | 3. | Prof. Flinders Petrie, Egyptologist, born 1853. |
| | 4. | West Australia Day. |
| | 5. | Adam Smith, political economist, born 1723. |
| | 5. | Socrates, Greek philosopher, born B.C. 469. |
| | 5. | Lord Kitchener drowned 1916. |
| | 8. | Charles Dickens, novelist, died 1870. |
| | 8. | John Everest Millais, painter, born 1821. |
| | 8. | Charles Reade, novelist, born 1814. |
| | 9. | WHITSUNDAY. |
| | 11. | Roger Bacon, philosopher, died 1294. |
| | 12. | Charles Kingsley, novelist, born 1819. |
| | 14. | Death of Mohammed, Prophet's Day, (Bara-wafat). |
| | 14. | Death of Zoroaster (Zurhosti Diso). |
| | 15. | Magna Carta Day (1215). |
| | 17. | Sir William Crookes, scientist, born 1837. |
| | 17. | John Wesley, founder of Methodism, born 1703. |
| | 18. | Battle of Waterloo, Victory of Allies, 1815. |
| | 20. | Corpus Christi. |
| | 22. | St. Alban's Day. |
| | 22. | King George's Coronation, 1911. |
| | 22. | Giuseppe Mazzini, patriot, born 1805. |
| | 22. | Rider Haggard, novelist, born 1856. |
| | 23. | PRINCE OF WALES born 1894. |
| | 24. | St. John the Baptist Day. |
| | 28. | Peace Treaty signed 1919. |
| | 29. | Peter Paul Rubens, painter, born 1577. |

REVIEWS

MEN OF GENIUS

"*Nicholas Roerich*", by R. C. Tandan. (The Roerich Centre of Art and Culture, Allahabad.)

This monograph was read at the opening ceremony of the Roerich Hall of the Municipal Museum at Allahabad in February 1934. It is an appreciation of Professor Roerich and his work as artist, philosopher, explorer and scientist. Reviewing briefly his life and work, it is a useful book to give to anyone interested in this versatile genius whose cultural influence has radiated throughout the new and old worlds of our era. The book is nicely bound and is rich in illustrations. Roerich will probably be longest remembered by his works inspired by the Himalayas and their spiritual legends, and to this series many of the illustrations belong.

"*Darwin: the Evil Genius of Science and His Nordic Religion*", by H. Reinheimer (Grevitt & Co., Ltd., 119 Ewell Rd., Surbiton, England.)

This pamphlet is an attack upon Darwin and Darwinism. While quite in sympathy with the author's predilection to the co-operative evolutionary theory of life, we cannot but submit that he weakens his own case by his method of attack. Abuse never proves anything, and Darwin was doubtless, like ourselves, the product of his period, his upbringing and his heredity. The materialistic interpretation of life is inevitable at certain periods in the growth of the intellect, because that is just the way the mind works and not because of any inherent diabolism in the exponent. Materialism may be erroneous, or shall we say incomplete, as all partial explanations of life are erroneous and insufficient, but there can be no interpretation of life without a material basis. Nature is "red in tooth and claw" in one of its aspects. In another it is co-operative and beneficent.

A. E. A.

DANGEROUS YOGA

"*Yoga for the West*", by Felix Guyot. (Rider and Co., London. Price 3/6.)

The subject of yoga for western bodies is occupying the thoughts of many students. It has become obvious to those who have seen the stream of physical, mental and moral wrecks, left in the track of those so-called swamis and holy-men, who have taken advantage of the recent increase of interest in the Sacred Science of the East, to exploit the West, that this is a subject full of danger for the neophyte. While it should be well known that no genuine holy-man would advertise his wares, nor charge for his teachings, many aspirants have taken courses in yoga with dire results.

Mr. Felix Guyot, it is true, duly warns his readers that many of the exercises he describes should only be taken—as is, indeed, the eastern practice—under the strict observation of a guru. This being so, one is at a loss to discover why he has taken the trouble to print directions for practices which he himself describes as "extremely dangerous". At the end, for instance, of a long description of an exercise designed to produce results, which most people would take some trouble to avoid, he says: "It is unnecessary to lay stress on the fact that the dangers of this experiment are either real physical death or the occupation of your body by another entity".

In spite of its tempting title, this book is not only useless, but dangerous, and it does not provide us with that true Yoga for the West which so many are seeking.

B. A. S.

INDIAN ONE-ACT PLAYS

"*Cupid in the Slums*" and "*God on the Pavement*", by Hemchandra Joshi. Priced respectively annas 4 and annas 8. Published by the author, Seva Kunj, Rambaugh Road, Karachi.

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These two very readable one-act plays are meant for amateur performance. They deal with modern religious and social problems in India, and any attempt to bring these before the public in dramatic form must meet with sympathetic support, without too critical a view of dramatic technique. The theme of one is an aspect of satyagraha (self-abnegation) and of the other untouchability. The plays are perhaps not too happily named, but this should not prevent young Indian players from adding them to their one-act play repertoire.

A. E. A.

GREETINGS FROM ABROAD

The President (Dr. Arundale) is deeply grateful for greetings cabled during Easter by the Conventions of the Bengal Federation, the Java Section, the Porto Rico Section, the French Section, and the Finland Section. Mr. Rankka's message has quite a thrill in it: "Forward with Arundale to Diamond Jubilee Convention."

A message conveying loyal and affectionate greetings from the Australian Section returns thanks for the President's goodwill message to the Sydney Convention.

BOOKS AND PAMPHLETS RECEIVED

The King's Grace, 1910-1935, by John Buchan. (Hodder and Stoughton Ltd., London. Price 5/- net.)

The Symbolism of Vidya-Sundara, by Nitaran Chandra Basu. (Madhabi Press, Midnapore. Re. 1-0-6.)

The Critic, by Richard Brinsley Sheridan. Edited by Robert Sterring, M.A. (Macmillan & Co, Madras.)

Paradise Lost, Book II, by John Milton. Edited by Dr. M. Macmillan, Elphinstone College, Bombay. (Macmillan & Co., Madras. Re. 1.)

Cheiro's Mysteries and Romances of the World's Greatest Occultists. (Herbert Jenkins Ltd., 3 York Street, St. James's, London, S. W. 1. Price 3/6 net.)

A Buddhist Roll Call, by Miriam Salanave. (Western Women's Buddhist Bureau, San Francisco.)

Miracle Workers, by Frank W. Parton. (C. W. Daniel Co., London.)

The Fifty-Ninth Annual General Report of the Theosophical Society for 1934. Published by the Recording Secretary, Adyar, Madras, India, March 1935. Price Two Rupees.

Life and Destiny, by H. J. Swift. (C. W. Daniel Co., London. Price 5/- net.)

Theories in Comparative Mythology, Adyar Pamphlet No. 196, by Mohini M. Chatterjee. (T. P. H., Adyar.)

Methods of Psychic Development, by Irving S. Cooper. (Theosophical Publishing House, Adyar.)

Krishnamurti, Verbatim Reports of Talks and Answers to Questions, Adyar, India, 1933-34. (The Star Publishing Trust, Mylapore, Madras.)

The Science of Dreams, by W. B. Crow, D.Sc., Ph.D. (Theosophical Publishing House, Adyar.)

Notes on the Bhagvad Gita, by Subba Row. (Theosophical University Press, Point Loma, Cal., U. S. A.)

Sri Aurobindo and the Future of Mankind, by Adhar Chandra Das, M.A., with a foreword by Sir S. Radhakrishnan. (University of Calcutta.)

MAGAZINES RECEIVED

Advance India	...	...	...	April.
American Theosophist	...	...	...	April.
Beacon	...	...	...	April.
Boletín de la Sociedad	...	...	...	April.
Boletín de la Sociedad Teosófica Española (Madrid)	...	...	...	April.
Brahmin	...	...	...	March.
Bulletin (New York Theosophical Society)	...	...	...	March and April.
Bulletin Theosophique	...	...	...	January-February.
Calcutta Review	...	...	...	April.
Child, The, (Madras)	...	...	...	April.
Evolucion (Argentina)	...	...	...	April.
Gnosis (Montevideo)	...	...	...	March.
Hindustan Review	...	...	...	March.
Il Loto (Florence)	...	...	...	April.
Kalyana Kalpataru	...	...	...	April.
Kanarese Calender	...	...	...	April.
La Revue Théosophique (Paris)	...	...	...	April 1935-1936.
Liberal Catholic	...	...	...	February.
London Forum	...	...	...	April.
Lotus (Philippines)	...	...	...	April.
Lotus Bleu	...	...	...	December.
Maha-Bodhi	...	...	...	March.
Message of Theosophy (Burma)	...	...	...	April.
Modern Review	...	...	...	Jan.-March.
Muslim Review	...	...	...	April.
News and Notes (Australia)	...	...	...	April.
Niet-Ban (Saigon)	...	...	...	April-May.
Occult Review (Sofia)	...	...	...	March.
Persatoean Hidoep (Bandoeng)	...	...	...	March.
Pionier, De	...	...	...	April.
Revista Teosofica (Bucharest)	...	...	...	April.
Sadhana	...	...	...	March.
St. Alban Answer	...	...	...	April.
Stri Dharma	...	...	...	April.
Symbolisme...	...	...	...	April.
Teosofi (Finland)	...	...	...	April.
Teosofica Seccion Mexicana	...	...	...	March.
Theosofie in Ned.-Indie	...	...	...	February-March.
Teosofisk Tidskrift	...	...	...	April.
Theosophia (Barcelona)	...	...	...	March.
Theosophia (Netherlands)	...	...	...	March.
Theosophical Movement	...	...	...	April.
Theosophikon Deltion (Greece)	...	...	...	April.
Theosophische Nachrichten (Vienna)	...	...	...	April.
Theosophy in India	...	...	...	March.
Theosophy in New Zealand	...	...	...	May-June.
Toronto Theosophical News	...	...	...	March.
Triveni	...	...	...	March.
Ubique	...	...	...	Jan.-February.
Vision	...	...	...	April.
Young Builder	...	...	...	April.
Young Theosophist	...	...	...	April.
	...	...	...	February-March.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 1st December, 1934, to 23rd February, 1935, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T. S. in Central South Africa, 10% dues per 1934, £7-12-6	101	0	0
" Iceland, 10% dues per 1934, £7-18-0	104	8	0
" Central America, 10% dues per 1934, \$27'20	71	4	0
" Roumania, 10% dues per 1934, £1-19-0	25	13	5
Miroku Lodge, T. S., dues per 1935 of 3 members	9	15	0
Mr. Luang Vindhikara, Siam, dues per 1935	16	8	9
T. S. in Italy, 10% dues per 1934, £8-13-5	114	12	9
" England, 10% dues per November, 1934, £8-6-6	110	4	0
" Cuba, on account, \$10	26	10	6
" Sweden, 10% dues per 1934	241	10	0
Nairobi Lodge, T. S., dues till end of 1933	82	14	5
Peter de Abrew, annual dues per 1935	16	0	0
A. W. Chadwick, Spain, entrance fee and annual dues per 1935, £1-5-0	16	2	2
T. S. in Australia, 10% dues per 1934, £39-9-7	521	14	0
" Czechoslovakia, dues on account	9	12	0
" China, entrance fee and dues of one new member, 10 sh.	6	7	6
Manuk Lodge, T. S., dues per 1934, £3-15-0	49	7	9
T. S. in Norway, dues per 1934	26	0	0
" Austria, " " " £6	78	14	7
Singapore Lodge, entrance fee of two members and dues of one member, 15 sh.	9	14	5
Syed Abdul Hafiz, Hyderabad (Dn.), difference of £1, being the annual dues of an unattached member	10	0	0
	1,649	13	3

DONATIONS

	Rs.	A.	P.
Per C. J., £3-8-0	45	0	3
Mrs. Sharpe, for improvement to gardens, £100	1,324	2	6
T. S. in Holland, "Adyar Day," fl. 31	53	2	0
Messrs. Alexander and Bernard Douson, £10	131	11	10
Mr. C. A. Mehta, "Adyar Day"	1	0	0
Anonymous, \$5	13	6	5
Asoka Sankara Lodge, T. S., Calicut, "Adyar Day"	25	0	0
	1,593	7	0

PRESIDENT'S TRAVELLING FUND

T. S. in Scotland, £2-13-0	...	...	...	Rs. A. P.
				34 15 5

PUBLISHING ACCOUNT

Mr. D. R. Todywalla, for "Theosophist Publishing Fund"	...	...	...	50 0 0
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DISPENSARY

Adyar Vasanta Co-operative Society in Liquidation	...	...	...	64 4 3
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Nairobi Lodge, T. S.	...	...	...	100 0 0
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Mrs. Whyte, £2-2-0	...	...	...	112 2 8
T. S. in Holland, fl. 40	...	...	...	27 11 6
" Finland, £2	...	...	...	69 0 0
				26 3 6
				871 3 10

Adyar, Madras
23rd February, 1935

E. M. SELLON,
Hon. Treasurer.

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F. L. J. Leslie, £1-1-0	...	...	...	4 15 6
T. S. in Australia, £1-8-11	...	...	...	13 14 0
Mrs. Whyte, £0-5-6	...	...	...	19 2 0
				3 10 0
				112 13 5

Adyar, Madras
23rd February, 1935

E. M. SELLON,
Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Omaha, Nebraska, U.S.A.	"Progress" Lodge, T.S.	1-10-1934
Kolhapur, Bombay, India	"Shri Sahu Chatrapati" Lodge, T. S.	1-10-1934
Jacksonville, Fla., U.S.A.	"Leadbeater" Lodge, T.S.	9-10-1934
Gollalamamidada, India	"Kodandarama" Lodge, T.S.	10-1-1935

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
Hobart, Tasmania, Australia	"Dana" Lodge, T.S.	Reported on 9-1-1935
Adelaide, Australia	"Redfern" Lodge, T.S.	
London, England	"Forest Gate" Lodge, T.S.	Reported on 16-1-1935
" "	"Osiris" Lodge, T.S.	
Gloucester, England	"Gloucester" Lodge, T.S.	7-7-1934
Finchley, England	"H.P.B." Lodge, T.S.	Reported on 14-11-1934

Adyar, Madras
16th February, 1935

G. SRINIVASA MURTI,
Recording Secretary, T.S.

FORMS OF BEQUEST AND WILL
FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to the Theosophical Society of Adyar,
Madras:

(a) Rs.

or

*(b) Property movable or immovable

and I direct that the receipt of the Theosophical Society shall be a sufficient
discharge for the said legacy.

* Property movable or immovable must be described sufficiently as to
clearly identify the same.

P. T. O.

SIMPLE FORM OF WILL

I, ^(testator)
^(testatrix) of
hereby revoke all former Wills made by me and make this my last Will.

I appoint as my ^{Executor(s)}
^{Executrix}
..... of
I make the following bequests:

I give and bequeath absolutely to the Theosophical Society of Adyar, Madras:

(a) Rs.

or

*(b) Property movable or immovable

and I direct that the receipt of the Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to
..... of

IN WITNESS WHEREOF I have hereunto set my hand this day
of 19.....

Signed by the above-named ^(testator)
^(testatrix)
..... as his/her last Will in the joint presence
of himself/herself and us (at least two witnesses) who
at his/her request and in the presence of each other
have hereunto signed our names as witnesses.

(Signature of at least
two witnesses)

Signature of the ^(Testator)
^(Testatrix)

* Property movable or immovable must be described sufficiently as to clearly identify the same.

N. B.—As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jainas to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows:

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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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SUPPLEMENT TO THE THEOSOPHIST

ix

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