

THE THEOSOPHIST

OFFICE OF THE PUBLISHERS
25 JUN 1935
MADEIRA

PRINCIPAL CONTENTS:

SIR THOMAS MORE: SAINT AND ADEPT
BY J. L. DAVIDGE

DOWN THE CENTURIES
BY A. J. HAMERSTER

THE INDIVIDUAL AND SOCIETY
BY ERNEST WOOD

THE LIFE BEYOND EXPERIENCE
BY G. S. ARUNDALE

JULY 1935

THE THIRTY-NINTH

to
September

Vol. 56

No. 10-12

JL

Qm2, n78

N35.56.10-12

93238

THE THEOSOPHIST

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

Founded by H. P. BLAVATSKY in 1879
and edited by ANNIE BESANT from 1907 to 1933

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

Editor: GEORGE S. ARUNDALE

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

CONTENTS, JULY 1935

	PAGE
FRONTISPIECE: SIR THOMAS MORE	
ON THE WATCH-TOWER. By the Editor	313
SIR THOMAS MORE: SAINT AND ADEPT. By J. L. Davidge	313
WHAT A THEOSOPHIST OUGHT TO KNOW! II—The Function of Manas. By J. W. Hamilton-Jones	323
DOWN THE CENTURIES. II—From East to West. By A. J. Hamerster	328
THE INDIVIDUAL AND SOCIETY. By Ernest Wood	334
THE LIFE BEYOND EXPERIENCE. By G. S. Arundale	344
YOUTH SCANS THE HORIZON. By Felix Layton	348
THE MAGIC OF KINGSHIP. By G. S. Arundale	352
A THEOSOPHICAL FORUM	356
A COMMON SCRIPT FOR INDIA. By A. Rangaswami Aiyer	358
THE YOGA SUTRAS OF PATANJALI (Continued). By Manjeri Venkata Raya Iyer	363
THEOSOPHY IN PRISON. By Margaret E. Cousins	366
WHITE LOTUS DAY: A MYSTICAL ORGANISM. By G. S. Arundale	369
AN HONEST REPLY FROM AMERICA. By Mildred Cromley Smith	374
THE ROBIN AND I. By Barbara M. Sellon	376
THE NEW SPIRIT OF LEADERSHIP. By the President	381
POEMS OF INDRA LAYA	383
CELEBRATIONS AT ADYAR	386
HITTING THE MARK. Great Days in July	388
THE THEOSOPHICAL FIELD. The President's Two Consistencies, etc.	390
NOTES AND COMMENTS	391
YOUTH TO YOUTH CAMPAIGN. Young Theosophists' Activity, etc.	396
THE ADYAR LIBRARY. What the Western Section Needs	400
ENTRE NOUS. His Majesty's Sub-human Subjects, etc.	401
PRESIDENT'S MESSAGE TO SWEDEN	403
2GB—A DYNAMIC RADIO STATION	407
DIAMOND JUBILEE CONVENTION. INFORMATION FOR DELEGATES AND VISITORS	408
PROFESSOR MURDOCH'S UTOPIA	409
BOOK REVIEWS	411
SUPPLEMENT: FINANCIAL STATEMENT, ETC.	413
	xi

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, Page xvi

425

93238



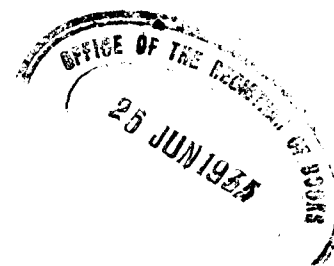
SIR THOMAS MORE

King's Counsellor and Statesman, martyred by Henry VIII, July 7, 1535.

"The keen, irregular face, the grey restless eye, the thin mobile lips, the tumbled brown hair, the careless gait and dress, as they remain stamped on the canvas of Holbein, picture the inner soul of the man, his vivacity, his restless, all-devouring intellect, his keen and even reckless wit, the kindly half-sad humour that drew its strange veil of laughter and tears over the deep, tender reverence of the soul within."

JOHN RICHARD GREEN

(See Letterpress, page 323)



ON THE WATCH-TOWER

By THE EDITOR

The Ultimate Cure for War

INNUMERABLE panaceas for the alleviation of the world in respect to the disease of war are being usefully applied. I think we must all regard the League of Nations as a definite step in the right direction, whatever may be its defects. Then there are a large number of peace movements doing good work, be their defects also what they may. It is easy to point to vitiating defects in everything and in everybody, in governments, in statesmen, in churches, in priests, in movements, in individuals. It is easy to condemn any one of these for sins of commission or of omission—The Theosophical Society, its leaders, its membership, by no means excepted. Yet everything and everybody, assuming some measure at least of sincerity and idealism, is in all probability working in the best way discernible. I very strongly deprecate the attitude which, weighing somebody or some activity in balances of its own fashioning, and finding the result wanting, immediately proceeds to abuse and unrestrained invective.

I very strongly deprecate that cynical sarcasm which seeks to ridicule out of existence, and that spirit of pompous superiority which, turgidly inactive itself, sneers at all activity. We must be thankful for small mercies whether in individuals or in movements, for we ourselves are but small mercies, open to all the criticism some of us seem to find it so easy to pour upon our fellows.

Yet whatever be in the nature of panaceas for war, the only cure lies in the spread of Theosophy, for war is a mode of ignorance, as is the hate which is so often its immediately generating factor. And Theosophy is wisdom, the only wisdom, the eternal Truth. As Theosophy spreads throughout the world, war must needs recede. As Theosophy spreads, hatred, misunderstanding, depression, poverty, unhappiness, must needs recede. And while there must be many to be busy about the panacea, there must also be the Theosophists to be busy about the ultimate cure. I want my Presidentship to be marked by two features alone—first,

an increasing solidarity within our Society; second, a marked spread of Theosophy in every part of the world. In Theosophy, though many members of The Society may be unaware of the fact, we have the cure. The world, as we know only too well, has the ill. Let the cure and the ill be brought together; let the cure permeate the ill. The world will then be ready for the advance it is shortly destined to take, if we Theosophists use our "talent" and do not bury it in the ground. Whatever may be our other interests, the spread of Theosophy must surely be our major concern and preoccupation.

The Credulity of Ignorance

I am informed that there are people going about declaring either that The Theosophical Society will start upon its decadence in 1936 unless it falls into line with their own particular revelations, or that some time ago, let us say in 1925, The Society was finally abandoned by the Elder Brethren, and is now but an empty husk. And I am informed, too, that there are quite a number of people who, possessing, of course, no criteria by which to judge, and being dazzled by cryptic and egocentric reports of meetings of the Hierarchy, and confidential communications from unknown, and probably imaginary, beings, swallow these statements simply because they are dark and mysterious, and because they have no means whatever of knowing if they are true. We need have no fear either of 1925 or of 1936 if The Society to its own self be true—to its self of brotherhood, and to its self as channel for the spread of the Divine

Wisdom. And signs are not wanting that members throughout the world are determining that The Society shall so be true. Our membership is definitely increasing. Our meetings are becoming better attended. Our individual membership is growing more keen. There is a wave of steady optimism spreading throughout the Theosophical organism. And I think we are settling down to the business of Theosophy. All this is not to say that before we reach smoother waters we may not encounter a storm or two. I expect we shall. I almost, but not quite, hope we shall. Our navigating powers must be tested in difficulties as well as in ease. I myself may become the centre of a storm, for I also am one of the officers on the bridge; and we must subject all who are in authority to a measure of testing. But no one need be afraid of the storms if they come at all. They are, as T. E. Brown has said:

As ripples parted from the gold-beaked stem,
Wherewith God's galley ever onward strains.
... the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

Storms are karma and the seeds of karma. Some come from the past. Some are intimations of the transcending future, opportunities, cradles of strong foundations for great superstructures. The storms do not matter. But how we are in the midst of them matters supremely. Some run away from storms. Some run hither and thither in the midst of them. A few breast them

peacefully. These are the heart of The Theosophical Society.

A Little Knowledge

I do not think any greater mischief is done to The Theosophical Society, and to Theosophy, for the matter of that, than by those who, coming into contact with reincarnation and with information regarding the Masters and Their work, immediately proceed to personalize it all. At once they begin to remember their past lives. At once they begin to have revelations from higher Beings. At once they begin to have inside information as to the business of the Great White Lodge, and as to the Lodge's intentions. At once, on reading about kundalini and other occult forces, their various bodies become a veritable laboratory of psychic development. And they see and hear not only *ad lib*, but what is worse, *ad nauseam*. All this would not so much matter if they would only keep their imaginings to themselves, or even if they would keep them within the circles of our members who are unlikely to pay much attention to their vagaries. But the mischief lies in the fact that, without the slightest sense of the fitness of things, they talk to anyone who can be caught unawares, who can be induced to listen to the orgy of self-satisfaction. I am writing strongly, for month after month I come into touch with fine people, often people of outstanding position, who say to me: "One of 'your' Theosophists caught hold of me the other day and told me she could see my aura, remembered her past lives, was So-and-So (mentioning generally some

unusual figure, either exalted or humble according to the nature of the imaginor), and was an ardent practical student of Yoga." Much more would be certain to be confidentially communicated—for the purpose of conveying the impression that the raconteur is quite an unusual personage. And then the listener will tell me he could not make head or tail of it all, and thought Theosophy a very peculiar sort of religion. I hasten to say that all this is but egocentricity, that Theosophy is a science and not a correspondence course in so-called Yoga at so much a lesson. I try to explain what Theosophy really is. But the individual has definitely been put off, and I confess that my brotherly feelings towards the mischief-maker undergo a very severe test, out of which they do not always emerge with credit.

The Way of the Wise

How different is the way of those who are in fact Yogis. I cannot help thinking of Bishop Leadbeater, with all his extraordinary occult development, of which I have been a constant witness for very many years. I think I am in no way exaggerating in stating that he never talked about himself, about his occult powers, about his incarnations, about his relationships with the Elder Brethren. What is more, he most emphatically discouraged other people talking about these, especially when he saw they were seeking to extract from him information regarding themselves. He was a veritable oyster as regards personal information, though as open as you like regarding his knowledge of the principles of Theosophy.

As is every true occultist, he was supremely reticent as to his powers, and supremely impersonal in all his work and experiments. He rigorously discouraged all attempts at occult development. He strongly discountenanced all desire for knowledge for personal self-satisfaction. Those who do not know him may think he lived in an atmosphere of seething psychism, whereas in fact he lived in the very cool air of impersonal commonsense. He was, in truth, a strong protagonist of plain commonsense, especially in connection with occult matters. He wrote his books in order to provide people with material for study, and nothing more, though his detractors pretend that he required them to be taken as Bibles. He investigated with quite extraordinary care, discounting to the uttermost the personal equation. He wrote his reports of the investigations with no less care. And he expected the results to be taken as hypotheses, never as dogmas. One wishes that those who have but little knowledge, yet much imagination and even more self-centredness, could realize how dangerous all these are, and how their use injures The Theosophical Society. The impersonal teachings—and how impersonal they are—impersonally set forth are the urgent need of today.

Straight Theosophy

Mr. Harrison, of the Canadian Federation, points out that there is a danger lest the phrase "Straight Theosophy" imply the idea of a "crooked" Theosophy. I confess I had never thought of this, or in all probability I should have

sought a phrase less open to criticism. I cannot for the moment think of any presentation of Theosophy which I should dare to call crooked, though I am almost tempted to call crooked the muddying of the Theosophic stream with sordid personality and narrow prejudice. What I mean by straight Theosophy is Theosophy straight from our classic literature, simple as far as may be, direct, impersonal, scientific, philosophic, logical. I refuse to define the words "classic literature", for I do not desire to erect any particular book into a Bible. Each of us will include in the term his own preferences. And Wise Time will in due course produce a real classic literature consisting of those works which stand Time's useful ravages.

The Olcott Panchama Free School

One school for those who used to be called the depressed classes survives under our control out of the several founded by Colonel Olcott. The Madras Government has assumed responsibility for the others, but we cling to one in memory of the Colonel whose heart was so tender for the poor and the down-trodden. I might add that the word "Panchama" is no longer in use, "Harijan" (meaning "friends of God") taking its place, so that the school is now called The Olcott Harijan Free School. We have 400 students in the school, 13 classes, and 13 teachers. And I have no hesitation whatever in saying the school is a model of efficiency. But we live with difficulty, and we have to face both a deficit of Rs. 3,000—about £216 or \$1,080—on the general working, for

the year, and the cost of a new shed to replace the outworn structure at a similar cost. Apart from a Government grant, we depend entirely upon voluntary contributions. These, since the passing of Mr. Schwarz, have lamentably fallen off. May I ask the charitable-minded, who like to honour the memory of Colonel Olcott, to help us with these expenditures? I shall be glad personally to acknowledge each contribution, and if some can be made annual we shall be all the more thankful.

Plant Leather

I am delighted to know that at last plant leather is being made commercially profitable. I have been sent excellent samples of a leather made of plant fibres equal in all respects to animal leather. It is called Veritex, can be cleaned with water and soap, has great resistance to heat and cold, and is strong enough for the making of furniture, bags, trunks, etc. Boots and shoes can also be made out of Veritex. It is available in various colours, and also plain. For a long time I have felt uncomfortable in wearing animal leather for my shoes, and in using similar leather for my travelling kit; and I have no doubt that many readers have felt no less uncomfortable. They should now write to VERITEX, N.V., POST GARDEREN, HOLLAND, for full information.

The Adyar Wall of Fire

Though in our June issue I notified the observance at Adyar of the Silver Jubilee of His Majesty the King-Emperor, I did not draw attention to the unique illumina-

tions of the Headquarters of which we were so proud, for the simple reason that we did not know they would be so unique. The Headquarters buildings were outlined in coloured lights, and this alone was most effective, though in no sense unique. The uniqueness lay in the reflection of these lights by the Adyar River, so that the Headquarters seemed from a distance a solid wall or sheet of many-coloured fire. This wall of fire began from the top of the buildings and went down into the depths of the river. It was a glorious sight, and stirred those who had the pleasure of watching it, especially from the Adyar Bridge. Hearing of its beauty, many people came from Madras to look at it; and the opinion was that this illumination was the most effective of all.

I am making arrangements so that we may have this illumination permanently available, a friend having offered to meet the cost of a permanent installation of the necessary cable and lamps. We shall be able at any time to illumine the Headquarters, and delegates to the Diamond Jubilee Convention will have the privilege of enjoying the sight of the Adyar Wall of Fire.

The First Year

I find myself suddenly alive to the fact that I have just completed my first year of office as President of The Theosophical Society. Naturally, I look to the Seven Year Plan to see how far performance follows intention. I see that the Besant Scout Camp is an accomplished fact, with Scout huts, the necessary sanitary buildings, and a

considerable amount of equipment. Well over a thousand Scouts have used the camp during the course of the year. Every week-end it is occupied by a party of Scouts; and appreciative comments have been forthcoming from the official Boy Scouts organisation of the Madras Presidency. I see that money has begun to flow in the direction of the Wireless Station, and negotiations with Government are taking place as to the conditions under which we shall be permitted to broadcast. I see that the improvement of Publicity is well on the way. We now have a Publicity Department which is doing valuable work, has just sent out ideas for a Straight Theosophy Campaign, has compiled a number of Publicity pamphlets, and is at work exploring all possible avenues for spreading Theosophy. The Besant Memorial School is just beginning its second year of life, is recognised by the Government of Madras, and is managed by a group of teachers in a most efficient manner. I should like to draw special attention to the fact that one of the most eminent composers in the Presidency, Mr. Papanasam Sivan, a musician as great as he is modest, is very kindly working as a member of the staff on the same small subsistence allowance as all other members—£4 per month. Of course, he comes out of reverence for Dr. Besant, but the School and the whole of Adyar are honoured by his presence.

Other Activities

The Adyar Library is being scientifically overhauled and brought up to date. The Adyar Film is al-

ready travelling. It was last heard of in New Zealand. The Press Department is in full swing, and we are ready to start the Adyar News Service the moment money is available. The Young Theosophists are in full activity, have regular meetings excellently attended, and are issuing both *The Young Theosophist* and a periodical bulletin. They are doing splendid work. Plans for the Adyar Theatre are being prepared, a site has been approved by the Executive Committee of The Society, and the building of the stage will shortly begin. The Vasanta Press and the Theosophical Publishing House are now brought for financial purposes under the general direction of the Treasurer of the Society. And best of all, the finances of The Society are in the process of a thorough overhaul and reorganisation at the hands of Captain Sellon, ably assisted by Mr. Guy Stephenson (an expert from London who is most generously staying at Adyar for at least a year to give his services), Mr. Hamerster and the Recording Secretary. Members may feel assured that The Society's funds are being prudently and economically administered. Other parts of the Plan are not yet seeing the light of day. But perhaps we have not begun badly. Throughout the world there are definite signs of both an increase in membership and of a growing interest in Theosophy. And the Diamond Jubilee Convention spirit is in the heart of every member. It may be added that I have written a book, just published, called *You*, to help in our publicity

work generally, and to give Everyday Theosophy to the everyday man and woman. Another book is below the horizon. It remains to be seen if it rises.

Our International Headquarters

Finding it expedient to remain at Adyar during the last six months, I have been able to acquaint myself with the details of its working, and I have been particularly impressed by those humbler workers in every department upon whose daily drudgery so much of the well-being of the residents depends. I have, for example, allowed myself the time to watch at their work the carpenters and electricians who belong to the Power House department, some of them caste people and some of them not. I have been fascinated by their carefulness, by their close attention to every detail of the work in hand, by their constant cheerfulness, and by an entire absence of restlessness. They have their work to do. They do it well. They do it cheerfully. They do it regularly. It has struck me forcibly that the work they do must have a very potent reaction upon their growth and character. And it has been borne in upon me that manual activity is one of the most important factors in the development of character at any age and at any stage of evolution. How different would be the citizens of the world—men and women—were manual work to have a major place in the educational programme, so that through the training of eye and hand in truth-doing the whole nature would become increasingly truth-living and truth-telling. And as I watch these

workers I feel ashamed that I am so useless with my hands, so truthless, so devoid of all creative power. These workers are constantly creating. They are constantly making more out of less. So, perhaps, am I in a small way in some other fields; but the older we grow the more should we be at home in all fields. I have watched the gardeners. I have watched the printers. I have watched the laundry people. I have not actually watched the cooks, but I have tasted their confections. And I find all of them a lesson and example to those of us who think we are more civilized and more advanced. So we are in certain directions; but we are forgetting those directions in which once, I hope, we were efficient—forgetting to our definite detriment, I have no doubt whatever.

I am now trying to devise some way of showing these fine men and women that we honour their faithfulness, their cheerful constancy, their efficiency. I am hoping to establish a Roll of Honour on which shall be inscribed the names of those workers who have deserved well of our Society, and to make certain awards as outward and visible signs of our very real appreciation. Where should we be without those who show us with their hands how to be careful with our thoughts and feelings and speech?

Splendid Publicity Work

Mr. Fritz Kunz has a flair for visual presentations of Theosophy, and we must all be grateful to him and his fellow-workers for giving the eye a chance to see Theosophy in diagrammatic

and pictorial form. Of book and pamphlet forms the eye has a profusion; and the ear is by no means starved of the spoken word. And now Mr. Kunz offers us a film service of which I hope many Lodges will be able to take advantage. Here are some extracts from his April circular:

The Film Service consists of strips of standard still films, the same non-inflammable film as is used in professional motion picture work (35 mm. wide), but used by us for still study. The list of films now ready for release is described below at length, with cost. *The lanterns available* are two. One (\$20.00) projects a five foot picture at fifteen feet from the wall, screen or sheet. This has a 50-watt light, pre-focussed, and is suitable for audiences up to a hundred. The other, costing \$48.00, has a 200-watt light, and projects a 13½ foot picture at 60 feet, down to a one foot picture at six feet. Suitable for audiences up to 500 or more. (We urge you to get the better lantern, as the service is planned to go on steadily. You can easily recover all costs.) And, finally, there is the *accompanying textual material*, a picture-by-picture description and bibliography. One copy goes with each film. \$50.00 thus brings you (prepaid) lantern, 10 films (over 350 pictures), and textual materials—the whole service for the first year, enough for ten to twenty weeks of interesting group study, enough for a whole season, if you employ books between showing of films. All reading suggested is obtainable through the Theosophical Press, Wheaton, Ill. 20 people at 15 showings, 18c. a time, will repay all costs! The superior lantern and all the films, \$75.00. A head, to adapt nearly any glass slide lantern to film use, can be had for \$38.50. Please give name and particulars of the lantern you own. Adapter, with all 10 films, \$70.00.

FILMS NOW READY—NUMBER OF PICTURES ON EACH—COST, PREPAID—BRIEF DESCRIPTION:

1. *The Superphysical Worlds*: All the principal kinds of visual evidence of the existence of superphysical worlds, including

the first photographs taken with a quartz lens of psychic structures, examples of telepathy, optical illusion. Entirely rational and objective attack on the problem, with ample evidence. 33 pictures—\$3.30.

2. *Natural Order*: A comprehensive study of order in mineral, vegetable and animal life, in the arts. New and fresh. Offers an orderly approach to man's higher dimensional nature. Leonardo da Vinci's man squared and man circular, and much else of beauty. 60 pictures—\$6.00.

3. *Psychology Today*: What has happened in psycho-analysis and in study of the unconscious. Paintings from the unconscious. The beginnings of the Gestalt psychology. "Ambiguous drawings," and the sense of space. 19 pictures—\$1.90.

4. *Cosmos, Solar System and Zodiac*: A series of rarely beautiful photographs of world formation and solar mechanics, together with zodiacs from Egypt, Chaldea, India, China and Arabia. A unique feature is the interpretation of Central American monument remains in terms of astrology. 25 pictures—\$2.50.

5. *Evolution, Inner and Outer*: The epochs of history of type and race are cyclic. Life grows more sensitive and resourceful as forms grow complex. Feeling and thought appear. Man is the crown-creature of this world, the last of the seven levels. After that comes the Adept and a new order. 30 pictures—\$3.00.

6. *Human Evolution*: A sequential study. 6 maps, 4 diagrams, 34 pictures of types. An acromegaly (hyper-pituitary) contrasted with a Lemurian type, and other original evidence of racial systematics, with some notes on reincarnation. 44 pictures—\$4.40.

7. *The New American Race*: Face type. Head shape, as indicated by Boas. The nature of the intuition, and its place in human nature. The hunch. The Steel Age. Flight, and a new dimension. 25 pictures—\$2.50.

8. *Man, a Microcosm*: The geometry of the human body. The significant new departure in evolution—carriage, hand, voice. New and rational approach. 29 pictures—\$2.90.

9. *India, seen through friendly eyes*: The Theosophical Society owes its

existence to Indians, and its great Headquarters are in India. Its philosophy is identical with the metaphysical views of Hinduism and Buddhism. Members and their friends should see India with friendly eyes. 40 pictures—\$3.00.

10. *The Leaders of the Theosophical Society*: For Foundation Day. The three epochs of T. S. development. H. P. Blavatsky, from youth to the writing of *The Secret Doctrine* (10 period photographs, including one by Schmiechen, who painted the portraits of the Masters), photographs of T. Subba Rao, Sinnett, etc. 6 photographs of H. S. Olcott, during Civil War, at epoch of H. P. B., and to his death. 12 photographs of C. W. Leadbeater, from about 18 years to 83. 12 photographs of Annie Besant, same period. 50 pictures—\$4.00.

* * *
Further Releases

Later Releases will carry the studies ahead steadily, and will include: Anatomy of the psyche (in preparation). Fascinating detailed studies of auras—entirely fresh and complete. Music, form and colour, their objective relation. Historical material about The Theosophical Society. Illustrations for *The Secret Doctrine* and the *Kabala*. The psychology of India. Tibet: land of culture. Proofs of Atlantis. Evidence of Lemuria. The Rounds and Geology. The geometry of the earth. Fairies. In short, Theosophy visualized! All this can be repeated each year as study class work on a collection basis, after its first use along lines of novelty.

Astrology: We are preparing a special series on astrology, to lead out of No. 4, above. *Now Ready*: 200 types of rising sign and sun sign. To follow: Systematic astrology. Astrologers please write for particulars.

Advantages of Films: The cost of a single lantern slide illustration is from 40c. to 75c.; of a single film illustration about 10c. (It would cost over \$175 to have these 350 pictures on slides.) 2. Slides break in handling; films don't. 3. Slides are too heavy and breakable to mail with economy; but fifty film illustrations can be mailed securely first class for a few cents. 4. Slides can be got out of sequence; films prevent this—a great advantage under our

conditions. 5. No fumbling when the new picture is turned up on the film, nor dropping, nor upsidedownness nor unreadableness! 6. Portable and sharable. 7. Lanterns inexpensive and mailable. 8. 35 mm. film is standard the world over. 9. Photographs and numbered diagrams need no translation—good from Chile to China, a few copies of brief notes will serve to explain. 10. Supplementary issues of new material fit all lanterns. 11. Solves the problem, "What to do between visiting lecturers' dates?" 12. You cannot keep visiting speakers on file—but films are there when you want them.

Profit Sharing: As the demand for this Visual Education Service expands, profit sharing will result, a credit being made each buyer on his next season's purchase. As there is no method of computing this in advance, our faith and good judgment must suffice. If all goes well, pictures over a period of two or three years may finally cost 6c. each instead of 10c.

Research Encouraged: As a principal object is to encourage original study (though the film strips stand on their own merits as lecture materials), we shall try to answer from New York any difficult questions relayed to us. Questions and comments of special interest will be submitted to the Editor of THE THEOSOPHIST for possible publication there. We note this by H. P. B.:

"Since only a certain portion of the Secret Teachings can be given out in the present age, the doctrines would never be understood even by Theosophists, if they were published without any explanations or commentary. Therefore they must be contrasted with the speculations of modern science. *Archaic axioms must be placed side by side with modern hypotheses, and the comparison of their value must be left to the sagacious reader.*" (*Secret Doctrine*, I, 520.)

* * *
"Our Classic Literature"

I find myself constantly referring to what I call "our classic literature", and I have at last begun to wonder of which books such literature consists. I have prepared a

list which for the moment is going the round of Adyar. It contains the works of H.P.B., the *Old Diary Leaves* of the President-Founder, books by T. Subba Rao, A. P. Sinnett, Mabel Collins, Sir Edwin Arnold, Dr. Besant, Bishop Leadbeater and others—56 works in all. I shall publish the list in the next issue of THE THEOSOPHIST. Of course, there can be no official list, and each member will include those books which he regards as most fundamental. My own choice was largely determined by two considerations—first, definitely “new” revelation of eternal Truth; second, the application of such revelation to various aspects of life in an illuminating way. Those works which come under the first category will probably last far longer than those which come under the second. The latter, having had their useful day, will cease to be. The former will remain more or less for all time. I shall be very glad to receive carefully thought out lists from readers of this journal, so that we may perhaps be able to arrive at a Greatest Common Measure of agreement. It will be very interesting to find out which books are more or less universally regarded as “classic”.

A Theosophical Anthology

We are trying at Adyar to begin a *Theosophical Anthology* of words which have special significance from the point of view of Theosophical studies. Our object is to seek in the above classic literature the various definitions of such words, so that we may publish an Anthology giving current Theosophical definitions of words which

have special and possibly different meaning among Theosophists as compared with their ordinary usage. The search is most interesting and illuminating, and a distinctly useful grounding in Theosophy is thereby achieved. I shall publish, again in our next issue, the list of words we have so far selected; and I shall be very glad to receive suggestions regarding additions or omissions, and also definitions.

* *

“The Theosophist” Diamond Jubilee Number

The November issue of THE THEOSOPHIST will be a great Commemoration number, to which will contribute some of our leading writers. There will be very special features incorporated of unique interest, and the cover will, we hope, be particularly striking. We are hard at work planning something really good. This special issue will consist of a larger number of pages, and we shall print 1,000 extra copies in the expectation of a large demand. There will, of course, be no additional charge to regular subscribers. Members are recommended to place their orders for copies of this souvenir number as early as possible, as we shall be unable to reprint. The November issue will make a very acceptable Christmas present, as it will represent modern Theosophical thought. The price of the special number to non-subscribers, and for extra copies to subscribers, will be as for an ordinary number, namely Re. 1 for India, Burma and Ceylon, and 2 shillings or 50 cents for foreign countries, post free.

SIR THOMAS MORE: SAINT AND ADEPT

The quattrocentennial of the death of Sir Thomas More gives us occasion to celebrate one of the world's great people—not only King's counsellor and diplomatist, lover of literature and scholarship, but also a great occultist treading the higher stages of the Path. Few figures in history shine so brightly. His peers are Socrates, Apollonius, St. Paul, Bruno, who embodied the truth in fullest human measure and who had no fear of death. Already he held high rank in the Inner Government (the real Communion of Saints), yet the Church of Rome honours itself and this great man by adding the glory of its sainthood to his martyrdom. More was beheaded on July 7, 1535, in his fifty-seventh year.—ED.

By J. L. DAVIDGE

“BLESSED Thomas More,” declared a Saint in Vatican City on May 19, 1935, already wore a saintly aureole as a member of the Inner Government to which he belonged in that tragic life of the sixteenth century—“sent,” no doubt, by the King of Kings to minister to one of the Kings in this outer world, and rejected and crucified, as is the fate of so many of these valiant souls—great spiritual lights who burn along the centuries and win the world's hostility for showing up the hypocrisy of its false standards.

Dare we not, without irreverence, imagine that dwelling in his country house near London, the English Master who was Thomas More rejoiced in his Canonisation, that while the Pope was blessing and exalting Thomas More, Thomas More in his twentieth

century incarnation was raining blessings on the Pope, and lending the splendour of an Adept on the inner planes to the brilliance and dignity of the outer ceremonial at the Vatican? It was not without intensive karmic effect that Thomas More withstood his King, Henry VIII, refusing to join the royal revolt against the Catholic Church, and went to the block rather than violate the moral law and his own spiritual integrity. “Dangers, dishonour, death”—these the occultist has to face, “such is the terrible occult law,” says H. P. B., and all these consequences came to More. One of those great revealers who make manifest the true meaning of the soul by giving up self for the love of mankind, More had reached his Crucifixion, and he went to it nobly and dispassionately, dying grandly as he had grandly lived.

First among the friends who deserted him was the King himself, Henry VIII, who had frequently visited More in his home and shared the hospitality of his table. Last to visit him was Lady More, who unavailingly argued with him in the Tower of London that he should leave "this close filthy prison" and return to his home at Chelsea—"a right fair house, your library, your gallery, garden, orchard, and all other necessities so handsome about you, where you might in the company of me, your wife, your children, and household, be merry; I muse what a God's name you mean here thus fondly to tarry"—"when you might be abroad at your liberty, and with the favour and goodwill both of the King and his Council, if you would but do as all the bishops and best learned of this realm have done." But More was not to be bought by domestic felicity even so alluring. "Twittle, twattle, twittle, twattle," answered Mistress Alice to his dispassionate rejoinder: "Is not this house as nigh heaven as mine own?"

Actually More's domestic life had been happy. "Mistress Alice" was his second wife, Alice Middleton. His first wife was a daughter of John Colt of New Hall, in Essex, one of three daughters whose "honest and sweet conversation" attracted him, and though his inclination led him to prefer the second he married the eldest, Jane, not liking to pass her over in favour of her younger sister. They lived a life of unbroken domestic felicity until his wife died in 1511, Holbein's cartoons of the family group, Miss Manning's *Household*, and Roper's

Life all depicting More as the central figure in a home of happy intimacy and refined hospitality. It was here that he entertained for three years Holbein (court painter to Henry VIII) who brought letters from Erasmus; and Erasmus himself, most learned of Dutchmen, who on his second visit in 1508 wrote the *Moriae Encomium*, lavishing endearing epithets on his friend and host. In More and Erasmus mainly was embodied the quickening influence of the Renaissance, due in large measure to the capture of Constantinople by the Turks and the flight of its Greek scholars to the shores of Italy. Through Erasmus it reached its efflorescence in the first edition of *The New Testament* in Greek, through More in the *Utopia*, an imaginary commonwealth free of all the political social and economic defects of existing States.

More's leaning to the humanities, checked by his father, who had brought him up in the living Christian tradition and, fearing the "New Learning," had removed his son from Oxford to study law in London—this humanistic trend revived in his ripening friendship with Erasmus, and in 1496 we see him delivering at Lincoln's Inn a lecture on a compromise between theology and the humanities to "the most learned of London."

A traditional story relates that More and Erasmus met in London at the Lord Mayor's table; sitting opposite one another they got into an argument, and in mutual astonishment at each other's wit and brilliance, Erasmus exclaimed: "Aut tu es Morus, aut nullus," and

the other replied: "Aut tu es Erasmus, aut diabolus."

Born in London in 1478, son of Sir John More, a Justice of the King's Bench, his precocious ability destined Thomas More for a high career. In his sixteenth year he was placed in the household of Cardinal Morton, the grey-haired Archbishop of Canterbury, who was wont to say: "This child here waiting at the table will turn out a marvellous man." All through his life runs an intense devotion to the spiritual life. Even during his student days at Lincoln's Inn, while laughing at the superstition and asceticism of the monks of his day, he schooled himself in the discipline of a Carthusian monk, with the idea of entering the Church, wore a hair shirt next to his skin, scourged himself every Friday and other fasting days, and allowed himself but four or five hours' sleep. This phase lasted four years, till 1503, when he abandoned all idea of leaving the world. In his outer bearing, however, there was nothing of the monk or recluse. He talked vivaciously, loved music passionately, spoke fervently of liberty and made friends by his singularly winning personality, as though the very freedom and brightness of the New Learning were incarnate in him. But he was scrupulous in the observance of his religious duties, and so remained to the end of his life.

Meanwhile More won brilliant success in the law courts. Wolsey introduced him to Henry VIII, with whom he soon rose into high favour—Roper, his son-in-law, mentions one of the King's visits, which he used to make to More's house

unexpectedly, when the King walked in the garden for the space of an hour, holding his arm round More's neck. But More was unmoved by the King's favours. "I have no cause to be proud thereof," he said to Roper, "for if my head would win him a castle in France it should not fail to go." Only too shrewd a judgment, as it proved, of the value of the King's friendship. However, the King made him Chancellor of the Duchy of Lancaster, Speaker of the House of Commons, sent him on missions to Charles V and Francis I, and at length, on the fall of Wolsey, appointed him, much against his will, Lord Chancellor, an office which he filled with singular purity and success. But differences with the King soon arose.

More had already taken strong stands. In 1504—a "beardless boy," said the courtiers, and he was only twenty-six—he opposed the King's will in Parliament; Henry VII never forgave him, and More found it prudent to retire from public life till the end of the King's reign. In the case of *The Crown v. The Pope*, More won a judgment against Henry VIII, and the King, preferring to have so dauntless a genius on the side of the Court instead of against it, swore him in as a Privy Councillor. For all these preferments, the King, in his revolt against the Catholic Church, and in his desired divorce from Queen Catherine, counted on More's support, but More, now increasingly at variance with the King, refused to co-operate. In 1532 he resigned office on the ground of ill-health. His refusal to attend the coronation of

Anne Boleyn marked him out for vengeance. In 1534 he was committed to the Tower, and persisting in his refusal to subscribe to the King's ecclesiastical supremacy was beheaded, July 7, 1535.

The Judas in the drama was Rich, the Solicitor-General, who procured by perjury the verdict—guilty of treason. Turning King's evidence after a confidential conversation with More in the Tower, he affirmed that having himself admitted in the course of conversation "that there were many things which Parliament could not do—for example no Parliament could make a law that God should not be God," More had replied: "No more could the Parliament make the King the head of the Church." On this flimsy evidence the greatest light in England was extinguished.

Without resentment and with amazing serenity, when asked what he had to say to the Lord Chancellor's judgment of guilty, More remarked: "I verily trust, and shall therefore right heartily pray, that though your lordships have now here in earth been judges of my condemnation, we may yet hereafter in heaven merrily all meet together to everlasting salvation."

More had foreseen the end and had warned his family of it. Playfully witty when they visited him in gaol, he was ironically humorous to his executioner, saying, as he laid his head upon the block and carefully brushed his beard aside: "Pity that should be cut. That at least hath committed no treason." So returned Thomas More to his Master's ashrama, qualified by service and sacrifice

to enter the company of Just Men Made Perfect.

Out of the Renaissance emerges one of the great books of all time—More's *Utopia*, which not only entitles him to a niche among the immortals, but is a vital contribution to the liberalising thought of today. There is scarcely a practical scheme of social reform which has been discussed in later epochs that is not foreshadowed in More's suggestive pages. Though his *Utopia* is no servile imitation of Plato's *Republic*, we can trace to Plato More's central assumption, that a well regulated community is under a solemn obligation to provide for all its members equality of property, of rights and of opportunities for the cultivation of both mind and body. With Campanella's *Civitas Solis* it ranks as one of the best examples in modern literature of a branch of inventive art destined, in the opinion of Comte, to be more systematically cultivated in the future. "Utopias," Comte says, "are to the art of social life what geometrical and mechanical types are to their respective arts . . . Every great political change has been ushered in, one or two centuries beforehand, by some corresponding Utopia: the product of the æsthetic genius of Humanity working under an imperfect sense of the circumstances and requirements of the case."

Discontented in a world dominated by social injustice, religious intolerance and political tyranny, More creates an ideal State in which security, brotherhood and freedom are realised through the mere efforts of natural human virtue.

In his kingdom of "Nowhere" he touches great problems of labour, crime, public health, and government, anticipating almost all the major social and political discoveries of the nineteenth and twentieth centuries. The Utopians possess all things in common. There is work for all; the working day is shortened to six hours, and time is saved for mental culture and recreation. Regulations for markets and hospitals secure the sanitary welfare of the cities. Military glory is condemned and war, though not suppressed, is restrained. Slave traffic is forbidden. Family life is the basis of public order. The religion of the imaginary State inclines to theism. There is a simple public worship of the "godly power"—"the Father of all"—whose spirit permeates the world. No dogmatic faith is officially recognized, and every inhabitant is at liberty to practise in reasonable conditions any form of religion that appeals to his temperament. This principle of toleration is one of the most notable features of the Utopian polity, and conspicuously illustrates More's power of detachment from contemporary prejudices. No less remarkable are his protests against the cruel penalties for trifling

crimes, then and long afterwards the disgrace of English law; his view of national education as the great preventive of crime; and that the end of all punishment is reformation, to make the criminal "a true and honest man."

Every Utopia is a glimpse of the future brought down into the present. That is the business of the visionary—to bring down futures, even though he be hundreds of years ahead of his own day. More from his "Mount of Vision" brought down ideas which remain yet to be realized, and which he is today helping his adopted country to realize, meanwhile anticipating other Utopias for realization in the future.

Such is a brief perspective of Sir Thomas More, Seer and Saint, linked on the one hand with the mystical City of Shamballa, where reigns the King of Kings, to whom the puppet King Henry VIII gave the body of More as a final pledge; and on the other hand linked to the mystical City of the Vatican—Perfect Man on either hand, whether shedding blessings on the world, like the good Catholic that he was four centuries ago, or administering the territory which the Head of the Inner Government has allotted to him as his share in the outer world to-day.

WHAT A THEOSOPHIST OUGHT TO KNOW!

II. THE FUNCTION OF MANAS

By J. W. HAMILTON-JONES

[Which of the human races prepared the delicacies which we know as oranges and pears? Wherein does a Banyan Tree differ from other trees? Mr. Hamilton-Jones touches these intriguing points in this article concerning the function of Manas, the Mind. The first article of the series, dealing with the evolution of consciousness, appeared in our June issue.—ED.]

THE function of Manas at the present stage of human evolution presents a picture backwards into the dim and distant ages of the past, as well as a vista of what future man will have to perform under the scheme of evolution of which he forms a part. There are several classes of beings engaged in using the function of Manas, all closely connected and largely inter-dependent: some are conscious, others self-conscious.

Theosophy teaches that there are seven Kingdoms in nature, namely: the 1st, 2nd and 3rd Elemental, the Mineral, the Vegetable, the Animal, the Human, and that throughout the whole of these Kingdoms there is but one motion, and that is vibration. Modern science has, comparatively recently, adopted (without acknowledgment) what was expounded in *The Secret Doctrine* many years ago, and now views all the varying forms in manifestation as rates of vibration of different "wave-lengths" and

intensities. The modern western man, having this scientific background can readily appreciate that *Manas is One* and that its manifestations are caused by series of motions or vibrations in mental matter.

Our First Elemental Kingdom is a state or condition of Manas which produces only vibration—it is on the Arupa level, hence there is neither colour nor form, but sound. The spiritual entities who function through it are known as Dhyan Chohans, a type of spiritual being who has not passed through a Human Kingdom; who is not self-conscious, and who is on the downward arc into manifestation. The First Elemental Kingdom may therefore be regarded as a spiritual force operating through the Arupa levels of the Manasic plane and producing sound.

The Second Elemental Kingdom has a set of vibrations which are denser than the first—it is on the Rupa levels of the Manasic plane

and produces both sounds and colours. The Dhyan Chohans who function there are one whole kingdom in advance of their brethren above; they have passed through the First Elemental Kingdom and are now working in the second—formless and not self-conscious.

Before proceeding further, it is desirable to understand something about that type of force known as Fohat. Fohat is the universal propelling vital force—the essence of cosmic electricity or Fire. It is present in all manifestation, and is the driving power of the universe. When we strike a flint on steel the resultant spark is a manifestation of Fohat; when we boil with indignation, we are using Fohat. In invective, in eloquence, Fohat is present, but when the one Motion (Vibration) becomes *multitudinous* Emotions, then very specially is Fohat working through the vibration known as Kama, which, Theosophists say, works in astral or emotional matter.

Now, the Third Elemental Kingdom functions in this vehicle, and in consequence, it presents sounds and colours and has the capacity for being built into forms. The type of Dhyan Chohans who inform it—being conscious but not self-conscious, hence mindless (in the human sense of the term "mind")—cannot impose any form upon this matter, however plastic it may be, so that, left to itself, it would be merely a formless plane of matter, denser than the manasic, and with the forces of Fohat sweeping through and pulsating in it. But, we are informed, this is not a formless plane; neither is the rupa level of the manasic plane

formless, the very word "Rupa" means "form" or "body"; these planes teem with forms and bodies of all kinds, far too numerous for classification. Where then did these forms come from? They were not made by the Dhyan Chohans of the 1st, 2nd or 3rd Elemental Kingdoms—because as these Beings do not possess any degree of self-conscious Manas, they cannot produce forms. It is certain, therefore, that the forms were produced by beings who possess individualized Manas, *viz.*, Human beings, and Pitris, of which two classes are prominent in Theosophical teachings—the Barhishads and the Agnishvattas.

By far the vast majority of these forms are produced unconsciously, through the functions of the self-conscious manas in man. We say unconsciously because man does not understand very much about this work in the Universe of which he forms a part, being at the present period far too much engrossed in his emotional experiences. There is very little constructive thought going on in our day, and most people are swayed by their desires, hopes and fears. That being so, there is a lack of sustained mental effort, and in consequence those kama-manasic forms which emanate from most men are crude, undefined, and tenuous, so that they do not persist for long in the mental atmosphere, but gradually dissipate and fade away.

Forms of a more definite type are produced by groups of people whose thoughts and feelings are swayed by certain opinions and beliefs which they hold in common, for example: the religious thoughts

and feelings which sway large numbers of human beings, and continue to produce similar types of images, through successions of generations, for centuries. Folklore is another productive source of form-making: those little fellows we call Brownies, etc., are the product of the sustained thoughts, fears and wishes of countless human beings.

It may be considered an expression of the highest selflessness in one race of people, for a man to sacrifice his grand-mother to his God, but another race of men may regard this form of sacrifice with the utmost repugnance and aversion. The forms produced by religions and customs may be considered as relatively transitory; nevertheless, it is the combined mass of thought and feeling of a more definite and more permanent nature which will condition the environment of our present mineral Kingdom when it shall have reached the vegetable level.

There are certain constant factors in human experience which are ever present, regardless of environment, race or time; these factors are the three so-called innate qualities which are present in all humanity, namely: nutrition, preservation and reproduction, and it is largely through these qualities that man, in the present epoch, is evolving the fourth, middle Kingdom, the mineral. This task is performed both consciously and unconsciously, not intelligently as yet.

Let us take the first factor: Nutrition—consciously men consume food and drink, unconsciously they transmute, permute, magnetise and

elevate it—very slightly it is true, but nevertheless, definitely; after food has passed through various chemical processes within the body, most of it is cast out through the pores, the breath and the excretory channels; a small portion remains for a longer period, but eventually it, too, is thrown off. There is nothing that remains permanently in the body of man, all is in a state of change, man being the unconscious agent of this, the greatest of all physical work. It will be argued that the same processes are followed out in the brute animals, and whilst this is true, it is also certain that the human animal does a vastly superior work in this direction simply because of the manasic powers with which the tenant of the human animal body is endowed and which are dormant in the brute animal world. The time will come when the nutritive process will be performed intelligently by men; then they will use the Kriyashakti method on the one hand, and the chemical and magnetic processes on the other, thereby considerably accelerating material evolution. As the Master M. once wrote to Mr. Sinnett: "Meanwhile I have to create my dinner—you would scarcely like it, I'm afraid".

From the moment when the culinary art was first practised, human beings began building forms which will have their fruition in the far distant future. The fond wife who bestows care and attention on the preparation of some delectable morsel for her lord's consumption little dreams that she is building up forms which will flourish in the vegetable world of a succeeding Manvantara. The

millions of mothers who daily brew coffee for the family breakfast have no idea that a succeeding humanity will pluck fruit from trees with precisely that taste and flavour. Yet such is the economy of nature, that nothing is wasted. If we delight in oranges and pears, it is because a former humanity diligently and unconsciously prepared those delicacies for us, else, where did they come from? There must have been a cause to produce the effect.

The innate quality of Preservation is also the result of mental processes. Actually, preservation is an expression of the supreme egoism of all manifested nature on the physical plane, without which there would be no cosmos. It is the Ahamkara—the "I am I" characteristic, essentially potent in human beings, and observable in animals, plants and minerals. Just as there is only one Motion which is Vibration, so also there is one law which is Polarity—the pairs of opposites are observable everywhere, and self-conscious humanity is delicately balanced in between these two poles. All bodies are necessarily circumscribed, how else could they be units? In the physical world particularly there is no permanent merging possible, we can combine minerals and we can separate them again—we can graft a rose on to a briar root, but if we leave them alone the briar will, in time, kill off the rose and re-become the briar. We can produce crossings in fruits such as the grape-fruit and the loganberry, but if we cease to cultivate them they will revert to type. In the animal world we can produce the mule by pairing a

horse and a donkey, and we can obtain an offspring from the mating of a lion and a tiger, but the progeny is sterile. Where the intelligence is directional, man can produce relatively permanent combinations in the mineral Kingdom. He can harden steel, make brass, alloy gold and so on, because that is his field; he is concerned with the mineral Kingdom because man collectively will be in charge of that Kingdom when in its next step forward it will have become a vegetable Kingdom.

Everything that man does is confined to a form—a form designed to keep it intact, separate and distinct from all other forms. He is using the polarities, developing his lower manasic qualities, and building up a condition of self-preservation which will become useful to a lower Kingdom at some far distant time.

The third innate quality is Reproduction: this is produced by the Fohatic fire operating through Kama. In man the combination of Kama-Manas produces selectivity, and here again the law of polarity plays an important part. In the brute animal world reproduction is confined to seasons, but in man, owing to the function of his lower manasic self-conscious awareness, the reproduction urge is relatively constant. He has obtained the freedom of the passions and has to learn to master and control them. In the western world today he is prostituting his intelligence to the gratification of his senses, and has evolved that modern abortion known as birth-control: the practice is discussed in *The Fruits of Philosophy*, a book

which the Master K. H. says "is infamous and highly pernicious in its effects" (*Mahatma Letters*, p. 405). Human nature changes very slowly. Humanity advances in cycles—from Barbarism—Peasantry—Culture—into Civilization and back again into Barbarism. All civilizations become effete and pleasure-loving and go to pieces upon the very rocks which helped to build them up. The constant factors in human beings are the senses, passions and lower mind. There is an intelligent direction from the Dhyan-Chohans of the second degree beyond the human, *i.e.*, Agnishvattas, but man in the mass is ignorant of the scheme of which he is a part, so in the triple functions of nutrition, preservation and reproduction, man engenders forces which will be used by himself at a later stage when he shall have become privy to the real scheme of Evolution.

Of the men who evolved upon the Moon, approximately 66 in every 100 attained a degree of perfection which qualified them to enter the next superior grade of beings, or Pitris—these were the Barhishads. Having completed their human evolution, they were not called upon to incarnate upon the earth, but in the normal sequence of events they were placed in charge of the Vegetable Kingdom of this world, upon which they operate from the Swapna level of consciousness. The Moon at that time was in its seventh Round, and, in consequence all of its forms were highly etherialized, large in size, and to our way of thinking, somewhat grotesque.

As the student knows, the earth received from the Moon its water, air and ether, and along with these elements, the cast-off clothing of the various Kingdoms. In the case of human "bodies" these Chhayas, or highly etherialized moulds or shapes, were available for the new humanity coming up from the Moon-animals who had now reached the human stage upon Earth.

The Barhishads are required to arrange, permute and construct the moulds for the new vegetable world out of those forces in creative manas which they themselves worked upon when in human bodies, *i.e.*, mineral forms.

Just one example will suffice to show the connection. Man's principal consideration, apart from the innate qualities already mentioned, is shelter. There are many and various types—the mud hut of the African, the igloo of the Esquimos, the pagoda of the Indians and Chinese, houses built on piles, temples of columns, pyramids, churches, houses of wood, brick, steel, glass—a thousand and one combinations of varying architectural styles. These shapes form the rough moulds for trees and bushes. Within the house man lives his family life; the woman's mental processes are largely concerned with the home. The head of a tree is buried in the ground, its arms are stretched out to gather nutriment; its legs are up in the air, and the fruits (progeny) appear in the forks of the branches for the reason that humanity produces its progeny in that manner. This explanation is not intended to be exhaustive, but if the student will

consider the differences between a Poplar Tree and a Banyan Tree, the causes of the divergencies will become apparent.

The Lords of Mind principally concerned with our humanity are known as Agnishvatta Pitris, or that class of Beings who were in charge of the evolution of the Vegetable Kingdom on the Moon. They completed their human evolution on a planet which preceded the Moon, and are known as the "Triangles" because they are fully active and can function upon the Atmic, Buddhic and Manasic Planes. They are therefore operating upon the Sushupti level of consciousness. It will be understood, therefore, that the Lunar Pitris gave the Chhayas or forms to men, whereas the Agnishvatta Pitris were the fashioners of the Inner Man—Atma-Buddhi-Manas. Some of the Agnishvatta Pitris were required to incarnate into

the human forms in order to guide the new humanity and to give the spark of intelligence (*i.e.*, self-consciousness) to man. *The Secret Doctrine* tells us that the third group of these Agnishvatta Pitris refused to do the work, and that there were serious consequences later on because of this rebellion against Karmic Law.

The functions of Manas embrace a very wide sweep, with intervening periods of Pralaya; the stages are concurrent as well as sequential and regular, upon both the downward and upward arcs of manifestation, *i.e.*, a simultaneous evolution in seven Kingdoms.

Man is at the midway point of this development, and he will be working with Manas for long ages to come, until he reaches the level of the highest class of Agnishvatta Pitris, at which point he transcends the operation of what is called *Direct Karmic Law*.

LOVE

*My body is a Temple that the Holy One has entered.
Now its portal is closed to all others . . .
That it may never be desecrated.*

SADA COWAN

DOWN THE CENTURIES

II. FROM EAST TO WEST

By A. J. HAMERSTER

I DO not know why, but the reading of Mr. Kunz's article in the June THEOSOPHIST, under the title "Down the Centuries", roused within me hidden resentments, which I did not even know to exist there. Though I had read the article years ago, and had myself studied the cultural movements in the West along much the same lines as Mr. Kunz had done, never had my sensibilities been afflicted until now when going over the same ground again. Let me explain, lest I might be misunderstood, and my remarks taken in a personal way. They are directed not so much against Mr. Kunz and others as against myself, for I had covered the same field before, and had let escape me what now seemed so palpably evident. Why was that? I can find no other explanation than in my residence at Adyar for the last two years, and the grasp here obtained of that wider life which is both of the East as well as of the West, and so not limited either to the one or to the other. Some prejudices, limitations, blindnesses have apparently fallen partly away.

And yet, it cannot be said that I was ever a stranger to the East. By a few months only I missed an Oriental birth, and I have in any case lived by far the greatest part

(nearly forty years) of my life in the Orient, not merely by necessity but by inclination as well. Still, it was here at Adyar only that I had seen, as in a flash, how all my former efforts, and others' efforts that I had come across, to trace "Down the Centuries" the periodical attempts of the Occult Government of the World to guide the evolution of the western peoples, had missed one essential element, namely the part or function played by the East in this cultural and spiritual development of the *primitive* races of the West. It is the irony of fuller knowledge—the knowledge that in a sense the Oriental races are the older, and culturally and spiritually the more advanced—which enables one in all good humour to turn the tables against the presumptions of the West, and apply to our western blood-brothers that same adjective, first specially selected and applied by them as a deprecating qualification to the Eastern nations.

It is undeniable that in Tsong-ka-pa's, the great Buddhist reformer's, command to his "Arhats" to make a special effort every century to enlighten the "white barbarians"¹ there is implied that ancient, very ancient contrast between the "ignorance of the West" as over and against the "Wisdom

of the East", a contrast that lies at the back of all such mystical-symbolical allusions as, for example, "the Star in the East", "Ex Oriente Lux", "the Man from the East", etc. The latter expression was once, by H. P. B. even instituted as a password by which a member was admitted to the quasi-secret and sacred Brotherhood of The Theosophical Society. Full of significance is also the fact that the Theosophical Movement grew into the world-wide organisation it is now, only after the two principal founders of The Society transferred its Headquarters to the East, where it has since been faithfully maintained.

The fourth and fifth subraces of the Aryan Race—the Celts and Teutons—had travelled farthest away in their outwanderings from the rootstock in Central Asia, and it is not greatly amazing that in the course of the ages, covering thousands of centuries, and in the course of the distance traversed, covering thousands of leagues, they had more and more lost sight of their original spiritual heritage. Besides, in the latest times, by the wilful slaughter of one of the purest Messengers of the Great Brotherhood, sent especially for their spiritual uplift and the world's, they had added considerably to the load of darkness that was already their karmic due. As explained in the first article of this series, the deepest gloom had probably settled over the West in the twelfth or thirteenth century, and special efforts, as meant by Tsong-ka-pa, were required to lift the veil gradually, a few inches every century.

Now what I want particularly to point out is that those efforts drew for their inspiration, their life, their guidance from the East, "the place of Light," the repository of the Ancient Wisdom. When looking "down the centuries" to trace in history the visible *effects* of these "centennial attempts to open the eyes of the blind world,"² we have partially failed if we cannot trace their hidden *causes* to the East, if we only see them as apparently arising spontaneously among the western peoples, and from their own unassisted efforts, as it were. If we look with a sharper eye, with a deeper knowledge of the undercurrents, I am sure we shall find in every case that the movements for progress in the West were promoted by the East. From Pythagoras in ancient times, via Christian Rosencreutz in the middle ages, to the Count de Saint Germain of modern times, the great Messengers of the Brotherhood to the West, went to the Orient for their deeper knowledge, making that contact either personally by long extended voyages, or through other generally secret bodies, societies, organisations, which in some way or other maintained such a direct connection with the Oriental stronghold of all knowledge, the "Giant Tower of Infinite Thought, wherein the Titan dwelt and will dwell alone, emerging from it but at the end of every cycle."³ Take the last named, the Count de Saint Germain, for an example. Though racially and culturally a pure westerner, still H. P. B. called him "the greatest *Oriental* Adept Europe has seen in the last century (18th)."⁴ The

¹ The foot-notes are at the end of the article.

adjective "Oriental" is, of course, only justified when relating to his esoteric knowledge, and not to his physical extraction or cultural upbringing.

Even in such things as purely technical knowledge and mechanical inventions, western scientists should be more prudent and modest when asserting their own originality, and discrediting the priority of the East. For example, what about the use of paper, printing, gun-powder, the compass, Arabic numerals, etc.? Let us first realize the importance of these inventions; the total change they have wrought in war, navigation, science, education; how they have revolutionised European civilisation, and prepared the transition from the dark middle ages to the more enlightened modern times! And let us recognize also that centuries before these things became known in Europe, they were already in use in the East, in China if nowhere else. But western handbooks and encyclopaedias generally declare with a pride which takes the place of the humbleness of real learning, that these inventions were not only discovered in the West, independently from the East, but they also make it a special point always to throw as much doubt and suspicion as possible on the fact of these things having really been known earlier in the East, or discovered there independently from the West. Let me give one or two examples.

Read the "History of the Mariner's Compass" in the *Encyclopaedia Britannica*, vol. 6, p. 175. Between square brackets I add my comments:

The Chinese, the Arabs, the Greeks, the Etruscans, the Finns and the Italians have all been claimed as originators of the compass. There is now little doubt [so there seems, however little, still to be some doubt] that the claim formerly advanced in favour of the Chinese is ill-founded. In Chinese history we are told how, in the sixty-fourth year of the reign of Hwang-ti (2634 B.C.), the Emperor Hiuan-yuan, or Hwang-ti, attacked one Tchi-yeou, on the plains of Tchou-lou, and finding his army embarrassed by a thick fog raised by the enemy [the smoke-screen of modern warfare?], constructed a chariot (tchi-nan) for indicating the South, so as to distinguish the four cardinal points, and was thus enabled to pursue Tchi-yeou, and take him prisoner [is there cleaner proof for his having discovered the magnetic needle, "chariot", vehicle, or bearer of the magnetic force?]. But as other [sic] versions of the story show, this account is purely mythical [which, however, does not necessarily mean less historical]. For the south-pointing chariots [or needles, as we call them in our much less expressive terminology] are recorded to have been first devised by the Emperor Hian-tsoung (A. D. 806-820), [but it is nothing rare to see later comers, who have done nothing more than improve an earlier invention, claim the honours of their predecessors: the present claim of the western races is only one example more], and there is no evidence that they contained any magnet [is there then another south-pointing instrument, needle, chariot or force than that contained in the magnet or lodestone? such reasoning is really begging the question]. There is no genuine record of a Chinese marine compass before A.D. 1297, as Klaproth admits [but this surely does not do away with the land-compass of Hwang-ti]. No sea-going ships were built in China before 139 B. C. [This seems to me one of the most preposterous assertions]. The earliest allusion to the power of the lodestone [under that special name, mind] in Chinese literature occurs in a Chinese dictionary, finished in A. D. 121, where the lodestone is defined as "a stone with which an attraction can be given to the needle," [western science apparently only recognises Oriental knowledge when it uses the same terminology

it has itself developed], but this knowledge is no more than that existing in Europe at least five hundred years before [Ha! Here the cat is let out of the bag. Europe's priority shall be maintained. But has it also been proved? On the contrary]. Nor is there any nautical significance in a passage which occurs in the Chinese encyclopaedia, Poui-wen-yun-fou, in which it is stated that under the Tsin-dynasty, or between A. D. 265 and 419 "there were ships indicating the south" [how can the significance of this be denied, if words have any significance at all?]

This may suffice. It is indeed sufficient. There is no doubt that all those things mentioned above, compass, gunpowder, printing, numerals, and paper, besides many things more, were all known to the East before the West even dreamed of them. Take the last named, paper. A eunuch of the name of Tsailun, attached to the court of the Emperor Ho-ti of the Han-dynasty (second century A. D.), was the first to conceive the idea of making paper from the bark of trees, old rags, fishing nets, and fibres of hemp. Some even trace the invention in China back to the second century B.C. For the rest of the world, paper first became available in the middle of the eighth century, and in Europe the manufacture of it was only established by the Moors in Spain in the middle of the twelfth century.

And printing? The Chinese printed from blocks at least seven centuries, and from movable type at least five centuries before the West, where the first block-books were printed in the middle of the fifteenth century. Yet it is said in the same famous *Encyclopaedia* (vol. 18, p. 499) "that the European invention of printing from

movable type was independent of the discovery of the principle by the Chinese." But who can be so sure of that, when it was only discovered, or so-called "discovered", after the West had re-established its relations with the East, including China, by overland travels for nearly two centuries? Besides, for Theosophists there still exist such things as astral currents of thoughts and ideas, which can be tapped by congenial and sensitive minds.

Gunpowder also, I am sure, was known to the Chinese before it was discovered by Roger Bacon in the thirteenth century. The chemical knowledge of the Chinese in general must have been far in advance of the rest of the world, as testified by the smoke-screens of Tchi-yeou in the twenty-seventh century B.C., and by the antiquity of their unsurpassed glazed pottery. And I think that in pyrotechnics they are even now unequalled by the West.

Then our so-called Arabic numerals. They had better be denominated Hindu or Hindu-Arabic numerals, the Arabs having derived them from the Hindus in the ninth century, and the Hindus having used them at least since the third century before our era. In Europe the first known manuscript which contained them was dated from the last quarter of the tenth century A.D.

Take general knowledge, and that which has become such a pronounced feature of the intellectual life of these modern times—lexicons and encyclopaedias. In the article on "Encyclopaedias" in the *Britannica*, it is said with characteristic negation of the splendid work done by the East in this field, that "the most

ancient Encyclopaedia extant is Pliny's *Natural History*" (c. 75 A.D.) and that "the most famous Encyclopaedia of the middle ages" was Vincent's *Bibliotheca Mundi* (c. 1250 A.D.). Of the Chinese or other Oriental labours, not a word! And yet, under "Chinese Literature" the same *Encyclopaedia*, informs us that "the *Erhya*, commonly classed as a dictionary, is referred by native (Chinese) scholars generally to the 12th century, B.C.". It goes without saying that Western scholarship cannot leave the erudition of Eastern scholarship unchallenged, and so it follows up the above sentence by the contradiction, "but its true date is undoubtedly many centuries later."

And the Western mode of eating! It was only towards the end of the sixteenth century that forks and spoons became table commodities for conveying the food to the mouth. For the same purpose a couple of flat sticks had been in use with the Chinese for hundreds of years before. Coryate, for his wit the court fool of Prince Henry, eldest son of James I, and for his adventurous spirit a famous traveller on foot through France, Italy, Greece, Persia and India to the court of the Great Mogul, tells us in his *Crudities* (1611) how he was contemptuously called "forkifier" by his friends, because he was addicted to the use of those "Italian neatnesses (*sic*) called forks". And what are we to say of the Western barbarity that still preserves on its tables as an eating commodity the "knife," the butcher's implement? Chaucer sang of a gentleman of his time:

A Sheffield thwitel bare he in his hose,
wherewith to carve his food.
Nowadays he still uses it on his table. Does it make much difference? It is still the symbol of his cannibalism, and as long as the knife stays on our dining-table, war will feast off human bodies!

The important thing to keep in mind, then, is the fact that all these inventions, and many more, were only introduced into the West—mind! not before, but *after* it had re-established its relations with the East, of the existence of which even, though it was its own place of origin, it had practically lost all memory. I can only give here a few instances of the growth of this intercourse between the Orient and the Occident during the middle ages. It would be an apt subject of study for Theosophists to trace these relations "down the centuries", proving that the contact between the two has always for the greater part been beneficial to the latter, though seldom, at least outwardly, to the former. Still, we may be sure that the sacrifices brought by the East, that the humiliations and degradations it suffered from the hands of the West, will ultimately prove to have all worked to the good of the soul of the East, and as such will ultimately restore to it also the outward greatness which anciently was its glory.

The crusades in the twelfth and thirteenth centuries brought the first closer contact of Europe with the *Near East*, and so with the first rays of a finer art and a greater learning than it had known before. Towards the second half

of the latter century the first overland travels were undertaken towards the *Far East*. Among these the most famous and successful was Marco Polo's voyage to far Cathay (Mongolia), where in 1275 (mark the year!) he was cordially received by the Great Khan at Shangtu, and entered his service as a commissioner or agent to the Imperial Council, thus laying the foundation for the commercial and intellectual intercourse with the Far East, which in the succeeding centuries gradually developed to such proportions as to radically influence the further fate of Europe.

After the invention and improvement of the mariner's compass in the West in the thirteenth century, the great voyages overseas began, and reached their culmination point between the end of the fifteenth century, when Columbus discovered America, and the beginning of the sixteenth century, when Magellan circumnavigated the entire globe. So, gradually, more and more of the world, and especially of the East, was discovered to the conquering West. It was only natural that during the first few centuries of this renewed intercourse the young vigorous races of the West looked principally for material gain, sought and obtained only material luxuries from the East, blind still to its spiritual gifts and beauties. Silken and other finely woven fabrics for clothes, as they could not yet be fabricated in the West; rich spices to season their coarser food; coffee and tea, nobler drinks than their crude beer and ale; and especially the treasures in gold, silver and pre-

cious stones, for which the Orient had always been famous in legend and fairy-tale; these were the things that were coveted, and often brutally extorted.

But a treasure, more exquisite than all these luxuries, the patient and longsuffering East kept in store for the future—its philosophies and religions, its spiritual wisdom. Centuries had still to pass by before the West was ready for these, before it could appreciate either the purer teachings or the subtler reasonings. What of it became known during the sixteenth, seventeenth and eighteenth centuries—not more than a few scrapings—was received with ridicule and misunderstanding. The young Western mind was still too much bound up in the filial ties of tradition and dogmatism. Not before the centennial attempt of the Occult Government of the World of the eighteenth century, bringing in its wake the "Aufklärung", the French revolution, and the Napoleonic wars, had ploughed the living fields of Europe, was it ready to receive and bring to fruition the seeds of the highest mystical and philosophical knowledge the Aryan Race had yet culled in its searchings after the mysteries of life and the Absolute, and which it had stored in the latter part of the *Vedas*, known as the *Upanishads*.

Of all that the East had bestowed on the West, this was its supreme gift, coming most fitly from India and the Indian people, the direct descendents of the root-stock of the Aryan Race. When the Aryan Race was started on its way to spread itself over all

the continents of the world, this root-stock was not only kept nearest to its original home in the Gobi Desert, but it was also made the custodian of the deepest wisdom of the Race, and the birthplace for its greatest sages. All this was possible because, by keeping so near to Asia's central tableland, where it had spent its infancy, it remained within its immediate sphere of influence, and so was able to come more easily in touch with the spiritual guardians of its infancy, and to drink again and again straight from the fountainhead of wisdom that had guided its first footsteps.

Having given a fair amount of labour to the study of western as well as eastern philosophy, I dare of my own knowledge most emphatically declare that the younger races of the West have never yet achieved such depths of insight into the meaning and purpose of life as are contained in the Hindu scriptures, pre-eminently in the *Upanishads*. No wonder that the Occult Government of the World at one time or another would, after due preparation, also arrange for the bringing to the West of this gift, one of their last, but also one of their best, if not *the* best. It was one part of the work of the centennial attempt of the eighteenth century. The story of it is told in the first volume of Professor Surendranath Dasgupta's *History of Indian Philosophy*, and I need not apologise for quoting it in full. The passage concerned is entitled "Revival of Upanishad Studies in Modern Times":

How the *Upanishads* came to be introduced into Europe is an interesting

story. Dārā Shikō, the eldest son of the Emperor Shāh Jahān [grandson of Akbar the Great], heard of the *Upanishads* during his stay in Kashmir in 1640. He invited several Pandits from Benares to Delhi, who undertook the work of translating them into Persian. In 1775 [mark the year!] Anquetil Duperron, the discoverer of the Zend Avesta [his work of this name was published in 1771], received a manuscript of it, presented to him by his friend Le Gentil, the French resident in Faizabad at the court of Shujā-uddaulah. Anquetil translated it into Latin, which translation was published in 1801-1802. This translation, though largely unintelligible, was read by Schopenhauer with great enthusiasm. It had, as Schopenhauer himself admits, profoundly influenced his philosophy. Thus he writes in the preface to his *Welt als Wille und Vorstellung* [1818-19]: "And if indeed in addition to this he is a partaker of the benefit conferred by the *Vedas*, the access to which, opened to us through the *Upanishads*, is in my eyes the greatest advantage which this still young century enjoys over previous ones, because I believe that the influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century [another of the centennial attempts of the Great Brotherhood]: If, I say, the reader has also already received and assimilated the sacred, primitive Indian wisdom, then he is the best of all prepared to hear what I have to say to him. . . I might express the opinion that each one of the individual and disconnected aphorisms which make up the *Upanishads* may be deduced as a consequence from the thought I am going to impart, though the converse, that my thought is to be found in the *Upanishads* is by no means the case." Again, "How does every line display its firm, definite, and throughout harmonious meaning! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. . . In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the *Oupanikhat* [the Persian form of *Upanishad*]. It has been the solace of my life, it will be the solace

of my death!" Through Schopenhauer the study of the *Upanishads* attracted much attention in Germany and with the growth of a general interest in the study of Sanskrit, they found their way into other parts of Europe as well.

We may be grateful to Schopenhauer for his intuition that made him one of the first to sense the spiritual significance of the *Upanishads*. And conscious of the debt we owe him for the promulgation of some of their truths in a yet unsympathetic environment, we may more readily overlook the inevitable western complex, of which his mind also was possessed, and which could not refrain from claiming for its own concepts the priority before and above those of the *Vedas*!

So far, as to the centennial attempt of the eighteenth century. We now come to that of the nineteenth century, which we identify with the Theosophical movement, started in 1875 (mark the year!), by the foundation of The Theosophical Society in New York. I do not know how its success in spreading the fundamental Theosophical teachings, embracing the conception of the all-pervading life or the Absolute (Indian Idea of Pantheism), the cyclic evolution, unfoldment or manifestation of that life (Indian Doctrine of Reincarnation), and the perfect order and harmony according to plan and law of that manifestation or self-expression (Indian Law of Karma)—I do not know how all this could successfully have been taught so as to fairly penetrate nowadays even the remotest corners of popular as well as scientific thought in the West, if the pre-

ceding centennial attempt had not gradually flooded Europe with translations, in the principal European languages, of the eastern scriptures, beginning with the *Zend Avesta*, and the *Upanishads*, and soon followed up by the other parts of the *Vedas*, the *Itihasas*, *Puranas*, Vedanta and Yoga literature, the Buddhist *Tripitaka*, etc., etc.

Those who have come into The Theosophical Society in later years, probably do not realize what a large proportion of our older literature was taken up by studies of Eastern religions, philosophies and morals, of Eastern yoga, mysticism and occultism. It is indeed instructive, with this in view, to go through H. P. B.'s works, and through the old volumes of THE THEOSOPHIST, not to speak of Annie Besant's numerous books and pamphlets, and to see how the eastern wisdom is ever, as it were, taken as the foundation and starting-point of all Theosophical knowledge. Lacking this support, which was supplied by the preceding centennial attempt, the Theosophical movement would certainly have failed. And seeing the need for it, as well as that Europe was at last sufficiently prepared for it, the Hindu and other eastern scriptures were allowed to go to the West to bring some more light into its darkness.

In these later times there has crept some neglect or forgetfulness or ignorance into the Theosophical movement as regards the status of the East in this respect. I said just now that the Theosophical teachings have become more or less popular in their fundamental

principles all through the West, and it will not be long, I fear, before the West will think again, if it does not think so already, that it has developed these conceptions independently of the East, out of its all-sufficient spontaneity. Even among Theosophists I seem to observe a loss of contact with the illuminating wisdom of the East, and, as the inevitable consequence of that, a degradation and deterioration of what goes by the name of Theosophy. Faith in and knowledge of Eastern wisdom are in danger of becoming gradually displaced by rash belief in the superiority of western science, western methods, western arts; by a noisy acclamation of western efficiency, western organisation, western power; by an increasing incapability to think of anything else but western social, economic and political problems, and their typical western solutions along lines of force, violence and compulsion.

If the East has still to teach us anything, then it is to put the soul before the body, to feed the soul before the body, to perfect the soul before the body. The western solutions of the present difficulties of the world—American New Deals, German National Socialism, British Credit Systems, Italian Fascism, Russian Bolshevism, and even Indian Non-co-operation⁷—they all without exception badly need a testing and essaying of their underlying principles by Manu's laws and principles of social organisation. And so with the whole gamut of western science, western art, western philosophy, western national and international politics, etc., etc.

There is at present not enough of the East in this sense in our international journal, I find. I should like to see the old proportions in this respect restored, to see the Eastern wisdom always present as a touchstone to prove the genuineness of all the seeming gold imported from the West, as a spotlight to illumine all the cloudy theories and solutions arising in the West.

One last point remains. If the centennial attempt of the Brotherhood in the eighteenth century brought the Eastern wisdom to the West, and if the centennial attempt of the nineteenth century, that is the Theosophical Movement, also means nothing else but the penetration and illumination of the West by the wisdom of the East—what is then the difference between the two, or is there no difference at all? There is, of course, an it is no other than that between theory and practice, between preparation and execution, between intellectual reception and living realisation. During the last century Europe could yet only study the eastern wisdom as an object of intellectual interest, criticise it from the limited western intellectual standpoint, and judge it as inferior to western intellectual knowledge. The distinctive quality and function of the present attempt, constituting the Theosophical Movement, on the other hand was and still is to show the practical value of the wisdom of the East, not only intellectually to study it, but to live it, to let it penetrate and illuminate and enliven all the departments of life, primarily among the western nations.

It is not so much for the East that the Theosophical Movement has been started, as for the West. The East has need for it only where a too close and overpowering contact with the West has made it forget or disdain its own spiritual heritage. I began this essay by saying that Adyar had fully opened my eyes to the true function of the East in the spiritual uplift of the West. I will end it by quoting the comparison made by the Master K. H. between India and Europe, even as a simple place of habitation: "No doubt, life on the European continent and in England

possesses charms lacked by poor dull India. But the latter can, on the other hand, offer privileges and attractions undreamt of by the average mystic."⁸

I apologize beforehand to my western brothers for not giving them their due in this article. It fell outside its scope, however, to examine what their culture has given to the East. But I hope that my effort may prove a challenge to others for writing a complementary article, entitled *From West to East*. If not, I am sure retributive Justice will overtake me, and force myself to the task.

NOTES

¹ Cf. *The Secret Doctrine*, III, 412. *The Key To Theosophy*, the last paragraph but one.

² *The Mahatma Letters*, p. 362.

³ *The Mahatma Letters*, p. 51.

⁴ *The Theosophical Glossary*, sub voce.

⁵ Cf. *The Mahatma Letters*, p. 286.

⁶ Cambridge, 1932, p. 39-40.

⁷ Indian Non-co-operation does not seem to me a purely Indian, but a western product indianised, therefore also a child of violence, much tempered, however, by the gentle Indian spirit.

⁸ *The Mahatma Letters*, p. 382.

CONFESSION OF A ROSICRUCIAN

I HOLD it ever
Virtue and wisdom were endowments greater
Than nobleness and riches; careless heirs
May the two latter darken and expend,
But immortality attends the former,
Making a man a god.

'T is known I ever
Have studied physic, through which secret art,
By turning over authorities, I have—
Together with my practice—made familiar
To me and to my aid the blest infusions
That dwell in vegetives, in metals, stones;
And can speak of the disturbances
That nature works, and of her cures; which doth give me
A more content in course of true delight
Than to be thirsty after tottering honour,
Or tie my treasure up in silken bags,
To please the fool and death.

LORD CERIMON IN SHAKESPEARE'S *Pericles*.

THE INDIVIDUAL AND SOCIETY

By ERNEST WOOD

(A lecture delivered in the Archaeological Society's Hall, Athens, June 9, 1932)

I

IT is beginning to be recognised in business circles that the way to secure our collective prosperity is by means of the principle of even exchange. This is a principle which lies at the foundation of any satisfactory relation between the individual and the community, or rather the State. The State is not an entity. It is simply a mechanism for regulating the relations between one individual and all the other individuals in his community. The word "government" is often used for this relation, but I think that the term is out-of-date in any democratic country, and it would be better to substitute for it in our thought the expression "the management of public affairs".

We all recognise the distinction between public affairs and private affairs. A man may own his own tooth-brush and perhaps his own motor car, and to look after those things in the way he chooses is his own private affair. But, generally speaking, in our modern civilization, the water-supply with which he irrigates his tooth-brush and the road on which he runs his car are public affairs. They belong to him, but they belong to the other people as well. It is arranged that certain people shall

have the duty of managing these public affairs of all kinds, but it seems to me very illogical to attach the word "government" to their function.

It is certainly the business of those who manage public affairs to do their best for every individual—to adapt themselves as much as possible to the individual peculiarities of the citizens, and not to consider too much the convenience of themselves. The reason for this is that the community cannot do anything original; it can only consolidate and distribute the achievements of individuals. All progress comes from individuals. You cannot by act of legislature write the most beautiful poem, or paint the most beautiful picture, or design a new type of industrial machine. All these things are the work of individual genius, and, as you can never tell where the next genius will arise, it is an essential principle in good government, if you will excuse the word, to avoid to the utmost the production of uniformity or regimentation among the people. May I take an example from the field of science? Thomas Edison was a great inventor. He worked year after year, and produced one thing after another, in connection with electric light, the phonograph, the cinematograph, and other things. He may have been the

greatest inventor in the world, but all the same you could not make him into a leader or a guide for inventors, for there was young Marconi working quietly in another direction, and preparing the way for the marvels of the radio.

Especially is this principle necessary to remember in connection with the education of the young. There is a tendency in many countries to provide a very heavy curriculum, leaving no time for the individual to read or experiment on his own special lines of interest, and therefore, no doubt, in innumerable cases destroying, during the long years of its pressure, treasures of originality which might have greatly benefited the world. Especially, no doubt, is this the case in connection with all the branches of art and the finer interests of civilization. We have to watch our High School and University education and see that it does not do what the Scottish philosopher David Hume deplored, when he said that a University education may polish pebbles, but it often dulls diamonds.

II

I have looked at the matter of the relation between the individual and the State from the standpoint of the State. Let us now examine the same relation from the standpoint of the individual. The fact that he is not alone, that he is not one man in one world by himself, makes for him great riches in every part of his life. A man by himself would scarcely be a man, for he derives not only nearly all the necessities of his body from other

people, but from the same source come language, knowledge, the arts, and moral, philosophical and religious ideas. It may briefly be said that the more I respond to the achievements of others, the more am I a man.

There is a proverb in one of the ancient Indian *Upanishads* which describes man as the ignorant but the wise, the most helpless and yet the most powerful. The explanation of that is quite simple. The human child is almost the weakest thing in the world, and almost the most ignorant. I remember to have seen somewhere a humorous picture, illustrating the quotation from *The Bible*: "Out of the mouths of babes and sucklings cometh forth . . ." not in this case words of wisdom, but a great miscellany of objects. The picture showed us that the parents had rescued from the mouth of the child a great number of buttons, safety-pins, matches, string, and other things. Certainly the child is ignorant, not knowing even what is food and what is not, and it is also helpless, for man has not the teeth and claws with which the wild animals protect themselves and obtain what they need, or the fleetness of foot or wing by which they escape from their enemies. But still man is the most powerful, for two reasons; because he has used his mind and developed it, and enriched it with knowledge derived from others, and because men have stood together and worked together, finding that union is strength, and not the union of uniformity, but the union of organised practical relationships.

The extent to which each man derives even his simplest material necessities from large numbers of other people, with whom he has therefore direct or indirect relationship, may be shown by the history of a common object of use, such as a shirt. In India the story of the shirt is sometimes told in a long series of lessons to young school-children, in connection with a course in Civics which I had the pleasure of introducing into Indian schools many years ago. First of all, there is the story of the cotton-growing, especially of the life of the people who spend their days in the cotton fields of America, or Egypt or India. It leads on to the story of how the cotton is taken to the jinning, the spinning, the dyeing and the weaving factories, including an account of the way in which the workers in these factories live, and also those who are concerned in providing for their necessities, and for the various kinds of transportation, and for the machines and buildings concerned. Ultimately the cloth comes to the tailor, and then the student hears about his life, and about the production of such things as pins and needles and sewing machines. It is a long story, but it leaves the child with a very real feeling that he is associated closely with a widespread humanity, and is far from being a man in a world by himself.

By such study we also learn that human labour becomes immensely more productive because it is at least partially organized, and because we employ machinery which has been the result of

thought. Once more we learn the value of the individual, however, because our progress does not take place by increasing our efforts of material labour, but by the application of intelligence. For example, if a number of men are rowing a boat, someone may urge them along by singing or by crying out, "Row, boys, row", but perhaps some little man who has been quietly thinking will at last get up and say, "Look here, I will show you how to put up a sail and make the wind do your work." In the same way, if we want illumination in the city, there would be little use in the citizens gathering together and singing "Let there be light", but some time some men with knowledge will come along, they will fix up a dynamo station and lay all the necessary wires, and then when the humblest citizen turns the switch there will be light.

The American philosopher, Emerson, described the effect of such human relations as "divine arithmetic". The work done by an individual is returned to him manifold. Recently a statistically-minded writer made the calculation that in our modern day the average citizen has at his service the equivalent of thirty-five Roman slaves. Certainly our collective life is a process in which two and two do not make four, but make forty, or perhaps four hundred.

Whether the individual benefits from this association depends upon himself. The question is to what extent he has the capacity to respond to all the treasures around him and to make use of them in his

own life. We have a proverb in England, saying that there is no use in putting a pig in a parlour, for it will only search again for its familiar dirt. And another says that though a wise man can learn even from a fool, a fool cannot learn even from a wise man. What, then, is the position of our citizen? Inasmuch as he uses his ability in the comparatively limited department of activity which happens to be

his own, he develops what we may call the capacity to receive, the general intelligence which gives him the power to respond to all the varieties of social life amidst which his being is cast. So the intelligent citizen will learn to feel not only that he is a part of humanity, but that in doing his part as well as he can he is benefiting humanity and also himself, for here comes in the inevitable principle of even exchange.

(To be concluded)

SO SIMPLE

A LITTLE sun, a little rain,
A soft wind blowing from the West—
And woods and fields are sweet again,
And warmth within the mountain's breast.
So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.
So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.

—STOPFORD A. BROOKE

THE LIFE BEYOND EXPERIENCE

By G. S. ARUNDALE

[The President delivered the following Address at the opening of the South Indian Theosophical Conference held at Adyar, April 19, 1935.]

I SHOULD like to insist upon the fact that all is very well with the Theosophical Society. Not because of your present President—it may well be in spite of him—but because anyone who is in any measure at all in contact with the real life which flows through the world independently of persons and of principles realises that there is a very marvellous new surging of life through the world, and in particular through the Theosophical Society. And all members who have in them the capacity to respond to this life must surely realise that all is indeed well with The Theosophical Society which our Elders have now entrusted into our keeping.

And when I say all is very well with The Theosophical Society, I mean that we are as a Society drawing in a wonderful way more closely to the great realities of life as set forth in the Science of Theosophy. I myself am very conscious indeed of the fact that I am nearer to that reality which, indeed, is far older than the hills, being eternal—I am nearer to that reality today than I have ever been before. I am conscious of the fact that I know Theosophy more intimately than I have ever known Theosophy before, and that I am able to perceive Theosophy at work in the world directly, especially in the higher regions of the world's achieve-

ments, than has heretofore been possible for me to perceive. I think it is no exaggeration for me to say that hardly a day passes that some intimation of the Real does not come to me in some form or other. Now that intimation, as I know from its nature and from the way in which I personally receive it, is at the disposal of everyone who has the privilege of being a member of The Theosophical Society, and if therefore the individual declares that The Theosophical Society is less alive than it was, if he declares that Theosophy no longer has the meaning that it had, or if he asserts that Theosophy is no longer growing as to our knowledge of it, as it used to grow, through the literature given to us by our elders, it is a clear sign that in some way or other he is shutting himself off from those insistent intimations which are knocking at the door of every Theosophist, in order that he himself may bathe in them and pass them onwards for the vivification and fructification of the world.

The most startling event of the second and third decades of the nineteenth century has been the dethronement, by the very power which installed her most firmly—science—of Reason from her erstwhile Overlordship.

While the crowd may still make appeal to Reason as the final arbiter of right and wrong, of wisdom and

1935

THE LIFE BEYOND EXPERIENCE

349

ignorance, those who have disentangled themselves from crowds, and have entered into the sparkling freedom of a purer air, worship—the word is hardly accurately descriptive—a new goddess. Reason, of course, still has dominion. Reason still has her work to do, her place to occupy, her service to render. But no longer is she master of life and death, the court from which lies no appeal. The advance-guard of humanity, the great in almost every department of human endeavour, are conscious of a new faculty, of a larger region of consciousness opening out before them—the Life beyond Experience. In this life, gossamer in texture though it be, the truest votaries of Reason now dwell; and to it do they bring those finer problems which once they brought so unsatisfactorily before the court of Reason.

Irresistibly into this Life beyond Experience is the scientist led, both by the experience he gains and by the experiments in which he indulges. And from this life he is able to draw what must at first be but hypothetical intimations as to the nature of the further way, but which he knows in truth to be substantially real. And he is supremely aware that the facts of the life within experience are but as shadows compared with the facts belonging to the life beyond. The most apparently unchallengeable facts of science are nothing more than perishing milestones on life's progressive way. The world has not yet reached the region of facts. It has only reached certain modes of convention which it calls facts because it has gone no further in its

quest of the real. These modes of convention are shadows of shades of the real; and the scientist who is escaping from conventions, from facts which to most have round them unscalable walls, is holding all these convention-facts infinitely more lightly and tentatively because he is already contacting the Life beyond Experience, and therein is discovering vague intimations of a real before which all recognised facts must crumble, almost, though not quite, into nothingness.

So is it that the scientist achieves the goal set before the older sons of the human kingdom for this third decade and for succeeding decades of the twentieth century—the achievement of the wisdom to perceive that we do not know. In the earlier kingdoms of nature life does not know, but does not know that it does not know. In the human kingdom, especially in the middle stages, life still does not know, yet thinks it knows, perhaps “knows” it knows. But as the heights of the human kingdom begin to be scaled by humanity's advance-guard, life still does not know, but at last knows that it does not know. And to those who have reached this stage the satisfaction of “knowing” is as nothing compared with the creative joy of not knowing, with all the glorious incentive to knowledge which the realisation so strongly stirs. And then comes the power to perceive in each fragment of knowledge less its content, one might almost say not its content at all, and far, far more its intimation of that larger life of which it is a sign and portent. Thus, in the Life beyond Experience, is born the faculty of creative

restlessness, itself a feeble reflection of the divine, infinitely purposeful, restlessness of the whole of Nature.

It is wonderful that some among humanity's greater sons and daughters have entered this life, and that in them is being born a faculty which will make them kings of this world and forthgoers into the worlds beyond. Curiously enough, while scientists seem to be near to this life, some among them having passed the portal which leads to it, the vast majority of those who are votaries in the religious field are more in the background. Hence science is very definitely ahead of religion in the first half of the twentieth century. The average religionist, of course, but also, alas, the majority of those most prominent in the religious field, remains hard amidst hard "facts", and is blind indeed to the Life beyond Experience.

Truly, as wisdom grows, the Life beyond Experience becomes the life within experience, that is to say life within the grasp and understanding of normal faculty. Thus, the Life beyond Experience becomes gradually conquered. We press forward and contain this life in ever-increasing measure. But as we advance, so do we perceive lengthening vistas of a life beyond and rejoice exceedingly that, to all appearances, no heights are final, no knowledge ultimate.

Theosophy is in part this Life beyond Experience, not just the life we see beyond experience, but no less the life we do not yet see. Therein lies Theosophy's magic, Theosophy's wonder, Theosophy's unique appeal. It is the more, and ever the more. Sometimes people

aver that such and such Theosophy is good enough for them. But if they so declare they show they are still within the imprisonment of "facts", within the imprisonment of a static when they should be free in a dynamic. The only Theosophy good enough for any one is *more* Theosophy, not alone the Theosophy of *The Secret Doctrine*, not the Theosophy of H. P. Blavatsky, or of Annie Besant, or of C. W. Leadbeater, but all these *and more*. Theosophy is the Science of the MORE. Theosophy may constantly be entering the regions of what we are pleased to call experience. But fortunately Theosophy is also ever without these regions, or it would not deserve its name of The Divine Wisdom. We may constantly be gaining more knowledge of Theosophy, but no less constantly are we seeking more Theosophy, for the Theosophy we think we know is as nothing compared with the Theosophy we have yet to know. Theosophy ever leads us on, makes us happy with her gifts, but still more joyous with her promises. And as a promise becomes a gift, another promise takes its place to lure us delightedly onwards into the gorgeous unknown but knowable.

If we remember that we really know that we do not know, then all so-called knowledge becomes a stepping-stone, a rung of the Eternal Ladder; and no teaching, no Theosophic "fact", is more than an intimation, a shadow of a shade, a convenience. Lightly we hold it. Happily we use it. And as we move away from it we take it with us, stored away within

our granary of experience, in the infinitely distant future to be brought forth for the helping of other life on the Eternal Way.

That is to my mind the sum of and the very soul of Theosophy, so that every fact you read in any book on reincarnation, or karma, or planes of consciousness, or any subject with which Theosophy deals, you take just for what it is, and know that it is nothing more than something to lure you on to know more and more and more. And there is so much more to know, and so much more knowable here and now, that with all this knowledge near us, just outside our doors, The Theosophical Society and every member of The Theosophical Society should be tremendously eager, tremendously sure of Theosophy, tremendously active in giving it all possible propaganda, each member perfectly at peace, though infinitely restless in his own mind. All I ask of you is to be dynamic, not to allow Theosophy to become a dogma, or a tradition, or a series of Articles like the thirty-nine Articles of the Church of England, but a science which is continually urging you from the less in which you live towards the more in which you are destined to dwell. And if such be your Theosophy, you will bring hundreds of members into The Theosophical Society. There is no greater happiness to give to any human being than to feel that in the midst of the less of which he is so conscious, there is a beautiful and peace-giving more "round the corner."

Each one of us, therefore, has the duty—as I am constantly insisting—of studying Theosophy,

"Straight Theosophy", the Theosophy of *The Secret Doctrine*, the Theosophy of our classic literature, the Theosophy which the Masters gave to the world through The Theosophical Society. If we make that Theosophy (holding it lightly, knowing that it is but "the shadow of a shade"), if we make that Theosophy ourselves, then will The Theosophical Society become ready for the work which the Masters have in store for it as the decades of this century pass. There is great work to be done by The Theosophical Society. But now is the time to establish ourselves happily, strongly, vitally, on the great and eternal foundations of Theosophy. Many of us have gone far away from those great and eternal foundations, but we must come back to them, and stand on them for the work that has yet to be done. When the Centenary comes in 1975 The Society must have the strength it needs to lead the world onwards into the new centuries to come. I have already in my mind and in my heart intimations of the nature of work which may yet come to us before this twentieth century closes, and certainly will come to us when the twenty-first century begins. But the time has not yet come for these things. The time is now to live Theosophy in the spirit of our Science. If every Theosophist will address himself to that, he will become a strong pillar in the Masters' temple, the temple of The Theosophical Society. To Their temple will come innumerable worshippers from every quarter, and from that temple the Light of the Masters' wisdom will shine forth beautifully upon the world.

YOUTH SCANS THE HORIZON

By FELIX LAYTON

[Mr. Layton catches the trend of world movements, as Youth sees them in a world of change, and states what Youth can do to direct them. He appeals for mutual respect between youth and age. Before he came to Adyar, Mr. Layton was chairman of the Young Theosophists of America: at present he is Joint General Secretary of The All-India Federation and an assistant in the Press Department, Adyar. What follows is a digest of an address which he delivered at the Easter Conference at Adyar.—ED.]

I AM glad that a young person has been asked to address this gathering on the subject of Youth and Theosophy. I want to emphasise the importance of Youth to Theosophy and the Theosophical Society. I am enthusiastic about bringing Theosophy and youth together. The youth of today is seeking to contact the real, and it is Theosophy that can show youth the path it is seeking from the unreal to the real.

We know well that Dr. Arundale feels a sense of reverence to the older members and their work, yet he is bringing youth into our Society, and with this youth come fresh ideas, fresh ideals and fresh enthusiasm. Youth is becoming more active in all our Sections, and youth with new ideas is asserting itself and influencing the world towards new ideals.

Since 1914 the world has been in a turbulent state of upheaval, and is still in the midst of it, in a period of transition. As Theosophists we should watch world-movements closely, for we are expecting Julius Cæsar to return and federate the nations of Europe,

and an achievement so tremendous as that can only be accomplished after tremendous changes in the world. We also know that the Vernal Equinox is about to pass into the sign Aquarius after having been in the sign of Pisces for 2400 years, and with the arrival of the Aquarian era great changes should occur. From all points of view things are changing. The world's great Guardians are sending out streams of force to guide these changes, and it is certain that the youth of today will attain to maturity and power in a different world. Youth can, in general, change and adapt itself to changing conditions quicker than older people can, and therefore Youth's changes show us what is the keynote of the future.

Now if we look at the youth of today to see what the new line is that they are following, we see two prominent ideas: First, a demand for peace. Second, a demand for a reorganisation of the capitalistic system on socialistic lines.

These trends are present and strong. In America recently *The Literary Digest* took a poll of the

1935

YOUTH SCANS THE HORIZON

353

opinions of over 100,000 American college students in an attempt to find out their attitude to war, and obtained some remarkable results. First, in response to the question, "Would you fight for your country if we invaded another country?" 89,000 said that they would not, and only 19,000 were willing to fight: 91 per cent favoured government control of munitions, and only 37 per cent thought that America could maintain peace by having the largest air force and navy in the world. Equally striking and indicative, though on a smaller scale, was the "white feather" vote in Oxford when over 200 members of the Union declared that they would not take up arms in defence of England. It is abundantly clear that youth wants peace, and this desire is especially strong among the educated young men.

On the issue of Socialism, though it has many defects, hundreds of thousands of young men and women want an intelligent reorganisation of the distribution of wealth.

These may be trends which have an objectionable and dangerous side, and certainly cowardice, lack of patriotism, and bloody revolution are not in the Plan, but there is a fundamental principle back of all these movements which is constructive, and that is a realisation of the law of brotherhood, to use Dr. Besant's words, a realisation that "we are all one brotherhood, rich and poor, weak and strong, and there can be no peace so long as there is one man, woman or child living in poverty, ignorance or misery."

True pacifism is the ideal of brotherhood extended outside one's own country. As H. G. Wells points out, it is not a mere sentiment against war. It demands an active desire for unity among nations.

True socialism is the ideal of brotherhood extended to all classes. It is not a destructive force, but a desire to build up a well-to-do nation instead of a well-to-do few.

There are other strong movements which carry brotherhood to all castes and to all religions, and these movements usually find their strongest support in the University hostels.

I do not say that these people are all applying brotherhood in every way. They commit many indiscretions and mistakes, but I do say that these general trends in the attitude of young people indicate that in the world today youth, in its own way, is organising for brotherhood and unity among the nations.

As Theosophists we should welcome these symptoms, because they show that youth is trying to put the world in line with the demands of the Great Ones who guide its destiny. Youth is trying to prepare the world not only for the coming of Julius Cæsar, but also for the time when the new race is born in California, when, as Bishop Leadbeater says in *Man: Whence, How and Whither?*, "brotherhood has become an accomplished fact."

This is certainly a good thing for the Theosophical Society, for it means that the world is approaching the same goal of Brotherhood which we have been aiming

at for sixty years. If Theosophy is rightly presented as a science of brotherhood, then we can expect that we shall gain many new supporters in the immediate future. We must recognise, however, that as the world changes, so must we change our methods of presentation. Youth today is striving to make brotherhood a reality. Theosophy knows Brotherhood is a reality, and has the teachings of the Ancient Wisdom to prove it. If we present these teachings rightly, then we shall "do more in the immediate future than any other body of men and women has ever achieved."

This is clearly a hopeful relation, and the natural result is that many young people today are ready to enter The Theosophical Society if Theosophy is rightly presented to them. They need Theosophy to help them to establish that brotherhood which it is their duty to establish. Theosophy also needs them, for if the world changes, certainly the Theosophical Society must change too. Theosophy must turn a new facet of the diamond of Truth to the light of the Ancient Wisdom so that a new colour may be seen by the world which is already perceiving the beauty of the old colour. When a new President becomes guardian of our Society, we naturally expect his new influence to call out a new aspect of Truth. When Dr. Besant became President she presented the truths of Theosophy in a new way. It was necessary that the presentation should change. Some few refused to change and were left behind in the Back-to-Blatvatsky backwater, while the main

body flowed on like a river steadily increasing in volume, power, and usefulness. Now again, we move on with our new President, and we will sweep on with him to increased volume, power, and usefulness if we are fluidic enough to adjust ourselves to his plans for the future of our Society; and here again youth will be the first to respond to the new ideas he has in mind. That is a dangerous statement to make, but it will take years for Dr. Arundale's ideas and will to take deep root in our Society, in spite of all his enthusiasm and power, and when they have taken root many of the Young Theosophists of today will be more mature and will be taking responsible positions in the Society. That I believe is why so much stress is laid upon youth work just now. The world is changing, the Theosophical Society is changing, and we have changed our President.

In order to see the trends of the youth of the Theosophical Society we must look at their activities and see what are the underlying tendencies in them.

First, directly under our figurative noses, we see an organisation known as the All-India-Federation-of-Young-Theosophists. This organisation has many failings, as I know well, because I am an officer in the Federation, but it exists as a sign that the Young Theosophists in India wish to develop their own talents independently. The organisation could never exist in its present form if it were not for the help given by maturer members. In the Federation we have great ideas which we seek to put into action. Occasionally we are successful.

Often we are partially successful, and occasionally we fail completely, but by our successes and failures, which are of our own making, we are learning more quickly to spread Theosophy than if we were only working in an older Lodge under the direct supervision of an older group. Let me tell you some of the activities which have been carried on at Adyar under the auspices of the local branch of the Federation, the Vasanta Youth Lodge. I will tell only of those activities which have been at least partially successful. There are three good reasons why the activities here should be especially successful:

First: we are in the Adyar atmosphere.

Second: We have a capable membership.

Third: we have the President of the Youth Federation (Rukmini) here, and the President of the Theosophical Society. (In western style I put the lady first).

At Convention time we ran a store for the benefit of the delegates. This store was efficiently and profitably run and was a benefit to the whole compound.

On February 10th the Young Theosophists decided to liven up the Adyar Lodge meeting for one night, and at the same time repudiate the objections which had been raised to our activities and introduce a novel way of conducting meetings which is a pleasant variation from the lecture method. We had a judge, two lawyers and four witnesses, and before a jury of twelve tried the statement:

(To be concluded)

"That it would be to the benefit of the Theosophical Society if the Young Theosophist organisation disbanded". The Young Theosophists won the case. An audience of over 100 attended and those present seemed to enjoy themselves. We had another Truth Trial in April, which even more clearly emphasised the possibilities of this method.

On February 17th, Adyar Day, after a great deal of personal canvassing among the students of Madras, we interested 500 sufficiently to pay As. 9 and come to Adyar to be our guests for the day. They enjoyed themselves. They were shown round the compound. They were welcomed by Rukmini and Dr. Arundale in the Headquarters Hall. They had music and sports as well as dinner and tea and a talk by Dr. Arundale. Some fifteen joined the Young Theosophists at various times during the month. We organised a study class ourselves to teach these fellows some of the Theosophical principles.

On March 17 The Young Theosophists decided to eat the profits of the last gathering, and they arranged a big supper to which they invited all the new members to meet the officials of the Theosophical Society.

During the last week in March they organised a campaign of Kindness to Animals and went through the villages speaking for the animals and inviting the villagers to come to a Gopuja (cow-worship) at the Temple here on the anniversary of the birth of Mahavira, the founder of Jainism. About 150 cattle came to be fed.

THE MAGIC OF KINGSHIP

By G. S. ARUNDALE

[An Address which the President delivered in the Headquarters Hall, Adyar, on the occasion of the King-Emperor's Silver Jubilee, May 6, 1935.]

THIS commemoration has much more significance than appears on the surface. We who are Theosophists can utilize the commemoration with all the forces it releases much more effectively and wisely because of our knowledge of the Science of Theosophy. Kingship is inherent in evolution. There is a Kingship which is growing in each one of us. There is also a Kingship without, which rules and guides and directs and inspires. The Theosophist, therefore, recognises these two Kingships. Each Kingship has its own significance, its own importance. But nowhere is Kingship absent. It is one of the great principles and qualities of life. No true Theosophist would ever desire to abolish Kingship. There are people in the world, sometimes, who imagine it would be good if we could get rid of Kings altogether. It is from a Theosophical standpoint a very foolish thought. We should endeavour to purify rather than to destroy.

And we have to realise that in these days the duty of Kings is different from what it was in the very early days when humanity was in more of a childlike condition. The duty of a King today is more to try to be of what use he can in restraining here, and perhaps in stimulating there, than in being the kind of father of his children

which the King nominally is today, and one or two in fact are, and which he really was in the older days. The work of Kingship has changed. But what ever remains is the relation between the King in the outer world and the great Head of the Hierarchy, who is the origin of all Kingship, whether in a Chakravarti or in the Kingship of our own individual selves; and that relationship is largely made manifest in the consecration which the King receives when he is admitted to his royal office.

The world has to realise that ceremonial, especially of a certain nature, has its magic power. If you take for example any member of one or another of the four great castes in India, a Brahmin, or a Kshatriya, or a Vaishya, or a Shudra—each one is in fact a priest serving at a certain altar, even though he does not realize it. Each one is consecrated to a certain duty, and to a certain evolutionary process in this particular life, even though he does not realize it.

The Brahmin has his own sacredness which flows through him, no matter what kind of Brahmin he is. Similarly with the Kshatriya, the Vaishya, and the Shudra, and although it may be that people have lost their sense of duty, even though it may be that no one in any caste is conscious of his priesthood,

the fact remains that the channel is there. Still more is it there when an individual consciously enters some particular line of service—where the individual consciously perhaps becomes a priest in a temple, a priest in a church. It is true that in all priests, no matter what kind of lives they may lead, the power of priesthood in a measure resides, functions through them, and can bless their surroundings.

That is no less true of a King. A King—it does not in the least degree matter of what nationality he is, it does not matter who he is, it does not matter what his agents do—is a channel for the power of the First Ray, is a representative in fact of the great Head of the Hierarchy, and the more we down here can recognize that fact the more is it possible for him to be such an agent. The less we recognize it the more difficult it is for him. To the extent that those of us who are Theosophists, on an occasion like this, give what service and help we can to the King, knowing well Whom he represents, and what power he can distribute among his subjects, not merely among his human subjects, but among his sub-human subjects no less—to that extent may we help him to understand that as is the happiness of the least of those who are his subjects, so will be the happiness of the Empire over which he rules.

You see how we Theosophists can celebrate the Silver Jubilee as none others can, because we know how we can deepen the channels of blessing; and you will realize perhaps what great servants the Kings

and Queens of our Empire have had in H. P. Blavatsky, in Colonel Olcott, in Dr. Besant, in Bishop Leadbeater. No greater servants have they had than these, even though the world does not recognize the fact. The Theosophical Society is contributing to the power of Kingship, and we must contribute more and more as we grow to know more and more. I am thankful to feel that we are celebrating the Silver Jubilee of one of the greatest agents of the Head of the Hierarchy living in the outer world. We can be the means whereby the channels of blessing may be filled with power, and help our Empire on its righteous way, bringing peace, bringing happiness to all. I should like you to understand that however inevitably limited the King's power may be in certain directions—as is the power of all of us—despite that, the Head of the Hierarchy (if there are those who know how to draw through the channel of Kingship the power which He sends) is able to send more than otherwise might be possible because of the celebrations here, because of the celebrations in many of our Lodges throughout this Empire. I feel that the work of the King will be helped by Theosophists as no others can help.

As Theosophists we honour Kingship today, and send our affection, our reverence and our gratitude to a King who is worthily a King, and in very truth is a great man intent on the wellbeing of those whom the Head of the Hierarchy has entrusted to his care. Long live the King-Emperor, veritable father of his people!

A THEOSOPHICAL FORUM

This Forum, which commenced in the June number, is conducted by students of Theosophy, who invite questions of public interest dealing with the application of Theosophy. 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 answer either more fully or differently. Questions by 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.

WHY JOIN THE THEOSOPHICAL SOCIETY?

8. *Would it help me to understand Theosophy better if I joined the Theosophical Society?*

That depends upon you. You are not advised to join The Theosophical Society solely in order to understand, but from an inner impulse and a desire to share in its work. Our purpose is not to get members, but to spread this life-giving, joy-giving, uplifting knowledge throughout the world. My understanding of these things deepened enormously when I joined the Theosophical Society. I met like-minded people, had the use of its wonderful occult and philosophical libraries, and gradually became attuned to the thought-stream of the Ancient Wisdom. The Theosophical Society, though quite a modern development, being only sixty years old, is in reality one of many successive reincarnations of the Ancient Wisdom. Atlantean, Babylonian, Egyptian, Greek, and Indian civilizations each had in them movements to

enlighten mankind concerning the purpose of existence. You and I, perhaps, were in those movements, and so it is probably natural for us to gravitate into the same thought-stream now and to join The Theosophical Society, one of its modern manifestations. If you are seriously interested in the problem of life and desire spiritual enlightenment, join the Theosophical Society; not because I or anyone else advises it, but because within yourself you feel impelled to take that course.—G.H.

YOUTH AND STATECRAFT

9. *What is America's greatest need?*

America's greatest need is the greatest need of all countries. It is a general need in the government of the world. That is for the dominance of aristocracy in the very best sense of that word. We need the wise in power, and the work of democracy is to discover the wise and place them in power. Until that is done, democracy will not fulfil itself. There is too much mere

counting of heads. Democracy is governed by persuasiveness. If you look at your elections anywhere, you will see they are governed by persuasive politicians. We need an aristocracy of Government. We want what George Bernard Shaw said was infinitely necessary—a leader who will gather around him a certain number of citizens like-minded to himself, and who will lead those citizens to certain defeat at the polls. You need a leader to know what it is to be defeated, utterly.

I know what it is to be so popular that I could not travel in a train but I was dragged out at night wherever the train stopped by admiring crowds who said, "We want Arundale." One had no rest by day or night. When, a little while afterwards, you give expression to opinions equally sincere, they throw all kinds of things, shout at you, will not hear you at any price, and you have to be escorted to safety by policemen. That is typical of the average crowd. But the leader is apart from crowds. He draws the few around about him, and even the few may desert him, or he them, in due course. He goes his own way. He leads his few to that victory which the many will not know about, but which future generations will know, appreciate and enjoy. You want leaders of that kind in every country of the world today.

I have often thought—this may be an impertinence—that a man like Colonel Lindbergh with his reputation, his youth, his modesty, fire, enthusiasm, courage, and with the suffering he has endured, with the agony he has suffered, might

come forward saying: "If I have to go alone, I am going alone, but I am going to stand in the outer world for the citizenship America needs." I should like to see Col. Lindbergh taking that stand. He is one of America's really great men. I should like to see him coming forward. Not to lead the grey hairs—we are not without our value, but our day is more or less gone. But it is to the youth of the country we have to look. It is unfortunate that education should be so defective that when youth's power is at its height, their enthusiasm is strong, they should not have the inspiration to go out into the world to make it better, like Don Quixote tilting at a windmill. That is the difficulty. You have as fine a type of youth in America as you will find anywhere. But they are largely, I am afraid, being wasted just when they are fifteen, sixteen, twenty. Just when the schools and colleges should be making youth realize how splendid a country America is, and that their greatest joy should be to subordinate one's own personal inclinations, beliefs, personal principles to the welfare of the country; when the colleges and universities should be holding up "America, the Beautiful," with the traditions of those great representatives of the Spiritual Government of the world who built up America in the early days; when the average young man should be straining at the leash to serve his country, however inefficiently, unwisely—that fiery spirit seems to be absent in the young people. Though they are making their own discoveries and pulling down the old, much that needed to be pulled

down, they are not building up the new and making America a model of statecraft to all the nations of the world.—G. S. A.

IMMEDIATELY AFTER DEATH

10. *Is there a period of unconsciousness immediately after death, before awakening on the astral plane?*

Yes, nearly always. It lasts from a few minutes to three or four days. The time a dead person spends hovering about his former surroundings varies according to the strength of his emotions and of his attachment to physical things. If a person has largely outgrown his coarser emotions, as is the case in death from old age, then his stay in the emotional world would be short—at the shortest perhaps ten, and at the longest perhaps sixty years in all. If a young or middle-aged person passes in the full flush of the emotions, he may stay for a period up to one hundred years; but one cannot accurately generalize, there are so many factors in the problem. I understand that Queen Elizabeth, in her intense personal love for England, retarded her spiritual evolution by remaining earthbound in touch with that country for nearly one hundred years.

Would not the great love a man bears for his children draw him constantly back to earth, and his concern over their welfare greatly interfere with his happiness; and would he not share their suffering?

Normally, for only a few months, or a few years at most. He receives enlightenment there, and if he is a thoughtful, intelligent person, he

soon discovers the working of the Great Law and learns to trust it. There are cases of earthbound spirits, of course—people who are so tightly bound with the problems of earth that they cannot go on. Sometimes guidance in the form of an intuition, a vision, or a dream can be given to those left behind; but on the whole, the deceased cannot influence earth conditions very materially. They discover this and gradually withdraw. Many new and vivid interests occupy them in their discarnate life.

Are the dead conscious of our physical activities?

They can see the changes of thought and emotion, also the astral doubles of physical bodies and of the world. Under certain conditions, such as church services, especially in Roman Catholic and other ritualistic services, they can see through to the physical world. Often they can attune themselves so closely to us that they can tap the line of our consciousness and so see through our eyes. Normally, they see the astral duplicate of everything, which is practically the same as the physical but is less clearly defined, partly on account of the flowing forces, the play of which produces the forms; these forces they can also see. I should say however, that on the whole they are much more concerned with our spiritual consciousness. They gradually lose interest in our bodies.—G. H.

THE THEOSOPHICAL OUTLOOK

11. *What kind of philosophical outlook could one say the Theosophical outlook is?* (Question by a Professor of Philosophy.)

This question is difficult, for the reason that all great thinkers have seen some phase of truth. We agree, for instance, with Spinoza that the world is all one, and that the monotheistic view is true. But we also agree with Leibnitz that the essential world is made up of monads in synchrony, in harmonic relation to each other. We agree with Bergson that intuition will tell you through the heart more directly than will the intellect through the brain, and that space and duration are the great polarities. We agree with Plato that the world is ideal, but not with modern interpreters that the ideal is a figment of the imagination. In other words, we believe that a cube of lead becomes so because the cube ideal is present. We agree with every philosopher except perhaps those who think the world can be reduced to mechanism. We are, I suppose, believers in monistic animism.—F.K.

EVIL AND GOOD

12. *Is God conscious of evil? Does He know anything about our troubles?*

This question reveals a very common misconception about God. Do you think that God is somebody else, sitting out in space and watching you? Do you not know that you are God? There is only one Being in this Universe and That is God. We are cells in His Life, trillions of cells, but only one Life, only one Consciousness. You are a part of the manifestation. There is no division or separation between the individual manifestation and the major source.

It is One. The question is based on man's conception. "I and my Father are one." That is the last truth that humanity can discover. The whole idea of separation between man and God is an illusion. We are that Being. The indwelling Life is One. Various degrees of perfection exist in manifestation, but viewed from the standpoint of the consciousness of One Life there can be no evil. There may be a consciousness of good. It is a metaphysical question. I might give you an analogy. Have you ever watched a turnstile? Some people go in, some go out; the turnstile goes the same way round. So it is with the great wheel of life. From the highest point of view, evil and good are merely facets of one thing. I wonder if it will shock you if I say that, according to the teachings of occult science, God and the whole universe in which He works, and all the beings in it, are evolving.—G.H.

BUDDHA AND BODHISATTVA

13. *Does the term "Buddhahood" mean the same as "Christhood"?*

Yes and no. Christ means the "anointed one" or the "illuminated one". Buddha means the "enlightened one", so that in a broad, non-technical sense they both mean the same—the self-conscious, complete development of the Buddha-consciousness or the Christ-consciousness, the terms being interchangeable. Actually, however, the state of Buddhahood and the state of Christhood are not the same; Buddhahood is one stage

in human evolution beyond Christhood in its highest sense. In Christianity we are never taught this truth concerning degrees of spiritual development. We think of the Christ as the ultimate, the highest, and in many sects the possibility of our attaining to that state is not even put before us. In Theosophy we know that every man will attain to the state symbolized by the Ascension. But there are states beyond, and the Christ-Man, the World-Teacher, or Bodhisattva, is in one of those states beyond, whilst the Buddha is in a still higher condition to which He attained when he reached enlightenment under the Bodhi tree. At that point, when he became a Buddha, He vacated the office of World-Teacher, and it was then occupied by the present Bodhisattva. He, in His turn, will pass on to Buddhahood, and another Bodhisattva will arise and occupy that place. So broadly, they refer to the same exalted consciousness; technically, the Buddha state is higher than the Christ state.—G. H.

GOD THE WARRIOR

14. *How do you justify war and all the horrors associated with it? The God in whom I should like to believe is just and kind, not One who would allow such a waste of life. A scientist, given the same length of time, would certainly work out a better plan. I am not sacrilegious, only puzzled.*

We are brought up as children with this strange misconception that God is outside ourselves. You are God. He is a triune Being—Creator, Preserver, Destroyer. He brings the universe into being, He preserves it, and finally He destroys, meaning that He destroys the physical form. The life is never wasted. In war it is God, the Destroyer, who is at work; in our ordinary work it is God, the preserver, at work. No war can harm the spiritual Self, which is man.

You say a scientist, given the same length of time, would certainly work out a better plan. Have you ever been in a workshop—motor car or watch factory? Suppose you were to go in ten minutes after the watch-maker has begun. You would find the parts in confusion. But give the watch-maker time. Out of that chaos he will produce a perfect product. Give the Creator time. In the end perfection will be attained.—G. H.

QUESTIONS FOR AUGUST

Is suicide a crime?

What did Madame Blavatsky mean when she said, "The mind is the slayer of the real. Let the disciple slay the slayer"?

I am told that yoga is impossible to a person who has not overcome the fear of death: does that mean the animal fear of death or the unwillingness to cease living?

What is a Theosophist?

May one expect to receive guidance which is above and beyond one's personal judgment?

Is time the fourth dimension of the astral plane?

A COMMON SCRIPT FOR INDIA

BY A. RANGASWAMI AIYER

COMMON script is one of those mechanical devices which, like international currency and abolition of tariff walls, help just as much as the Fellowship of Faiths and the League of Nations to hasten human brotherhood. If the adoption of a common script enables us to learn more easily the language of our fellow-men, whether belonging to a different country, or a different province of our own country, then the wall of separation is made appreciably thinner and mutual understanding between peoples is accelerated.

The trend of world conditions is steadily towards the emergence of a world-language and a world-script. What other world-language than English, do you imagine, and what other world-script than Roman can have a chance in this survival? In the January issue of *The Twentieth Century*, an Indian journal concerned with the cultural renaissance of India, Professor P. Seshadri puts in a strong plea for the adoption of the Roman Script in India. The plea is not new. For quite a number of decades, western students of Indian languages have worked for the popularization of the Roman Script for those languages. But judged by results up to now, theirs have been voices in the wilderness. Yet the need for a common script is nowhere more urgent than in modern India. As Principal Seshadri says, India can

be called a Museum of Languages where, in addition to the more important languages, "there are numerous junior languages of India which amount to a hundred, on modest calculation, and which are actually about double the number, according to official Census Reports, including various dialectical forms of speech. If the multiplicity of languages in India is thus a complication, the variety of scripts is also another evil".

For the same language, like Sanskrit, there are different scripts varying from one sub-province to another. If the huge mass of illiteracy in India is to be liquidated, the adoption of a common script would help considerably. Learning of languages other than one's own would be made simpler, without the need for learning an additional script, which, as Principal Seshadri says, is "a burden of some magnitude even for people of ability and intelligence".

Europe has adopted a common script—the Roman, after the lapse of some centuries. Even Turkey, though ridden by tradition and sentiment in no less degree than India, has readily bowed to the fiat of Mustapha Kemal Pasha and by adopting the Roman Script has linked herself with the rest of the civilised world.

The question arises: What script offers the best advantages?

Professor Seshadri in recommending the Roman Script marshals his reasons as follows :

(1) The Roman Script is simpler and more efficient than practically all the alphabets at present used in India ; each letter of the Nagari Script is in the nature of a complicated drawing.

(2) It is in wide use today all over the civilized world.

(3) Printing in Indian languages is much more elaborate and costly than printing in the Roman Script, and there is no reason why this advantage should be overlooked.

(4) It takes much longer to learn the average Indian Script of today, with its multiplicity and combinations of symbols, than the letters of the Roman alphabet. Professor Seshadri narrates the case of the students of a Government High School in the Central Provinces who, when compelled to answer their history paper in Hindi, complained to the head of the institution that it took them much longer to write out their answers in Hindi than in English.

(5) It is more expensive to adapt the latest mechanical process in printing to Indian languages while they are already in operation for the Roman characters.

(6) The adoption of the Roman Script would bring India in closer contact with the outside world.

(7) It is already in extensive use in the ranks of the Indian army for the reading and the writing of Urdu.

(8) It will furnish the common medium of communication, at least as regards external symbolism, to all parts of India.

(9) Since English would continue to be predominant in India owing to the political connection between India and the British Commonwealth, Roman Script would continue to be in vogue.

Then what are the obstacles which stand in the way of its adoption ?

First, it is not indigenous to the country. For that matter, no script is really indigenous. Writing came later than the oral transmission of speech. In India the memorising stage came quite early and continued for long periods of time, and has not even now quite disappeared. We have had different scripts following one another, and had at one time in one part of the country the Semitic Script written from right to left. When Aryan settlers came into Southern India, they adapted the Dravidian Scripts to their Sanskrit Phonetic.

Secondly, the adoption of Roman Script would run counter to national sentiment. For, in the present relation of India as a dependency of Britain, it would be deemed an abject surrender to give up one's own script in favour of the script of the dominant power. And sentiment if based on patriotism, however inconvenient to indulge in, cannot easily be eradicated. What a free India would easily accomplish is difficult to achieve in a state of subjection. This is recognised in the field of social reform. It is more difficult for the British Indian Government to introduce changes in the habits and customs of the Indian people than it would be for the people themselves through a Legislature to which their Government is

responsible. This is recognised by the Joint Parliamentary Committee in its recent Report on Indian constitutional reforms. It would not then be difficult for India to act like Turkey.

Meanwhile education and a rational method of adaptation of the Roman Script to the several distinctive phonetic characteristics of the Indian languages would help to overcome the difficulties. Each sound must be represented by a simple letter of the Roman alphabet in appropriate forms and not by a combination of letters as is done now, and even then by a uniform method of transliteration and not by several methods as it is now. If difficulties are sought to

be surmounted in the propaganda for making Hindi a common language of India by leaving to the Mussalmans the freedom to use the Persian Script, and the Hindu the Devanagari Script, it can be readily seen that difficulties will be greater for adopting the Roman Script for India as a whole. Roman Script, nevertheless, is permeating the whole world. National sentiment must seize on permanent things of value, to harness patriotic feelings to them, and leave aids to linguistic studies like script, etc., to be dealt with on their merits. Then the progress in the adoption of Roman Script will be more rapid, and the obstacles more easily overcome.

A POET AT EIGHTY

*I am done with the years that were ; I am quits ;
I am done with the dead and old.
They are mines worked out ; I delved in their pits ;
I have saved their grain of gold.*

*Now I turn to the future for wine and bread ;
I have bidden the past adieu.
I laugh, and lift hands to the years ahead :
" Come on ! I am ready for you ! "*

EDWIN MARKHAM

THE YŌGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 251)

न तत्स्वाभासं दृश्यत्वात् ॥ १९ ॥

19. *It is not self-luminous, from (its) perceptibility;*

The Mind with its transformations is not self-conscious, from its being objective to the Perceiver within. That which is self-conscious cannot be objectified.

एकसमये चोभयानवधारणात् ॥ २० ॥

20. *And from (its) incomprehension of both (the object and itself) at once.*

Self-consciousness consists in knowing the object and at the same time witnessing the act of knowing the object. The Self alone can accomplish this feat.

चित्तान्तरदृश्यत्वे बुद्धिबुद्धेरतिप्रसंगः स्मृतिसंकरश्च ॥ २१ ॥

21. *In (its) perceptibility by another Mind, regressus ad infinitum from intelligence to intelligence and (consequent) confusion of memory.*

In case we suppose the Mind is perceived by another Mind and that by another and so on, there would be no end to the chain of intelligences, and utter confusion of memory would result from the chaos of multiplicity of Minds (cognisers and the cognised).

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

22. *On the assumption of consciousness, which is immutable, the form of that [intellect]—the comprehension of one's own intellect.*

As Dr. Besant beautifully puts it: "The very essence of consciousness is to constantly identify itself with the Not-Self and as constantly to reassert itself by rejecting the Not-Self; consciousness consists of the alternating assertion and negation, 'I am this', 'I am not this'; hence, its motion is and causes in Matter the attracting and repelling that we call a vibration." The Self is the immutable factor in Consciousness and the Not-Self the mutable factor. These two irreconcilable factors are reconciled in Consciousness. In other words, Consciousness is the reconciliation of the two irreconcilable factors, the Self and the Not-Self. The result is the *relative existence* of Spirit and Matter. The predominant characteristic of Spirit is "c(h)aitanyam", sentiency, and the predominant characteristic of Matter is "Jādyam", Inertia. But there is no Spirit which is not inert and no Matter which is not sentient. The difference between them lies in

the degree of predominance of one characteristic over the other. Hence, the mutual action and reaction of Spirit and Matter becomes a possibility. The Individualised Spirit veiled in its organised vehicles of Matter is the meeting ground of the Self and the Not-Self. In the human being the highest Spirit and the lowest Matter have joined hands. The Spirit comes into touch (Spars'a) with the external world through his vehicles which, affected by the external world, affect the Spirit in the form of sensation and feeling (Pratīti and Vēdanā). This "affection" inheres both in the vehicles and the Spirit in the shape of memory, impression or tendency (Samskāra). As the Spirit affects and is affected by the external world through each of the vehicles, the Spirit appears in each vehicle as the "I"—"The Actor, The Knower and the Enjoyer". The conformity of the vehicle to the external world constitutes the "Vṛtti" and the conformity of the Spirit to the "Vṛtti" constitutes Consciousness. The recoil of the Spirit from the "Vṛtti" constitutes Self-realisation.

Thus, when the Spirit conforms to the intellect, the intellect becomes known. Every act of Consciousness brings about Self-realisation. This is what the "Vēdāntin" means when he says that "Vṛtti-jñānam" calls up "Svarūpa-jñānam".

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

23. *The Mind tinged with the Perceiver and the Perceptible is all-comprehending.*

The Mind, which truly reproduces the Subject and the Object,

is capable of comprehending everything in the Universe. The Mind acquires this power by being trained in Samyama—attention, concentration and composure. Through such a Mind the Yōgī comprehends the true nature of the knower (Grahīṭṛ sampatti), of the knowing (Grahāṇasampatti), and of the knowable (Grāhyasampatti). (See Aphorism I, 45). This is known as the "Samprajñāta Yōga or Samādhi".

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

24. *Though (the Mind is) picturesque with innumerable tendencies, it (exists) for the sake of the Higher (Self), from (its) concerted action.*

The purpose of the conjoined activity of the Mind, the Senses and their objects is to bring about the Experience and the Liberation of the Individual Self or the Monad.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

25. *Of the seer of Uniqueness, freedom from the notion of self-(conscious) existence.*

Each Individual occupies or is destined to occupy a unique position in the glorious Life of Īśvara, which no other Individual can fill up. This unique position, too, Patañjali calls "Kaivalyam". When the Individual gets a glimpse of his unique function in the Life of the Heavenly Man, he turns away from his self-conscious or self-centred existence and endeavours to be an integral part of the wondrous whole.

तदा विवेकनिष्ठं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

26. *Then, the Mind becomes deepened by Discrimination and preponderant in Uniqueness.*

The deep vision of discrimination works a complete change in his outlook on life and his Mind becomes laden with this unique nature which will presently blossom out in all its glory in him.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २६ ॥

27. *In its breaks (arise) alien images, from (latent) impressions.*

The vision of discrimination is now and then broken by latent alien impressions becoming dominant in the Mind.

हानमेषां क्लेशवदुक्तम् ॥ २८ ॥

28. *Their removal is said to be similar to that of the Afflictions.*

These risings of alien images may be removed, by the bringing forth of the opposite tendencies by meditation, as in the case of Afflictions.

प्रसंख्यानप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ २९ ॥

29. *Of one who is disinterested even in the (detailed) mathematical knowledge of the Elements, from his all-wise discriminative vision, is the requital by the Cloud [raining] of Virtue.*

"Prasamkhyānam" is the complete mathematical knowledge of the building of atoms and molecules of all the Elements, which makes the Yōgī omnipotent. His sacrifice of this Power in the Fire of His all-wise Discrimination

causes the downpour of blessings from the stupendous "Cloud" of His accumulated virtues of ages on the worlds He has conquered. This is the recompense that He makes for the World which He uses as His "spring-board". Individual and World Evolution have exactly the same relation as the small piston and the large one in a hydraulic press have to each other. "The Cloud of Virtues" is the "Aura" of the "Nirmāṇa-kāya"—His Sphere of Influence.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

30. *Thence, freedom from Afflictions and "Karma".*

His utter self-sacrifice and supreme desirelessness release the Yōgī from the bonds of "karma" rooted in Afflictions.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्याज्ज्ञेय-मल्पम् ॥ ३१ ॥

31. *Then, from the endlessness of knowledge of Him who is free from the dross in all His sheaths, that which remains to be known is little.*

From Him who has burnt all His impurities in the Fire of Yōga, Nature can keep nothing secret.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

32. *Thence, the cessation of the succession of transformations of the characteristics (of Nature), that have served their purpose.*

The Wheel of Evolution ceases to turn for the Yōgī, having accomplished His Liberation by unrolling the reel of Universal Experience before Him.

(To be concluded)

THEOSOPHY IN PRISON

By MARGARET E. COUSINS

I FOUND myself sentenced to a year's imprisonment to be served in the only specifically women's gaol in South India, located at Vellore, eighty miles from Madras City. As the charge was of a purely political and non-violent character, and involved no moral turpitude, I was given first-grade status and treatment, which meant that I could wear my own clothes, buy extra food and necessities through the gaol contractor, order permitted newspapers and extra books, and that I had not to do any prison labour.

First I had to demonstrate "Universal Brotherhood" to the three policemen who escorted me by train from Madras to the country town station five miles from the gaol. This proved so easy and effective that when the sergeant asked me where I would like to sit in the "Black Maria" motor-van awaiting us at the station, I promptly said "beside the driver", with the effect that the policemen sat in the locked-up part with my suit-cases, while I enjoyed freedom in the front seat! They could trust a Theosophist not to try to escape Karma!

Inside the gaol I found myself one of a group of fifty similar political women prisoners all housed in about thirty small cells in one side of the triangle-shaped enclosure of the gaol. (There were no "C" class politicals in that gaol).

We had free association within our own block during the day, and within the first half-hour of my conversation with them my Theosophical attitude unintentionally and unexpectedly caused a happy little improvement in terminology. There were over 200 ordinary non-political prisoners in the other blocks of the gaol, and somehow it disturbed me to hear them being called "convicts". "Can we not call them our other sisters?" I asked. At once my friends agreed, and never again did any of them talk of the others as "convicts" or "criminals". We also named the wardresses "our grey sisters" because of their grey uniforms.

Because I was a Theosophist I had no difficulty in getting a vegetarian diet, though it was the first time a European in any Madras gaol had varied from a meat dietary. Thus I was able to assert my kinship with our sub-human kindred. Also when I claimed exemption, after an order had gone out that all prisoners were to be vaccinated, from having diseased animal substance injected into my body, it was immediately granted to me—"because she is a Theosophist"—and thus I was able to set a precedent which can be used by other prisoners who have conscientious objections.

Every morning we "politicals" gathered together early for "prayers", and the reproduction of

our late beloved President in Dr. Arundale's poem brochure was one of the pinned-up gallery of portraits of honoured leaders who daily "attended" these devotions. Songs of aspiration in Tamil, Telugu, English (*Lead, Kindly Light; Nearer, My God, to Thee; The King of Love My Shepherd Is, or When He Cometh*) were followed by a prayer in Hindi, and all ended with Annie Besant's *Invocation* repeated by all of us together:

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 herself as one with Thee,
Know she is also one with every other.

This was a great favourite, and it was touching to see women who knew no English taking it down phonetically in their own mother-tongue script, after it had been well translated and explained, so that they might join in its daily recitation. I often used to think that we were perhaps enrolled in the Inner Worlds as a unique Lodge of the Theosophical Society, for we formed a nucleus of the Universal Sisterhood in that our group was without distinction of caste, creed or race, our out-caste scavenger sister also joining with us when she could. It was curious that she and I should have come from Madanapalle, the birth-place of Krishnaji, though, as he would say, "that is not of importance", yet I remembered that the Krishna of the *Bhagavad Gita* had himself been born in a prison.

Other days I explained to my comrades, by their special request,

the Objects of the Theosophical Society, and I told the life story of Annie Besant in a series of talks on "Great Women". I told them also of Dr. Besant's visit to the gaols in Bellary and Mysore toward the end of her life, and how impressed she was with their organisation, though she expressed her "better dreams" on penology in a classic lecture on "Prison Reform" which she delivered in London.

I was only about ten days actually "in prison" with the feeling of being really locked up, for ordinarily

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage.

But there was one day when I felt unaccountably depressed, unhappy, cut off from life. Two days later my depression was explained when I saw by the newspaper that my specially "bad" day was the very day on which that great soul, Annie Besant, had passed out of earth-life. Some region of my consciousness knew the fact and reflected it into that sense of frustration in the physical and mental vehicles which rebelled at my inability to be present in Adyar for the leavetaking of her "cast off raiment".

This Vellore women's gaol was built only three years ago, so it is designed on modern lines, laid out with plenty of grass, trees and flower beds, a fine hospital, a separate lying-in hospital, a creche, a small school-house, a work-building, a kitchen building, a gallows building, and at the apex of its triangle of blocks of dormitory

cells, holding 30 to 40 prisoners each, was the "gate", a two-storied section containing offices, reception and ration rooms. The personal equation of the head officials of any gaol makes all the difference in the atmosphere. Our staff was above the average. Only women who had received longer than a six months' sentence were admitted to that gaol. Thus its ordinary population represented the 300 worst women in Madras Presidency whose population is 40 million people, yet in my whole time there I saw only two faces which showed an evil nature. They were the fruits, the victims, the failures, of our imperfect social and economic system—always it seemed to me more sinned against than sinning. For most of them the gaol was a happier, safer, cleaner, healthier place than their homes. It is indeed a terrible indictment of life in the so-called civilised freedom of individualism that the poor woman prisoners whom we met there, most of whose stories we heard by one means or another, had a freedom of mind and body in the gaol that they never knew outside it. They had security of food, shelter, clothing; they were safe from cruelty to body or mind; they had enough work (graded according to their abilities and preferences) to keep them healthy, and of companionship enough to prevent them from being lonely.

I could watch how organisation, example, available means, and discipline turned women who arrived unkempt, draggled, harassed, worn, weary, into tidy, contented, cheerful citizens of what seemed to

me more like a hive than anything else. Indeed it was a little world within the world! If only the outer world could organise itself with such equality and security of necessities! If only the double standard of sex morality could be abolished, how crime amongst women would practically disappear! There is a wonderful peace of mind which comes from absence of responsibility and removal of anxiety and power of choice. Some people may be more in prison outside gaol than inside gaol, but this shows that we Theosophists have to work harder than we do to create a more Theosophically-planned economic, social, and spiritual New Order of Life.

The very freedom from ordinary worries gives an opportunity for thought about higher things which might be fruitful if only a greater number of visitors would attend the gaols to explain to the prisoners the laws of Karma, the happiness of doing right for its own sake, the necessity of control over passion, the possibility of improvement in honesty, kindness, purity. Prison authorities are quite willing to appoint visitors who show themselves desirous and competent to impart spiritual consolation and inspiration. The aim of punishment in these days is not vengeance, or deterrence by fear, but reformation. The sympathetic, friendly voice telling of examples of success after failure, singing the sacred songs and prayers of more innocent days, relating the great moral tales of all religions, softens the most hardened hearts.

The Master Jesus gave very few direct instructions about the lines

of activity of a spiritual life, but one was to visit those in prison and help them. Christians in India are most conscientious visitors of gaols and the visits for hymn-singing of the students of the Vellore Medical Missionary School were appreciated by the Hindus and Muhammadans as well as the Christians among our "other sisters". We politicals were past saving evidently, as we were not allowed to attend these services, and no one came to see us as chaplains do in western prisons! This kind of visiting is a service for which Theosophists are specially well fitted, and a number of members of the Theosophical Society have brought happiness to many souls in prison—and they are usually "young souls"—but hundreds more such visitors are needed in the gaols throughout this vast country of India, men and women who will act as "Big Brothers" and "Big Sisters" to those who so badly need a kindly thought, a helping hand. Hindus are in a majority in the gaols, as they are the majority of the population, but the number of Hindu visitors for spiritual instruction purposes is lamentably small. Our Theosophical Lodges might supply these Hindu visitors.

During my term in this prison one woman, a young creature, was hanged. God forgive us all for capital punishment, which is nothing but cold-blooded, legalised murder, degrading to all connected with the event in the prison, and coarsening public sentiment! This poor girl remained in the "condemned cell" for three months awaiting replies to "Appeals for

Mercy" which she had sent to one authority after another, but which were refused. The small block which contained three such cells and the gallows building was adjacent to our "Gandhi" block, so we used to see her; we smiled at her and let her know how much we sympathised with her. She made a good impression on all whose duty it was to attend on her. She had been adjudged guilty of murder. She maintained throughout that she was innocent. One morning at dawn she went to the gallows bravely and calmly, and her last words were: "God will punish the guilty person. I murdered no one". That tragedy affected me very deeply.

As a punishment death by hanging is a relic of barbarity. It is itself a crime against the sanctity of Life. It leaves no opportunity for reform or repentance. Eighteen countries in the world have abolished it and found no increase in their murder statistics, so that the effect of capital punishment as a deterrent is not proved. We saw at first-hand in Vellore prison that the seventy women who were serving sentences commuted from hanging to "transportation for life"—a technical term—were the finest citizens in the gaol, and the same is reported in the case of men who have been saved from the gallows. This "life sentence" becomes reduced by remission of days for good conduct to a term of between eleven and fourteen years. During that time there are many incentives to a good life—the hope of reducing the length of their term, the desire for freedom, the gradual rise into positions of

responsibility and power within the gaol as leaders of work-gangs, maistries, training as nurses in the hospital, promotion to various degrees as "convict-warders"—all these consolidate character, and give control over an early weakness of passionateness, of jealousy, greed, anger, in some cases righteous indignation which took punishment into its own hands. Every one of such women is truly a person saved to be an asset to the nation. The servants allowed to us were such ex-murderers—"lifers"—but we found them lovable, reliable women, strong in character—because of their suffering and experiences.

No Theosophist should be in favour of the death penalty. Proximity to the horror of the hanging of a sister has laid on me the responsibility of giving first-hand evidence in as broadcast a manner as possible of the barbarity, the

stupidity, the harmful psychic results of capital punishment, and the chance of it being inflicted on innocent victims. Theosophists must be leaders in the campaign for the abolition of the death sentence. A Bill is now before the Legislative Assembly of India to secure its abolition in India, where it is specially unsuitable to a religious people who believe in Ahimsa (non-killing) and in the inevitable working of the Law of Karma, and who also believe that "by your sacrifices you can expiate your sins," as the *Gita* says. Already the Maharajah of Nepal has prohibited capital punishment in his State for an experimental term of five years. I hope Theosophists in every country where it exists will make the abolition of capital punishment a primary objective of penal reform, and boldly express themselves in favour of purifying the legal system of the stain of blood and inhumanity.

WHATEVER else you may plan, never forget your young men and your young women, for they are the hope of the new world, just as Theosophy is its Truth.

—G. S. ARUNDALE

WHITE LOTUS DAY: A MYSTICAL ORGANISM

By G. S. ARUNDALE¹

WHITE Lotus Day, instituted by H. P. Blavatsky, in truth constitutes an annual international gathering of Theosophists both visible and, to most down here, invisible. Its main characteristic is, of course, its inner mystical organism—the form built by all those, wherever they may dwell and at whatever time they may be building, who yearly on May 8th respond to the call of H.P.B. Such organism is a unity, and when it becomes filled with the atmosphere generated by its builders it bursts as it were into spiritually fructifying life, flowing through its builders into the Theosophical Society, and through the Theosophical Society into the whole of the outer world. It is not, of course, to be compared with the marvellous and unique blessing conferred by some of the greater benedictions, as for example the festival of the Wesak or of Christmas. But it has its own beauty and splendour, and to us Theosophists is naturally of special significance. Be it remembered that the builders are dwellers on many planes, not alone those who happen to be in physical incarnation.

This inner mystical organism is the body in which every gathering taking place in the outer world is a cell, and its beauty and power,

therefore, are to no small extent determined by the beauty and power of its component parts. Not entirely, for there are inner gatherings as well as outer; and the former will to some extent make up for deficiencies in the outer gatherings. Yet much depends upon our enthusiasm and sincerity in conducting the outer world gatherings, upon our clear perception as to the purpose and power each gathering is designed to express.

The gatherings taking place to-day throughout the world are without exception cells in this inner mystical organism—some scintillating with light and fire, others dull, though none without some kind of form and life. At every gathering are present not only the visible participants, but many invisible participants. H. P. B. will surely multiply herself so as to be everywhere. Colonel Olcott and Dr. Besant, as Presidents of The Theosophical Society, will also look in upon every gathering. So will our great Brother Bishop Leadbeater, a veritable fire of wisdom and love; and many others to whom the Society has been dear. I think of A. P. Sinnett, of W. Q. Judge, of T. Subba Rao, of Subramania Iyer, of many men and women who have loved the Masters and their Society. And H. P. B.,

our Colonel, Dr. Besant and all other brethren, will give according to the measure of the vessel the gathering has been able to fashion.

But other brethren will also look in. Members who have passed away will, so far as lies in their power, look in upon the celebration conducted by the Lodge to which they belonged. Probably some of the officials of the Section, whether living down here or elsewhere, will also try to stimulate the life of the Section with which they are, or have been, concerned, by helping to vitalise the celebrations taking place within their erstwhile areas of activity. Ex-members, whose lower bodies alone have resigned from membership of The Theosophical Society, are likely to retain their real connection with the movement by taking part in the celebration non-physically. Then there will be non-member friends, and last but not least a host of appreciative denizens of the angel or deva kingdom, and of those kingdoms of Nature designed for the service of our younger brethren.

Thus the outer and physical gathering is but the visible fringe of a much larger assemblage of builders of that inner mystical body which, ere it bursts into glory as a rocket bursts into many-coloured stars, is likely to receive a benediction from our Elder Brethren so that it may go forth in Their strength and for Them. Let us think, as we are gathered here in the Great Hall of the Society's International Headquarters, of the building in which we ourselves are engaged, of the cell we here are contributing to that body which

White Lotus Day is creating for the helping of the world. Let us think of our invisible friends here assembled too, joining with us in our building. Let us think of those who all over the world are building as we are building. Let us remember that our purpose is the purpose which caused Colonel Olcott to establish the celebration—the service of Theosophy and the Theosophical Society throughout the world. H. P. B. did not wish us to commemorate her passing merely as a matter of grateful affection and reverence. She wished us to utilise the occasion as an opportunity to release an increasing measure of spiritual power. And so must we utilise it, with the help of those who specially represent other planes of nature, as we here represent the physical plane.

Finally, if we will, let us think of the inner mystical body to which we are helping to give birth as in its form the figure of that holy flower the President-Founder selected as a perfect outer reflection of the heart of the very Being of Life. White Lotus Day gives birth to a mystic Lotus which sheds its purifying fragrance upon the world, fructifying the Lotus seeds which have already found welcome in these outer abodes of Life, and sending forth new seeds to change prisons into gardens and deserts into oases.

We offer loving homage to H. P. B. for this gift of great magic. May we grow into a likeness of her strength, her tenderness, her warrior spirit, and above all of her perfect reaction to the Will of the Wise.

¹ An Address delivered by the President at Adyar on May 8th, 1935.

AN HONEST REPLY FROM AMERICA

TO THE PRESIDENT'S QUESTIONNAIRE

By MILDRED CROMLEY SMITH

THE Editor in the January THEOSOPHIST says he will be glad if readers care to send answers to the Questionnaire he suggested in London. It has not been my experience that people endure adverse criticism without reprisals, yet he has invited this by his action.

1. *Why did you join the Theosophical Society?*

Because it helped me out of the agnosticism acquired in my University course and gave me satisfactory answers to the problems of existence and nature; it united science and religion rationally. It gave me reason to believe, as I could not do before, that spirit is reality, not matter—oh, all the rest, with which I will not bother you. It was an illuminating experience, for which I am grateful. Then I joined because all this affected me deeply and I thought more would follow.

Also, I liked the Third Object of the Society, for at that period I was just beginning to get much interested in social co-operation, social justice and the like.

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

As to the first, yes and no; yes, because Theosophy did give me a bridge between intellect and

spirit, helped me out of the misery of agnosticism, gave me a reason for living. It enlarged my outlook, gave me a higher standard of thought and achievement.

No, because, as a practical matter, brotherhood in the Society is about the average of friendliness existing in less advanced organizations. Also, in the American Section, until recently, radical thought has not been in very good odour. Now that it is popular throughout the country, a tinge of advanced economic thought has appeared in our national organ. Why can we not be leaders, not followers?

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

(a) As to brotherhood, well, that is a matter of development. We need to develop Christ consciousness, unity consciousness.

(b) I hold no one responsible for my own lack of spiritual advancement. I think now that I did not fit very well in the E. S., but then, no one asked me to join.

(c) As to the effect of Theosophy on Theosophists, I have a theory. To me, Christian ethics are higher than Theosophical ethics. From my experience, there is a lack of compassion, loving-kindness, truthfulness, forbearance, in the practical living of Theosophy. Many have their attention so fixed

1935

AN HONEST REPLY FROM AMERICA

377

on what they believe to be their own spiritual progress that they neglect certain principles emphasized in Christianity, nor do they feel culpable in so doing.

Since I have stopped trying to develop in the Theosophical way, I find I am more human, more liked, stronger and more self-respecting. I read Krishnamurti humbly and try to take advantage of his teachings.

What could be done to remedy the situation? I would suggest more emphasis on the teachings of Jesus and Krishnamurti. Christian orthodoxy is crystallized and ineffective, but Christian ethics are not.

4. *In what way, if any, do you consider the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?*

I find the question subtle, with implications that do not concern me. As for myself, I think that The Theosophical Society could furnish what I need. It is my Church. I love Masonry, but my Masonic membership is for me a thing apart from my Theosophical membership.

However, the virility and progressive thought and activity depend in reality upon the greatness of its leading members and are not crippled by the neutrality of The Society. The life of The Society flows through its highest officers as channels, and if these are full of the spiritual fire necessary, are human and tolerant, The Society will be virile, progressive and active. If they are not what they should be, why, they will find other obstacles than the neutrality of The Society.

As an occult Society, serving the Lords of Wisdom and Compassion, we should have Flame-Bearers; if we have the Living Flame, we can do anything required.

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

To my mind, we do not need programmes; too many programmes have been put forth, with a great shout and hurrah, and lost the next year. We do need the power of the Holy Spirit and people filled with that; we need actual contact with reality, contact with God.

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) It should disseminate the occult truths already held, and provide opportunity for research for greater truths, somewhat in the fashion of a branch of a university. It should be a reservoir for the spreading of goodwill and peace among men, a nucleus of human brotherhood. It should offer a place for the culture of all beauty, all skill, all grace, and encourage all such.

(b) It should be actively in touch with the great currents of thought and life from the inner planes continually being sent forth by Great Beings, so that these could be communicated to the members. There should be actual first-hand contact, if possible, in each Lodge. It should be a training school for prospective

indicate the exact nature of some of such Messages.

No definite message can be given until there have been developed in The Society individuals who can catch the currents of thought continually broadcast from the inner planes by Those who serve the Logos, by the Logos Himself. There is a doleful lack of authentic first-hand knowledge. The keynote of the New Age is, of course, co-operation on all planes; in all departments of life. In other words, the unity of the Christ-plane is being developed in human consciousness. Krishnamurti is sending forth great floods of life, or is, perhaps, the main channel for the life sent forth by the World-Christ. That life includes more leisure for all; greater beauty and opportunities for culture; and the incoming of the Cultural System Dr. van Hook told us about so effectively.

The important thing is to listen carefully to what Krishnamurti says, try to understand it and apply it without being overwhelmed by the strange, devastating effect he apparently has on most people. As to the Message of The Society, the time has not yet come to deliver such a Message, as indicated in this question.

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?*

Not enthusiasm, not ability to talk; not desire to serve.

(1) There is some inability in the average member to carry on a vision without being constantly prodded and patted on the back from Headquarters.

(2) The average member is quite impractical and gets himself or herself into amazing messes which the children of the world would not get into. Also, he or she needs to study ways and means in order to be more effective—I think an understanding of Masonry would help in this. Things are taken up with a great amount of publicity, then gradually dwindle down to nothing. What is wrong with the World University—it *was* a splendid plan?

There are two attitudes in the Society that I think are harmful. One is a high and mighty, arrogant, superior attitude, like the Pharisees of old, "holier than thou." The other is a Uriah Heep attitude that is certainly not sincere.

A study of the revelations of modern psychology and how our sub-consciousnesses affect us on the exterior would be quite illuminating to the average member, including myself, whom it has already enlightened somewhat.

The greatest lack, the greatest need, is the Living Flame, knowledge of God, knowledge of truth when and wherever we hear it.

Well, here is another river of words to be added to the ocean you have wished on yourself, Mr. Editor. The gods be kind to you and may the devas help you!

THE ROBIN AND I

By BARBARA M. SELLON

OUTSIDE the three long windows of my beautiful room, loomed the dingy darkness of a London fog.

Inside there was light, warmth, comfort.

I looked at my charming surroundings—the dainty breakfast tray, the pile of letters, the book I had so much enjoyed before I went to sleep—and I wondered at the weight of depression under which I laboured. I, who had everything to make me happy; I, who knew that circumstances are opportunity; I who believed that depression was not only wrong but poisoned the atmosphere for those who shared my home.

I would have sworn, a few days ago, that depression was an experience which I had long since exhausted and would not need to meet again. Yet here stalked the old grey enemy, as muffling and oppressive as the fog beyond the windows.

I did not want to live in London; my heart was in a sunnier land; the work I was doing was not as important as the work I had left; of course I was unhappy—excuse followed excuse through my ready brain. Now if ever was the time to dig deep and find the truth about myself and my attitude.

It was not a pleasant process—it seldom is. My attention wandered. I looked out of the window

and, through the fog, saw the sleeping rose-garden shivering in a dirty drizzle. A robin hopped from the bird-table to the wet stone step, on either side of which a bedraggled rosemary bush dripped despondingly. He looked tousled and grimy and his beady eye gave me, I thought, a cynical glance.

I returned miserably to my digging, trying to think things through. The interior gloom deepened, it became almost physical. I longed to cry out that I could bear no more. Deeper and deeper into a loneliness such as I had never imagined, through utter disgust and loathing of myself into blankest emptiness.

Time stood still.

Suddenly light welled up in me, in me and in everything about me. Light, warmth, effulgence—words mean nothing.

I saw again the robin, the rosemary, the stone steps, they were radiant with the same glory that filled my whole being to overflowing.

I knew us all—the stone, the plant, the bird and myself—as part of a greater wholeness, no longer separate beings, at different stages of evolution, but indissolubly one. I was no longer I, but was lost in that greater something, of which we were all equally important and essential parts.

Initiates. Actually, I found something like all this in the Columbus, Ohio, Lodge.

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

Of course it is and will be so eternally. Do you mean also: Should the Objects be revised? I think so, or at least widely discussed.

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?*

First, he should be interested in occult matters. The Theosophical Society teaches occult truths and there is no point in membership if one is not interested in occultism.

Second, he *must* have goodwill to all men. We serve the Lords of Compassion and Wisdom, are distinctly "white", and a theoretical acceptance of goodwill and brotherhood is essential for a beginning.

Third, he should be willing to study and work for the dissemination of occult truths so needed in the world now; and he should desire to spread goodwill and live brotherhood.

9. *Can you suggest (a) any special dangers which the Society should be careful to avoid and (b) any special opportunities the Society should endeavour to seize?*

I used to think that external organizations sapped the life and finances of the Mother Society; dissipated the energies and time of the members. To a certain extent, this has been corrected.

However, compared with Co-Masonry, our T.S. members have a very poor sense of finance. They demand large sums of money, and waste them quickly. A course in the fundamentals of finance and economics would be useful. Our Theosophists certainly are not versed in the right use of money, have no sense of conservation. They certainly act like the temple servers Bishop Leadbeater said they were, with no outer world experience in other incarnations. Time after time various enterprises have been started, as all older members know, to dwindle down and become liabilities, then to be given up entirely.

Perhaps this is not a danger, but there is a tendency to discourage development of psychic powers and members go off and consult mediums and various sorts of psychics spending goodly sums on such things, and then publicly condemn "psychism" and Spiritualism. Also, why can we not be friendly with Spiritualists? They often furnish us with good members, for we have so much more than Spiritualism can offer.

I think that unless there are a number of people in The Society who can actually view the inner planes, people who are in contact with Great Teachers who work chiefly on inner planes, who know Their will and try to serve Them, we should quit talking so much about these planes, life after death; etc. A number of people should develop first-hand knowledge or we should be silent. If first hand knowledge (and I do not mean sensitiveness or psychism,) were commoner, there would be less

foolishness about psychic visions, less personal vanity about it, less visiting of poorly educated mediums. Common sense should enable us to know when to talk about first-hand knowledge; perhaps some sharp experiences would teach us.

Special opportunities? I suggest that we study what real achievements the Spiritualists have made. We alienate goodwill unnecessarily by a certain superior attitude we often adopt toward all Spiritualists, good and bad.

Also, I suggest that in each Lodge some one be appointed "Watcher" to look out for opportunities and report at stated intervals. This may bring in many useless suggestions, but among them all, there are sure to be valuable hints.

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

May I get down to fundamentals? The Theosophical Society seems definitely out of tune with the real currents of American life; the essential nature of America. I suppose this is also the case in other countries, except, possibly, in India. There is a "Greater America Plan," but the name is misleading. It is really a "Greater Theosophical Society Plan". I do not criticize this plan adversely, for I think it is good, but some effort should be made to consider national psychology, national needs; there should be real American occultism, based on national and geographical con-

ditions, related to national heroes and devas; on American psychology. *An intensive study of American Indian occultism would be valuable.* Our American Indians were true occultists, and the "white" occultists among them were more powerful than the "black".

There should be an effort to develop in each country occultists whose power is based on the conditions of their own race and country.

The Theosophical Society is exotic. When it takes root in the soil of each country, is able to sound the national keynote, to serve in a vital way each country, it will grow strong. The old antagonism to Christianity should be completely stopped. After all, European and American civilizations are all based on Christianity. Christianity dropped occultism, except in the Roman Catholic Church, where it is kept secret; it should be restored generally. Theosophy can do that. Christianity developed separativeness and intolerance. We can show the fundamental oneness of all religions. For most Westerners, like myself, the Christian ideal of humanity is the highest and remains constantly in the background of our consciousness. Anyone less than Jesus in wisdom, courage, self-sacrifice, compassion, endurance, cannot supplant Him. We Theosophists should supplement, not try to supplant, Christianity.

11. *Has the Society as such a definite Message to the world vis-a-vis to the various problems confronting the world in every department of its life? Could you*

Time stood still. There was not, and had never been, time. It was as though the whole circle of eternity were spread out. Relativity and growth were only apparent. Improvement, becoming, had no meaning, everything was as it inevitably must be, and that particular moment was apparent as a moment only because it was a cross-section of eternity, made for our convenience.

Difficulties and sorrows fell away, part of the illusion of separateness, difficult even to envisage from the new view-point of the whole.

I will not try to describe the bliss of that wholeness, there are no words to express its utter, its dynamic peace.

* * *
A sudden change of focus, a "flick". The robin hopped back on to the bird table, pecked at the food laid out for him, a nice cheerful, friendly robin, nothing more. The rosemary was as soot-

begrimed as ever. The yellow fog still filled the dripping garden. I was back in my limited self, but not the same, never, I hope, to be the same as long as memory lasts.

Those—and they are many—who have pushed through the shell of their limited selves, if only, as I did, for a moment, will recognise this experience. It is nothing new, it is nothing wonderful except to the person who experiences it. For that person it changes life. One may not be able to recapture the radiance, the certainty, the understanding, but the chicken can never return into the egg, and life has a new dimension.

It may not be easier to live well, though I think it must be, but there is a new and imperative reason for doing so, and one result of this glimpse is, curiously enough, an overwhelming certainty that because everything is well, *nothing matters very much.*

I do not believe in the supposed influence of books. I do not believe in the influence which comes from perusing the books about the lives and characters of men. For myself, I have used only one big book. For myself, I have had only one great teacher. The book is life lived. The teacher is day-by-day experience.—MUSSOLINI.

THE NEW SPIRIT OF LEADERSHIP

(NOTES OF A TALK AT ADYAR BY THE PRESIDENT)

AS I sit a good deal here in this room just going through more or less routine work, I am becoming increasingly impressed by the fact that this particular period in the year, and for all of us who are living at Adyar, has not a little significance and importance. I have been trying—of course, this is comparatively difficult for me because I am not expert in these matters—to see clearly what "irons" need to be placed in the fire of the outer world. One by one we can pick up these irons, but we must not imagine that because we have picked up two or three, therefore there are no more for us to pick up. We have two irons in our Theosophical fire on which dominant stress has to be laid. The one is solidarity within The Society, and the other is the spread of Theosophical knowledge, leading to experience both within the Society and without. We must be active with those irons all the time, and I venture to think that we are. Therefore, so far so good.

But we have also to remember that all that is generally and perhaps specifically only one aspect of the work. There are other aspects which need no less respectful attention, and with regard to each there is surely an iron or two which we could place in the fire of the outer world.

Now it is very interesting, very intriguing, and at the same time

in a way not a little difficult, to try to perceive clearly what exactly is needed from the real point of view in regard to the present situation in the outer world. I have been meditating every day, partly while going on with everyday work, on what is of immediate moment. I feel, as far as I can, for a response to my gropings, and it becomes fairly clear that there are certain outstanding duties which those who are capable of performing them should certainly attempt to fulfil.

Now, so far as I am able to judge, there are three main activities in addition to those specifically connected with Theosophy and the Theosophical Society in which it is desirable that those inclined should engage, some of us in one activity, some in another, and some in the third, some, perhaps, in more than one:

- First, what we may call the prevention of War;
- Second, the diminution of Ignorance;
- Third, the intensification of Beauty.

So far as the prevention of war is concerned the lead ought to be taken by a rightly-led British Empire. With regard to the diminution of ignorance, the world system of education needs drastic re-creation. As regards the intensification of beauty, that is for those to initiate and undertake and

guide who have a fundamental conception of what beauty really is. And I can see that in these three activities we have practically covered, as it were, the immediate needs of Will, of Wisdom, and of Activity, or however one likes to designate the Third Aspect of Life.

As regards the prevention of war: It seems perfectly clear that we are heading for war, and that Those in authority experience no little difficulty in trying to avoid a repetition of the debacle of 1914-1918. It is perfectly clear that statesmen who, for the moment, are responsible for national destinies have not learned the lessons of the war, have not in them the true spirit of leadership, are the slaves of traditions and parties and class. A new race of leaders must arise, and should first arise within this Empire so that to start with she may solve in a constructive and creative manner her own internal domestic difficulties. Our greatest dangers are, of course, Ireland, which is almost today a disaster, and obviously India. Unless Britain can put her house in order, we shall certainly find ourselves on the brink of another catastrophe. It ought to be possible for Theosophists, with their knowledge of Theosophy, to declare in no uncertain terms in what direction a real leader should lead the British Empire. Once we, with our added wisdom, can sound the right note, there will certainly be nations to co-operate with Britain and to form an adequate guarantee against conflict. The United States of America will thus be afforded an opportunity to co-operate with an Empire under-

standing and earnestly seeking to fulfil her duty.

The same opportunity will without doubt be open to Holland.

Germany has her own preoccupations to solve, before she will be able to participate in a great international world-movement. May she soon, full of her national spirit, take her rightful place in helping to lead the world to peace and prosperity.

Belgium should be able to co-operate without delay. France is in more difficult case because she has to face very acute economic problems, and feels the need to concentrate urgently upon her own economic situation. But if Britain is capable, together with India and with Ireland, of setting a great example, it would be an example in which other nations will be able, because of the power of the Empire, to co-operate. But Britain must begin.

We ought to be able to expect from some of the northern countries some kind of adhesion. But where the difficulty comes in is as to knowing whence we shall derive our leaders and with what they shall be equipped. If one could only obtain an adequate answer to that question it would make things so much easier.

I have not yet discovered the note of the new spirit of leadership. It will not come from those working in existing political parties. It will come from some other source. I shall hope to make tentative suggestions as to the various planks of the platform of such leadership for discussion and criticism.

When we come to the question of education, we are rather worse

off, because we are imprisoned in an utterly and completely futile system. One might almost feel inclined to say it is hardly worth while to have a school or a college nowadays, since it is impossible to give to the young students more than a fragment of what is right education. Still, a fragment is better than nothing, and apart from that we must hope that through our own efforts and those of our successors in the educational field there will be laid the foundations of success for those who will follow us in the tilling of the field. We may at least hope that we are sowing seeds, even if there is no harvest for us to reap.

Now in the educational activities there are one or two circumstances on which we may lay stress. First, refinement. Health of the body—of course, one takes for granted that this is attended to. But refinement, courtesy, right appreciation, character—all these first. Second, the spirit of service, with which one may associate idealism and hero-worship and the religious spirit in its largest and widest aspect, though set forth in the Faith to which the student belongs. Right patriotism, right internationalism, good citizenship generally—all these are vital. And thirdly, the development of the individual through craftsmanship; that is to

say, through the due expression of the creative spirit. Upon this we must to no small extent rely for the development of the emotional nature. All that is now taught in the curriculum can rightly but subserve these higher ends.

Then we come to the third need, namely, the need for the strengthening of the spirit of beauty. That is one of the major keynotes of the work of The Theosophical Society in the present dispensation. It needs on the part of its own special votaries a very intimate contact with the beautiful, with life as life really is and not as it appears to be, dimmed and distorted by the ignorance of humanity. There ought to issue forth from The Theosophical Society a great quest for the beautiful, and a great discovery of the beautiful, members of The Society sounding in all possible purity the note of the beautiful, the note of life as life is, amidst that apparent discord of life as life seems to be. It is difficult for me to understand much of this particular department, because I am less equipped for its understanding than for the understanding of the other two activities. But there is no doubt whatever that be the other activities in which we are engaged what they may, emphasis in all possible ways must be laid on this beauty aspect, on this life aspect.

POEMS OF INDRA LAYA

Straight from the Summer Camp at Indra Laya, Orcas Island, come the following verses, which far better than any prose letter tell the story. The leader of the camp is Mr. Fritz Kunz; his wife, Dora van Gelder, also attends. Orcas Island is a delightful resort off the coast of Washington, U. S. A., just below Vancouver.

REALITY

FERNS, paths, an old apple orchard, the song of trees.
Tents hidden in cool shade.
Bedding in straw piles.
Happy groups loitering in the sun.
Fragrant odours from the camp kitchen.
Green tables, food served in granite-ware basins, yellow-jackets in the syrup jugs.
Discussions day and night carried over into dreams.
Early morning fogs drifting low upon the mountain, comes the sun, the wind, racing clouds, blue sky.
The rhythmic beat of waves against rocky shores, sea-gulls in lazy flight, sail-boats.
Camp fires, smoke in the eyes, moonlight, a story-teller of pirate appearance, flash-lights in the dark.
Ice-cold swims, sunburns, mosquitoes.
A bearded teacher wearing a peaked hat.
An elf-like lady sitting in a patch of moss teaching meditators.
Autos parked here and there, proud of their mileage.
Good-byes, the last car leaving camp, a swirl of dust :
Life; Silence; Peace.

L. B.

THE CATHEDRAL

A temple, nature-built,
As from the hand of God;
Walled by slender pine trees,
Paved with earth's warm sod,
Groined with swaying branches,
Roofed by a star-strewn sky,
Filled with earth's sweet music
As wind and tide drift by.

Softly shadows gather,
Bright gleams the sacred fire,
Filling the air with fragrance,
Stilling the heart's desire;
Angels shed their blessing
Within this hallowed place;
Souls find strength and wisdom,
Through God's most holy grace.

A. J. H.

INVOCATION

O God, O Life, O Beauty of my soul,
Grant me but one vision of my goal
That Thou mayst rise within me, calm and still,
And give me understanding of Thy will.

Teach, O Thou sage and wisest one,
That like the daily passing sun
My ever-beating heart is keeping time
To the universal throbbing of Thy rhyme.

Teach that emotion, as the sea
Whose surface by each passing breeze may be
Tossed and disturbed, must ever know
Serene and tranquil silence just below.

Teach that each living thing is part
Of Thy all-including, wide-expanding, heart,
That any of Thy creatures, child or man,
Who truly wishes to become Thee, can.

E. E.

THE FIRST CATHEDRAL

THE GROVES WERE GOD'S FIRST TEMPLES.
THEY STILL CALL MAN TO WORSHIP AND TEACH IN
MANY PARABLES.
NOW LEARN A PARABLE FROM THE REDWOOD TREE.
HE WAS CENTURIES OLD IN ABRAHAM'S DAY.
HIS LIFE WAS HALF LIVED WHEN THE STAR OF
BETHLEHEM LED THE WISE MEN TO THE INFANT
SAVIOUR.
YET HE STANDS HERE IN OUR FORESTS STILL, SPEAKING
TO ALL WHO HAVE EARS TO HEAR.
THESE ARE THE THINGS HE TOLD ME—THE SECRETS
THAT HAVE MADE HIM THE OLDEST OF ALL GOD'S
LIVING THINGS.
TO BE CONTENT WITH SMALL BEGINNINGS, FOR HIS
SEED IS AS TINY AS THE MUSTARD'S.
TO BE PATIENT WITH SLOW DEVELOPMENT, FOR HE
GROWS BUT A FEW INCHES A YEAR.
TO STAND STRAIGHT, FOR ONLY LOW TREES CAN AFFORD
TO LEAN OR STOOP.
TO GROW SO TALL AS TO LIVE ALWAYS IN THE SUNSHINE,
FOR IT'S THE UNDERBRUSH THAT HIDES GOD AND
THE SUN.
TO OUTLIVE EVERY HINDRANCE, FOR WHILE FIRE, STORMS
AND LIGHTNING KILL OTHER TREES, HE SURVIVES
AND NEVER STOPS GROWING.

(From a bronze plaque in the Redwood Forest Reservation, U. S. A.)

CELEBRATIONS AT ADYAR

THE KING-EMPEROR'S SILVER JUBILEE

DUE honour was paid to the King-Emperor at the Adyar celebration of his Silver Jubilee in the central hall on May 6. His Majesty's Indian portrait was garlanded; as were also portraits of Dr. Besant and Bishop Leadbeater, and the statues of H. P. Blavatsky and Colonel Olcott in the background. The President announced the course of the programme.

The ceremony began with appropriate verses concerning Kingship from the *Bhagavat Purana*, recited by Dr. Srinivasa Murti, with translation and comment in English. Dr. Srinivasa Murti read the description of an incident in the reign of the first Aryan King (Adiraja) Prithu—a description which, he said, was not dissimilar to that which they were celebrating today.

Then followed a short address by Shrimati Rukmini Arundale on "His Majesty's Sub-Human Subjects," appealing for kindly treatment of all birds and animals, which, she claimed, were subjects of His Majesty's kingdom, and entitled to the same respect and reverence as human beings.

In the course of her address Shrimati Rukmini spoke of the King and Queen as splendid and wonderful persons—the King as the symbol of the KING OF KINGS and the Queen as the symbol of the HEAVENLY QUEEN. She then proceeded:

"Lady Willingdon, the Vicereine of India, has collected money for the alleviation of suffering in India and is expecting to collect lakhs and lakhs of rupees. But humanity is rather misguided and ignorant, and we do not realise that if we are to help the subjects of His Majesty the King, then we must help also his subjects in the animal kingdom and in all nature. In all our ceremonies in India we make offering to all the kingdoms of nature, because we recognise that happiness cannot come to human beings unless we prove our love and affection for the beings of other kingdoms. I cannot see the Devas co-operating with human beings unless we

give our affection and our happy love to the lower kingdoms—to the animals, to the birds, and to all creatures which are beautiful in life.

"Many animals are treated unkindly according to immemorial custom, but if the immemorial custom brings suffering to any of God's creatures, then the immemorial custom should be abolished. All of us who feel for animals must express our feelings on their behalf. The King speaks in his Christmas Message to his people of his 'great and widespread family.' I am sure his Majesty includes in this family the non-human creatures. I have read in the newspapers a telegram from the Bombay Humanitarian League requesting His Majesty to see that the Silver Jubilee is celebrated in such a manner as will enable His sub-human subjects to observe it with all freedom. It will be a great benefit to India if this Humanitarian League continues to protest against cruel sports. I sincerely pray that if there is any great blessing coming into this world today, it will be shared by the lower kingdoms, by the animals and the birds, especially in India."

Dr. Arundale's closing address on "The Spirit of Kingship" is published elsewhere in this issue.

The Headquarters was gaily decorated with the flags of all nations and at night with coloured illuminations, which, seen from the Elphinstone Bridge, shed a brilliant reflection in the Adyar River.

In the afternoon the President and Shrimati Rukmini were "at home" to Adyar residents; alms were distributed to the poor of the neighbour villages; The Olcott Harijan School children were entertained at a tea party; and in the evening Mr. Sivan, eminent composer of Indian music, gave a song recital in the Social Hall, Blavatsky Bungalow. It was a very loyal and happy day for every one at Adyar.

CELEBRATION AT AHMEDABAD

Dr. and Mrs. Solomon gave a party to the Ahmedabad Lodge and the Ananda

WHITE LOTUS DAY

Headquarters celebration of White Lotus Day, 1935, followed the traditional programme of the first anniversary commemoration arranged by Colonel Olcott in 1892.

In that year the President-Founder issued an "Executive Order" recommending that on May the 8th every year a meeting should be held at Headquarters commemorating his colleague according to the wish expressed in her last Will that some of her friends should assemble on the anniversary of her death and read extracts from *The Light of Asia* and *The Bhagavad Gita*. In this "simple unsectarian, yet dignified way," Colonel Olcott hoped that members of the Society throughout the world would express their loving regard for her "who brought to us the chart of the climbing Path which leads to the summit of Knowledge."

Colonel Olcott ordered that on White Lotus Day a "dole of food" should be given in her name to the poor fishermen of Adyar and their families. The President-Founder's order was observed on this occasion.

The President delivered an illuminating address, likening White Lotus Day to an inner mystical organism which sheds its purifying fragrance upon the world. (Dr. Arundale's address is reproduced elsewhere in this issue.)

Preceding his address came readings from *The Bhagavad Gita*, by Mr. Sitarama Shastri, *The Light of Asia*, by Shrimati Rukmini, *The Voice of the Silence*, by Mrs. Hamerster, and from the writings of H. P. B., Col. Olcott, Dr. Besant and Bishop Leadbeater respectively by Mr. Krishnamurti, Miss Watkin, and Vasant and Radha (two Young Theosophists).

Mrs. Hamerster conjured "a splendid picture of the way in which that warrior of warriors and that standard-bearer of our great Masters—H. P. Blavatsky—fought her battles for the Truth, for the conquering of sin, for the uplift of humanity, for liberation—a fight which will for ever be to us an heroic and beautiful example how to fight our battles in our own lives for the same Theosophical ideals."

The Great Hall was festooned, the rostrum was spread with lotus blooms,

Youth Lodge jointly on May 6. Dr. Solomon was heartily congratulated on having been awarded the Silver Jubilee Medal by the King-Emperor. Mr. M. R. Dholakia and Mr. Meherjighai M. Ratoora also took part. Dr. Solomon offered the following striking prayer:

"May the Supreme King of Kings in His mercy preserve the King-Emperor in life, guard him and deliver him from all trouble and sorrow. May He increase the spirit of wisdom and understanding in His Majesty's heart and in the hearts of all his counsellors, that they may uphold the peace of the realm, advance the welfare of the Commonwealth and deal kindly and truly with all men. In his days and ours, may our Heavenly Father spread the tabernacle of peace over all the dwellers on earth and may the Divine Plan of the Hierarchy for the closest linking of Britain and India be soon materialized. Amen."

CELEBRATING GREAT SAINTS

At Adyar on May 7th the Hindu community celebrated the birthday of Shri Shankaracharya, the great sage and reformer who, in the fifth century B.C., supplemented the work of the Buddha Gautama, by uniting the various faiths of India under a synthesis of Vedic authority. According to T. Subba Row (*Esoteric Writings*), Shri Shankaracharya was born B.C. 510, and satisfactory evidence in support of this date can be obtained from inscriptions at Conjeevaram, Jagannath, Benares and Kashmir; Patanjali was his guru, though the Advaites regard Shankaracharya as a far greater teacher.

A large congregation assembled at the Bharata Samaj temple for service at 7 p.m., Shri Shankaracharya's famous hymn to Dakshinamurti was recited, as well as other stotras.

On the same occasion was also celebrated the birth of Shri Ramanujacharya, born 1017 A.D., and founder of the Visishtadvaita school of philosophy.

Ramanuja was a religious reformer as well as philosopher, and by associating him with his earlier life as Jesus of Palestine we can account for the intensely devotional trend of his philosophy.

Pictures of both saints were garlanded with flowers.

the Founders' statues were garlanded, and gay puja flowers were offered with reverence before the images of great ones "gone before".

INDIAN CELEBRATIONS

Many of the Indian Lodges which observed White Lotus Day made a point of feeding poor people, following the example set by the President Founder at the first anniversary in 1892. Coimbatore

Lodge entertained 500 people, Brahma Vidya Lodge (Kumbakonum) over 400, Triplicane 100, and Sivaganga 700. Otherwise the celebrations were very much the same, with addresses by prominent speakers and readings from *The Gita*, *The Light of Asia* and *The Bible*. Reports of celebrations have come in also from Belgaum, Nellore, Salem, Cuddalore, Trichinopoly, Madura, and Besant Lodge, Hyderabad, Sindh.

HITTING THE MARK

"The man of mere talent hits a mark his contemporaries can see but cannot hit. The great man hits a mark they cannot see."—SCHOPENHAUER.

GREAT DAYS IN JULY

- July 1. Dominion Day, Canada, 1899.
2. Jean Jacques Rousseau, essayist, died 1778.
Joseph Chamberlain, statesman, died 1914.
Sir Robert Peel, statesman, died 1850.
4. Independence Day, U.S.A., 1776.
Garibaldi, Italian liberator, born 1807.
Swami Vivekananda, reformer, died 1902.
6. Richard Brinsley Sheridan, playwright, born 1856.
7. Sir Thomas More, statesman, beheaded 1535.
8. John D. Rockefeller born 1839.
P. B. Shelley, poet, drowned 1822.
9. Royal assent given to Australian Commonwealth Constitution 1900.
10. Hadrian, Roman Emperor, died B.C. 138.
12. Henry D. Thoreau, poet and naturalist, born 1817.
14. France's National Day. Taking of Bastille, 1789.
16. Asadha Festival (Greenwich time, 16.0 p.m. India, S.T., 10.30 a.m.)
18. W. M. Thackeray, novelist, born 1811.
20. Francesco Petrararch, poet, born 1304.
21. Belgium's National Day.
Robert Burns, poet, died 1796.
Robert Ingersoll, orator, died 1899.
24. Alexander Dumas, the elder, born 1802.
25. Thomas à Kempis, mystic, died 1471.
Arthur James Balfour, statesman, born 1848.
26. George Bernard Shaw, born 1856.
Sir Edward J. Poynter, President British Royal Academy (1896-1918), died 1919.
Johann Sebastian Bach, composer, died 1750.
Robespierre, revolutionist, executed 1794.
30. H. P. Blavatsky born 1831.
William Penn, founder of Pennsylvania, born 1718.
31. Ignatius Loyola, founder of Jesuits, died 1556.

"Days of Greatness all remind us we can make our own Days Great."

THE THEOSOPHICAL FIELD

THE PRESIDENT'S TWO INSISTENCIES

ADDRESS TO INDIAN FEDERATION

THE President (Dr. Arundale), being prevented from attending a Convention of the Karnataka Federation at Bangalore on May 11-12, sent the following letter, which was read at the opening session:

Dear Brethren:

Once more karma has intervened, and I find myself unable to be with you during this week-end for your Federation gathering. Evidently, some of my karmic debts have recently been maturing one after another, till at last I find myself living on liquids and confined within the four walls of my flat at Headquarters. I think I should have quite definitely come but for the caveat entered in no uncertain language by Dr. Srinivasa Murti, to whose care and friendship I owe more than mere words can express.

But be sure that one man's poison is generally another man's meat. It was so in the case of the Central Provinces Federation at Akola a few months ago. At the last moment I could not go. Imperative telegrams demanded either myself or a substitute. There was no substitute available. I settled down to the conviction that the Federation could not possibly ever forgive me. Yet, lo and behold, the day after the Federation was over I received a delightful telegram to the effect that as a result of my defection at the last moment every delegate felt he must strain every nerve in his anatomy to make the meetings a success. And they were a triumphant success—the public meetings themselves, which were anticipated to be very poor affairs indeed, being finely attended and the lectures all that could be desired. In fact, Mr. Chip-lunkar was in a way glad I failed him at the last moment, because he had had so far no idea to what heights his fellow Federationists could rise in an emergency.

No, I am not exaggerating. I am telling you the plain bare truth, as you are now beginning to find out for yourselves. I shall, on Monday or on Tuesday, eagerly be awaiting a telegram—I can almost word it for you here and now: "Regret your absence but Federation a splendid success because of it"!

I am hoping you will not take advantage of my offer to send you someone from Adyar, but I am afraid you will feel that you must have a Bideshi rather than a Swadeshi prophet—of these you have in fact a specially fine number within the ranks of your Federation—so that, being foreign, he may the more be honoured in Bangalore, be the greater draw. If you rise above this temptation you will indeed deserve a glorious gathering. But if you do not, well, some other time when again I may be unable to attend you will run the risk and thereby gain a crown of satisfaction.

I suppose I ought to make a suggestion or two to my fellow-members who will have gathered to find fresh stimulus to serve Theosophy and the Theosophical Society.

First, let me insist that no member, no Lodge, of the Society can do better work, either for himself or for the smaller or larger organism to which he belongs, or for India, than to know his Theosophy and to spread it far and wide in purity and directness. Our Society was founded sixty years ago for this supreme purpose, though for other purposes too. And we weaken it today save as we remain constant to the flag which the Masters unfurled. I want to see members and Lodges throughout the world studying our teachings and spreading them. The whole world needs Theosophy first, though I agree that it also needs Theosophy applied.

Let members and Lodges largely, though not entirely, concentrate on the basic principles of Theosophy—karma, reincarnation, the planes of consciousness,

the evolutionary scheme, the super-human kingdoms, and other fundamentals—understand them, discern their presentation in Scripture, philosophy, science, and seek further knowledge, conscious that only a fragment of the veil has been lifted in our literature. Let there be regular addresses on these subjects, so that an enquirer, and still more an individual who joins the Society, may find Theosophy in our Lodges and students of Theosophy. Most people join in order to learn about Theosophy. But how many members or Lodges make such Theosophy the main theme of their activities and programmes!

Second, let me insist that with a deep understanding of such Theosophy our members strive to apply its truths to the solving of the problems which the world in its greater ignorance finds so impossible of solution. We Theosophists must lead the way. We know more. We can give more. We can do more. And we must not allow ourselves to wonder if we *do* know more, if we *can* give more, if we *can* do more, by the fact that the world ignores us or perhaps derides us. For myself, I know I have more power and more insight than the ordinary everyday individual, and this is no mere conceit or self-satisfaction. It is the plain truth; and it is the plain truth of every Theosophist if he will be as busy as he can about using the power his membership opens to his wielding. The world needs Theosophy, as I have already said. Therefore, it needs Theosophists as channels for Theosophy; and you and I are Theosophists. We must be such channels. We must understand well the exact nature of the world's needs. We must, as spiritual physicians, know well the nature of the various maladies from which the world is suffering. And we must be active about trying to help to heal, whether or not the world recognises us as regular physicians, whether or not the world takes our prescriptions. We may be called quacks. But we know we are the very healers the world needs.

I therefore insist that while we must first be students, we must also be practical Theosophists, showing that Theosophy changes us into better citizens, better friends, wiser and more useful members of society.

In these two ways we support the Theosophical Movement before the world and we strengthen it before the Masters. We have enough of fascinating material in our classical literature for many years of study, for many centuries indeed, and for many years of Lodge programmes. If we find Theosophy dull, it is we who are discovering ourselves to be dull. If we are no longer finding Lodge meetings interesting, it is we who are growing uninteresting. If we find we are losing keenness in Theosophy, it is we who are becoming dull. Let us at least not blame Theosophy, or even its mode of presentation. Theosophy ever sparkles and scintillates. But when dull eyes look at it, or dull hands hold it, it seems to grow dull and leaden. When an individual is alive and vital everything is alive and vital—the whole world is sparkling. But if we are dead, even though we may not have been cremated or otherwise disposed of, then everything seems dead, and we blame everything but not ourselves. There must be no dead members in our Theosophical Society. This is why we have Federations and gatherings—to make sure that nobody is dead, or, if he be dead, remains so. I have a feeling that our membership in your part of the world is particularly alive. There are probably fewer dead members to the square mile in your Federation than in some other Federations. So I put before you with confidence my two insistencies, which have so much to do with Life. I look to all of you to give a lead to the Indian Section in re-awakening enthusiasm for Theosophy and the Theosophical Society just as these have been handed down to us by our great predecessors.

A world adequately irrigated by Theosophy in all departments and with a strong nucleus of real brotherhood as expressed in the Theosophical Society will soon shake off its ills and its menaces of ills, and we shall move rapidly forward to the newer and truer life which so many movements and individuals are heralding today.

A SILVER JUBILEE AT BANGALORE

The President's message was read at the Bangalore Convention by Mr. Justice K. S. Chandrasekhara Aiyar (retired), who was seated by the side of a prominently

placed and garlanded picture of the "President that-was-to-have-been," and it was listened to with the deepest appreciation. It was a well attended, enthusiastic and businesslike conference. There were 126 delegates present, of whom sixteen were ladies—these are record numbers for this Federation.

The Conference adopted a resolution expressing affection and loyalty to Dr. Arundale as President, and the fervent hope that he would soon be restored to health and strength. Addresses were delivered by Mr. A. Ranganatham, M. L. C., who spoke on "Theosophy for Everyday Life"; Mr. A. Venkatesiah, Lodge Organizer of the Federation, who is seventy years young, made an extempore speech in Kannada on "India's Regeneration" which made a strong appeal to his audience, many of whom knew no English; this was followed by Prof. H. C. Kumar's learned and instructive address on "The Brotherhood of Religions." In commemoration of the Silver Jubilee ornamental trees, seven in number, were planted by different hands in the Lodge compound.

An address of welcome which was read in Dr. Arundale's absence indicated that the recognition of the autonomy of the Karnataka Federation dates from October, 1926, but its actual inauguration was in May, 1910 at the hands of Dr. Besant. From the address to the President we quote the following passage:

"To your unique experience as worker, teacher, and speaker, you add a hopeful spirit of enthusiasm, a fertility of constructive ideas and a magnetic power of enlisting co-operation, which, coupled with your devotion to the lofty ideals and constancy to the best traditions of the Society, must necessarily ensure successful results. We look for great things under your leadership; and as far as lies in us we, for our part, shall zealously and loyally second your efforts to make Theosophy a living reality and the Theosophical Society an increasingly active influence for human brotherhood and progress."

Shrimati Rukmini Arundale was referred to as "a gracious and talented lady. Shrimati Rukmini Devi is admired and respected everywhere as a shining example

of the best type of Indian womanhood, as a wise and inspiring leader of Youth, and as one who embodies the choicest elements of eastern and western art and culture."

* * *
MR. JINARAJADASA

After a most successful Australian Convention Mr. Jinarajadasa left Sydney on May 1st for Auckland. Between May 4 and May 30 Mr. Jinarajadasa's itinerary included Palmerston North, Wellington, Christchurch, Dunedin, and back to Auckland.

Our American brethren expected him to arrive in San Francisco on June 17 for a brief tour under the direction of Miss Marie Poutz, ending with his departure from New York early in October. Since he wishes to include a brief contact in Vancouver, a short trip into Mexico and a summer school and convention at Wheaton in August, his other engagements throughout the itinerary are necessarily limited. Mr. Jinarajadasa expects to pay a brief visit to England in October, before returning to Adyar.

In a Press interview Mr. Jinarajadasa said he thought Australians would find their summer much more bearable if they dressed to suit the climate, especially doing away with the stiff collar. The Australians were rather foolish to cling to the dress of their fathers. Britons in India were wearing shorts, and short-sleeved and open-neck shirts.

* * * SOCIAL LIFE AT ADYAR

In order to increase the social amenities of Adyar, the President has approved the formation of a HEADQUARTERS SERVICE COMMITTEE, whose function is to provide hospitality, arrange entertainments and generally attend to the welfare of residents and guests. The chairman of the Service Committee is Mrs. Agnes Hamerster. The Service Committee consists in fact of three sub-committees, namely:

ENTERTAINMENT COMMITTEE: to arrange entertainment for Adyar and its residents, all the year round.

RECEPTION COMMITTEE: to look after the welfare of residents and guests.

INFORMATION BUREAU COMMITTEE : to supply information on Adyar, through a Practical Information Bureau, and to provide well-instructed guides to show visitors over Adyar.

Pleasure and leisure and entertainment will be as much part of the future life of Adyar as study, research and organisation.

The social life will be centred in the hall of Blavatsky Gardens, close to the famous Banyan Tree and opening on a large space close by the Adyar River. In this hall entertainments will be given at regular intervals, drama, music and games, with just enough refreshments to prevent the evening from becoming "dry". The hall is furnished with a pianola, a gramophone, and a radio set; and an up-to-date reading table is provided to which residents contribute papers and periodicals.

One of the duties of the Service Committee, consisting of both Indian and European hostesses, is to welcome newcomers, particularly foreign brethren.

The Information Bureau is accommodated in a room adjoining the Social Hall. Adyar is recognised by tourists as a showplace of first-class historic interest, particularly the Library. Hitherto cicerones have been sent out from Headquarters Hall, but in future this service will be furnished by the Information Bureau.

What the Sirius Recreation Club has done to bring the residents of the compound together at the Tennis Courts, the Hospitality Committee promises to do in cultivating the social virtues. The new regime will bring a refreshing element into the life at Adyar. It was inaugurated on May 25 in the Social Hall with a humorous and happy speech by Dr. Arundale and an entertainment programme by residents.

ADYAR DAY FUND

The generous sum of Rs. 3,260 or \$1,200 has been received by the Treasurer at Adyar as a gift from the American Section to the Adyar Fund. Last year America's donation amounted to Rs. 2,600. This year's amount it is proposed to apportion between Headquarters, the Adyar Library and the Olcott Free School.

The American Adyar Fund has been contributing to Headquarters since February, 1922, when, acting upon a suggestion from Mme. Manziarly, Mr. Fritz Kunz and Dr. Ernest Stone formed the U.S. Adyar Committee and worked it for the purpose of lightening the financial burden pressing on Dr. Besant and a few others. H.P.B. once classed Dr. Besant with herself as "paupers with possibilities," as having neither property nor savings and giving all that came. Luckily, Dr. Besant said, "I can earn by my lectures and have generous friends". She was nevertheless glad to have America's generous support and each succeeding year was grateful for the donation contributed by the American brethren. Here are some choice passages by Dr. Besant concerning Adyar:

"The place of Adyar in the history of the Theosophical Society is unique, and centuries hence it will still be the spiritual centre of the Society.

"Looking to the future I can see a vision of Adyar becoming one of the great religious Centres of the world.

"Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, who are among guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing."

CO-OPERATION IN U.S.A.

Very great encouragement is given to Adyar by telegrams such as the following which reached the President on May 15:

Ohio Theosophical Federation Convention sends greetings to President and Rukmini Arundale and Adyar workers, promising loyal co-operation with the Diamond Jubilee programme.

In his reply Dr. Arundale felicitates the Ohio brethren on their National President and National Secretary, "two of the finest and ablest workers in the Theosophical Society," who, though at present pre-occupied with work at Wheaton Headquarters will, he hopes, become able to contact personally the various parts of the Section. "Their efficiency in the business affairs of the Section, their devotion to Theosophy, and their undoubted organising capacity are of the very highest order, as I am sure you all realise," comments the President.

EUROPEAN FEDERATION CONGRESS

The provisional programme of the European Federation Congress to be held at Amsterdam, July 24 to July 30, devotes two mornings, Friday and Saturday, to a discussion on Practical Brotherhood in Politics, Science, Education, Religion, Business, Art. The Sunday afternoon is given to a symposium, "Whither Europe?" which in the present confused condition of European politics should be a most provocative and profitable discussion. The President of the Congress, Professor Marcault, will sum up the proceedings on the morning of Monday the 29th.

SOUTH AFRICAN SECTIONS

An event of great importance to Theosophy in South Africa was the combined Convention of the two Sections—South African with headquarters at Durban and Central South African centred at Pretoria—which was held at Durban on April 20th. Eleven members from Pretoria spent a happy day with our brethren at Durban. It was agreed unanimously to form a Federation Board, consisting of the two General Secretaries and one other member. This Board will act as a unifying factor, and closer co-operation between the two Sections will be effected. This, we all feel, is a big step in the right direction. We hope many good things will result from it, such as a joint magazine and occasional combined Conventions.

M. CILLIE,
President.

A STALWART PASSES

All who know Miss Lilian Edger, M.A., will send sympathy to her and to Mrs. E. G. Hemus, of Auckland, on the passing of their sister, Mrs. Marion Judson, on the 16th of April, in her 86th year. Mrs. Judson was attracted to Theosophy in 1893, when she met Mrs. Cooper-Oakley, who was lecturing in New Zealand. About 1899 Mrs. Judson transferred from the original Auckland Branch (since disbanded) to the H. P. B. Lodge, Auckland, for which she lectured, in face of extraordinary difficulties. From 1900 to 1905 she lived with her husband in the bush on the western slopes of the Waitakeres, and to deliver her Sunday evening lecture she had to walk about six miles over the mountains to Waikumete, the nearest railway station, and take the train into Auckland, returning next day. During this period she and Mr. J. H. Simpson collaborated in the indexing of the third volume of *The Secret Doctrine*, the index being printed on thin paper loose leaves which were pasted in the current edition.

In 1905 Mrs. Judson joined Miss Edger, in Benares, where she remained until 1909, editing *Theosophy in India* very ably, and reported Dr. Besant's addresses at Benares to the Kasi Tattwa Sabha. Under the guidance of Upendranath Basu, General Secretary, she selected from many issues of *Prasnotara* the most interesting replies to questions and typed them out with a view to publication, but this has been delayed for lack of funds. Mrs. Judson was elected Secretary and Treasurer of the Nelson Lodge, New Zealand, and held this office until elected President in 1917. After eighteen months spent with Miss Edger in Darbhanga she returned to Auckland in 1921, and continued her Theosophical studies until a year or two ago. During these years she was also working for the Women's Christian Temperance Union, being Superintendent of the Peace Department. She was also an active member of the League of Nations Union in Auckland.

NOTES AND COMMENTS

OVERHAULING THE MACHINERY

MR. PHILIP BROCKLESBY, Conisburgh, Yorkshire, England, in reply to the President's *Questionnaire* makes, among numerous suggestions, the following:

Progressive Thought and Activity: National Societies should form committees for collecting and collating the latest psychological theories of their own lands: criticise and annotate with reference to what I call the "Marcault Psychology". Adyar to receive their work and edit it. From the result recommend the most suitable books for study by the Lodges, requesting that any special ideas that catch the imagination of a Lodge be recorded and forwarded to its own National Society.

Effective Leadership: Beware of strangulation by Tradition. Do not build pedestals for defunct leaders. The generation that follows may worship them. Remember that Death preserves the fluidity of Life, that the old forms die in order that the new forms may live.

Seizing Opportunities: The Society should not seek to seize opportunities. It should be something more balanced than an opportunist. So long as each member seeks to become a perfect channel for Life, there is no need to seek to impress others with the worthwhileness of Theosophy; it becomes self-evident.

World Problems: How can The Theosophical Society as such solve the world's problems when not one per cent of its members have solved their own? The sole reason we incarnate is to solve our own problems. When those are resolved, the world problems cease to exist. To seek to solve another's problems is sure proof we have not solved our own.

The Work of a Lodge: The Lodge should be an open centre for the philosophically inclined to meet congenial companions, without the question of membership entering in. Leave the ex-

ternal manifestation of membership follow the inner reality.

THE DOUGLAS SOCIAL CREDIT PROPOSALS

It was with pleasure that I found Col. Normand had replied with a letter in your issue of March, 1935, to my letter published in your issue of November, 1934.

It seems to me very reasonable that such a sincere supporter of the Douglas scheme as Col. Normand appears to be, should expect to explain my objection to the "Theorem of A plus B" by the suggestions he makes regarding the basis of my views. When he remarks for instance that I have probably "read or heard only those critics who have attempted to disprove Douglas", he expresses a view which might be expected in the circumstances, although it happens to be incorrect. If a personal note may be excused I have given far more attention to Douglas adherents than to opponents of the scheme, and practically none to the latter before my present conclusions were formed. Starting some years ago to examine the Douglas proposals sympathetically, I soon suspected the Theorem of A plus B of being fallacious, but proceeded with more Douglas literature till satisfied I had understood correctly. In September 1933 I distributed as widely as I could among those interested in these questions, a paper thoroughly analysing the Theorem in simple mathematical terms, and by no one were my arguments disproved. Unfortunately the paper is rather long, but it is not even necessary to quote it, for I later noticed most of the same arguments used in principle by well known writers and speakers.

I am obliged to Col. Normand for mentioning the chief criticisms of Douglas written during the last two years and the replies, for although I have not read either of the criticisms, I feel sure they will prove helpful to any readers who find

1935

NOTES AND COMMENTS

397

themselves in doubt. I have read and would recommend the reply of Major Douglas to Prof. Copland, *The New and Old Economics*; in this I have found an entire failure to justify the Theorem. Of the two debates mentioned I read an account of the first, and the facts undoubtedly are with Mr. Hawtrey.

When Col. Normand goes on to say without fear of contradiction by anyone who has followed both criticism and reply, that the "A plus B Theorem" has never yet been refuted, he takes up the usual Douglas line of argument. It has been refuted repeatedly, and the usual reply has been a mere reassertion. As I said in my previous letter, it is not possible in a few lines to refute the Theorem without leaving loopholes for misunderstanding on the part of those who wish to go on believing it sound, but a simple statement of the case was presented in a few newspaper articles by Geoffrey Crowther (*News-Chronicle*, May, 1934).

I am frankly puzzled as to why Col. Normand should regard as astounding my statement that "the deficiency of purchasing power which does exist is small compared to the supposed deficiency which forms the basis of the Douglas Proposals", but it seems natural enough that a believer in the Theorem should assure me so enthusiastically how "it is just this actual and inevitable deficiency which the Douglas proposals set out to remove". From my point of view the facts are simply these. If we take as a statement of the Theorem that given in *Credit Power and Democracy*, by Major C. H. Douglas, second edition, pp. 21-22, then the suggested deficiency of purchasing power due to and equal to the sum of B payments, and needing to be made up in some supplementary way, does not exist either theoretically or practically. On the other hand, other real causes of a deficiency smaller in amount have been pointed out by Major Douglas and others. To Col. Normand and others who find difficulty in appreciating this view I cannot do better than repeat the advice given in my previous letter, *i. e.*, trace the whole process of the production of goods, in terms of *all* the cash items involved from the *original* source, the solid, liquid, and gaseous matter of the earth, or briefly from land.

Finally, I do not wish to appear as necessarily an opponent of all the economic suggestions put forward under the Douglas scheme, but I consider that any scheme which is based, even in part, upon the "Theorem of A plus B" must be regarded as unsound.

England

W. A. CHITSON

The interesting letter on "The Douglas Theory" in the May number of *THE THEOSOPHIST* raises a point to which attention should be given much more prominently by the New Economists.

The natural course for a friend to take when first hearing about the National Dividend, is to make a hasty calculation of $30/- \times 52 \times 40,000,000$ (I write for England) and he arrives at the approximate total of £3,200,000,000 and quite reasonably asks "WHERE IS the money coming from?"

Had the "flow" of money been previously explained, the question would not have been necessary.

Presuming the total of the weekly payments for both National Dividend and National Discount to be say, £120,000,000, most of this sum would be back in the National Credit Office—via the retailer, producer and the banks—for *Cancellation and Re-Issue*, in 10 to 15 days.

The transactions in England and Wales which passed through the London Clearing House in 1930 are given in the Macmillan Report as M £65,000.

The total money—coins, bank notes and financial credit, is round about M £2,350; this would roughly give a circulation period of 27 days. But the National Dividend and Discount would doubtless circulate much quicker. The weekly wage is mostly spent within a few days of receipt.

In the wonderful rock gardens at our leading flower shows, where water comes tumbling down in falls, rapids and rippling streams, we have an excellent example of this process of circulation. Possibly but 2000 or 3000 gallons of water may be in use; it is the same water, circulating by pumping back to the head of the waterfall.

So with the money for the National Dividend and Discount; it would be the same money, flowing from, and returning to, its source.

WALTER M. DIMBLEBY

29, Craven Road,
Reading, England.

* * *
FIFTY YEARS AGO

In an address I gave in Belfast, last Sunday night, on "The Masters: Who Are They?", I informed the audience that it was about fifty years ago since I first heard of the Masters, and it is within a few years of that time I have been in the Theosophical Society.

In the *Pall Mall Budget*, edited by W. T. Stead, which I read in a public reading-room, I came across an obscure paragraph stating that a Colonel Olcott had come in contact with a Brotherhood of remarkable men in the East—the Mahatmas he called Them—and that between each member of the Brotherhood and the others there was a magnetic link, which was of such a nature that by sounding a bell-like note, one could attract the attention of another.

In later years, Theosophical literature began to make its appearance in an ever increasing stream. I read with interest what those had to say, who had been brought into contact more or less direct with one or more members of the Brotherhood. But nothing that I read or heard mattered so much as the influence or magnetism, call it what you will, that was realized and remained more or less with the first discovery of information concerning Their existence.

I am a little bit proud, I think, to be able to say that the first Theosophist ever I met and shook hands with and spoke to, was Mrs. Besant herself, and that was on a railway-platform where I was waiting for her.

(REV.) JOHN BARRON

Ballyhemlin Manse,
Ballywalter, Co. Down, N. Ireland.
March 4, 1935

* * *

ECONOMIC THEORIES

The correspondence appearing in your pages on economic theories ought, I think, to be followed by clearly written articles on these theories, Communism, Social Credit, and so on. Throw the magazine open for a whole year to thorough investigation from every angle. Does not the second object of the Theosophical Society centre round comparative religion, philosophy and science? Surely Economics is a science, and the study of all branches of it, comparative? Our spiritual search should include a way out of our present poverty and stupidity. Does not a *Upanishad* declare that "Brahman is Food"? Let us face up to facts. We have enormous production; we have power to increase production perhaps fourfold; we have less and less chance for human labour; we have vast armies of unemployed as a consequence; we have degrading, soul-destroying poverty, menace of war, spiritual and physical exhaustion knit together; we waste and destroy what Nature gives us—not through viciousness but through some economic delusion, *somewhere*; we love death more than we love life; we are full of platitudes while men are in anguish. H. P. B. in *The Key to Theosophy* spoke in approval of Edward Bellamy. He was the only economist she knew anything about. If she were with us to-day would she not urge on us the duty of seeking an end of semi-starvation while the world's granaries are breaking down with their loads of good things? Let future generations say of the Theosophical Society: "Those Theosophists did their share to create a new civilisation not only in the religious sense, but in the human as well."

E. V. HAYES

[*Editor's Note.*—Hardly an issue passes but the economic situation is discussed in these columns. The Editor welcomes articles and correspondence which have constructive purpose and value.]

* * *

FRESH START

At the age of sixteen, while still at school, I chanced one day upon an article in *Chambers' Encyclopaedia* entitled "Theosophy" and written by Annie Besant. I was keenly interested and sought

further information, eventually securing a copy of a little green book also called *Theosophy* and by Annie Besant, which formed part of a series published by Jacks, London. This book, though compressed in style and somewhat technical, struck me with the overwhelming force of illumination. I knew at once that what I read therein was true.

From that time onward I became immersed in Theosophy. I wrote to the headquarters of the Society in England. I ordered large quantities of books which I devoured with ever-increasing zest. I absorbed everything I read with the fanatical fervour of a devotee. While my school-fellows were fighting, playing the gramophone, or reading sporting and dramatic news, I was earnestly studying the qualifications for Arhatship. I imagined that I would reach that stage without undue delay. I began to regard myself as an advanced soul, steeped in the Ancient Wisdom, and to despise my friends and relations accordingly. My character, however, showed no signs of improvement. I grew more priggish and egotistical, and my moods became so peculiar that I believe fears were entertained as to my sanity. But I did not care. I was happy in my ivory tower, looking down from time to time with pity and contempt upon the petty activities of the ignorant non-theosophical world below me. I joined the Society in December, 1925, and the Order of the Star some days later. I went to Ommen in 1926. Then I began to travel and to study and to be touched by the fresh winds of life. The cotton wool in which I had wrapped myself began to unwind. I still retained, unassailably rooted in the depths of my being, the basic Theosophical view of the world, but I began little by little to realize the utter unreality of all my vaunted spiritual achievement. I had achieved nothing. On the contrary, I had much to un-achieve. I was daunted

for a while by this realization, but then the circumstances of my outward existence became so complicated and pressing and experiences crowded in upon me so rapidly that Theosophical study receded into the distant background and became a half-forgotten phantom. I soon ceased to make any effort whatsoever to follow the Theosophical path as outlined by those to whom I had looked up with so much enthusiasm and reverence. My spasmodic attempts at vegetarianism faded away. I drank alcohol whenever I felt inclined. I abandoned attempts at concentrated meditation and allowed spiritual matters to occupy less and less of my time. I gradually lost all control over my thoughts and emotions. My life seemed to possess no direction or purpose beyond an ever-present desire for personal comfort at the lowest cost. My shifting caprices, always dominated by that longing for prominence and ease which were my dual ambitions, led me into every kind of hypocrisy. I compromised with my soul until I began to wonder whether my Star, to which I still feebly tried to hitch a wagon, had not been extinguished. But I never really feared. Theosophy was greater than I had dreamed and had not failed me. It came into my life with blinding force and upset my personality completely. I caught at it to embrace it and even as I felt it in my arms it seemed to escape. My pursuit of it, being purely selfish, led me in the wrong direction. My spiritual struggles, my dark nights of the soul, had been unreal because begotten of the phantasmagoria of my boundless conceit. I am now at the bottom of the ladder again, but I am left with the priceless treasure that is not illusion and nothing can ever take away: The knowledge that there is One all-embracing eternal ever-present Life, and that nothing really matters but This.

PETER SEDGWICK,
Colon, Panama.

YOUTH TO YOUTH CAMPAIGN

YOUNG THEOSOPHISTS ACTIVITY

THE President of the All-India Federation of Young Theosophists (Shrimati Rukmini Arundale) is promoting through *The Young Theosophist* a Youth to Youth Campaign "to harness the Youth Spirit to the world's problems." The campaign is to be made effective not only in India, but among Young Theosophists all over the world. The purpose is to bring Theosophical Youth in touch with Youth outside The Society, and secondly to make a definite contribution to the solution of the world's problems. Among the publications immediately proposed are:

1. A series of leaflets on "The Value of Theosophy to Youth," and other Theosophical teachings, for example Re-incarnation, Karma, The Existence of the Masters, Occultism, etc.

2. A series of articles in *The Young Theosophist* setting forth "What Is Youth Thinking About?": society youth, college youth, anti-war youth, everyday youth. What are youth's difficulties, dissatisfactions, remedies, desires? What are the most significant dates in history? The most catastrophic events in history? Who have been the greatest contributors to civilization in the fields of art, philosophy, statecraft, occultism, religion, education, war, leisure, seership, international brotherhood, inter-kingdom brotherhood, and so on. What is the matter with the Press, the picture houses, theatres, education, food, dress, the home, citizenship?

If it can make a vital contribution to the amelioration of conditions in the community and national life, the Young Theosophist Movement might become a very valuable thing. Here, at any rate, is an opportunity for Youth to understand Youth and its problems. Shrimati Rukmini is heading the campaign, and hopes it will spread to Young Theosophists in other countries, of whom she knows so many.

UNITING WORLD YOUTH

A movement to link up youth all over the world has been inaugurated by Miss Jean Glen-Walker, Theosophical lecturer and organiser, who travels extensively in Mid-European countries. Her aim is to get youth T. S. Lodges to work not only together but "with Youth in every department of life," so as to aid in the "work of reconstruction and bring in the ideals of the new age." She invites the youth of the Theosophical Society to unite in a world movement for the welfare of Youth, for "a strong centre of united youth in the Society should have a far reaching influence both inside and outside the Society."

Miss Glen-Walker has already formed (in 1934) two Lodges for Youth, Lodge Arundale and Lodge Rukmini at Zagreb in Yugoslavia, which will work on special lines: the Arundale Lodge will study Dr. Arundale's messages to Youth and attempt to apply these to daily life, the main object being to spread the ideals and influence of The Theosophical Society to non-members; Lodge Rukmini is devoted to the study of (1) Art, Music and Beauty; (2) Theosophy; (3) World Conditions and Problems—unemployment, war, crime, insanity, and the discussion of science and inventions, and political ideals and their constructive value.

Miss Glen-Walker has addressed a letter to youth leaders in many countries, seeking their co-operation in this effort to unite youth throughout the world. To the youth of Australia and New Zealand, "where you have the pioneer spirit and fire of enthusiasm," she suggests that someone should write a quarterly letter to be circulated among the Youth Lodges in the West, regarding (1) Methods for forwarding youth ideals; (2) Progressive methods in education, art, crime, medicine, etc.; (3) Youth's experiments and practical application of Theosophical teachings.

The letters should be sent direct to Mrs. Leins, 12 Gloucester Place, London, W. 1. Miss Glen-Walker adds: "It is

1935

THE ADYAR LIBRARY

401

possible that your letter will be sent at once to Yugoslavia and there translated into German, Croatian and Serbian. A copy will be sent also to Roumania and there translated into Russian, Roumanian, German, French and Hungarian. In time we may be able to organize a Youth *Bulletin* with letters from all over the world, linking up Youth in its idealism and fiery enthusiasm for World Reconstruction."

Miss Glen-Walker encloses details of the organisation of the South African Youth Movement, founded by Mr. Geoffrey Hodson.

YOUTH AND CIVIC SERVICE

The positive need for young people to step in and seize their opportunities in local and national government was stressed by the Mayor of Richmond, Thames Valley, (England) in an able address which he delivered at the annual civic service

of the Richmond Brotherhood in St. Paul's Church in April.

In appealing to the young people to take some interest in the civic work of the town, the Mayor said many people sought pleasure, but he believed that if they gave up more time to societies which worked for the benefit of other people in the town they would become far more happy; the benefit to the country would be incalculable. More young men were wanted on the Council and in Parliament; some elderly men were necessary, but some young men full of energy and keenness, who would take a few risks so that we could get somewhere, would be very desirable.

Dr. L. Church, President of Richmond College, in an inspiring address, said that citizenship must extend beyond municipal borders. He was rather tired of following the lead of politics; Brotherhoods and Christian Churches of all shades of opinion should at least be leaders in all questions that affected the morals of the world.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

II

A generous Bombay friend has made a donation to the Adyar Library large enough to purchase the first list of needed books which Mr. Hamerster (curator of the western section) published in our June issue. Mr. Hamerster writes further:

FOR the first instalment of this series, I refer the reader to the June number of THE THEOSOPHIST, page 299, especially to the introduction preceding the list of books, which we hope some generous-hearted well-wisher will supply to the Adyar Library. And here follows the second list:

11. Under No. 5 of the first list I mentioned Sir Arthur Eddington's *The Nature of the Physical World*. Meanwhile there has appeared a sequel to it in

a series of lectures delivered by him at Cornell University, and published by the Cambridge University Press (price 10/6), under the title of *New Pathways in Science*. The book contains the result of Sir Arthur's further study of modern science and of the philosophical outlook to which it has led in his mind.

12. Under Nos. 4 and 6 I also mentioned Sir James Jeans's *Through Space and Time*, and Professor Whitehead's *Adventures of Ideas*. I take this opportunity to emphasise the importance of these books, as revealed by the former passing now through its 23rd thousand, and the latter through its 3rd reprint. The price of the first is 8/6 and of the second 12/6.

13. To keep to science for the time, I will also beg for Albert Einstein's *The World as I See It*.

14. Also for *The Frustration of Science*, by Sir Daniel Hall and six other writers, with a foreword by Professor Soddy (price 3/6). Sir Arthur Keith writes of it: "There is no need to commend this book. Something is far wrong with the scheme of things when we have to destroy food and then seek for a remedy in the reduction of the birth-rate. Let the public read what Masters of Science have to say on the matter." Really, this seems to be a book of the greatest actuality.

15. We turn now to psychology, animal as well as human, and start by noting E. S. Russell's book on our "dumb and speechless" brethren, entitled *The Behaviour of Animals* (price 10/6). It announces itself modestly as "an introduction to its study", but a reviewer calls it "an excellent summary of the existing knowledge of animal behaviour." We need such summaries and surveys of special bodies of knowledge in our Library.

16. Another animal book is Dr. Raymond L. Ditmar's *Confessions of a Scientist* (New York, 15/-). "The writer has charge of the reptiles in the New York Zoo, and is a kind of chaperone for all its beasts. The assets of a keeper are observation, humour and pluck. Read the story of the mamba, a poisonous snake, of the 24 tarantulas, and the vampire," writes an appreciative bookman.

17. A popular book on human psychology is Dr. Raymond B. Cattell's *Your Mind and Mine*. It is "an account of psychology for the inquiring layman and the prospective student," as the sub-title tells us. "Charmingly written, easy to read", testifies a reader. That is what we want. (Price 7/6).

18. Under Nos. 9 and 10 of the former list I asked for a subscription to *Baconiana* and for the *Arden* or *The New Cambridge* edition of Shakespeare. I must correct the last item. What I meant was *The Cambridge* (without the adjective *New*) edition, constantly reprinted by Macmillan & Co, in nine volumes. To these items I now add the very avaricious request for Ellis, Heath and Spedding's edition of *Bacon's Works* in seven volumes and Spedding's

Life and Letters of Francis Bacon, also in seven volumes. I think they can be had nowadays only from an antiquarian bookshop. A more modest request is Bacon's *Philosophical Works*, collected from Spedding's edition, and published separately by Robertson in one volume.

I will finish this instalment with the information that the Adyar Library acquired last month two books by purchase. The first is the 2nd edition of Professor McDougall's *The Energies of Men*, "a study of the fundamentals of Dynamic Psychology". The book is "likely to be my last book on psychology," the old Professor informs us, and is an endeavour to present in one volume of moderate compass the most essential parts of the author's larger works, *Outline of Psychology* (10/6) and *Outline of Abnormal Psychology* (15/-), which the Adyar Library cannot count among its possessions.

The second book acquired is *A Picture Book of Evolution*, adapted from the work of the late Dennis Hird by Surgeon Rear-Admiral C. M. Beadnell, with a foreword by Sir Arthur Keith. The Profusion of pictures with very condensed text makes it an admirable book for illustrating lectures on evolution by projecting the pictures through an episcopes on to the screen, for all the audience to see. Has not Pope or another said that the eyes are better teachers than the ears. Lecturers should perhaps keep this more in mind.

It is evident from the last two paragraphs that the Adyar Library is very frugal in its purchases. In this connection I want to let readers know that we abstain from the purchase of any of the books mentioned in these monthly lists for six months after their publication in THE THEOSOPHIST. That will give our prospective donors ample time to decide and let us know which books they will eventually bestow on the Library. These we will publish immediately in THE THEOSOPHIST, as well as those which we will acquire ourselves after the period of six months.

All the books in the lists not thus mentioned as having been acquired, by donation or by purchase, remain open, of course, for donation.

A. J. H.

ENTRE NOUS

THE KING EMPEROR'S "SUB-HUMAN SUBJECTS"

WE are intrigued by the following resolution which early in May was telegraphed by the President of the Bombay Humanitarian League to the King-Emperor:

"On behalf of Bombay Humanitarian League, most respectfully beg to convey our heartiest greetings to His Majesty on the occasion of Silver Jubilee celebration. Also beg leave most respectfully to appeal to His Majesty on behalf of the humanitarians in India to issue instructions to those responsible for Silver Jubilee festivities to celebrate this auspicious occasion in such manner as can enable all human and sub-human subjects of His Majesty to observe it with all freedom; that such inhumane festivities as that of public ox-roasting be discouraged, and it is humbly requested that His Majesty be pleased to express their desire to the public to refrain from such practices which involve cruelty to dumb animals who form a part of His Majesty's subjects."

Probably none but a Theosophist would have used the happy expression, "Sub-human subjects of His Majesty". How will our constitutional pandits in England like it? Will they object that no sooner have they dealt with "Votes for women," than another campaign is afoot for "Votes for sub-human subjects"—nothing less than votes by animal suffragists—gaols for sub-human suffragists—breaking of windows, slashing of pictures and smashing of heads, de-hatting or de-turbaning of Cabinet Ministers and so on, not to mention forcible feeding. The humane cry of the eighteenth century was the "rights of man"; the rights of women were conceded in the nineteenth, and the rights of animals is a civilizing battle-cry for the twentieth. The right treatment of animals is one of the world's progressive causes, and it is one way of making India—and no less every other country in the world—great.

* * *

"THERE GOES GOD!"

There is a remarkable individual, a full-blooded Negro in the United States of America, who is attracting a great deal of attention. He is called "Father Divine" and proclaims himself to be the revelation of God. "There goes God", his followers say as he passes. Among the Negro people and also on some whites he is having a remarkable effect. He is said to have raised the dead. From his New York centre his influence is felt in remote corners of the earth, from Germany to South Africa. His following in Harlem (the Negro quarter of New York) runs into several hundred thousand, although 20 millions are claimed throughout the world. An American F. T. S. writes: "As far as one can judge, 'Father Divine', the Negro evangelist, has extraordinary psychic powers. He claims to be the Deity in person, the first Person of the Trinity, and his disciples proclaim him as such with no qualifications. One of the most striking features is that he claims to have the power of materializing any amount of money needed. There is never any appeal made, yet there seems to be an unlimited amount available in his treasury. Hundreds of poor people are fed free every day and much good appears to have been done among down-and-outers, criminals and drink and drug addicts. The meetings are along the 'camp-meeting' type. They begin with a large feast. Most of the food—which is not vegetarian—is supposed to be materialized when he is present in person and sometimes when he is not. The meeting consists of talks explaining why he is God and what will happen to disbelievers, 'testimony' from converts, singing, shouting, rhythmic stamping and clapping and wild shouts of 'Father Divine is God'. Some sensitive people who visited these meetings became so ill by sensation in the solar plexus that they had to leave. There seems to be some analogy between the methods of 'Father Divine' and the Deity of the Old Testament, even to the 'smiting

of enemies', for it is reported that a judge of an American Court died suddenly three days after sentencing 'Father Divine' to imprisonment and fine. The best point about this amazing movement is that hungry people are fed and criminals are reformed. The religious expression is of a kind in which Negroes have always indulged, and which appears to suit their type of body and mind, but such terrific violence of emotion and such primitive forms of worship as are witnessed at his revival meetings in Harlem are hardly suited to the temperament or the vehicles of evolved and sensitive people".

* * *

ALWAYS ON DUTY

It reminds us of some of the world's great people, who are today no less incessantly working and no less accessible, to read the following story of the Emperor Ashoka told by Jawaharlal Nehru in a volume of letters written to his daughter. Ashoka was always ready for public business. "At all times and at all places," the Emperor gave orders, "whether I am dining or in the ladies' apartments, in my bedroom or in my closet, in my carriage or in my palace gardens, the official reporters should keep me constantly informed of the people's business." If any difficulty arose, a report was to be made to him immediately, "at any hour and at any place," for, he says, "work I must for the commonweal."

* * *

MAN, PROTECTOR INSTEAD OF KILLER

Seven years ago, so the story is related by Mrs. William Weigmann of Glenwood, Girl Scout leader, her brother, Charles Carroll, rescued a little fawn from a dog that was chasing it. He brought the animal to his home in Indian Lake Village, U.S.A., for safekeeping until the close of the hunting season.

When the roar of hunters' guns had ceased, Mr. Carroll released the fawn. Next spring he was astonished on opening his door one morning to find a deer contentedly browsing in his yard. It was the fawn, now a full-grown deer.

All summer the animal roved about the yard of the Carroll home. No tether was necessary until the sound of hunters echoed through the woods once again. Then Carroll, who has a government permit, penned up his pet for its protection.

When winter came the deer was released to roam in native haunts. On March 8 of the following year, it reappeared in Carroll's yard and the history of the preceding year was repeated.

Each year since, the doe has returned in the spring to spend the warm months at the Carroll home.

* * *

Here is the other side of the medal, of man as killer, treading the rich, young life under the iron heel of vested interest:

THE MUNITION MAKER'S PRAYER

Great God of Battle, hear us while we pray
For greater profits than we now receive,
Grant us another war without delay,
Since mothers now have almost ceased to grieve
Because of sons whose blood we sacrificed
A few short years ago. Their younger sons
Are at the age, when, in the name of Christ,
They can be used as fodder for our guns.
So help us to arouse men's fear and hate,
And let the tongues of pacifists be dumb.
For us by war to make thy kingdom come,
Great Lord, make haste, else it may be too late,
And don't forget the profits that accrue:
We'll use a tithe to build a house for you.

From *World Events*, 1-3-35.

* * *

ABRAHAM LINCOLN AND THE UNSEEN

Though Lincoln never joined a church, he was a deeply religious man. His wife says "it was a kind of poetry in his nature,

and he was never a technical Christian". But he had a firm faith in God, and in the guidance of a will beyond his own. On one occasion he said:

"I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results have been unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it."

How this fits in with definite direction from the inner worlds is indicated by Mr. W. Q. Judge in the following passage in *Echoes from the Orient*:

"Pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honours, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work."

Why he achieved was because he was true to his Higher Self. "I am not bound to win," said Lincoln, "but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

* * *

A SCENE AT HAWARDEN CASTLE

An extraordinary story of Mr. Gladstone is told in *Ghosts I Have Seen*, by Violet Tweedale, a born psychic. Mrs. Tweedale was not aware until she was a grown-up

girl that other people were not clairvoyant like herself. She writes:

"I was staying at Hawarden with the Gladstones whilst the Irish troubles of 1882 were at their height. One afternoon I saw Mr. Gladstone unfold what looked like a large poster, glance at it, then suddenly he dashed it to the ground and stamped viciously upon it. I could not fail to know he was desperately annoyed over something, for he was suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither. I remember Mrs. Gladstone murmuring something about 'posters being torn down in Ireland,' but I was too thrilled over her husband's aura to pay much heed. I shall never forget that scene and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged, and resumed his habitual aura, which extended to about two and a half feet beyond his head, and was largely tinged with purple."

* * *

LORD ROBERTS'S PROPHECY

Past, present and future were all one when Lord Roberts made the following remarkable prophecy in 1908, six years before the outbreak of the Great War, in a speech at Quebec:

They refuse to believe me, and we sleep under a false security, for I do not hesitate to affirm that we shall have a frightful war in Europe, and that England and France will have the hardest experience of their existence. They will, in fact, see defeat very near, but the war will finally be won by the genius of a French General named Ferdinand Foch, Professor in the Military School in Paris.

What high counsel did Lord Roberts share that enabled him to predict which side would prove victorious, and to name the man through whom the victory would be won?

* * *

"IS IT REINCARNATION?"

Under this heading the *Sunday Express* (London) reports that a committee of psychiatrists in Budapest are to examine

Iris Farczady, the seventeen-year old daughter of a Budapest engineer, who speaks only Spanish and cannot speak Hungarian, her native tongue. In 1933 she was dying of influenza: there was a moment when she was believed to be dead. Then she recovered—but forgot her native language, and through a Spanish interpreter declared:

"I am Senora Lucia Altarez de Salvio. I was the wife of a working man in Madrid, and had fourteen children. I was forty years old and rather sick. A few days ago I died, or at least thought I was dying.

"Now I have recovered here in this strange country and wonder what happened to me. I am sorry I cannot speak Hungarian."

She is singing Spanish songs, preparing special Spanish food, and giving graphic descriptions of Madrid, where she has never been. She had not known a word of Spanish before her illness, as far as her parents know.

Mme. Farczady thinks her daughter has undergone the influence of some "spirit". Her father believes that she went mad.

Plainly a case of *avesa*, or the occupation by an entity of another body. Colonel Olcott describes several instances in *Old Diary Leaves*, and various kinds of *avesa*, the classic example being the occupancy of H. P. B.'s body by the Mahatmas who through her wrote *Isis Unveiled* and *The Secret Doctrine*.

* * *

ACHIMOTA'S GOODBYE TO GREAT LEADER

Achimota, the great educational centre for Africans on the Gold Coast, will soon be saying farewell to its founder, Alec Fraser.

For ten years this great educationist has been laying the foundations of a new Africa by providing, in co-operation with the Government, an opportunity to the sons and daughters of African chiefs and leaders which would help them to guide the destinies of their people into healthy channels.

While taking from the West, through European teachers, all the best the West has to offer, Mr. Fraser has been anxious that the African should not lose the best in his own race and traditions.

Mr. Fraser was fortunate in having as a colleague Dr. Aggrey, the great African teacher, who believed intensely that the White and Black races must co-operate for a better and nobler civilisation.

Dr. Aggrey used to say that, just as the piano has two sets of keys, white and black, and one cannot bring out good music by playing them singly but together, so must the two races combine to bring out a harmony of life.

The difference Achimota has made in racial relationships in the last ten years is evident from the fact that recently, at a reunion of the old boys and girls, a company of 300 white and black men and women, including officials and business men, sat down to a common meal.

Ten years ago, if a dinner party of this kind had been suggested, people would have laughed at the very idea; but Achimota has proved that friendliness is possible when men and women begin to look at life through higher and deeper motives and ideals.

Mr. Fraser's name will go down in African history as one of the great Britishers who tried to put into practice the doctrine that "God has made of one blood all nations of men to dwell upon the Earth."

J. L. D.

PRESIDENT'S MESSAGE TO SWEDEN

The President (Dr. Arundale) air-mailed the following message to the Swedish Convention held at Stockholm in June:

I GREET you all, my brethren in Sweden, and wish I could have been with you on the occasion of your Diamond Jubilee Convention. It has been necessary that I should remain in India and largely at Adyar during this Diamond Jubilee year. There has been very much to do to help your International Headquarters to regain some at least of the strength it knew many years ago, but has to some extent lost. As is Adyar, so in no small measure is The Society in the world. I have been staying at Adyar uninterruptedly during the last eight months, and have found my whole time fully occupied in working specially for Adyar and in fulfilling certain parts of my Seven Year Plan, with regard to which you will be able to read in the July THEOSOPHIST.

I hope next year that Rukmini and I will be able to make a fairly extensive tour of Europe, and perhaps, if convenient to you, to enjoy a Scandinavian Summer School in one of the many beautiful spots in your northern lands.

In the meantime, we must all work heart and soul for two great objectives: first, the most inclusive and unbreakable friendship among us all within The Theosophical Society, so that no differences, however vital, are permitted for an instant to cloud in any way that friendship which, on the outer planes, expresses itself in sincere mutual appreciation; second, the spreading in all wisdom and enthusiasm of the truths disclosed to the world through the Science of Theosophy. The world needs Theosophy. But are the members of The Theosophical Society Theosophists? Are they, we will not say "learned", but at least students of the Science?

I urge every member to spend as much time as he can in studying Theosophy as revealed to us in our classic literature, so

that, having some knowledge of Theosophy, he may be able to spread far and wide its comforting, its healing, powers. In whatever aspect of life we may be interested, as members of The Society we must apply to it the light of Theosophy, or we shall have in vain become channels for Theosophy's fructifying waters.

All good wishes to you, dear brethren, and the hope that Sweden may send at least one or two representatives to the Diamond Jubilee International Convention which we shall be holding at Adyar in December.

George S. Arundale

A MESSAGE

TO THE MEMBERS OF
THE THEOSOPHICAL SOCIETY

on the occasion of

THE DIAMOND JUBILEE YEAR

by the President

DR. G. S. ARUNDALE

WILL BE RELEASED IN THE FORM OF

A GRAMOPHONE RECORD

H. M. V. 10 INCH, DOUBLE-SIDED

ONLY A LIMITED NUMBER OF COPIES

Price Rs. 3/8 or Sh. 6 or \$1.25

Packed and delivered free.

Book your orders now:

THE ADYAR STORES LTD.

Adyar, Madras, India

WRITE TO US FOR THE BEST QUALITY
INCENSE POWDER

2GB—A DYNAMIC RADIO STATION

THE Theosophical Broadcasting Station—2GB Sydney, "The Nation's Station"—is publishing a monthly bulletin, *Broadcast Advertising*, which indicates the rapid progress of broadcasting in general and of Station 2GB in particular. 2GB has the greatest "punch" of any radio station in Australia, and it is all to the credit of the Theosophical Society that it is run by a dynamic Theosophical manager, Mr. A. E. Bennett. It is due in large measure to the efficiency of 2GB and its continuous propaganda that Theosophy and the Theosophical Society have won esteem in New South Wales, and indeed throughout Australia.

Well we remember Dr. Arundale at the opening ceremony eight years ago saying that 2GB would broadcast goodwill and would become a powerful factor in the life of the Australian people. It has, indeed, become integral to the national life. And what discomfiture he felt at the new sensation of having to stand still before the microphone—"this tin box", as he called it to everybody's amusement—"pouring words into it and never filling it up".

When 2GB went on the air, the staff numbered four. Today it is over sixty, and the Station boasts the most efficient engineering, artist, programme, advertising and advance copywriting departments of all the broadcasting stations in the Commonwealth. By the end of 1932 it became necessary to reconstruct the studio system and replace the control equipment. The exclusive services of first-class personalities George Saunders, Gladys Moncrieff, George Edwards, A. M. Pooley—began at this point.

In 1933 2GB extended the use of American transcriptions, introducing some novel features, and established exclusive sources of supply in America. On his visit to the U.S.A., 1933-1934, Mr. Bennett secured new supplies of these features and many sole agencies for Australia. In 1935 a new campaign is being put into effect which provides the Station with two more

studios and wide-range transmission giving depth and perspective to reproduction.

Mr. Bennett's way of keeping ahead is to think ahead. In 1933 he was thinking in terms of 1935. Today he is thinking in terms of 1937. He calls his staff together and talks to them thus: "2GB is not only going to keep pace with new developments, but it must keep in advance of the steady pace of most stations, and initiate these developments. It cannot be hampered in its progress by anyone who lags behind. The pace will be fast, and the staff can do one of two things—keep pace individually or fall out." It is this constant drive and pressure which keeps 2GB ahead.

2GB's customers have learned that radio announcements greatly improve the "pull" of their newspaper advertising. The April number of *Broadcast Advertising* records several renewals of contracts for extended terms and unusually successful advertising results credited to 2GB as compared with various other Stations.

One of the finest activities is the 24 Happiness Club, which has over 10,000 members. Lady Hore-Ruthven, the State Governor's wife, following the lead of Lady Game, her predecessor at Government House, has granted her patronage, and attends the most outstanding of the Club's functions. The Club has 50 branches in Sydney and Newcastle, N.S.W. Mrs. Stelzer, President of the Happiness Club, reports that a branch which was started in Adelaide is flourishing, and that a branch has been opened at Exeter, England. The Club's motto is "Others First" and in helping distress cases the members certainly live up to it—they help hundreds of cases a year, unobtrusively, unostentatiously.

No less unobtrusive is the Theosophical output. It goes over through the women's sessions, through the Psychology Club, through the Happiness Club, through the Sunday night talks by eminent people, with all their implications of brotherhood,

through the service broadcast from St. Alban's every Sunday morning—these set the tone, the 2GB "vibration," which distinguishes 2GB from every other Station in the world.

There is an aura of historical romance round the call-sign 2GB. The postal authorities refused to sanction 2AB, because it would not "go over," so the manager

submitted 2GB, which was approved, and the Station made its determined link with Annie Besant, even though in an earlier life as Giordano Bruno. This remained secret history until the beginning of 1934, when the manager at a banquet "let it out"—and the radio papers displayed it with a picture—not of Bruno, but of Mr. Bennett.

DIAMOND JUBILEE CONVENTION

INFORMATION FOR DELEGATES AND VISITORS

1. The Sixtieth Annual Convention of the Theosophical Society will be held at Adyar, from December 26th, 1935, to January 5th, 1936. The programme will be announced later.

GENERAL INFORMATION

2. *Delegates.*—All members of the Theosophical Society in good standing are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

3. *Non-Delegates.*—The Convention is open also to non-members who apply for and obtain the necessary permission from the President.

4. *Registration Fee.*—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for Young Theosophists under 25 years of age, Re. 1. Registration fee for non-delegates from 12 years upwards, Rs. 3. Children from 5 to 12, As. 8.

5. *Requirements.*—Delegates, Indian and European, should provide themselves with bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

6. *Payments* for registration, accommodation, or special huts (see below), to

be sent with the order to Mr. B. Ranga Reddy, The Theosophical Society, Adyar, Madras.

7. *Volunteers.*—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

8. *Inquiry Office.*—All inquiries (including requests for permission from non-delegates noted in Paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, the Recording Secretary, The Theosophical Society, Adyar, Madras.

9. *Arrival.*—Each person, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

10. *Duration of Arrangements for Delegates.*—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN INDIAN STYLE

11. *Rooms in Bhojanasala and Quadrangles.*—Only a few rooms will be available, Rs. 9 to 16 according to size. Preference will be given to ladies and delegates accompanied by their families.

12. *General Accommodation.*—The charge for accommodation in the general sheds will be Rs. 2 for each person. Guests of permanent residents in family quarters who are not members of the Theosophical Society will pay Re. 1. Persons who are not members of the T. S., but who are members of the family of a permanent resident and have resided at Adyar for not less than 6 months previous to the Convention are exempt from payment of non-delegate fees.

13. *Special Accommodation.*—On previous notice being given, not later than November 15th, special huts will be provided:

An ordinary hut, 10ft. by 12ft., at Rs. 9 with mats.

A large hut, 20ft. by 12ft., at Rs. 16 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Re. 1 per cot and As. 8 per chair.

14. *Reservation Fee.*—Reservation of room or erection of special accommodation will not be made unless the charges for the same are paid in advance.

15. *Meals.*—During the Convention days, two meals in Indian style per day will be provided to all registering for the Convention, and they will be charged As. 4 for an ordinary meal and As. 5 for a chappati meal.

Tickets for meals must be purchased at the Bhojanasala between 6 and 8 a.m. for the evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to purchase tickets within these hours cannot be given a guarantee that meals will be ready for them.

16. *Refreshment Stall.*—During the Convention period (from December 18th to January 8th inclusive) a refreshment stall will be open.

Adyar, Madras

7th May, 1935.

ARRANGEMENTS FOR DELEGATES AND VISITORS DESIRING TO LIVE IN EUROPEAN STYLE

17. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near the Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only. Hot water for baths will be available, if required, on extra charge.

18. *Special Convention Concession.*—Where visitors share rooms in Leadbeater Chambers, the following reductions in charges will be made:

In respect of rooms in Leadbeater Chambers the rental of which is Rs. 45 per month:

Where two share a room Rs. 30 for each,
 " three " " " 25 for each,
 " four " " " 22½ for each.

Proportionate reductions will be allowed in respect of rooms in Blavatsky Bungalow and Leadbeater Chambers the rents of which are above or below Rs. 45 per month. The maximum number of persons allowed to live in any particular room will be fixed by the Executive Committee. The period of this concession will extend to six weeks only from 10-12-35 to 21-1-36.

19. *Reservation Fee.*—Accommodation will not be reserved unless a Reservation Fee (which will not be returned) of £2 or its equivalent is paid in advance. Credit for this amount will, however, be given when the final accounts of those attending the Convention are made up.

Delegates who register under this arrangement will be served all their meals in the dining-room of Leadbeater Chambers.

G. SRINIVASA MURTI,

Recording Secretary,

The Theosophical Society.

PROFESSOR MURDOCH'S UTOPIA

IT sounds like an echo of that splendid Who's for Australia-All for Australia campaign of a few years back to hear Professor Murdoch of Perth University endeavouring to stir Australia out of its apathy. Lecturing in Perth he said men flattered themselves that they were living in an age of progress, and did not care to ask in what way they were progressing. So long as they could look out of the carriage window and see the country flying past they congratulated themselves on the speed and did not care whether they were speeding to Geneva or to Moscow, up to Utopia or down to Gehenna.

Changes must come, Professor Murdoch said, and the thing to make sure of was that they should have so clear an idea of the Australia they wanted, and get so many people to agree to want the same kind of Australia that they could control these changes.

Personally, he believed they could have the Australia they wanted if they wanted it badly and wanted it unitedly. The Australia of the future would reflect their determination, if they were determined, and their apathy if they were apathetic.

Professor Murdoch visualised the following picture of the Australia he wanted to see, and we reproduce it here because it is an ideal for all countries. He said:

I want, first, a country of healthy men and women; we must not flag in that war with disease and death, in which we have already won our medal.

I want a country of free men and women, free to be the persons they were meant to be; for no two of us are alike, and a country that tries to force its citizens into one mould is a poor sort of country to live in.

I want a country where opportunities are equal for all, so that all may have a chance of finding their true place in society and the work they are fitted for.

I want a country where there are plenty of games—games as games, not as spectacles for crowds to watch—and in which the true spirit of sport prevails; but a country where sport is given its true place among life's values.

I want a country which gives its children the very best education that human wisdom has yet devised; and which gives to all its children, rich and poor alike, the very best education they are capable of benefiting by.

I want a country so educated that it can choose its best and wisest to govern it.

I want a country whose children are trained from the earliest age, not for competition with one another as at present, but for living together a friendly and helpful life, trained in social sympathy.

I want a country in which money is the servant and not the master; an instrument used by all for the good of all, not by a few for the enslavement of the many.

I want a country which distributes its work fairly, so that none is demoralised by idleness and none is demoralised by overwork.

I want a country which provides abundant leisure—leisure not meaning the hours in which one does nothing, though these are useful, but the hours in which one does the things one is really interested in.

I want a country which is entirely tolerant of all religions and of all eccentricities of thought and speech; a country not rent by perpetual discords, but one in which all regard themselves as comrades and companions-in-arms, marching together towards a common goal; a country which has trodden underfoot all the old racial animosities, which dislikes no other country and which no other country has cause to dislike.

I want a country in which there are no classes as we use that term now; in which character counts for everything and possessions for nothing.

I want a country which cares greatly for books, for music, for painting, for philosophy, for science, for all those higher activities of the human spirit which have raised men above the brutes and clothed life with splendour.

You will say that I have left out the most important thing—religion, and the work of the church. But the country I have tried to describe will be itself a church, a place where men are trying to make the will of God prevail, as in heaven, so on earth.

A SERIES THAT EVERY SERIOUS
THEOSOPHIST MUST POSSESS

THE COMPLETE WORKS OF H. P. BLAVATSKY

EDITED BY H. TREVOR BARKER

Just Published
Announcing
VOLUME THREE
Covering the period of the year 1881

The publication of this series is the most ambitious programme ever undertaken by a publisher in connection with Theosophical writings. Every extant writing of H. P. Blavatsky that is considered worthy will be included in this series, which will probably extend to twelve or more volumes and will appear, in chronological order, every six months. Every Theosophist must purchase this series.

15/- per volume. Large Demy. 384 pages

A COMPLETE SYSTEM OF COSMOGONY
FOUNDED ON THE KABBALA

THE SUBSTANCE OF ADAM

BY SERGIUS GORTAN ANCONA

Founded on the teaching of Fabre d'Olivet, this great volume is the first of many years of study and research. The significance of such esoteric conceptions as the "Fall" of man; the Garden of Eden; the Constitution of Eve; the Tree of Knowledge; the Tree of Life (to cite only a few) are subjects of illuminative exposition; and Kabbalistic principles are brought to bear on the events of our time, revealing a Plan in the midst of the seeming chaos. A memorable book filled with erudition on esoteric subjects, which may well become a new "Secret Doctrine" for the West.

18/- net with diagrams. Large Demy. 350 pages

THE HOUSE OF RIDER

34 Paternoster Row, London, E.C. 4.

BOOK REVIEWS

A NEW PRESENTATION OF THEOSOPHY

"You", by George S. Arundale. (*The Theosophical Publishing House, Adyar. Indian Edition, Rs. 2-8; Export Edition, Rs. 3-12.*)

The President's new book reveals him not only as philosopher, but as poet and musician too. Dr. Arundale lives to a rhythm, and his book is rhythmic. From his first plunge into the Theosophic stream, declaring what Theosophy is, then indicating who "you" are, what death is and what love ought to be, there is a rising crescendo into the author's kingdom of music—in the chapter headed "A Mode of Transcendence"—through "Your Search for Beauty" to the climax of "Your Goal"—the kingship to which we are all striving. Essentially the author is a musician, has been composer and executant, and to him, as it might be for each, music is a mode of transcending the less and entering the more, of looking over the edge of the world into the Infinite. Not only that, but for Dr. Arundale God Himself is music, the manifested universe His orchestra, and from His Heaven of Sound He sings the Song of Life in the lives of every living thing. Music is but one mode of interpretation of Life, however; he envisions the universe no less in terms of love, of death, of beauty, of Theosophy—since "all the worlds are alive with blossoming and flowering triumph," and "Theosophy is the science of Triumph, and therefore the precious heritage of all that lives."

This is a book that will stand more than one reading. It is more than opera or oratorio—it is a Song, the Song of Life singing through every one of us, and through everything that we do. It is a challenge, set to music, if you like—a kindly challenge, to test our ways of life with the touchstone of Reality and as soon as possible to burn away the undergrowth which impedes our progress to the Kingship which is our inevitable goal.

Dr. Arundale anticipates us by saying: "This book is a brief epitome of my Theosophy," and he has sketched his Theosophy in the hope that each student will be induced by reading it to find his own Theosophy for himself, however radically different it may be. The book is unique in two respects, in addressing "you" as an individual, and in stating Theosophy in the light of modern knowledge; it is a book of permanent value, and one which, I dare predict, will become part of our "classic literature."

J. L. D.

IDEALS OF EAST AND WEST

"Ideals of East and West," by Kenneth Saunders, Litt. D. (*Cambridge University Press, 10/6.*)

Confucius said: "Men cannot work together until they have similar principles". Dr. Kenneth Saunders adds to this: "Or until they understand where their principles differ".

"What does each people mean by the ideal it has evolved? Where can one supplement the other?—If East and West are to enter into a real partnership, their Great Teachers must be understood by all men of goodwill to-day."

"It is very interesting to see how the ideals of these Teachers differ one from another. The Christian ideal of the suffering servant, drawn as it is from Hebrew vision and experience, is very different from that of the superior man of Aristotle and from the Chun-tse of Confucius, yet how closely at times it approaches the Mahatma and the Bodhisattva of India. The Buddha again has affinities with Jesus as well as with Confucius and Socrates, and in the long procession of the torch-bearers of each race, certain types of ethical ideals recur."

It is with this in view and at the suggestion of His Highness the Maharaja Gaekwar of Baroda, that this very valuable

and how we should choose wholemeal products for our diet, utterly condemning the ordinary "brown" bread of the baker as well as the "white", and indicating where the true value of wheat as food is to be found. It is a useful book and should be of practical value.

A. E. A.

NEW SECTION JOURNALS

The Philippine Islands Section has produced a journal called *The Lotus*, of which Mrs. Devereux brought to Headquarters a copy of No. 2—a bright paper edited by Mrs. Micaela S. Brillo and presenting an attractive menu of literary fare. The cover design is a typical island scene with a lotus blooming in the foreground.

The Aberdeen (U. S. A.) Lodge has ventured into the field of Theosophical journalism with a four-page journal, "printed every now and then", and named *The Dakota Theosophist*. The editor is Mr. M. C. Lasell, who is the President of the Lodge. It is a newspaper "heralding the glad tidings that Theosophy in the Dakotas is on the gain."

BOOKS AND PAMPHLETS
RECEIVED

Theosophy: Its Meaning and Value, by Annie Besant. (Theosophical Publishing House, Adyar. Price As. 6.)

Psychology of the Cotton Market, by Y. S. Thackerary. (M. S. Pradhan, 15 Hasali Tank Road, Bombay, 14. Price Rs. 2.)

Aspect of the Universe from the Ether Belt of Spirit Life, by Marianne Whitrock. (Arthur H. Stockwell, London.)

Revelation of Aquarius, by E. B. Atty. (C. W. Daniel Co., London. Price 2/6 net.)

You, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price: Indian, Rs. 2-8; Export, Rs. 3-12.)

Krishnamurti and the World Crisis, a Contribution to the History of Modern Re-orientation, by Lilly Heber, Ph. D. (George Allen & Unwin Ltd., Ruskin House, 40 Museum Street, London, W.C. 1. Price 7/6).

On Dreams, by William Archer. Edited by Theodore Besterman. With a Preface by Professor Gilbert Murray. (Methuen & Co. Ltd., 36 Essex Street, London, W.C.)

Blend and Cycle in Education, Notes offered to the Theosophical Research Centre Education Group, by William Watson, 25 Templars Avenue, London, N.W. 11.

MAGAZINES RECEIVED

American Theosophist	... Apr.
Animals' Friend (London)	... Mar.
Annuaire International De Geneve. 1934.	
Beacon	... Apr.
Bulletin de L'Eglise Catholique	
Liberale de France	... Apr.
Bulletin Theosophique (France)	... May.
Calcutta Review	... May.
Canadian Astrology	... May.
Canadian Theosophist	... Apr.
Chevalier Moderne	... Mar.
Deltion	... May.
Evolucion (Argentina)	... Apr.
Hindustan Review	... May.
Indian Library Journal	... Apr.
Jaina Gazette	... May.
Karachi Theosophist	... May.
Le Lotus Bleu (Paris)	... Apr.
Liberal Catholic	... May.
London Forum	... May.
Kalyana Kalpataru	... May.
Maha-Bodhi	... May.
Muslim Review	... May.
New History	... Apr.
News from Olcott	... Apr.
Norsk Teosofisk Tidsskrift	... Mar.
Panama Theosophist	... Mar.
Persatoean Hidoep	... May.
Pionier	... May.
Revista Teosofica Cubana	... Mar.
Sadhana	... May.
St. Michael's News	... May.
Teosofi (Finland)	... Apr.
Teosofisk Tidsskrift	... Apr.
Theosophia (Barcelona)	... Apr.
Theosophia (Netherlands)	... May.
Theosophical Movement	... May.
Theosophical News and Notes	... May.
Theosophical Path	... Apr.
Theosofie in Ned-Indie	... Apr.
Twentieth Century	... May.
Visva-Bharati Quarterly	... May.
Young Builder	... May.
Usha (Bombay)	... Apr.

book has come into being. The author has taken the ethics of the East—those of India and the Chinese, with their derivative, the Japanese ethic; and the ethics of the West—those of the Greeks and the Hebrews with their derivative, the Christian ethic, and after summing each up, very clearly and ably, has illustrated them with quotations from their Great Teachers, and also by the songs and proverbs of the common people. Those salty epitomes of everyday philosophies afford a novel and interesting commentary on the mountain-top utterances of the great Founders of the Religions.

One may not always agree with the author's conclusions, but his method is interesting and the book is written with sympathy and understanding and is, as well, stimulating and provocative of thought.

Dr. Saunders has a way of summing up his ideas in neat formulæ such as the following: "If the concern of Socrates was with truth, and that of Jesus with divine love, that of the Buddha was with the *Dharma* or nature of things, and each has become classical for humanity by his selfless devotion to his high quest. In each quest is developed a characteristic ethic of which the notes are—for the Greek, beauty—for the Christian, selfless service—for the Buddhist, self-control. These are three great ways—none of these three Great Teachers is outmoded and few have even sought to live at these heights."

Speaking of India the author says: "Can India retain her gentleness and add energy, preserve her devotion to god, in serving men, practise detachment in acquiring zeal? If so she can help to cure us of the worship of the machine, and can work out with us a more humane order of society!"

Of the Christians—and Mr. Saunders is essentially a Christian—he writes: "Humanity accepts the Lord's Prayer if it does not use it, and the Sermon on the Mount, if it does not practise it. It is beginning to be clear that some who do not call themselves by the name of Christians, are nearer to these ideals than the proud and aggressive peoples who are included under the name of 'Christendom', yet are still largely Pagan, refusing to subordinate their nationalism, or their pride of race to that

ideal Kingdom of God, which is central alike in the prayer and the sermon. Christianity is still in the making, each age that is faithful will get more light upon the meaning of Christ—in war upon war and oppression, in romantic yet realistic pursuit of truth and purity, in redemption of society from selfishness and greed the spirit of Jesus will find its greatest triumphs."

To students of Theosophy this book will be particularly interesting, for they can supply, as they read it, the links which connect the various philosophies and see them not as individual and often contradictory teachings, but as integral parts of a magnificent whole; and those differences which seem, sometimes, insurmountable to the author are seen in the light of Theosophy to be only the various facets of the Great Jewel of Truth.

B. A. S.

PSYCHIC DEVELOPMENT

"*Methods of Psychic Development*", by Irving S. Cooper. *Manuals of Occultism*, No. 1. (Theosophical Publishing House, Adyar, Madras.)

Bishop Cooper's first manual, published first in 1912 and justly popular for its practical utility and lucid language, is presented in a new edition. Now that its author has passed from our midst, many will want to possess themselves of one or other of his works, in memory of his attractive personality and clear integrity of soul. This is one of the most suitable books to put into the hands of a beginner, with its warnings against dangerous methods of psychic development, and its clear explanation of the relations between the visible and the invisible worlds. Especially beautiful is the Affirmation at the end, emphasizing the certainty of progress, to all whose wills are set to attainment: "Every lovely quality we develop, every capacity of the mind we unfold, every spiritual aspiration we awaken, brings us closer to that glorious consummation when the inward man shall be revealed in spiritual splendour in his temple of flesh."

H. V.

AUROBINDO AND HIS YOGA

"*Sri Aurobindo and the Future of Mankind*", by Adhar Chandra Das, M.A. (The University of Calcutta.)

Rather too much effort is expended by Mr. Das in defending Philosophy as against Mysticism, and one gets almost lost in a tangle of words which obscure realisation. A specially fine chapter, however, is that entitled "Religion and Life", in which different forms of self-discipline are examined. Hatha Yoga, the three paths of devotion, knowledge and work, even Raja Yoga itself, all are declared by Sri Aurobindo to be to some extent faulty, because they lead to "abrogation of our normal course of life", instead of "descending and possessing our whole experience". His integral, or synthetic, Yoga aims at the transformation of the lower nature and its elevation to the higher; it demands consecration of all the parts of our being, even our physical basis.

To the Theosophical student this "integral Yoga" does not seem to differ much from Raja Yoga as interpreted and exemplified by Dr. Besant, but perhaps there are schools of Raja Yoga in India which are not free from the faults here attributed to them.

The last chapter deals with the future of mankind, and Aurobindo's superman of the future is compared with Nietzsche's, and the dreams of scientists and novelists. The superman is to be "richer in his nature and fuller in his stature," not seeking to control nature by scientific implements and machinery, but able "to stem the tide of the tumult of empirical life by reducing the claim of the ego to the minimum, and by placing his being as a channel of divine puissance." Something akin, one gathers, to the Theosophical conception of supermen as Masters of the Wisdom.

H. V.

"*Lights on Yoga*", by Sri Aurobindo. (Arya Publishing House, 63 College Street, Calcutta. Re. 1/4.)

These extracts from instructions given to his disciples by the great sage, Aurobindo Ghose, are of the greatest value to the earnest student of Yoga, all the more so to Theosophists because the terminology is

unfamiliar and has the charm of freshness. Sri Aurobindo recognises three types of Yoga, or union with the Divine: transcendental, cosmic or universal, and individual, but he claims a synthesis of the three for the Yoga of which this book treats. "It means getting into a consciousness by which one is no longer limited by the small ego, personal mind, personal vital and body, but is in union with the Supreme Self, or with the universal (cosmic) consciousness, or with some deeper consciousness within, in which one is aware of one's own soul, one's own inner being, and of the real truth of existence." Finally the book deals with work, as an integral part of this Yoga, keeping the balance between internal experience and external development. Certainly this is a book that is stimulative of increased effort towards self-understanding, self-dedication and joy in realisation.

H. V.

WHAT TO EAT

"*Merry Meals*", or *Sunshine Cookery*, by Christian Macphail. (The Moray Press, Edinburgh and London. Price 2/6.)

Another happy book from the pen of Christian Macphail from which children, for whom it is written, may learn, not only something of the art of making appetising and health-giving dishes, but also a great deal about the food itself and where it comes from. The information is presented in a most attractive way, captivating the imaginative tendency of childhood and full of the joy of sunshine, fresh air and nature. The book seems unique. We hope it will find its way into the nurseries and school-rooms of many intelligent and up-to-date parents and teachers.

"*Our Daily Bread*", by H. Valentine Knaggs. (C. W. Daniel & Co., 46 Bernard St., London, W.C. 1. Price 1/- net.)

Dr. Knaggs needs neither introduction nor panegyric. He is one of the most valiant supporters of food reform and healthy living. This brochure is a very necessary addition to the bookshelves of every Indian household, where modern conditions have brought "white" bread, with all its pernicious and devitalizing effects. Dr. Knaggs explains why, when



ROGER BACON: FORERUNNER OF THE INTELLECTUAL
REVIVAL OF THE WEST

1214-1292

(See letterpress, page 427)



ON THE WATCH-TOWER

By THE EDITOR

The Diamond Jubilee Convention

I DESIRE to draw the attention of our readers to the Supplement to this issue which contains the Provisional Programme for the Diamond Jubilee International Convention to be held from December 25th to January 5th at Adyar. The Programme is necessarily subject to modification, but its main features will remain; and I want to make two requests in connection with it. First, that any reader who has anything interesting to communicate regarding any of the items on the Convention agenda will do so as soon as possible. I draw special attention to the Symposia on Theosophy and The Theosophical Society, to the Conference on the Essential Origins of the Great Faiths, and to the Conference on our brethren of the animal, vegetable and mineral kingdoms. Many readers may have interesting observations to communicate with reference to one or more of these subjects, or may know of students who have valuable information at their

disposal. We desire to make these Symposia and Conferences as comprehensive as possible, and I have published the Programme thus early so that as many friends of Theosophy as possible throughout the world may take at least a written part in the work we shall do in December at Adyar.

Second, that our various Sections and Lodges will endeavour to arrange what may be called Liaison Gatherings, however small may be the number of those able to attend, but more or less following the Adyar Programme, so that with its heart at Adyar there may in fact be a world-wide Convention of Theosophists forming a very real organism and a very real brotherhood. Even if, owing to various circumstances, only two or three in any particular locality are able to gather together, a link will be formed, and my purpose achieved. The time of the Convention—Christmas week—is difficult for those who live in the more western parts of the world. But I am sure that there will always

be a few able to meet and to be with Adyar in spirit. In some localities it may be possible to have miniature Conventions, as for example, in many parts of India and other eastern lands. I shall, of course, hope for greetings from these circumference points, as well as reports of their proceedings.

The Development at Adyar

Some day our International Headquarters must be really worthy of The Society as to form, as I hope it is to a certain extent as to life. The Estate has largely grown up as it could, and the result so far as buildings are concerned leaves very much to be desired. As a step in the direction of improving the form, I invited a very eminent Indian architect, Mr. Surendranath Kar (a colleague of Dr. Rabindranath Tagore at Shantiniketan), who already has a number of beautiful buildings to his credit, to come down to Adyar to give us the benefit of his experience. He is among those who recognize the value of beauty combined with simplicity, and he has perceived to the full the wonderful possibilities of Adyar if only a deliberate architectural policy be pursued. He has been making a general survey of the estate to this end. But in particular he has been designing for us the Adyar Theatre, for which a certain amount of money is already available, a new Adyar Library, the old being entirely inadequate to meet the Library's growing needs, and the Besant Memorial School Village, for we wish the School to be in the nature of a

Village community. He has also been doing other work for us, and we are thankful to him for so thoroughly entering into the spirit of our Theosophical Headquarters. Inevitably, most of the designs must wait until money is available. But money is the more likely to materialize if people are able to perceive an attractive design. I hope in due course to publish some of the designs Mr. Kar has prepared.

The Vasanta Press, Adyar

As the work grows, so do changes become inevitable. Gradually, we are endeavouring to increase in all departments that efficiency for which the Headquarters of The Theosophical Society should be famous, so that each department may shine forth as a model of its kind. We are far from such a consummation at present, but by degrees we are moving towards it. And as part of this programme we have persuaded Mr. A. K. Sitarama Shastri, who has nearly thirty years of uninterrupted service of headquarters, to extend the scope of his ripe experience and wisdom beyond the Vasanta Press, which is so fine a monument to his ability. It may interest our readers to know that before taking up the work of the Press he had no experience of printing whatever, having been in Government Service. But our late President, with characteristic foresight, pitchforked him one day into the new Press Department which she was creating, told him to look after it, and left him. He went, he saw what had to be done, he

did it. Would there were many more like him able to direct capacity efficiently in any direction. Mr. Sitarama Shastri has in Mr. C. Subbarayadu an assistant with fourteen years of service to his credit; and we have decided to appoint him Acting Manager, with Mr. Sitarama Shastri as Honorary Superintendent to help him with advice and guidance. This arrangement will release Mr. Sitarama Shastri for other important work, and maintain the Vasanta Press in its present state of efficiency. Mr. Subbarayadu is one of our most selfless workers, ready to go anywhere and do anything; but I know he is very thankful that his chief remains in final authority. Mr. Sitarama Shastri has more than once offered to retire from Adyar on the ground that he is not so very far from his eightieth year. But years do not count when the heart and the will are plastic and eager. He is younger than many who are younger than he. And where would Adyar be without A. K. Sitarama Shastri! I have, therefore, been compelled firmly to discourage the very faithful servant of Dr. Besant from daring to leave her successor in the lurch. From July 1st the new arrangement became effective.

Theosophy's Classic Literature

In the last issue I promised I would publish a list of Theosophical works which personally I regard as "classic". I now do so, not with the slightest idea of suggesting that there is in fact an orthodox classical literature, but rather to indicate my own preferences and to induce my

readers to indicate theirs, so that we may perhaps reach a Greatest Common Measure. Here is my list:

H. P. Blavatsky: *The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence, Practical Occultism, The H. P. B. Letters to A. P. Sinnett.*

Colonel H. S. Olcott: *Old Diary Leaves* (six volumes).

Mabel Collins: *Light on the Path.*

T. Subba Row: *The Philosophy of the Bhagavad Gita, Esoteric Writings.*

A. P. Sinnett: *Esoteric Buddhism, The Occult World, The Mahatma Letters.*

Annie Besant: *Esoteric Christianity, A Study in Consciousness, The Changing World, Karma, Thought Power—Its Control and Culture, The Evolution of Life and Form, The Ancient Wisdom, Talks with a Class, The Wisdom of the Upanishads, An Introduction to Yoga, In the Outer Court, A Study in Karma, Mysticism, Man and His Bodies.*

C. W. Leadbeater: *A Text Book of Theosophy, The Science of the Sacraments, The Hidden Side of Christian Festivals, The Inner Life, The Astral Plane, The Devachanic Plane, Invisible Helpers, The Hidden Side of Things, Dreams, Clairvoyance, The Other Side of Death, The Monad, The Masters and the Path, Man: Visible and Invisible, The Christian Creed, The Chakras.*

A. Besant and C. W. Leadbeater: *Man: Whence, How and Whither, Talks on the Path of Occultism, Occult Chemistry, Thought-Forms, The Lives of Alcyone.*

Bhagavan Das: *The Science of the Emotions, The Science of Peace, The Science of Social Organization.*

C. Jinarajadasa: *First Principles of Theosophy, Life! More Life!, Letters of the Masters of the Wisdom.*

Inadvertently I may have omitted certain other works deserving of inclusion. But my principle has been twofold. Each work, to win inclusion, must be definitely original and, of course, Theosophical. Or, if not actually original, it must present certain truths of Theosophy in an illuminating way. I now hope that students of Theosophy will send me their own lists, with reasons for their nature.

A Theosophical Anthology

In the July Watch-Tower I promised to publish a preliminary list of words which we are using for research purposes, to discover their usage in classic Theosophical literature. Here is the list which we are for the moment using: The Absolute, Accident, Air, Anger, Aspiration, Astral Plane, Birth, Buddhic Plane, Consciousness, Cruelty, Death, Desire (Kama), Devil (Hell), Duty, Earth, Education (Principles only), Ego, Emotion, Eternity, Evil, Experience, Faith, Fire (Flame, Spark), Form, Freedom, Liberty, God, Good, Grief (Sorrow), Happiness, Hatred, Hierarchy (Principles only), Individuality (Individual), Instinct, Intuition, Joy, Justice (Injustice), Karma, King (Kingship, Kingdom), Language, Liberation, Life (Vitality), Light, Man, Maya (Illusion), Memory, Mental Plane, Mind, Monad,

Nirvanic Plane, Peace, Physical Plane, Power, Prayer, Purpose, Reincarnation, Self, Silence, Sleep, Space, Substance, Suicide, Theosophy (Definitions only), The Theosophical Society (Objects only), Time, Universe, Universal, Unity, War, Water, Will, Words.

The research takes, of course, a considerable time, but already the results are proving most instructive. I hope later on to have ready an article dealing with these. In the meantime I shall be grateful for suggestions as to other words, and also for examples of their usage in the current literature of the world, especially in philosophy, science, etc.

A Chair of Theosophy?

The University of Lund, Sweden, is establishing a professorial chair to be devoted to the study of Spiritualism—the first chair in the world for such a purpose. A report in the London *Daily Express* by one of the organizers states:

At Lund a scientific investigation will be made of psychical phenomena. Paid mediums are barred.

There are many things—clairvoyance, telepathy, automatic writing—to explain. Without accepting any of them as manifestations from another world, an attempt will be made to establish how the body can produce such phenomena.

A group of our workers in Germany, with new instruments, are attempting to photograph the soul.

There are points in the brain which send out the rays of thought. We shall try to

establish the clairvoyant point where feelings we call intuitions are registered.

The daughter of Judge Dahl, in Norway, (said the organizer) at a seance in 1933 said that her father would be killed in a year's time.

Without knowing of this, I, too, at a seance about the same time, said that the judge would be killed.

On August 8, 1934, he was drowned while bathing.

We do not accept this as phenomena from the other side. It might be telepathy. By science, an attempt will be made to find out how two minds could register that fatal-ly true glimpse of the future.

Theosophists are, of course, very familiar with all these phenomena, and only wonder how long it will be before the word "soul" is more rationally understood and before a clearer understanding is reached as to what can and cannot be photographed.

But the establishment of such a chair is a step in the right direction, in the direction of the establishment, when vision becomes a little clearer still, of a Chair of Theosophy, which would include Spiritualism and infinitely more besides. If a Chair of Spiritualism can be established in 1937—it appears that it will take two years to make the necessary arrangements as to courses of study, etc.—then may we not hope that the Centenary of The Theosophical Society may be marked by the establishment of Chairs of Theosophy in the principal Universities of the world? India should lead

the way in this respect, and probably will when she has her own government.

* * *

The New York University Hall of Fame

The Los Angeles Evening Herald, dated March 27th, reports that Madame Blavatsky has been nominated for inclusion in this celebrated Hall of Fame, admission to which is by election every five years and from amongst those who have passed away not less than twenty-five years from the date of the election—in this case October 15th next. Among other nominees are Louisa May Olcott, Susan B. Anthony and Sacajawea, a Great American Indian. As is natural, Susan B. Anthony has so far received a majority of votes. But H.P.B. is gradually coming into her own, and even if she be not successful at this election, sooner or later she will find her place in the Hall of Fame, as will also Dr. Annie Besant, when she fulfils the twenty-five year condition. And so, little by little, our movement gains its due recognition. It is to be hoped, however, that we shall never descend to the level of becoming a merely fashionable pastime, an intriguing amusement for society drawing-rooms. Only as the pioneer spirit dominates The Society, only as we stand out from the crowd, only as our gifts to the world are such as the world is hardly ready to receive, only as we know where to look for fresh gifts when those in our outstretched hands are at last accepted, only as we lead can we flourish and be true to the nature of the impulse which sent us forth.

Towards Solidarity

Our two Sections in South Africa—The Theosophical Society in South Africa and The Theosophical Society in Central South Africa—have made a very wise move. They have established a Federation Board to co-ordinate wherever possible the activities of the two Sections in promoting in Southern Africa The Society's aims and ideals. This is a clear sign of an increasing interest in Theosophy as the result of what Mr. Evans, the Secretary of the Board, calls "the progressive mental horizon of the people of South Africa." The Board is composed of the two General Secretaries and of one other member elected by them, who acts as Secretary. I am happy to learn that Miss E. M. Turner, the General Secretary of the Central South African Section, will be present at the Diamond Jubilee Convention at Adyar. She will be specially welcome as representing a part of the world of singularly interesting promise, but not a little neglected by our international workers. Fortunately, Mr. and Mrs. Hodson are now paying their second visit to South Africa, and report in enthusiastic terms as to Theosophy's future in that country. The founding of a Youth movement, not in any way Theosophical in form but the result of interest in Mr. Hodson's addresses, is evidence of South Africa's determination to enter effectively into the spirit of the new age. South Africa is a melting pot of racial temperaments. It is one of the world's special laboratories for experimental work in connection with human evolution; and it is

not without higher design that there is among the other types an Indian infusion. Theosophy is vital to the success of the experiment, and the stronger our two Sections become, the brighter the future for the country.

The Young Theosophists

I wish to bespeak for the Young Theosophists the cordial goodwill and helpfulness on the part of their elder fellow-members. In all parts of the world they are active, but nowhere more than at the Headquarters of The Society at Adyar, and generally throughout India. Their monthly journal *The Young Theosophist*, published from Adyar, is an excellent production, costing no more than Rs. 2 or 5s. or \$1.25 post free for a whole year. I feel sure that Lodges throughout the world will be glad to keep in touch with Young Theosophists thought through the medium of this bright Journal. Then the Adyar Youth Lodge is constantly meeting for the study of Theosophy, to welcome enquirers, and to contact in the city of Madras as many young people as possible so as to bring them into touch with Theosophy. The Lodge has frequent celebrations, social gatherings, and other more informal functions. And now its members are hard at work organizing for a great Youth Convention at Adyar to synchronize with the International Convention of the Society to which they have the privilege to belong. I publish their Provisional Programme as part of the Diamond Jubilee International Convention Supplement, and I commend it to the earnest perusal of all.

A Youth Parliament

But they are not content with this. They want to gather at their Young Theosophists Convention as many representatives of Youth from all parts of the world as they can. One of their members has given me Rs. 300 as the nucleus of a fund to help Young Theosophists to come to Adyar, earmarking it for young American Theosophists. This is a splendid gesture, and I commend to my American brethren who are interested in American Young Theosophists the desirability of adding to the Fund. I am sure Mr. Sidney Cook will gladly act as Treasurer for any gifts. I wonder if friends of Youth in other parts of the world will try to help a Young Theosophist to come to Adyar to join his or her brethren in their activities for the period of the Convention. The Theosophical Society needs Youth, and Youth needs The Theosophical Society, and more still Theosophy. We must make the Youth of the world safe for Theosophy, and the best way of doing this is to bring them into touch with Young Theosophists everywhere.

But even this is not all. The Adyar Lodge is also hoping to hold at the end of the International Convention a Youth Parliament, particulars of which will be found in their Programme. The Parliament will be an all-day affair, interspersed with refreshments and music, and sea-bathing and strolling about the Adyar Estate. But the subjects for discussion are very vital, and I shall be eager to hear the result of the deliberations. Perhaps Young Theosophists in other parts of the

world may be willing to send to Mr. Felix Layton at Adyar their views and the views of Youth generally in their country regarding the subjects to be discussed. Such contributions will receive very respectful attention.

Theosophy in Peru

In these days of depression many Sections of The Theosophical Society find it exceedingly difficult not only to make both ends meet, but also, partly because of the financial stringency, to carry on effective Theosophical activity. In Europe there are several Sections thus situated, and it is wonderful what they are able to achieve with the most slender resources. In other parts of the world, too, the strain is felt, and for some time our Peruvian Section has been struggling against many adversities. It has been found impossible to maintain the seven Lodges necessary for the existence of a Section, and the Peruvian Section, therefore, has had temporarily to suspend its formal functioning. I have appointed to act as Presidential Agent, while the Section has to be in abeyance, Senor Don Juan Francisco Aguilar Reveredo, a very devoted member in whom our Peruvian brethren generally have much trust. Senor Reveredo will immediately set about the building up again of the Section in Peru, and I feel sure that under his wise and heartening guidance we shall soon see Peru restored to her place among the Sections of The Society. The new Presidential Agent lives in Lima (Address, P. O. Box 900), and he will greatly value any support that can be given to him.

Such opportunities as that which has come to our Peruvian brother are always very welcome to eager Theosophists, even though they bring with them a host of responsibilities and difficulties. The world, in truth, is full of opportunities, and each one of us is surrounded by them all the time. The difficulty lies in the fact that we are often too blind to recognize them as opportunities. Indeed, we are so very blind sometimes that we think they are obstacles instead! There are many circumstances which look like obstacles but are in reality opportunities. There are none which look like opportunities but are in fact obstacles. Obstacles only exist until we recognize them as opportunities; and unfortunately we sometimes take a long time to see in an apparent obstacle a real opportunity. Senor Reveredo has a very obvious opportunity, which he will seize and utilize to its fullest possible extent.

* * *

The Straight Theosophy Pamphlets

The twelve little pamphlets issued by the Publicity Department of The Theosophical Society are having a great success. At least 40,000 copies have so far been sold, Scotland alone buying 10,000, of course at cost price. I feel sure that they have only to be seen to be appreciated and realized as excellent propaganda medium. We are printing another large issue of about 20,000, and shall be glad to receive orders. The names of the little pamphlets are as follows: *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*. The Campaign Chart too seems to have won general approval, though local conditions necessitate modification of details. But the Chart was not at all intended to be followed rigidly. It was a suggestion for utilization in case no better scheme suggested itself. As the time draws nearer for the Campaign to begin I hope to send some additional matter which may be of use.

* * *

The Adyar Children

The Provisional Programme for the International Convention, published in this issue, is to have a charming addition. A committee of Christian residents, established by my invaluable colleague Mrs. Agnes Hamerster, is going to offer to the little children of workers on the Adyar Estate a Christmas Tree, an entertainment, and individual gifts. This will take place on Tuesday, December 24th, at 6.30 p.m., and will certainly be delightful. If any reader would like to send a little gift, either in cash or in kind, so as to have a share in the occasion I shall be very happy to be the medium for its transmission to the committee. Money will be best, for we here know best what to buy of a suitable nature. But toys will be welcome, though not books or clothes. Sweets will be much appreciated. We are very anxious

to draw into the Adyar family our workers and their families. We who live at Adyar are extraordinarily fortunate. We must make those who work for us feel fortunate, too. On the anniversary of my taking over of the Presidency, June 21st, I had the happiness of giving a dinner party to every worker and his family, and the event was exceedingly enjoyable for us all. There were over 600 guests, and the Superintendent of the Bhojanasala, our Indian Boarding House, and his army of kindly helpers made the most perfect arrangements. I find, as a result of taking the necessary census, that we have about 200 children belonging to the workers. It is a great responsibility, but a great privilege no less.

* * *

Theosophy in Music

I am immensely intrigued by the suggestion of Mr. Norman Ingamells, of the Melbourne (Australia) Conservatorium of Music, that we should have at Adyar a Library of Music which lovers of the Science consider as expressive of the Truths of Theosophy. Copies, or at least lists, of such compositions as students of Theosophy have found directly helpful in their studies, awakening in them conceptions which otherwise would have lain fallow, stimulating in them lines of research which otherwise they might not have pursued, arousing in them consciousness-awareness which otherwise they might not have attained, making clear that which had so far seemed hopelessly obscure. There is no power more potent to the under-

standing of the Science of Theosophy than music; and it would indeed be wonderful to have at Adyar a Library of such musical works as Theosophists have found illuminating and directly helpful in enabling them more fully to enter into the realities of the Science of Life. I shall be very grateful to receive lists or copies of such compositions whether by living or more-living composers, and specially glad to receive compositions by members of The Society. I should also like to receive titles of any gramophone records of a similar nature. Is a Library only for books? If those who send these will kindly indicate as definitely as possible the way in which the compositions are, in their opinion and experience, related to Theosophy, I shall be still further obliged. Very useful indications might be offered to students all over the world with the help of such a Library. But I think also of a Library of poems and prose passages in the works of the great writers which breathe no less the spirit of Theosophy. A comprehensive collection of such poems and prose passages would be of immense use. Perhaps readers will oblige me by sending in copies of such poems and prose passages as clearly reflect our Theosophical Truths. Of course, we should be very thankful to have similar examples from the fields of painting and sculpture. But these will be far more difficult to obtain. In the meantime it would be useful to receive names and possibly photographs of such works of art as specially commend themselves to Theosophists by reason of the Theosophy which they portray.

A Theosophical Gramophone Record

My forward-looking young friend, Mr. N. Sundram, has just succeeded in persuading me to address my fellow-members of The Theosophical Society by gramophone record—H. M. V. 10-inch double-sided. He has the hardihood—he is the live wire of our Adyar Stores, Ltd.—to order two hundred records, and has had the ingenuity to dispose of fifty before anybody has had the opportunity to hear them. I am told, however, that my voice has been excellently reproduced in its natural state. So one hundred and fifty alone remain for sale at Rs. 3-8, £ 0-6-0, or \$1.50, post free. During the course of the recording process Mr. Sundram went still a step further and had me photographed speaking into the instrument. Ordinarily, I hardly think I photograph as a film star, but I must confess that this particular photograph is one of the best I have had taken. These too are available at Rs. 2-4, £ 0-4-0, or \$1, post free, per copy. I may add that with the record goes a printed copy of my address, though the recording is so clear that this is really unnecessary. May I venture to suggest that the record might be used in connection with any commemorative proceedings on

November 17th, or during any gathering held to synchronize with the Diamond Jubilee International Convention to be held at Adyar in December. Also, the record may be useful for Lodge gatherings, as an item in a public meeting, and as a Diamond Jubilee gift to a friend.

We are fortunate to have available the voice of Bishop Leadbeater, but it is nothing short of a tragedy that no record was made of the golden voice of Dr. Besant. We ought to have had a talking picture of her—and we have nothing! A gramophone record of the Bishop is better than nothing, though we ought to have had a talking picture of him, too. Think how wonderful it would be to-day if we could hear the voice of H. P. B. or of the Colonel, or of any of those fine stalwarts who bore the brunt of the earlier and in a way more difficult days. We might have had preserved to us Dr. Besant's voice as well as Bishop Leadbeater's. We must see to it that Mr. Jinarājadāsa's voice is duly recorded. I am to add that my own record is to be obtained from The Adyar Stores, Adyar, Madras. Foreign governments will charge a duty on each record, according to the prevailing tariff.

N.B. Please note that in the case of cables BENTLEY'S SECOND Code may be used if convenient.

DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

"In the long run, Roger Bacon is of more significance to mankind than any monarch of his time."

H. G. WELLS.

ROGER BACON, Messenger of the Elder Brethren to Europe in the thirteenth century, lit up the mental world of his own and of all succeeding centuries. Europe when he lived was slowly awaking from its sleep of the dark ages. The Arabs had brought their philosophy and science to play upon the nascent European mind, they had brought Aristotle; and the mediæval schoolmen, devoid of scientific training, were thrashing out in hair-splitting argument the meaning and value of words, which was a necessary preliminary to clear thinking in the scientific age that was to follow. "And standing by himself because of his distinctive genius was Roger Bacon, Franciscan of Oxford, the father of modern experimental science. His name deserves a prominence in our history second only to that of Aristotle."¹

Bacon was born of good family at Ilchester in Somerset. He was an eager student in many new fields of knowledge, but round about him was an appalling darkness. Everything was done to

cultivate obscurantist habits of thought the direct opposite of habits of science, and the researcher was almost bound to be branded as a heretic and "trafficker in unlawful arts". Hence the secrecy in which he conducted his experiments, the camouflage which he threw over them in his writings, and the ingenious and ingenuous method by which he squared his reforms with the orthodoxy of Mother Church, for as Friar Bacon he would surely have lost his life to the Inquisition² had he published scientific theories which conflicted with Church doctrine, whereas by merging his science with the Church's theology, he was able to pursue his experiments until 64 years of age. Then the Church cast him into prison.

Roger Bacon was roused by the academic atmosphere and the moral vices of his time to strong invective. "The whole clergy is given up to pride, luxury and avarice. Whenever clergymen are gathered together, as at Paris or Oxford, their quarrels, their contentions and their vices are a scandal to laymen," he wrote.³

¹ The foot-notes are at the end of the article.

BACON AND ARISTOTLE

With this attack on the ignorance of his contemporaries Roger Bacon combined a wealth of suggestion for the increase of knowledge. The creative passion of the man of genius runs through all his works. "Experiment, experiment," he insists, in the spirit of Aristotle; yet he denounced Aristotle, he would "burn all the books of Aristotle" because they were "not so much read as worshipped"—and that, as he showed, in the most abominable translations.

Roger Bacon owed his introduction to the works of Aristotle to Edmund of Abingdon at Oxford. From Oxford he passed to the University of Paris, where his whole heritage was spent in costly studies and experiments. He sought the friendship of men who had any reputation for knowledge. He caused youths to be instructed in languages, geometry, laboratory work. "Better tables are indispensably necessary," he complains, "tables on which the motions of the heavens are certified from the beginning to the end of the world without daily labour, but these tables are worth a king's ransom, and could not be made without a vast expense. I have often attempted the composition of such tables, but could not finish them through failure of means and the folly of those whom I had to employ."⁴ Books were difficult to obtain. The classics were rare and costly. Cicero's *de Republica* and the works of Seneca he could never find, though he made diligent search for them "during twenty years and more. And so it is with

many more useful books connected with the science of morals."⁵

Fired by this thirst for knowledge he returned to Oxford, as a teacher, and gave wide extension to the teaching of science, specialising in optics, which he had studied for ten years and in which he was apparently the only lecturer in Europe. But the temper of the age was against him. After twenty years labouring "in the attainment of wisdom" and spending two thousand pounds in experiments, he renounced the world and, on the advice of his friend Robert Grosseteste, Bishop of Lincoln, one of the very few illuminati of the period, he joined the Franciscan Order (circa 1247). Visiting Oxford again, probably in 1257, he incurred the suspicion of his Franciscan superiors and was removed from Oxford and placed under close supervision in the Paris House. By the rule of his Order he was debarred from publishing, until the Pope, Clement the Fourth, hearing of his learning, summoned him to transmit his works to Rome with the least possible delay. Difficulties stood in his way—his family, once wealthy, had been ruined by the civil wars. Bacon himself was bankrupt, but his friends raised money by pawning their goods, and by almost superhuman energy he produced his three famous works—*Opus Majus*, *Opus Minus*, *Opus Tertium*—known as the "greater work", with summaries and appendices in the "lesser" and "third" works, and forwarded them to the Pope within fifteen months. As to the reception given to Bacon's manuscripts we know absolutely nothing.

A few months after their arrival Clement died and the Papal See remained vacant for three years. The next Pope, elected in 1271 (Gregory X), was a Franciscan, and was not likely to show favour to a suspected member of his Order. Yet it was about this time that Bacon wrote his *Compendium of Philosophic Studies*—an introductory discourse for his encyclopædic *Scriptum Principale*—at the completion of which he was always aiming.

The whole of Bacon's later works, however, are but developments in detail of the magnificent conception he laid before Clement. He passes in review the whole knowledge of his time in every branch of science, and suggests improvements in nearly all—grammar, philology, mathematics, experimental philosophy, chronology, music, astrology. In a phrase of Dr. Whewell the "greater work" is "at once the Encyclopædia and the Novum Organum of the thirteenth century."⁶

Bacon's writings, so far from winning recognition, were the cause of his imprisonment. In 1278 he was summoned before a chapter of the Franciscan Order in Paris on account of "certain suspected novelties"; was condemned and thrown into prison. What the "suspected novelties" were we do not know. But in all probability his attack on men who prosecuted intellectual controversies devoid of scientific training, unprepared therefore to distinguish truth from error, verbal subtleties from fundamental realities; and unwilling even to take the trouble to study Aristotle and *The Bible*

in their original language. It is believed that he remained a prisoner till 1292; in that year he died and was buried in the Franciscan Church at Oxford on the feast of St. Barnabas (June 11.)

BACON AN OCCULTIST

Whatever Roger Bacon's occult status was, we have no means of knowing, though we can trace him through succeeding centuries as an Ego of great influence in the intellectual development of Europe. H. P. Blavatsky says of him:

"Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries such as gun-powder and optical glasses, and his mechanical achievements were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One."⁷

H. P. Blavatsky tells a good story of his magic:

"In the legendary history of Friar Bacon, as well as in an old play written by Robert Greene, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the King, the friar was induced to show some of his skill before Her Majesty the Queen. So he waved his hand (his wand, says the text), and 'presently was heard such excellent music, that they all said they had never heard the like.' Then there was

heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air.

"Then he waved his wand again, and suddenly there was such a smell 'as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out.'

"Then Roger Bacon having promised a gentleman to show him his sweetheart, pulled a hanging in the King's apartment aside and every one in the room saw 'a kitchen-maid with a basting-ladle in her hand.' The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: 'Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!'"⁸

FATHER OF EXPERIMENTAL SCIENCE

Bacon approached the problems which interested the mediæval mind from so different a standpoint that he may justly be regarded as the forerunner of modern scientific thinking. Like his more famous namesake, he was in constant revolt against the academic tradition of his day. The defects he denounced were the self-same *idola fori et theatri* which "broad-browed Verulam" afterwards condemned as the greatest obstacle to the advancement of learning, and, like Verulam, he took all learning

for his province. Did not one of his contemporaries⁹ describe him as *in omne facultate clarissimus*? His aim was to recast the whole system of learning and to base it not upon the verbal logic of the schools and the traditional and indiscriminating authority of any and every writer of the past, but upon a scientific study of philology and mathematics, reinforced by the verification of experiment.

There was not a single department in which he did not advance on all his predecessors—in the detailed study of optical phenomena, in physics, in astronomy. He gives us hints of gun-powder, "an explosive powder which causes 'hideous cracklings,' and is able to destroy armies"; he foresees motor cars and aeroplanes:

"It is possible to make a chariot move with an incredible swiftness . . . and this motion to be without the help of any living creature.

"It is possible to make engines for flying, a man sitting in the midst whereof, only turning about an instrument, which moves artificial wings made to beat the air, much after the fashion of a bird's flight.

"It is possible to make engines for navigating without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men"—"and other marvellous engines."

Bacon describes the hydraulic press, the diving bell, the kaleidoscope, and he secretly used the telescope three hundred years before there is any formal recognition of its invention. These things are wonderful, but, he insists, they are

not magical. "Our art," he says, "has nothing magical about it; Nature is potent and admirable in her working, yet Art, using the advantage of Nature as an instrument (experience tells us) is of greater efficacy than any natural activity."¹⁰

A PRODIGY OF LEARNING

Even his severest critics agree as to the astonishing range of interest which the *Opus Majus* exhibits, "a range which is almost inconceivable in this modern age of specialisation. Philology, textual criticism, mathematics, astronomy, optics, alchemy, astrology, medicine, geography, history of philosophy, comparative religion, not to mention theology and philosophy—all these are subjects with which Bacon shows a familiarity that judged by mediæval standards amounts to more than a mere smattering."¹¹ He begins by indicating the four sources of error—authority, custom, popular prejudice, and self-conceit. Despising the logic of the schools, he throws his students back on the power of reasoning in the normal human mind. He explains that while accepting the Scriptures and the Church's canons, the Fathers and the Doctors are not to be regarded as final or infallible. Even Aristotle, to whom he was ready to offer almost excessive homage, he never endowed with a halo of infallibility. The Church, he said, had hitherto neglected the scientific researches begun by the Greeks, because in the struggle against polytheism science was confounded with magic. But the rise of Greek

philosophy was as surely part of God's providence as the Mosaic Law or the Christian Church. We should be fools not to profit by these studies and to carry them further.

Between science and magic Bacon made a clear distinction—an important distinction in an age when they were still largely undifferentiated, and the sciences were confused with magical superstitions, such as the belief that goat's blood will break diamonds or that hot water freezes more quickly than cold. The central principle of the alchemy of his time he completely discarded—the conception of a universal primary matter, the "soul of bodies"—he insisted on dealing with objects of sense and their interactions. He divided alchemy into two departments: (1) Speculative alchemy, founded on observation and experiment; (2) Practical alchemy, taking the results of speculative alchemy and applying them for practical purposes. Dr. Little is inclined from Bacon's remarks to place him among the chemists rather than among the alchemists: "The justness of classing him as a chemist, rather than as an alchemist, is supported by his avoidance of the purely speculative questions which were the life and soul of the scholastic philosophy wherein he was born and bred."¹²

DISCOVERS GUNPOWDER

Every schoolboy remembers Roger Bacon as the discoverer of gunpowder. Attempts have been made to deprive him of this discovery, but they received their

death-blow from a statement by a retired army officer that saltpetre was unknown before the period A.D. 1225-1253.¹³ Bacon's recipe for making gunpowder from charcoal, saltpetre and sulphur is buried in cipher and anagram.¹⁴ Forced to hide their "dangerous lore," he mentions seven of the cryptic methods which the alchemists employed. Bacon's elaborate devices for concealment saved his life, but they deprived him for centuries of the honour of his discovery.¹⁵

In all probability Bacon's discovery of gunpowder was accidental. Whilst he was experimenting with a mixture containing saltpetre, charcoal and sulphur, it suddenly exploded, shattering the glass and brazen apparatus. In *The Famous Historie of Frier Bacon* we are told of the experiment of the Brazen Head: "Therewith it fell down, and presently followed a terrible noise, with strange flashes of fire." In the Elizabethan dramatists the Brazen Head is repeatedly mentioned.

THE UNITY OF SCIENCE

While the *Scriptum Principale* (an encyclopædic work, on which he appears to have been engaged when he received the Pope's command) was never completed, the *Opus Majus* remains the one work in which the central thought of Bacon is dominant from first to last—the UNITY OF SCIENCE and its subordination to the highest ethical purpose conceivable by the

human mind. Another characteristic of his philosophy is the sense of HISTORICAL CONTINUITY by which it is pervaded. While earlier writers Augustine and others, dwell on points of difference, Bacon dwells on points of union. His position in human thought can be assigned by relating him to the order of thinkers typified by Pythagoras rather than by Aristotle, who engage in speculation not for its own sake but for the moral progress of mankind—which is a fundamentally Theosophical conception.

NOTES

¹ H. G. Wells: *A Short History of the World*, p. 228. In *The Readers' Digest*, May, 1935. Mr. Wells includes Aristotle with Jesus Christ and the Buddha Gautama as the three greatest men in history.

² Founded by Pope Gregory IX about 1233.

³ J. H. Bridges, *Roger Bacon*, p. 30.

⁴ John Richard Green: *A Short History of the English People*, p. 144.

⁵ Op. cit., p. 138.

⁶ Quoted by Green, p. 141.

⁷ *Isis Unveiled*, I, 65.

⁸ Ibid.,

⁹ Bartholemew of Pisa (*The Times Literary Supplement*, October 2, 1930).

¹⁰ *Secrets of Nature and Art*, chap. VI, quoted in Dr. A. G. Little's collection of commemorative essays, Cambridge, 1914.

¹¹ *The Times Literary Supplement*, October 2, 1930.

¹² *Roger Bacon*, p. 320.

¹³ Lt. Col. H. L. W. Hume (late) Royal Artillery, chapter "Roger Bacon and Gunpowder" in Dr. Little's collection.

¹⁴ The ethics of the invention by such advanced people as Messengers of the Hierarchy of explosives and instruments of destruction is discussed by Mr. Hamerster in relation to the Count de St. Germain on page 471-72.

¹⁵ This cipher method was still further developed by Francis Bacon to conceal his real personal identity and history in the vast literature which he published in the sixteenth century.

(To be concluded)

THE INDIVIDUAL AND SOCIETY

By ERNEST WOOD

[Having discussed in our July number the proposition that "the way to secure our collective prosperity is by means of the principle of even exchange," Mr. Wood here points to an observable increase in goodwill, which if cultivated among individuals and internationally will bring world peace. "Only the power of imagination is now required," he says, "to precipitate real positive peace into the realm of fact."—ED.]

(Concluded from p. 347)

III

THE progress of mankind depends not merely upon an intellectual appreciation of the value of co-operation, but even more upon the development of a feeling of goodwill towards others. There is something natural about such goodwill, for close association, even in a business capacity, often brings it about. I remember a humorous story that was told in this connection regarding two soldiers, who could never meet without quarrelling and fighting. At last, after punishing these men a number of times with no effect, the colonel of the regiment hit upon a bright idea. There was a long row of barracks, and he set the two men to clean all the windows, one working on the inside and the other on the outside. At first, they scowled at each other through the glass, but by the time they had reached the end of the row they were both laughing heartily at the way in which the Colonel had tricked them, and afterwards they remained very good

friends. Fortunately, the tendency of men to feel goodwill towards one another is growing rapidly all the time. Even the dreadful war through which Europe recently passed has left us, in the main, with a more companionable feeling and a greater sympathy even towards those who were enemy countries than we had before the war, and there is a stronger sense of humanity behind the thoughts of nationality in most countries.

I should like to give a few illustrations of the way in which the sense of general goodwill is appearing in ordinary life. Years ago, it was quite common for people to scribble on the paintwork in railway carriages, and even to cut away pieces of leather from the straps and seats, but today these things are rarely done, not because the police have been able to stop it, but because there is a greater appreciation of civic conveniences than there was forty or fifty years ago. I noticed when travelling in America several examples of the development of this sense. In most of the large cities, on the

main streets of the suburbs, at the corners where the tramcars stop, there are little tables, containing piles of newspapers and little money boxes. The business men, going to their work, take the newspapers and put the money for them into the box, and evidently nobody steals the papers, otherwise this method of trade would not continue. I think the height of this kind of service appears in New York. I spent three months there, living in a flat on Fifty-fifth Street, and each morning I used to go down to a newspaper shop nearby. It was not really a shop until about nine o'clock. Before that there was simply a large board, containing heaps of about a dozen different kinds of papers, and there was no money box, but the money was thrown loosely beside the papers. I used often to take my paper, put down a silver coin and help myself to the correct change, as other people were evidently doing.

In New York, I also found a surprising chain of restaurants called the Exchange Buffet, in which you helped yourself to any food that you liked, then made a calculation of the total value, according to the lists of prices put up on the walls, and finally, as you went out at the door, you stated your total and paid the man at the desk. The proprietors of the Buffet have found that the total money received does not differ by one per cent from the calculated price of the food consumed. Another interesting development in many cities is that of averaging the fare on the tramcars, and charging a fixed rate

to any stopping-place within city limits. This saves an enormous amount of labour in the issuing of tickets of different denominations, and the citizens do not say, "Why should my neighbour travel twice as far as I do for the same money?" They know quite well that this system develops the city evenly, enables many to live in the distant suburbs, and prevents congestion and the raising of rents in the suburbs nearer to the centre of the city. The public sense, thus developing, if fostered by proper teaching about Citizenship or Civics in the schools, may lead on to an immense development of public conveniences.

IV

Although we have in these days perhaps thirty-five times the productive capacity that was known to man in Roman days, still we find the distressing fact that millions of people are suffering dire poverty. It was estimated a year ago that in three countries alone ten millions of workers were unemployed, and the figure was then increasing at the rate of a million a month. One prominent official in India years ago estimated that at least 40 million people in that country had never had their hunger fully satisfied even once in their lives. In some villages there is unemployment to the extent of fifty per cent, and altogether millions die every year by diseases indirectly due to insufficient food.

So in the midst of plenty of natural resources, and plenty of man-power we find this terrible

suffering. Sometimes it occurs in places where there are heavy stocks of necessary things—for example, in Scotland the families of the coal miners were suffering from the cold winter, unable to buy coal because the miners were out of work, because there were immense stocks of unsold coal on hand. We are all familiar with the accounts of wheat and coffee being used as fuel in some places, and in others of fruit being dumped into the sea. I read in one newspaper, under the large heading "A National Disaster"—"This year's wheat crop promises to be the biggest on record; this has filled the farmers with consternation."

Sometimes this unemployment is due to progress in mechanism or organization. With tractors on a farm, 25 men can do what was formerly done by 340. There is a steam digging machine which replaces 400 men. In the new process of making cast-iron pipes, 30 men take the place of a former 375. A modern cotton weaving factory of average size replaces ten thousand hand-loom weavers.

This question of unemployment is a thing that hundreds and millions of men should be thinking about. History tells us that human thought, and human thought alone, has solved big problems of human life, and put man in the position of master of nature, with nothing to fear, except in the case of such things as earthquakes and floods. But still man suffers—from himself; and the hundreds and millions, alas, go on waiting for a better time to come along by chance!

Irregular seasons the farmer knows, and the sailor knows storms at sea, but the modern steamship keeps to schedule amidst the storms, and with modern production and transport there should be no storms in our practical economic life. We must seek the causes of these economic storms, which produce great unemployment and human suffering in a bounteous world. They are obviously to be found in man himself, and even then not in the masses, who are too passive, who, given a moderate living with a moderate amount of work and of leisure, do not want a more difficult, even if a more lucrative, employment. Henry Ford found that 95 per cent of the workers getting a good standard wage did not want promotion to responsible positions carrying a higher salary, even when the offer was put before them.

Psychologically, it is the more evolved minority of ambitious people who cause the storms—in olden days ambitious kings, and sometimes fanatical religious leaders, a little later the slave traders. Nowadays, captains of industry fight one another, and all the peaceable millions are drawn into the conflict. It is not that in our days anybody wants to see others suffer, but it is that amidst this insensate competition virtue cannot thrive, though intelligence and sometimes cunning can. The captain of industry we must have, as we must have a captain on the bridge of a ship at sea. But what should we think if it were part of the necessity or duty of the captains of the ships of different companies to try to ram and sink

the rival vessels in mid-ocean, so as to secure the trade of carrying passengers for their own lines?

As it is, the captain of industry who is full of the desire to help cannot do so, for each is dragged down to the level of the lowest, when there is no law but force. In Madras, for example, when some representatives of the employees of a large firm approached the directors with a request for more settled conditions of employment and a living wage, those good men replied: "We want to do it, but we cannot, because the competing firms would cut us out, and take our trade. If you can induce the other firms to adopt the same terms, we would gladly agree to them." It does not matter that the successful captains of industry are rich; that is not the trouble; it lies in the creation of storms and calms in that sea where the products of industry are carried from maker to user.

It is clear that the problem cannot be solved from the top, except by legislation, as in older and simpler days, when the lawgiver Manu in India made it a penal offence for a merchant to try to take away his neighbour's trade by under-selling him or by cornering the market.

The problem is a psychological one. Those who struggle out of the ranks of what I will technically call the slaves—the 95% who cannot get out of the drift or current of their circumstances—into the company of the careerists, are drawn into the *melée*, the free-for-all fight for security and opulence, or even comfort. I

see only one remedy for this state of things, and that is the *cultivation* of a standard, first of all in imagination. If we set statisticians to work, they will probably tell us that, with present productive capacity, every family could have a nice little house and garden, decent food and clothing, books, musical instruments, and perhaps even a small car, and the necessary work for this would amount to from two to four hours a day. If we work an extra half hour a day that would enable the present proportion of very rich people to continue very rich. Let the 95% of peaceable people not pitch their wants too high, but let them think about the *standard*, talk about the *standard*, write about the *standard*. Let it fill the imagination of the people as a *concrete* standard, not as an income of a certain amount of money; not in a vague or abstract way, but as bricks and earth and clothes and food and other things. Let us have political clubs to discuss the standard, and a party not of conservatives, or liberals, or radicals, but of standardites. Let it be taught in schools. Fill the mind of the public with the thought of the standard, and before very long the thought will turn to fact, with a minimum of disturbance to existing things and ways. At present that mind is filled with anxiety and resentment, or with bafflement and resignation. The people have not clearly formulated what they want. It is one of the chief lessons of human history that when men have clearly and concretely formulated a desire, they have before long found the way to attain that end.

People say they want peace, but they think of it only as the absence of war. Really they are thus still thinking of war, and war still comes. But peace is no negative thing; it means men working energetically in an organized way, as they work in time of war, but with goodwill in their hearts. I am sure it is getting near in many nations today, and only the power of imagination is now required to precipitate real positive peace into the realm of fact.

LAUGHTER FOR A SHIELD

*God give me laughter for a buckler
Lest to the blows of Life I yield;
When my head is bowed to press of foeman,
Lord give me laughter for a shield.*

*Grant me will to fight if not to conquer,
Strength to keep my spirit from eclipse;
And let me hold at midnight and at noonday
The shield of laughter on unshaking lips.*

*There is none so strong can overcome it:
Black rage, red scorn, or serpent guile.
Magic lives in weakliest defences:
Even in a little twisted smile.*

*In the dusk and in the murk of conflict,
Fighting on against the driving spears,
More flags will rally round to laughter
Than ever owned the sovereignty of tears.*

*Though I have no armour that is trusty,
And nothing but a wooden sword to wield.
I shall go down fighting and not craven
If Thou, Lord, give me laughter for a shield.*

THE RAY KEY

By FRITZ KUNZ

[Mr. Kunz enumerates various keys to the world process and to human character: psychological, physiological, astrological, astronomical, anthropological, theogonic, but there is none more mysterious or intriguing than the Ray key. Find your Ray and you can accelerate and maximize your destiny.—ED.]

THE Rays are best looked upon as one of the seven secondary keys to the world process. In *The Secret Doctrine* Madame Blavatsky makes it fairly clear that there are in fact ten of these keys, of which three are primaries and have to do with the fundamental operations of thought in the Divine Mind—which from a human point of view are colour, sound and form. Just how these are related is a problem beyond our present scope, but it is undoubted that they have something to do with the Trinity.¹ From them are derived the seven secondary keys, and of these latter the Ray key is the most mysterious.

The principal difficulty with it is not so much with the concepts, as in stating their nature in language. The other six keys are fairly easy to define. They occur in couples, each an inner and an outer. Thus, the psychological key (which corresponds to the planes of nature in modern Theosophical terminology) is accompanied by the physiological key, or the physical body as a microcosm. These keys thus ex-

plain how man physically is but a projection of the invisible aspects of himself. In like manner, races and racial Heroes are related in two keys which are variously denominated, usually being called by H. P. B. the anthropological and the theogonic. Here, such a hero as the Manu, or other immortal, is conceived to be the personal embodiment of the race as a whole. This is easy enough to understand when we consider that every Aryan actually is descended by blood from the Manu. This means that the Manu is in fact embodied in the race as a whole. Therefore the lives of the Greek, Egyptian, Hindu and other mythical Gods—so-called—are in fact archetypes of racial experience.

Two more keys occur in a couple, the astrological and the astronomical. Once more the one is the material, the other the vital aspect of the same thing.

When, however, we come to the Rays we meet a peculiarity. First of all, there appears to be no correlated key. And it also seems that the subject matter of the Rays is not at that level of manifestation at which the materials the other keys deal with is to be found. This makes the Rays appear

1935

THE RAY KEY

439

transcendental, though they are, in fact, the most practical of propositions. The tendency is to interpret them in terms of some other key, for example, relating them to the planes of nature. There is no harm in this so long as it is kept constantly in mind that they are not identical with any other one key, though related side by side with each and all. The best way to conceive of the Rays in relation to the other keys is to think of a six-pointed star of interlaced triangles with the three vital keys as the vertices of one of these and the three corresponding material keys as the vertices of the other triangle, and then assign the seven Rays to the central point of the system, related equally to each vertex.

The foregoing idea fits the case precisely. The vital and material descriptions of the universe, taken as a whole, are the phenomenal embodiment of a noumenon. Now it is utterly impossible to convey final truths about the noumenal world in language, for the reason that we are dealing with something beyond thought, and what is unthinkable is also unspeakable. The proper procedure with regard to the Rays therefore is to examine the keys first; not only each by itself, but all six in their mutual relations, and by erecting structures from them come to the central point of the figure. This is not, of course, Nature's procedure on the out-going path, where noumenon gives rise to phenomenon. But it is the best that can be done for man on the returning path.

The customary procedure is, for instance, to assign the Manu to the

1st Ray, the Founder of Religions to the 2nd Ray, and so on. This idea is perfectly sound, but is by no means the only element. The planes of nature equally embody the Rays, and all other keys as much. What is required is to examine the astronomical and astrological features of the Solar System and put the result in concepts into the mental stream, and also understand the story of the races and the symbolic meaning of the embryonic and bodily growth of the unborn child and of maturing youth. When these several keys have been thoroughly comprehended in outline, the task of establishing mutual relations begins.

Now, this latter procedure is not an exercise of the lower mind. It is not analysis, but synthesis, and the procedure consists in stripping the idea (derived from each key) of its applications, so that only abstractions remain. In fact, the student is expected to draw off ideas which are at the level of the three primary keys mentioned above, relating to sound, colour and form, and some practice with regard to those is a desirable preliminary, though not actually essential. It will readily be seen that what is required is a sort of meditative and contemplative exercise. It is no good merely citing facts in words from books, or even presenting facts derived from nature at the factual level. For this is really dealing with the keys, not the Rays, and tends to a lop-sided result.

When the foregoing procedure has been followed there emerges a group of concepts equally useful in all the six keys that surround

¹ The research seminars of the New York Theosophical Society are at work on these problems and I shall return to them in due course.

that of the Rays and inter-relations emerge. Thus, it is perceived that, in terms of the Heroic key, the 1st, 4th and 7th Rays are related. They are, in short, types of rulers. The kingly type rules by direct dominion. The 4th corresponds to the worldly politician or statesman. In his middle position his function is to respond to the masses, who are found mostly on the 4th, 5th, 6th and 7th Rays, and to convey to them the directions which he is able to communicate by virtue of his position, from the 1st, 2nd and 3rd Rays. This type of person at the lower level is a mere opportunist, but in the finer specimens performs a wonderful function. The native art of this Ray is dramatic, and these people are often considered insincere, playing parts. But at a high level the function is really one of rulership, for the stage is in fact a tremendous weapon for the direction of opinion. After all, the whole universe is an illusion. These are rather a lonely people really, cats that walk by themselves. If they would but recognize that they will never be happy until they give themselves to the direction of great and worthy causes, they would find themselves. Contrast the happiness of people like George Arliss, Francis Lederer, and other actors who are devoted to causes, with the inanities of motion-picture puppets, sold body and soul to profit-making corporations, whose only "causes" are to appear at bazaars and first-nights, or to open a six-day bicycle race.

The 7th Ray is also employed in ruling, but here it takes the form of the ecclesiastic. Priests

and cardinals, even when unworthy, actually deliver the forces of the higher worlds and thereby control and direct the lives of multitudes. Corruption can appear anywhere, but in its best aspect the 7th Ray is a very wonderful and necessary form of rulership. Both 1st, 4th and 7th Rays are thus devoted functionally to the linking of worlds, the 7th Ray being especially fitted to bind the etheric to the physical.

Now observe that these three types can as easily be related to the planes of nature (the psychological key). Indeed, comprehension of the Ray types depends upon such uniform reference to all related secondary keys, as pointed out above. Thus, in this case, the natural habitat of Ray One is jivatmic, at the level of true will (monad to soul); Ray Four is antahkaranic (if I may be permitted this anglicised Sanskrit adjective!), soul to psyche; and the Seventh, pranic, is at home transferring psychic energy to physical levels—and he *should* be bound by rule and ritual, lest his forces be stained, coming as they do through turbid lower astral areas on the way.

In a similar manner, the 2nd and 6th Rays can be generalized as religious. It is perfectly clear that it is idle to talk of religious teachers as embodying the 2nd Ray unless one implies that there are people to be taught! These people are found in their purest form on the 6th Ray, and therefore these two types are inseparable. In terms of planes, the one is at a high level of intuitive power, and the 6th is related to the

emotional world. From this it follows that there are two kinds of 6th Ray people, those of sensitive, delicate, truly religious temperament who become saints, and those of passionate, often tumultuous and even rowdy character (like Giordano Bruno) who become martyrs. This latter class quite often in its political aspect is revolutionary, whereas the saintly type is, politically speaking, ready to immolate itself, as Joan of Arc did. Thus from the 2nd and 6th Rays three types are derived.

Passing on finally to the 3rd and 5th, we are presented with something mysterious. In terms of mankind, the 3rd Ray is administrative, but in terms of planes of nature it is philosophical. The common error is made in modern American society of supposing that a busy and competent executive is *per se* a leader. This latter, however, is in fact a specialty of the ruling Rays. The business of the 3rd Ray is not to decide what should be done, but what *can* be done, and this is clearly an aspect of philosophical power. The man who knows the truth about the world-process and the operations of nature is the person to whom to turn for intelligent execution of required business. It does not follow that he is a specialist in originating programmes, though he may be. The reason why astrology is the art most commonly associated with the 3rd Ray is clear. It is the Ray of cosmic processes. Its correlate, the 5th Ray, in terms of planes of nature is applied mentality, but, as on the 6th Ray, there are two kinds.

There are those in whom mentality is applied to the mental process. C. W. Leadbeater was, in my affectionate opinion, the most remarkable example of this in modern occultism.

There is, however, a 5th Ray type which can apply itself to mental conquest of the material process. These people are, as it were, intellectual artists, and though they are not artists in the best sense of the word, they perform a very important function in society. An analogy can be taken from science. A man like Einstein practically never touches an instrument, but takes his scientific facts at second hand. Then by sheer intellectual genius he opens new fields. In contrast, there are the people who make his work possible. These are the artists in the use of ultra-refined methods of measurement and analysis. These two types are inseparably connected, but their usefulness in society is crowned by the presence of the 3rd Ray which directs all that they do to spiritual ends. Third Ray types are rather rare, as they infrequently occupy public posts.

Curiously enough, a Maha-Chohan is the omnipresent entity in the Hierarchy, but to the world he remains an elusive figure. Therefore the type is not available for much study. Original thought is not prized at the time it is offered, and so the men of action, both politically and religiously, are famous in history and obvious above the contemplatives of Ray Three; but the originality of the 3rd Ray is so subtle, philosophical, and makes itself felt so much by quiet infiltration that its genius is

not commonly recognized by the world, though the love and regard which is given to a holder of this office in the Hierarchy is a very wonderful thing. For some reason Maha-Chohans seem to change office more frequently, in comparison with Manus and Bodhisattvas. The latter have to remain on duty until the institutions, namely races and religions which they have founded, come to an end. But the function of Chohans is different, and therefore new individuals assume the job more frequently.

Thus the Personage who occupied this office on our globe when The Theosophical Society was first instituted, and during its early years, has given place to another. The current office holder is not the Chohan beloved of the Master K. H., whose directions he digested and which have been published as the first letter in the first volume

of the *Letters from the Masters of Wisdom*,¹ and to whom he referred as "the most beloved of Hobligans."² This delightful Personage it is who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett.³ The current officeholder, in response to the needs of the time, is in appearance ascetic, incisive, and rapid and final in his decisions. The needs of our time, rapid in movement, have evoked Him.

¹ In *The Early Teachings of the Masters, 1881-1883*, Mr. Jinarajadasa states that this first letter comprises "remarks of the Mahachohan, as reported by the Master K.H. to Mr. Sinnett."

² We are told that "Hobligen" is a Tibetan word meaning something like "big boss". In *The Mahatma Letters*, it is also spelt "Hobilgan", and "Khobligen." The Master K.H. refers to the Chohan as "my Master" (*The Mahatma Letters*, p. 158), and H. P. B. also speaks of him as "the Paraguru, my Master's (M's) MASTER." (*The Path*, December, 1886, p. 262).

³ The story is told in *The Mahatma Letters*, pp. 320-321.

IT IS ALWAYS WISER TO WORK AND FORCE THE
CURRENT OF EVENTS THAN TO WAIT FOR TIME.

—THE MASTER K. H.

MUSIC

By NORMAN INGAMELLS

[Mr. Ingamells searches the future for sources of inspiration which will incite musicians in greater numbers to individual creative activity. As a member of the staff of the Conservatorium of Music, Melbourne University, Mr. Ingamells is very much at home in the interpretation of Wagner's operas as to their occult significance, and his series on *The Ring of the Nibelungs*, interrupted by professional duties, will be resumed in our September issue.—ED.]

MUSIC means melody, harmony, rhythm, and in its greatest heights, strength, dignity, beauty, reverence, love, joy: all the qualities that go to make up the perfect man, or the perfect god. But music has also discord, pain, longing, regret, in fact all the mental and emotional aspects of evolving man. The song of birds and the simple feeling of the beast it can also express, and, in a reflected way, the chaunt of angels and the fairies' charm.

In music's fundamental or keynote and its harmonics is expressed the One Life with all its overtones: in its first or "common chord" (the triad) we find The Trinity: in the seven notes of its scale "The Seven Great Spirits" are represented. One exponent sees a definite relationship between the Seven Rays or forces (also the Seven Root-races of men for this planet) and seven great classic musicians, namely: Bach, Gluck, Brahms, Mozart, Handel, Haydn and Beethoven. May it be he has here discovered part of some great plan for helping the egos born under these Rays or Spirits? Both Mozart and Haydn were

Freemasons—Haydn could certainly be classed as the ceremonialist of music.

Music's effect is, in part, to stimulate man intuitionally and spiritually, for in the greatest music, his experiences of his contact with the Divine are chalice or prisoned—these contacts are the peak moments in man's life that become his "guiding star", his spiritual and mental Ideal. In a moment, "in the twinkling of an eye", as we listen to great music, momentous decisions may be made, affecting our whole future life. It is this that makes art become a veritable religion to certain types of people. One needs to realize, however, that stimulation cannot *keep* the soul on the mountain top—man must transmute the "base-metal" of his nature by right living before he can *permanently* keep his consciousness on the Parnassian and Olympian heights.

Music, as its greatest devotees perceive it, is one of the many "ships" that Life constructs, upon which men may sail into the Boundless, the Eternal. To some, like Beethoven, it is their "good

angel" from the cradle to the grave. To these, music is a definite language, a "sound symbol", capable of aiding the consciousness to respond to all nameable and nameless verities.

The poet creates the ceremonial of words; the painter, form and colour; the classic dancer the magic of motion, and so on with all the fine arts, each in turn containing in greater or lesser measure the very nectar of the Gods. Life has no limitations as to its modes, its ships, upon which men may travel to their bourne. This compels us to exclaim that "all is Theo-Sophia"! To the writer The Theosophical Society has proved one of the most glorious ships he has ever been privileged to sail in; through all his soul's past, maybe the most glorious.

As a guide to the younger musical travellers, some suggestions as to what music is considered great may be of value. The Beethoven Symphonies, his Piano Sonatas and String Quartettes, the Mozart and Brahms Symphonies, the Wagner Music-dramas, Schubert's and Haydn's music, the Handel Oratorios, (not *The Messiah* only), and all Bach's compositions still form a sure foundation upon which western musicians may build for a long time to come. All these geniuses are men of a period. The great artists seem to come in time-cycles, apparently according with some inner plan of the Gods.

As to the greater moderns, it may well be they are heralds of a new art era, preparing the ground for an influx of another group of giants, who will take up

the new technique and infuse it with psychological greatness, thus revealing to man a richer, more complex consciousness, more suited to the coming race's needs.

Contact with angelic consciousness, brought about by occult training on the right-hand path, should give to artists a vast new field of inspiration—one seems to sense this in some of the best moderns.

A study of the writings of Geoffrey Hodson might give to composers much inspiration in this direction. The Russian, Scriabine, perhaps the greatest musician The Theosophical Society has so far had in its ranks, found his most prolific source of inspiration in the writings of his fellow-national, Madame Blavatsky. Her work, *The Secret Doctrine*, fired him to creative activity to a most extraordinary degree. His *Prometheus*, inspired by his reading *The Secret Doctrine*, and his *Poem de l'Extase*, will probably remain, for a finer race fully to appreciate. Of Scriabine's *Prometheus* Ernest Newman writes: "We have nowhere come so near music as among the ultimate immaterialities of art as in the best of this music . . . *Prometheus* is the one work I have heard that seems to me to approach the new territory that music will some day make its own."

Englefield Hull says of Scriabine: "The real value of his contribution to music is the marvellous beauty and spirituality with which his music is always imbued."

The critic of the *New York Times* said: "It was Scriabine's conviction that infinite spiritual

possibility lay dormant in mankind, awaiting only the sounding of the right chords to awake it to sympathetic vibration, and raise the race to a new undreamt-of level of sensitiveness, appreciation and experience."

As to the tones of orchestral instruments used in the Orchestra of the West (no doubt the same would apply to the principal instruments of the East also), it is said that they are externalizations of tones existing in the inner worlds of utmost value as aids to the awakening of the soul of man ("the sleeping beauty", man's psyche) at his present stage of evolution.

The response or reaction to the fine arts is still the vital question. In one who does not "live the life", the response is but feeble; in this as in all things else the fact remains, that "as a man soweth, so shall he reap." It is our own state of consciousness that we bring to any art that counts. Music can gradually stir man's psyche into life. In some the flower of consciousness may be ready for rich blossoming, and then music may give the final stimulation needed for this much-to-be-desired consummation.

There are many effects possible on our existing orchestral instruments, but not yet exploited, which performers on these instruments are well aware of. Some recent composers are making discoveries in this direction and are beginning

to make use of them. From this we may gather that all manner of new delights are ahead for mankind in this art alone. In the near future we may find that, from the professional point of view, groups of specialists will be employed to make mechanical recordings of new works for record and broadcast purposes, and that the rank and file will be forced to join the ever increasing number of amateurs—all this may in the end prove of advantage by spurring greater numbers to individual creative activity.

In music exists a wondrous and undiscovered country, venturing into which man need never tire in any age or clime, but can travel from glory unto glory till he be established in the incorruptibility of his own Immortality.

We should try to realize and ever bear in mind that music and the other arts are activities of the Divine Mind in Nature, otherwise they could not exist in man, its image and child. Hence the all-importance of the arts, leading as they inevitably do to the art of life, the art of arts.

As a last word, we might exclaim with Beethoven in his *Choral Fantasia*:

"When on music's mighty pinion,
Souls of men to heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies."

THE YŌGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Concluded from p. 369)

क्षणप्रतियोगी परिणामपरान्तनिर्ग्राह्यः क्रमः ॥

33. *Succession, set against moments, is comprehensible in the complete series of changes from start to finish.*

Time, alike Space, is an emptiness. Space is the emptiness in which things exist. Time is the emptiness in which events or changes occur. Space is the absence of objects, and Time is the absence of changes or events. The conception of Time as something flowing uniformly is a gross misconception. It is the current of phenomena that causes the illusion of the flow of Time. Each change or phenomenon is a perception or an occurrence in Consciousness. This perception takes place in a moment or "in no time." A moment in Time corresponds to a point in Space and has no extension. Hence, any number of perceptions can occur at the same moment or in no time. What is called Time or the emptiness between perceptions is a blank caused by the absence of perception, since constant awareness annihilates Time. For example, an incarnate Dēvachānic entity enjoying his heaven or a Yōgī in Samādhi has no notion of Time. The linking together of a series of momentary perceptions and the

intervening gaps, in memory, constitutes what is called Time or succession of events or changes in Consciousness. No notion of Time can arise in a consciousness which is intensely active. It is the fallowness, lassitude and idleness of mind that creates the illusion of Time. As Krishnamūrti says: "Memory is the result of incomplete action; that is, if you do not live fully in the present concentratedly, completely, then there is the resistance of memory, a looking back and a thinking of the Future". What is always actual appears as memory and expectation in the Individual Consciousness for lack of intensity of awareness or self-recollection or concentration which comprehends the Whole. The evolutionary changes culminate and are comprehended in "Īśvaratva".¹ Evolution is the succession of changes through which the Individual Spirit passes from "Jivābhāva" to "Īśvarābhāva". It is the unrolling of "Īśvarābhāva" before the Jiva.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः केवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिः इति ॥ ३४ ॥

34. *Thus, "Individual Uniqueness" is the Involution of the qualities (of Nature) which no*

¹ Godhood.

longer serve the purpose of the Spirit; or, the Capability [Power] of Consciousness established in its Own Form [Nature.]

The fundamental conception underlying the Philosophy of Yōga turns on the hinge of reciprocal reaction (Pratyayāvisēṣa) of Spirit and Matter, which is Consciousness. Spirit is a composite of "Prajñāmātrās", "measures of Consciousness", and Matter of "Bhūtamātrās", "measures of that which has become". The "Prajñāmātrās" of the Supreme Spirit or Īśvara express themselves as the "Bhūtamātrās" which, in their turn, engender or rouse up "Prajñāmātrās" in the Individual Spirit by their reciprocal action and reaction which constitute Consciousness. Everything in the Universe and the Universe itself is a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of the Supreme Spirit. As such, the Individual Spirit with its vehicles is itself a "Bhūtamātrā", an "expression" of a "Prajñāmātrā" of Īśvara. This "Prajñāmātrā", of which the Individual Spirit is an "expression", is what is known as the Potential Soul, "Puruṣa", "Jivātmā" or Monad in Evolution. Evolution is the "expression" of the "Prajñāmātrās" of the Supreme Spirit as "Bhūtamātrās" and consists in the "Involution" of these "Bhūtamātrās" in the Individual Spirit as "impressions" or "Prajñāmātrās" which bring about its Liberation, "Individual Uniqueness" or "kaivalyam". The World-process is the Evolution of the Individual Spirit into the Supreme Spirit or the Involution of the Supreme Spirit in the Individual Spirit.

This is why Patañjali conceives the Supreme Spirit or Īśvara as the "Seed of Omniscience"; the conception brings out the true relation between the Individual Spirit and the Supreme Spirit—the first and the last terms of the Evolutionary Series. When the "Bhūtamātrās" have been involved in the Individual Spirit as its "Prajñāmātrās" they become "Kṛtārthās", having accomplished the purpose of the Individual Spirit. This is also what Patañjali calls "Asamprajñāta Yōga" which is described as "Samskārasēṣa", "the residuum of impressions". (See *Aphorism* I, 20.) This state of consciousness is one in which the Object completely merges in the Subject—the absolute state of Consciousness in which there is no distinction of the knower, the knowledge and the known, as there is in "Samprajñāta Yōga". Liberation, "Kaivalyam" or "Individual Uniqueness" may be considered as a process within the Supreme Spirit similar to the "Individualisation" of the animal within "the group soul". Individualisation of Spirit and Organisation of Matter seem to be the plan of Nature. To put it more abstractly: Evolution is the co-ordination of "Individual Uniqueness" on an ever-ascending scale. In other words, Evolution is a process of Yōga which culminates, stage after stage, in Individualisation or "Kaivalyam"—a process of specialisation of an organism in order to fit it as an organ in a mightier organism. Hence, it becomes evident that "Kaivalyam" is not Isolation from the Life of the Supreme, but is the building of an Independent Centre of Omniscience

or Universal Experience, within that Life—"a Seed of Omniscience" out of which another Universe comes into being.

And why these Universes within a Universe, Systems within a System, Is'varas within an Is'vara and Individuals within an Individual in an unending series? No one knows. Yet, it may be said that Love, Life, Light and Beauty cannot remain without expression. Or, it may be an eternal unrolling of an endless reel of Life before the tireless vision of the

Individual Spirit. Or, it may be that all this is only a huge dream which awakens the Individual to Real Life. Or, it may be that the Supreme alone knows why these things should be, or it may be that even He knows not: it may be that the Supreme Secret ever remains a secret which, by its fascination, ever leads the Individual from glory to glory, for that which is once known becomes stale and stagnant, loses its attraction and brings Life to a standstill.

इति चतुर्थः कैवल्यपादः ।

ओं:

Thus the Fourth Quarter of Individual Uniqueness

AUH

ओं

ऐं

ह्रीं

ओं:

OM

Aym

Klīm

Auh

इति पातञ्जलदर्शनम् ।

THUS THE VIEW OF PATAÑJALI

Peace to all beings

HOW TO PRESENT THEOSOPHY TO THE PUBLIC

By GEOFFREY HODSON

A TOUR of the world (which the writer has just made) reveals to him that the Theosophical Society is in urgent need of lecturers.

In almost every country and every Lodge the remark is heard: "We have so few (if any) able to teach or lecture." The consequence is that many Lodges are not able either to present Theosophy to the public in a convincing and appropriate way, or to meet the need of their members for interesting and informative lessons in Theosophy.

People are uniquely prepared for Theosophy by world events of the past twenty-five years, and especially by changes in world thought during the last decade. Men today are seeking a *synthetic, religious philosophy of life, consistent with science*. The world is hungry indeed for the Ancient Wisdom, of which those words (which I have italicised) are a true definition.

The Theosophical Society is the one Society in the world especially brought into being to meet this need; yet at this particular juncture it is unable to fulfil its function adequately for want of efficient speakers and teachers.

Furthermore, examination of the syllabuses of very many Lodges shows that the dissemination of

central Theosophical truths frequently has a subordinate place in Lodge work. Astrology, numerology, the Pyramids, various social and economic remedies, and the particular interests of individual members, subjects which may rightly and usefully have a place on the syllabus, tend to occupy the whole programme.

How are these difficulties to be met? I answer, adapting a well-known phrase: "The Theosophical problem is the individual problem." To every member who is willing to make the effort and is in some measure suitably equipped, I would make the following nine suggestions:

1. After having grasped to a considerable extent the broad fundamentals of Theosophy, avoiding side issues and the occult arts, take one subject, Reincarnation for example, and master it. Live with it for a time, reading all you can find about it, pro and con. Tactfully discuss it with non-believers in order to discover their view-point, thus originating arguments against it. Then work out the correct and decisive answers to all objections.

2. Write an exposition of the doctrine, its value and its applications, in the most acceptable and convincing and also the simplest form possible to you.

3. Make lecture notes of the steps in logic by which your exposition is constructed.

4. Take long walks or shut yourself in a room and deliver to a large mental audience timed lectures from these notes.

5. Go to a teacher of public speaking carefully chosen for your purpose, for lessons in the delivery of your message.

6. When reasonably ready, offer your lecture to a Lodge, asking your best friends to listen critically and advise you of possible improvements.

7. If at all successful, deliver your lecture to other Lodges, and outside bodies which will accept it. Thereafter take new subjects, steadily increasing your repertoire.

8. *Practice.* Treat public speaking as a fine art. Work continually at improvement of technique. Dr. Besant, regarded by many as the world's greater orator, used to say in effect: "I have spoken continually for many lives, but I am still practising"; she also said: "Of all the arts, public speaking is the most powerful means of influencing people."

9. Practise also writing, for writing obliges one to think clearly and to express oneself simply and accurately.

Any member at all gifted and who follows this plan, will find not only a great inspiration in life for himself, but a uniquely effective way of serving the Theosophical Society and the world. Furthermore, he will be helping a cause in which the Elder Brethren are especially interested; and if he remains

humble, sincere and co-operative, They will use him increasingly as Their agent in the world.

To the Theosophical Society, its Sections and Lodges, I suggest the establishment of a Speaker's Bureau, the chief work of which would be to help and to encourage class leadership and public speaking amongst our members. The following activities of such a bureau suggest themselves:

1. To collect and distribute subject matter for lectures, apposite quotations from authors and poets, ancient and modern, and especially up-to-date scientific and philosophic corroboration of Theosophical truths.

2. To encourage and practically assist the formation and proper management of speakers' classes in Lodges.

3. To collect, encourage the writing of, and distribute, Theosophical plays and playlets, expressing Theosophy in art forms such as:

(a) A dialogue, bringing out their respective viewpoints and their relationships with each other, between the various bodies, or between the will and the body elemental, or between the ego and the personality.

(b) A discussion between representatives of the seven rays dressed in their respective colours, jewels, planetary symbols, each displaying in thought and in method of self-expression the qualities of his ray.

(c) Dramatic incidents in which representatives of the Ego, Karma, the Masters, the Angels, the qualities of impersonality, dispassion, love, wisdom, etc.,

bring their contributions to the solution of individual, national, and international problems.

(d) Discussion between an incarnate (sleeping) visitor to the astral plane and a discarnate (dead) inhabitant.

(e) An Ego descending into incarnation converses with the

Egos of father and mother and perhaps the Presiding Angel.

All these and many other Theosophical subjects could be dramatically and beautifully presented both to members and the public. Certain plays of this type have already been produced by the Folkestone Lodge in England.

STRAIGHT THEOSOPHY CAMPAIGN

MR. BIRD'S PERTINENT HINTS

THE Eastern Federation of the Theosophical Society in England has a stimulating organizer in Mr. Leslie H. Bird, who has addressed to the Lodges of his Federation a budget of suggestions for propaganda which are here reproduced for the use they may be to other Lodges. After urging the Lodges to arrange their October-December programmes to accord with the scheme circulated from the office of the Publicity Department, Adyar, Mr. Bird appends the following suggestions:

1. Don't leave everything until the last minute. Start now.

2. Get the best lecturers you can. Keep in touch with your Group Secretary who may be arranging lecture tours.

3. For really good propaganda lectures try to hire a well known public hall. Strangers seldom come to small rooms in private houses or small cafés and the like.

4. Be careful about choosing titles. It is better to leave out hackneyed words like "Brotherhood" and "Service", etc. Try to get arresting titles.

5. Make a personal appeal to the professional classes, members' friends, Spiritualists and other people likely to be

interested by sending out cheerful and warm-hearted circulars inviting them to attend the meetings. This is quite a cheap way of advertising and is certainly one of the best ways.

6. Have stewards to welcome the people and make them feel at home and happy. This is most important.

7. Arrange facilities for taking strangers' names and addresses.

8. Have a good supply of elementary pamphlets and books available.

9. Make your syllabus look as nice as possible, get it printed in as tasteful a style as your means allow. An extra shilling or two spent in this way is well worth while. A well arranged syllabus circularized and distributed among an audience is good propaganda.

10. Much public interest may be aroused and opportunities may occur for breaking new ground. If you see a good one and need assistance do not hesitate to write to your Group Secretary or to the Federation Secretary who will be pleased to give all the help possible.

These are just a few ideas that have been proved useful by practical experience.

THE BOOK OF THE MONTH

HINDU IDEALS OF MARRIAGE

Kamala Lectures—Evolution of Hindu Moral Ideals, by Sir P. S. Sivaswamy Aiyer, K.C.S.I., C.I.E., LL.D. (Calcutta University, 1935. Price: India Rs. 2/8; Foreign 4s. 6d.)

THERE is a phase of these Kamala Lectures which has fundamental interest for students in both the East and the West. It relates to the Hindu marriage laws. The volume as a whole is a serious and thoughtful contribution to the study of the moral ideals standing as the background for Hindu institutions and juristic conceptions. While discussing the evolution of Hindu ethical ideals in the light of modern thought and intellectual canons of progress, the author has rendered a significant service by showing to the adherents of "Sanatana Dharma" (the ancient name for Hinduism), who call themselves "Sanatanists" today, that there is no basis for claiming eternal validity for the injunctions of Hindu *Dharma Shastras*, that they have changed in the past, and that their values and applications must be examined with reference to new conditions presented by changing times.

In an old book on Hindu polity there is provision for a Minister in the King's Cabinet to advise him as to what usages have become obsolete and what modifications should be made therein. In *Manu* there is provision for the assembly of men learned in Dharma to advise what changes in rules and ordinance of Dharma may be necessary.

Nevertheless, there is, amidst this sincere attempt to examine Hindu ethical ideals from a detached standpoint, an undercurrent of apologetic feeling running through the work as if the author was only desirous to maintain that, after all, those ideals are not as poor as they are thought to be by Christian missionaries, and do not suffer much in comparison with modern western ideals. The reason is not far to seek. The author has not given

sufficient appreciation to the basic principles of Hindu religion and ethics, and has approached the subject from the standpoint of an agnostic rationalist of the nineteenth century who could not be expected to have faith in them, as they could not be proven by methods approved by modern rationalism; therefore he has not succeeded in dissociating them from the defects attending their application to social conditions of particular times and less advanced stages of intellectual development which often lead to poor compromises and even crudities in *Dharma Shastras*. If he had done so, he would have found that not only is India in need of applying them anew to her own modern conditions in order to enable her to continue to build her social and political institutions (while changing their external forms), on the same sure, stable, old foundations; but that even the West, proud in her efficiency of material organization and power of intellect, can seek relief in her present distraught condition, moral, social, political, and economic, by applying those basic principles to the solution of her own problems.

Were these basic principles applied to modern Hindu society, caste would not continue to be based on mere heredity, though physical heredity has its own influence in giving outer expression to the inner *gunas* or inherent qualities, capacities and powers brought by the individual from his long antenatal past. His real caste or status or class, would be determined by these factors along with the occupation or service he renders to society—his "gunas and karma" as the *Gita* says. Every one should have full opportunities allowed

by law and community to rise to the highest stature of which he is capable according to his *gunas*. Equality of opportunity for every person is the right of the Divinity dwelling within him. No fetters should be placed by law or society on the burgeoning forth of that divinity within. Man and woman, though identical in their Inner Self, shew forth complementary attributes. Hindu ideals of family and marriage are based not on men and women playing their parts in identical manner, as in the West where they compete in almost all walks of life, but in their complementing each other to make one whole. For the family unit (which according to Manu comprises the husband, the wife, and the child) is not only necessary for the perpetuation of the race, but is also the nursery ground for the cultivation of great social virtues like love, sacrifice, right understanding, helpfulness, and the like. The Hindu marriage laws have swung like a pendulum unduly from one side to the other in course of ages. There was marriage after puberty in Vedic times. Changing needs of times and worldly conveniences have brought on marriage before puberty for girls, especially of the Brahmana caste. Formerly the Asura form of marriage consisted in giving bride-price. In modern times, it consists in giving prices for bridegrooms. Belief in rebirth and the law of Karma contributes to give permanence to the relation of husband and wife, as such a relationship cannot but be regarded as the result of causes engendered in a distant past and therefore temporary strains tending to break that relationship should be faced with patience and right understanding. Yet there were periods in Hindu history, as the author has pointed out, when divorce and legal separation were in practice and not regarded as opposed to Hindu religion. As the swinging of the social pendulum to the other side has been tending to handicap Hindu woman unduly from fulfilling her destiny as a fragment of the Divine as well as man, it should be brought to the medium position by suitable changes in Hindu Law.

In the West, the recognition of only one life on earth for every individual, ushered into existence from the unknown and disappearing after death into the unknown,

has led in modern times, when religious influences weakened, to the logical consequence of making this physical existence as comfortable as possible, without recognition of more permanent results beyond. So each seeming failure in marriage relation must needs be repaired, even with the result of snapping that relationship, and it is never too late to mend, with full liberty to choose new partners. It is not surprising that we read recently that more than 17 per cent of marriages end in divorce and 35 per cent in judicial separation in America. While we are fighting against the custom of infant marriage in India and are striving to raise the marriageable age of girls, the West presents examples of the opposite extreme of very late marriages for both men and women.

The detailed application of the rules of the Hindu *Dharma Shastras* in the region of Prayaschita (expiation for violation) have gone into disuse. These rules have been displaced in the region of Vyavahara (relating to property, crimes, etc.) to a considerable extent by the secular laws of the State. It is necessary that that portion of the Vyavahara Kanda which is not yet displaced by the secular laws of the State and continues to be operative, and the portion relating to Achara, should be modified to suit the present times and in consonance with the basic principles above enunciated. If they are not so modified, the exigencies of the times will not leave them alone but will lead to modifications, not perhaps in accordance with those basic principles. Our modern Indian Legislatures contain representatives who own allegiance to different religions and racial cultures, and it is not expedient that those who because of their upbringing, sympathies and understanding, run counter to and fail to understand these basic ideals and who derive their origin from other religions and racial cultures should have a voice in bringing about such modifications.

We can apply the Hindu basic principles of life to various questions arising in modern life to which the author refers. The question of equal standard of morality for men and women is in the forefront in the West, inasmuch as men and women are considered entitled to identical

privileges, and the tendency is to drag down the standard of feminine morality to the level of that of man. But Hindu Smritis and Epic literature always speak of the special purity of woman as compared with man. Woman by her special functions has greater responsibility for the right evolution of the race, and the Hindu ethical ideals would insist that the standard of masculine morality be raised to that of woman rather than the reverse; the extremely unequal treatment which society accords to their respective lapses, especially from the standpoint of sexual morality, in the East as in the West, is due more to the man's fancied sense of superiority than to those ideals. Similarly man in Hindu society has appropriated to himself an unqualified right to discard his wife, which fortunately has not often been exercised. This needs to be balanced by introducing suitable limitations to his caprice and giving similar opportunities to woman as in ancient times.

The question of birth-control or the use of contraceptives (to which the author refers on pp. 216 and 223) will be approached differently from the standpoint of Hindu basic principles, and from the standpoint of the West with its belief in one life, and the logical sequel to make it both enjoyable and unburdensome. According to Hindu ideals, every desire or appetite of the body when disciplined is to fulfil certain noble purposes in Nature's economy. Hunger and thirst are to be indulged in for the body's sustenance. So sexual desire for the propagation of species. Hence "Brahmacharya" outside marriage relationship, and regulated intercourse inside for raising progeny (which is also deemed "Brahmacharya") are spoken of so very highly in Hindu *Shastras*. Just as the way of life illustrated in the saying, "Live to eat" (as opposed to the ideal implied in the saying "Eat to live") betrays an abnormal or a pathological condition, similarly the indulgence in sexual passion, avoiding the responsibility

of raising and rearing the offspring and the consequent use of contraceptives, is indicative of an abnormal condition. Therefore without bringing down the ideal of "Brahmacharya" whether outside or inside the married state, the existence of the abnormal condition and the consequent need for birth-control should be recognized, and the knowledge and application should be communicated in necessary cases under suitable conditions, and not as at present scattered broadcast without let or hindrance as if it were a holy evangel without which Humanity would go to ruin, and with an immense amount of literature let loose, without any restraint, amongst the young and impressionable tending to make their thoughts lewd and minds enfeebled—all this apart from the evil, spoken of by the author on page 216, of obtaining sex gratification without risk of parenthood. Thought is a creative power for good as well as for evil. It would be interesting to take topic after topic in the sphere of religion, ethics, sociology, and even politics to see how far these basic ideals of Hindu culture, which are also in a sense eternal verities for Humanity, throw light on their correct solutions, different from the empiric solutions which are arrived at in the stress of modern worldly life.

The Hindu Smriti, Epic, and Puranic literature is immense, and its contents relate to different epochs extending over great periods of time—they relate to history, philosophy, spiritual truths, fiction, romance, practical counsel based on worldly wisdom, folklore, local tradition and usage, tales of wonder, and even superstitious or fictitious beliefs. To classify and arrange the contents in suitable strata, and to give correct values to them from the modern critical and rational standpoint is a task at present only in its beginning. Any earnest attempt at that task such as the work before us is a valuable help on the way.

A. RANGASWAMI AIYAR

EVERYDAY OCCULTISM

By G. S. ARUNDALE¹

MY mind is perhaps quite naturally occupied with what we have been calling "Straight Theosophy," which is of course, the keynote of my work, and with regard to which one of our brethren wanted to know what I would then mean by "crooked" Theosophy. I had not thought of "crooked" Theosophy. When I think of "Straight" Theosophy, I think of Theosophy which is simple and pure and impersonal and true, especially as it is set forth in our classic literature. I had not been thinking of any Theosophy which I could term "crooked." I hardly think it is my business to start tying labels round the necks of other people's Theosophies. But what I have been considering is how to enable the average member of the Theosophical Society to see simply into that "straight" Theosophy. It is very easy with the toy of the mind, which is the plaything God gives to us up to a certain stage of the human part of the evolutionary process, to make things complicated, and you see people all over the world, philosophers, metaphysicians, making simple things complicated, and rejoicing, revelling in the complications. Even within the circumference of the Theosophical Society there are some members who enjoy making their Theosophy as complicated as they possibly can. Often,

the less we know about the subject, the more we are emboldened to talk about it, and the more we complicate it. As real knowledge grows, it simplifies.

Now I have said to myself, Theosophy is essentially simple. How can we so divert the attention of our members from the complexities, that at least they may have their foundation in the simplicities, and upon those simple foundations build a lasting superstructure? This is another way of saying: What are the first steps in occultism? Occultism is in fact nothing more than that which, for the time being, is not known. Occultism does not only mean some specific power which we have not yet developed, some specific knowledge of inner planes which we have not yet acquired. Occultism includes all that we do not know about everything, and not only that particular unknown which the Theosophist is in the habit of labelling as occultism. So that if we want to proceed from the known to the unknown immediately surrounding it, what is the quickest step? And to put this in a complicated way, what is the quickest method of developing Kundalini? Both questions have the same answer attached to them. People so often think that if they desire to develop Kundalini or some of those vital fluids and fires, it can

¹ Talk by the President, given at Adyar, May 12, 1935.

they are fundamental to growth. As the individual's house is, as are the objects in the house, so is the individual. You can gauge the spiritual growth of an individual by the immediate surroundings in which he lives. It is not what he looks like outside. We all like to look nice outside. We shall have a nice bath and put on a nice turban and do puja and look well, to all external appearances. We shall stand forth before the world as efficient Theosophists, but when we go back into our rooms we disclose ourselves as we really are. If your wardrobe is wrong, you will sink to the level of the wrong wardrobe. But if everything is in its appointed place—all clothes for your wearing—then everything is on its evolutionary pathway. As you stand on the threshold of your room you can meditate on your room—this is as good a meditation as any other—and say: "This and that is right." You thus gain an exhilarating feeling that everything is working rhythmically, and combining to form a suitable order for the whole of the room.

Your books, for example, must be right. It is very hard on a book for it to be upside down. Supposing you were upside down in any way, you would soon find a considerable amount of inconvenience. Relatively, the book has its own discomfort. There you have a first step in occultism. Get the surroundings right, and they will force you to take the first step. You may not be able to be materially affected by your surroundings in this life, but if you have the surroundings right now, you have taken the first step which

will carry you on later—in your next incarnation.

The second step is to be as far as possible in a state of physical relaxation. If you are well, you can do it. If you are not well, you cannot do it so easily. Now this partly means the right use of leisure. You know somewhere or other you have an Ego, and somewhere or other (though probably you do not know it) you have a Monad, and those Monads and Egos are just as important as this little temporary personality which is down here for a time-purpose. But when we look at the average individual, he appears very much time-enslaved. He is set, "cribb'd, cabin'd and confined" by time; eternity knocks outside this time-ness in vain. The result is, of course, that the Ego, tired of knocking and of bruising his egoic knuckles on your fast-shut door, says: "Well, I cannot be bothered with you this incarnation", and as for the Monad, he does not even take the trouble to bruise his monadic knuckles, but simply shrugs his monadic shoulders: "It does not much matter one way or the other what that little creature down there is doing", the Monad says, and the Monad and the Ego may often be calling the personality down here by names which are not altogether polite.

Supposing you can forget yourself in a state of relaxation, when the body hangs loose, and when you have forgotten your normal everyday self in whatever way is most convenient to you. Then these doors, which are usually shut fast, from the fact that you live so much in terms of time,

automatically open and the Ego takes a look in, and perhaps even the Monad.

Now each individual has his own mode of relaxation. So far as physical relaxation is concerned it is to cease to be tense. I have two ways of forgetting myself. One is music, and the second is detective stories. Sometimes I am in the mood for music, and then I forget myself; and sometimes I am in the mood for blood and shooting and general gangsterism, and then I forget myself. You can hardly imagine that plunge into the sordid to be a mode of release, but for me it is. And sometimes when I relax, when I am in the throes of following a murderer who is trying to escape the incidence of his crime, I find that my consciousness has suddenly become a little larger than normal—the Ego has been looking in for a moment or two and has given me an idea. I will not say that the Monad comes in on those occasions, because he is a very haughty and aloof person and he thinks that to come right down here is a little *infra dig*. But the Ego comes, and so I have to put down my book; the murderer has to take care of himself, and I must get the idea down. The Ego is sparing of his suggestions, and if you do not pay attention to them reverently when he deigns to give them to you, then they vanish.

Now each one of you must determine his own mode of self-forgetfulness. It is when you have lost this self of yours awhile that your Ego begins to feel it worth the trouble to find you. You are not worth finding until you have lost

yourself. That is a very metaphysical utterance of course, but you know what I am trying to express. We are not very near to the Masters unless there is able to flow towards us, because of our self-forgetfulness, an intimation of Their own larger consciousness. If you think of the Hierarchy and you think of the Hierarchy's views as a whole on the various subjects which appertain to the lower world—how different their views are! We may be very definite, we may be very emphatic, we may be sure of this and that and the other, but if we are able to discover in any way what are the Masters' views, how different those are, how short-sighted we are, how narrow we are, how myopic our vision is, and what prejudices we have that make it difficult to draw near to the Masters' consciousness. We all have prejudices. We are all certain and clear about something. Well and good. We need prejudices in order to awaken ourselves to our own existence; but when we are awake we need prejudices no longer. You find so many people, even in The Theosophical Society, brimful of prejudices, absolutely certain about certain things, ideas, with an extraordinary belief in certain causes, with the result that while it is good that they should have these beliefs and should perhaps be certain, the Elder Brethren can only use them when their particular certainties are in harmony with the intentions of the Hierarchy. When those certainties are not in harmony with the views of the Hierarchy, then those particular brethren cannot be used.

only be after some mysterious process has been undergone, and that the nature of such mysterious process is only to be found in some erudite or recondite book not accessible to the crowd or the multitude.

I am quite prepared to believe that in some erudite or recondite book there may be a number of ways given to develop this, that, or the other force so far latent, but I declare no less emphatically that the first steps in proceeding from the known to the unknown, the first steps in the development of the fire of Kundalini, are to be found in ordinary everyday life. That is the point which it is so vital to emphasize among members of The Theosophical Society; because we give much less attention to living and to life than we do to our intellectual studies and Theosophy, and we think we are effective Theosophists when we have a range of knowledge of Theosophical literature. We probably think we are drawing closer to the Elder Brethren the more we know in our minds about the Path, about consciousness, about the various special subjects with which Theosophy deals.

Now the fact of the matter is that if only we could realize it (and of course none of us do), there are short cuts to the unknown which every single individual could take without too much difficulty, wherever he is and at whatever particular stage of evolution he may be. Supposing each one of us desires to be a really efficient Theosophist, that is to say a Theosophist who uses the powers in him so efficiently that it will not be long before he

can be entrusted with powers which so far he does not possess. Now it may be said, you must have a *mens sana* dwelling in *corpo sano*. But the healthy body is not at once vital to efficient Theosophy, though sooner or later it is essential. What is finally essential is that you should be, and you in your surroundings should be, effective. But it is not easy to make ourselves effective. We feel ourselves to be more complicated than our surroundings. It seems much easier to make our surroundings more effective to start with.

Suppose, for example, you have been living a comparatively intricate life, as most people do. It is not easy to disentangle yourself from the intricacies into which you have drifted and in which you now live. But your surroundings are less personal, less intimate, less bound up in you. Therefore, begin with your surroundings. If you can make your surroundings effective and efficient, they will react upon you and stimulate you to acquire the personal efficiency you need. Now when I say you must make your surroundings effective, I mean everything which is round about you—what we miscall the inorganic things, the material things. These must be in their place and be doing their work, whatever the place and whatever the work may be. If round about you these material substances are living efficient lives, they will help to stir in you the desire to live an efficient life.

Supposing I were a kind of Inspector of Evolution in the outer world and had to go about from house to house, from room to

room, from place to place, and from person to person, to see how far each individual is pulling his evolutionary weight, my first consideration would be to look at the surroundings of the individual with whom I might for the moment be concerned. I should like to see his surroundings intimately, and watch how far these are busily at work in their place, pulling their weight. For if you can make other people and other things pull their weight you begin at last to pull your own. That is one of the advantages a lecturer has—he talks and talks and talks, he advises and advises and advises, and exhorts and exhorts and exhorts, until at last he begins to practise what he preaches from the very reiteration of his own precepts. If I have made any progress at all, it is in no small measure due to the fact that I have been telling other people to grow. There comes a time when, after giving so much advice, in desperation one swallows his own advice, and, like a man trying to swallow the sea, is finally drowned in it. At last you yourself, perhaps the last person of all, begin to take the advice which you have been giving for endless years.

Well, if you want to develop your Kundalini or if you want to set afire all the chakrams, you will begin with those things which you can control with so little expense and so great convenience. My first step would be to see that your own particular dwelling, your own particular room, is as far as possible such that every object is in its place, has its place, does its work. Every picture hanging on

the walls, every ornament, every utensil of whatever kind, in drawing-room or in kitchen, every article of clothing, every book, will be where it should be, and how it should be. Even if there be apparent disorder, it will be an orderly disorder—a constructive disorder. It will not be carelessness. It will not be confusion. Where there is this orderliness there will be efficiency. The pictures will be efficient because they are doing their work in the right way. The ornaments will be efficient because they are in order. The utensils will be efficient because they will be in their due places. And because they are all efficiently at work they will be growing, and their own growth will help you to grow. They will react upon you so that you will grow with them. But if there be confusion and disorderliness and carelessness, then there will be stagnancy, and you will be stagnant because you have encouraged stagnation. It is not fair even to the most material object to imprison it so that it cannot grow as it should. It is not fair to imprison it in disorder and therefore in futility. It cannot grow itself and will impede you in your growth. In orderly surroundings is Kundalini born, and all those other forces so intriguing to the curious and to the ignorant. Great effects ever have their origins in little causes. And it is entirely useless for an individual to aspire to occultism unless he learns to become an occultist, unless his first step is to try to achieve orderliness in his surroundings and in himself.

One does not want, of course, to carry these ideas too far, but

What we want to reach is a point of freedom from prejudice, that we hold our causes so lightly that when the call comes for servers, for workers, for channels, we are ready to drop everything we have for the sake of whatever is wanted. That is a very important step on the path of occultism. The beginning is to have material objects round you talking as best they know how, with your help talking to you, saying to you: "Be at your highest stage of evolution, like us at our lower stage of evolution". They will add: "You help us to be in our place and do our work. Now help yourself; have your place, be in it; do your definite unique work."

Occultism, you see, begins with all the little things of life, with the recognition of the fact that the unimportant things are only so-called in ignorance. In truth, everything is important, vital, and of immediate concern to the would-be occultist. If you can have neatness round about you in all the so-called little things, if you can realize that time and trouble spent in having everything in perfect order round about you is time and trouble well expended, then you are laying the true foundations of occultism. If you look upon everything around you as significant in its own way; however trifling and negligible it may appear, then you are beginning at the beginning, which is the only way to begin. The difficulty is that so many would-be occultists are eager to develop powers they do not possess when they have not

yet learned to manage the powers they already have. Those who are the guardians of the occult forces are surely not so foolish as to be willing to confer upon people additional burden and responsibility when they are not yet able to fulfil the burdens and responsibilities already in their keeping. Yet so many people, living careless and inefficient lives, are quite ready to be endowed with powers which would only make the confusion worse confounded.

Therefore, let there be order, harmony, purpose, in all the trifling things of daily life. Let all the little details be given their due care. Let daily living be unhurried and deliberate. Let there be an absence of tenseness and a highly strung condition of being. Let there be a constant relaxation of nerves and heart and brain, let there be an ease of movement and gesture. So are the first steps in occultism taken which alone lead to safety on the razor path. I take for granted, of course, that vegetarianism is already the rule of living, and that emotional and mental storms are things of the past. But let there be no mistake about the fact that the foundations of occultism are not and can never be laid on the sands of forgetfulness of, indifference to, the little everyday matters and objects which form part of the apparent, though certainly not real, humdrumness of daily living. As you live in the intimacies and routine of homely life, so are you preparing for occultism.

THE VIRGIN BIRTH—HOW IT APPLIES IN CONDUCT

By H. L. S. WILKINSON

ALL of us who strive to serve with understanding in God's wonderful temple of this earth, must be aware that we are the offspring of something greater than our earthly parents, and that we have, in fact, two divine Parents; one a Heavenly Father invisible, the other a great Universal Mother, visible to us as Nature, being in fact the material universe in which we live and move and have our being. The All-Father is Spirit, invisible: the All-Mother is Matter, visible. These two, Spirit and Matter, unite in our bodies, which are temples of their nuptials. Every time we perform an action, moving matter from place to place, if we do the action skilfully and harmoniously, we are assisting at these nuptials; if bunglingly and with impatience, we are impeding them. We should hold the balance true between Spirit and Matter, not exalting the one or despising the other, but recognizing that both are divine, only different; one male, the other female.

The same takes place when we create anything beautiful in poetry, art, or music, or express ourselves in speech, provided it is done skilfully and beautifully. When all such actions are done perfectly, the nuptials between Spirit and Matter are consummated, and the Divine Child, Christ, or Horus, is born.

For this reason, the Perfect Man is the offspring of heaven and earth, having God for his Father, and Matter, or Maya, for his Mother. This is why all Christs are mythically represented as having no human father, but as begotten by God from the universal Virgin Mother, the "deep sea" of Matter. Each such Christ is a Redeemer of Matter, and in striving to become Christs, we ourselves are redeeming and perfecting Matter.

So we should never despise even the humblest action, but perform it skilfully and with intent, as an offering and a prayer, knowing that in so doing we are joining Heaven and Earth. As for discordant or ugly actions, all we can do is to ceaselessly work at them, striving to alter them and make them perfect. This particularly applies to irritable or impatient speech, and to nervous, or hesitating, or violent action. It necessitates deliberation and balance.

It is significant that Jesus is recorded to have said, when told that his mother and his brethren wished to speak with him, "Who is my mother and my brethren?" And then, stretching forth his hand to his disciples, "Behold my mother and my brethren! For whoso doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." This

shows that He was more sensible of His divine parentage than of his mere earthly ties of kindred. The *Upanishads* say the same thing. "Not for the sake of the wife or husband is the wife or husband dear, but for the sake of the Self is the wife or husband dear."

Evidently therefore, our mother Nature, or Maya, and our Father God are our true Parents, and the Virgin Birth has a real practical meaning for us all, and need no longer be ignored as an outworn theological dogma of no importance.

WORLD-BROTHERHOOD

*My country is the world ;
My flag with stars impearled
Fills all the skies,
All the round earth I claim,
Peoples of every name ;
And all inspiring fame,
My heart would prize.*

*Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design,
My heart within me thrills
For all uplifted hills,
And for all streams and rills ;
The world is mine.*

*And all men are my kin,
Since every man has been
Blood of my blood ;
I glory in the grace
And strength of every race
And joy in every trace
Of brotherhood.*

ANONYMOUS

THE LORD MOHAMMED

Prophet's Day was celebrated at Adyar on June 16 with a gathering in the Headquarters Hall of the Islamic branch of The Theosophical Society, at which a learned Muslim speaker, Mr. M. A. Azeem, stressed justice and harmony as the cardinal features of the Islamic faith. Dr. Arundale, from the chair, summed up with the thought of the immense importance of inter-religious, international and inter-racial justice and harmony as exemplified by the Lord Mohammed. In celebration of the Prophet, the President contributed the following article to a Muslim journal issued in Madras :

By G. S. ARUNDALE

NO effort is needed to write in praise of the Lord Mohammed. His whole life was marked not only by signs of greatness, but no less by signs of a very beautiful, a very deep, and a very simple spirituality. He was indeed a Man fit for the times in which he had to live, and for the work he had to do. He was supremely a Prophet, for he had to cry in a wilderness; and the *Qur'an* itself is less a book, more a mighty call to the generations which were to come after him and build the splendid culture and polity of Islam. The very word itself—Islam—suggests the basic foundation of the new spirit the Lord Mohammed was to release in special form—Peace, and a striving after Righteousness.

The supreme strength of Islam lies first in the fiery purity of the Lord himself, and second in the brushing aside of all complexities of thought, of all metaphysical

speculations, and in basing the great Islamic Call on the existence and the power of God, not on His nature. The result has been a compelling simplicity of conviction which has created and sustained the wonderful solidarity of the Mussalman people, and has made them one of the greatest brotherhoods in the world. Doubtless this solidarity has from time to time been marked by fanaticism, perhaps by ruthlessness. But nothing great can ever be accomplished without fanaticism; and largely an exalted fanaticism has been the cause of much of the priceless contribution of Islam to the world.

As in the case of all other faiths, Islam, as it is today, is by no means the true reflection of the teaching of the Lord Mohammed. The intervention of man is always prejudicial to the purity of the Message. But in the case of Islam the deflection has been on the whole less than in the case of most

other faiths; and the average Mussalman of today exemplifies many of the characteristics on which the Founder of the Faith insisted. In him still resides the fighting spirit which at first was utilized to weld a variety of peoples into some semblance of a nation, to establish them upon a basis of the simple life, and in the outer world to fight the corruption which was making the spiritual life both empty and ridiculous. In him still resides the sense of solidarity which no distinctions of nationality, or race, or social position, can in the least degree affect. In him still resides a deep-rooted attachment to the creed set forth by the Prophet. In him still resides that unique religious spirit which keeps him far away from all religious polemics, and tunes him to the supreme note sounded by his faith—Mecca.

Nevertheless, to a student of the life of the Lord Mohammed, it seems of special urgency that there should be a great renaissance of absorption in the daily life of the Prophet. It is always stirring to read of the lives of the great and specially of the very great, the Lord Buddha, the Lord Sri Krishna, the Lord Sankaracharya, the Lord Christ, the Lord Mohammed. But the life of Islam's Progenitor seems particularly near to the everyday individual. He shows us how simplicity is of the very essence of right living. He reveals to us how heaven and earth are in fact one, even down here on earth, for those who at last have learned that earth is heaven, for those who have entered heaven. He reveals to us the beauty of charity, the glory of compassion. He causes us to

realize that in the sight of God there is no distinction between man and beast. "There is no beast on earth," says *Al Qur'an*, "nor bird which flieth with its wings, but the same is a people like unto you, unto the Lord shall they return." He insists upon the control of the passions, upon reverence for life, upon the sense of responsibility for thought, for feeling, for actions, and for speech. Yet, through all these insistencies, there is no dogmatism, no threat of penalty for non-observance of his precepts, only as Ameer Ali Syed says in *The Spirit of Islam*, an appeal . . . to the inner consciousness of man, to his intuitive reason alone.

"His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those whom he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence: those who came near him loved him; they who described him would say: 'I have never seen his like, either before or after'. He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said . . . He would stop in the streets listening to the sorrows of the humblest . . . he would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken . . . his conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance."

What need have we of the teachings of these Fire-Pillars of



HUNYADI JANOS
Governor of Hungary
(From an old Dutch folio)



CHRISTIAN ROSENCREUTZ
Founder of the Rosicrucian Order
(From an old engraving)

THE INTIMATE LINK BETWEEN THESE TWO LIVES IS DESCRIBED IN THE LETTERPRESS ON PAGE 469.

life, what need have we of all the fussy religious tortuosities born of the ignorance of man, when we have their daily lives, their daily actions, their daily speech. Back to the personality of the Christ I say to the Christians. Back to the personality of the Buddha I say to the Buddhists. Back to the personalities of your mighty Teachers I say to the Hindus. Back to the personality of the Lord Zarathushtra I say to the Parsis. Back to the splendid example of the life on earth here

of the Lord Mohammed I would say to Mussalmans. It is always the life which inspires the teaching, and the teaching exists but to lead to the life. Because the Lord Mohammed lived greatly, his teachings are alive today. But these teachings must lead his followers back to his life, not away from it.

May each Mussalman become in increasing measure a true devotee of his Lord by growing like him in power, in wisdom, in understanding and in compassion.

THE EARTH GODS

*We, upon the heights, in man's sleep dream our dreams.
We urge his days to part from the valley of twilights
And seek their fullness upon the hills.
Our hands direct the tempests that sweep the world
And summon man from sterile peace to fertile strife,
And on to triumph.
In our eyes is the vision that turns man's soul to flame,
And leads him to exalted loneliness and rebellious prophecy,
And on to crucifixion.*

KAHLIL GIBRAN

(Published by permission)

JOHN HUNYADI AND HIS CASTLE

Hunyadi Janos, the "Scourge of the Turks," made possible the Revival of Learning in Europe. The Elder Brethren had planned it, but for the first half of the 15th century Their plans were threatened by the spread of the Empire of the Turks into Europe. To Hunyadi, more than to any other man, Europe owes it that the danger was averted. The story of his ancestral castle is told here by Mme. Rathonyi, and some fascinating highlights of his life by Mr. Hamerster.

I

By ELIZABETH DE RATHONYI

HUNGARY was once full of the most beautiful castles, resembling perhaps Normandy. The tragic fate of the country has led to most of them being irretrievably lost. A heap of stones here, a crumbling wall there, is all that is left of their erstwhile glory. Sometimes only a name and a few documents preserve their memory. What was spared by the terrible warfare and despotic domination was, mostly for practical reasons, altered and rebuilt to such an extent that the original lines, the artistic values and beauty, can hardly be traced even by the expert.

The Castle Hunyad has been more fortunate than its brothers. It also had to face innumerable assaults, it was often a prey to fires. It housed for many years offices with their officials who had no regard for art. Yet it preserved so much of the old splendour that its restoration was still possible and was very successfully effected.

And to this day the Castle Hunyad stands unshaken on the summit of the steep chalky rock, to proclaim the glorious name of one of Hungary's greatest heroes, Hunyadi János.

Before the period of János Hunyadi (1430) the Castle was just a simple fortification, an outpost to guard the country against the frequent assaults of Turkey and of other Balkan nations. The outer walls can still be traced here and there, running in an egg-shaped form around the present Castle. Within these walls there surely stood a big tower, and living accommodation and provision for arms and ammunition; but the later building effaced all traces of these.

The Castle is first mentioned in the ancient archives under the reign of King Béla IV of Hungary (1235-1270).

In the fourteenth century Serb, the first known ancestor of the Hunyadi family, received the

Castle Hunyad as a donation from the King. He was raised to the ranks of the Hungarian nobility, and then took the name of Hunyadi, derived from that of the Castle. King Sigismund sanctioned the donation in 1409, when Vojk (otherwise Both), son of Serb, became knight at his court; but it was his eldest son, János Hunyadi, whose fame raised the family to its later grandeur. His origin is somewhat wrapped in mystery. According to some historians he is supposed to have been the natural son of King Sigismund by a Wallach peasant girl. Others (Samuel Décsy, *Osmographia*) maintain that he was the lawful son of King Sigismund and Queen Mary, and was born in Dalmatia. Some state that he was a descendant of the Scaliger family of Verona, and yet others (Daniel Cornides) that he was a descendant of the Korvin family of Poland. The date of his birth is equally unknown. It is variously given as 1390, 1393, 1394, 1401, 1425.

János Hunyadi began the rebuilding of the castle in the year 1430. The work of rebuilding lasted throughout his lifetime, and was continued after his death by his wife Erzsébet Szilágyi, and later by his second son Mátyás, who became King of Hungary. Making use of the old walls, they erected a sumptuous castle, worthy of their great name. The chief parts of the Castle were built by János Hunyadi. These are: the Chapel, the Palace Wing with the balconies and galleries, where also the Knights' Hall is situated, the great tower called "The Nebojsza Tower" (literally "Fear not")

and all the bulwarks and battlements.

The Knights' Hall was the chief ornament of the palace. It is divided by two rows of marble columns; in the pavement were inserted the crests and coats-of-arms of the Hunyadi-Szilágyi family, and of the kingdom of Hungary. The pavement consists of square slabs of black and white marble.

After the death of János Hunyadi the work was carried on by his second son, Mátyás Hunyadi. He had the north-east wing built, the tower over the entrance gate, and the great bridge, all of which were designed by Italian architects.

His natural son, Prince János Korvin, succeeded King Mátyás in the possession of the Castle. After his death the family became extinct, and the Castle returned into the possession of the Crown.

From the year 1526 onwards, it changed hands many times, and it resisted innumerable assaults. In the seventeenth century it was the property of Gábor Bethlen, who had it restored, and for a time it remained in the hands of the Princes of Transylvania. Later, it came into the possession of the Hungarian Treasury, and gradually decayed, until at last it was once more restored by the Hungarian State in 1907; but the work was never quite completed.

A copy of a section of the original castle Vajda Hunyad is to be seen in Budapest. It was erected, with other models of historical Hungarian buildings, at the time of the Millennial Exhibition in 1896.

I will end with a poem, written by one of our great national poets,

Francis Kazinczy, in the year 1816, when on a tour in Transylvania he visited the Castle of Vajda Hunyad. Kazinczy was an eager exponent of the spiritual revolution unfolding in Europe at the end of the eighteenth and the beginning of the nineteenth century. He suffered imprisonment for his ideals. And it is an interesting fact that he was both a Freemason and a Rosicrucian.

TO THE CASTLE OF VAJDA HUNYAD

Thou rock! Unshakable like the arm and soul of thy builder.¹
Great like him, great like his comrades, like his son great!
Where is thy lord? Where is his Mátyás? Whither has László gone?²
Where is the erstwhile splendour, where is the erstwhile clamour?
They are no more!—thus howls the sepulchral silence within thy walls.
Are they no more? But ah! what's this? Behold, thy gates are opening!
Behold, Capistran's³ banner is flying in the wind!
See, he is setting out, and is leading his army to victory.
The tárogató,⁴ the whistles, the trumpets are sounding, and now
In his silent anger, the Hero himself comes marching forth.
Around him, from right to left, László frisks his steed,
Receiving and carrying out his father's orders.
Oh rock! what art thou, and what hast thou been of old! I shiver. The faithful
Understands the sacred vision, and awakens from his sleep.

¹ John Hunyadi.

² The two sons of Hunyadi. The younger, Matthew, later became king of Hungary.

³ Crusader, Hunyadi's great general in his warfare with the Turks.

⁴ Hungarian musical instrument.

II

By A. J. HAMERSTER

The interest which the Castle of Vajda Hunyad has for Theosophists, lies in the fact that John Hunyadi, who rebuilt it on such a splendid scale, is said by Annie Besant to have been one of the former incarnations of him, who to Theosophists is known as the Hungarian Master—or the Count de Saint Germain, of Hungarian extraction, namely of the reigning House of Rákóczi.

There is, however, some difficulty about the birth as Hunyadi, for when his dates are compared with those of Christian Rosencreutz, who is said by the same authority

to have been the next previous incarnation of the Master—then still a pupil of a high degree—they will be found to overlap each other. According to tradition—as recorded in the 17th century Rosicrucian pamphlet, the *Confessio Fraternitatis* (1615), ascribed to John Valentin Andrea (1586-1654), who is held by some to be a mask of Francis Bacon (1561-1626)—Christian Rosencreutz died when he was 106 years old, having been born in 1378. This would fix his passing away in the year 1484.¹ History, on the other hand, generally places John Hunyadi's birth in

¹ The foot-notes are at the end of the article.

the year 1387, and his death in 1456. The later life would thus fall entirely within the compass of the former. This difficulty has been explained by Annie Besant in the following way. To an article in THE THEOSOPHIST of October 1907, p. 40, in which someone had written: "The death of Rosencreutz is said to have occurred in 1460,"² she added the footnote: "An error; he passed into a new (adult) body, and died in that about the middle of the fifteenth century." And two pages further on, in another footnote, she remarks: "There was a close relation between Christian Rosencreutz and the great Lord Bacon."

ROSENCREUTZ BECOMES HUNYADI

Having had it pointed out to her that there was some ambiguity in the wording of her first note, Annie Besant explained her meaning more fully and clearly in "The Watch-Tower" of THE THEOSOPHIST for February, 1908, p. 387, as follows: "The wording of my note on the death of Rosencreutz was very clumsy; I *meant* to say—but did not say, *mea culpa*—that the date was not accurate for the death of the body called Rosencreutz, the founder of the Rosicrucian Order. He left that body in A.D. 1407, and passed into an adult body, and thus was no longer known as Rosencreutz but as another person—in fact, as the famous warrior Hunyadi János, the Transylvanian, the terror of the invading Turks (born at Hőnyod, 1387). Hunyadi János, a youth of 20, was charging against a

hostile troop, engaged apparently in some sort of foray which was threatening to cut off his return to his castle, and his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe, which gave him the apparently fatal blow, turned in its descent, and stunned him, without cutting open his head. He fell under his horse, which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body, bereft of its Ego-owner, was taken possession of by him who had been called Rosencreutz, and the fiery youth developed into the famous general, and after the death of Ladislaus I, of Poland, became Regent of Hungary. The great and wise Ego passed out of this Transylvanian body in A.D. 1456, or, as I said, about the middle of the fifteenth century. That is the full explanation. I tried to be very terse, and only succeeded in being obscure! I am obliged to the reviewer for calling my attention to the fault."

Taking the traditional date of birth of Christian Rosencreutz as 1378, he would have been only twenty-nine years old when stepping over into the body of John Hunyadi in 1407, whereas I think it a creditable tradition, considering his many travels, including some to the East, which describes him as more than a centenarian at the time of his death. The only extant picture, said to represent him, depicts him also as a very old man with a long white beard reaching down his breast. We are therefore justified, I think, in

pushing the traditional date of his birth back to somewhere about the year 1300. I need not relate that ordinary historical research does not recognize the existence of Christian Rosencreutz as a real personage, neither does it acknowledge the existence of a Rosicrucian movement prior to the seventeenth century.

In *The Hidden Side of Christian Festivals* (p. 307), C. W. Leadbeater gives the date of birth into the Hunyadi body tentatively as "some fifty years later [after 1375] or a little more than that," and in *The Lives of Alcyone* (vol. II, p. 730), it is also given as 1425. But we must not forget that C. W. Leadbeater also confesses that "I have not seen anything myself of that [Hunyadi's] life." However that may be, it is a curious fact, noted by Mme. de Ráthonyi, that history seems to give the date of Hunyadi's birth variously as lying between 1390 and 1425. Can it be that, somehow or other, perhaps whispered by the resurrected youth himself, that he was a new man, a new ego, not to be confused with the former occupant of the body, who had really died, that is to say, had severed his connection with that body; can it be, I repeat, that some such secret talk, corroborated perhaps by the observations of those around him as regards differences in character and temperament, has been handed down orally and found expression in the later dates given of his birth?

PIONEER OF THE RENAISSANCE

Some other interesting points, which I might as well mention

here, for completeness' sake, are afforded by the personalities of his nearest relatives. For we are told that his wife, Elizabeth Szilágyi, in her last incarnation was Isabel Cooper-Oakley, who was the first in the present century to write an extensive biography in vindication of her Master, the Count de Saint Germain. And Hunyadi's two sons, László and Matthew, were reborn in the nineteenth century as two other not less known Theosophists, the one an Italian, the other an Englishman.

It was C. Jinarajadasa who, more than a quarter of a century ago, first recorded this result of clairvoyant investigation, together with an interesting view of the real function of Hunyadi in Europe's political and spiritual development. This is what he wrote: "They [The Elder Brothers] had planned the revival of learning, to follow the thousand years of the dark [middle] ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their rôle to play, but that eastwards and southwards, to Persia, India, Turkestan, Tartary and Africa. 'To Hunyadi, more than to any other one man, Europe owes it that the danger was averted' (*New International Encyclopædia*, 1907). Did he foresee that his wife and son would in the twentieth century partake with him in the revival of the greatest of all sciences, Theosophy?"³

Pictures of the different parts of the Castle of Vajda Hunyad, mentioned by Mme. de Ráthonyi,

as for example the Chapel, the Knight's Hall, the Great Gate Tower, with some others, and a general ground-plan of the Castle, are reproduced with the fuller article on the same subject from an unknown pen, in *THE THEOSOPHIST* of October, 1914, pp. 72-86. Articles on John Hunyadi by Major C. G. M. Adam, and Miss E. Abbot, the faithful co-worker of Isabel Cooper-Oakley, will be found in *THE THEOSOPHIST* for November, 1913, pp. 287-294, and in the recent numbers of *St. Michael's News* of September, 1934-April, 1935.

In conclusion I may be allowed to quote the closing paragraph of the article on Hunyadi in *The Encyclopædia Britannica*, by Robert Nisbet Bain, as a splendid tribute to his greatness: "Hunyadi was one of Christendom's most glorious champions, and also a great statesman. He revolutionized the insufficiency and the unreliability of the feudal levies, and was one of the first to employ a regular army on a large scale. A man of average education, he owed his influence partly to his natural genius and partly to the transparent integrity and nobility of his character."

THE MASTER'S INVENTIONS

In connection with Hunyadi's first introduction into European warfare of standing armies, (mentioned in the second sentence of *The Encyclopædia Britannica* paragraph) it will probably interest the student to hear that, in the still earlier incarnation as Roger Bacon, the Master was the discoverer of

gunpowder, and in the later incarnation as the Count de Saint Germain, he was the original inventor of quickfire-guns.

On December 24, 1759, the Danish Ambassador at Paris, Count Wedell-Frys, sent on to the Danish Minister of Foreign Affairs at Copenhagen, Count Bernstorff, a "Memorandum", in which the Count de Saint Germain offered to the King of Denmark some of his new inventions—steamboat, quickfire-gun and steam-draining-mill. After having first spoken of the steamboat, he goes on to say: "I have enriched this wonderful invention with a cannon that does not recoil and consequently has no need of a carriage on wheels. It is fired ten times as quick as another in the same time, it does not at all become hot, it wears for ever, it can sight and cut in two a thread or a hair, and it needs only one person to serve it with an incredible speed. Besides, it shoots farther, occupies less space and has several other great advantages."

Count Fredell Wys apparently was shown by the Count a model of this cannon of a small size, for in his accompanying letter he writes: "He has indeed shown me . . . the invention of the cannon which he mentions in his letter, and in this small size it seems admirable, but I do not know, Monsieur, if in its proper size it will be practicable." Count Bernstorff declined the offer.⁴

WAR AND MORALS

When lecturing on the former lives of the Hungarian Master, and

mentioning these curious inventions of the Count, I have invariably been questioned by the audience, as to how they were to be reconciled with the spiritual height to which the Masters are said to have attained, from which lofty pinnacle, it was implicitly assumed, war and war's paraphernalia would never be tolerated or sanctioned. But is it in reality a question of tolerance or sanction? Is it not rather a question of inevitability, of nature, and of evolution? Without presuming to offer a final solution or reconciliation of the problems of war and warfare with the problems of morals and spirituality, I may perhaps point out that strife and fighting seem at any rate a necessary means to get at things, even *spiritual* things, which opposing forces deny us. And as such, the Masters guiding evolution have to acknowledge, accept and contend with them as realities. If this be true, then the next step is, of course, for them to see to it that the fighting shall be as effective as possible, so as to overcome the opposing forces, and not to succumb or to give way to them.

Read in the *Occult Commentary* how the "divine instructors" have to "keep mankind from becoming one half the exterminator of the other"; read in *The Secret Doctrine* or in *Man: Whence, How and*

Whither, the account of the fight between the "Lords of the Dark Face" and the "Lords of the Dazzling Face" in ancient Atlantis; how Vaivasvata Manu led out the countless hordes of his different Sub-Races from the hills and plains of central Asia, to India, Persia, Arabia, Egypt, North Africa and Europe—and who will doubt but that He and His Lieutenants of the Great White Brotherhood had taken the utmost care to provide their warriors with the best weapons available, and contributed their share, when necessary, to the perfection of these implements of war. No, that is not the difficulty of the problem of war and peace, as I see it. There shall be war and the implements of war, as long as there is evil, egotism, oppression, exploitation, tyranny, extortion, to be opposed and contended with for the victory of the good. Arjuna on the Field of Kurukshetra *has* to fight, to the best of his abilities and with the best of weapons, given to him as boons by the Gods and the Holy Rishis. Again, to me the problem is not whether there shall be war and fighting for each of us—there is no question about that!—but whether it shall find us on the side of the Lords of the Dark Face, or on that of the Lords of the Dazzling Face.

¹ Cf. Waite's *Real History of the Rosicrucians*, London 1887, p. 91

² This date is without foundation.

³ *The Theosophic Messenger*, September, 1909, p. 562. See also *The Lives of Alcyone*, Vol. ii, p. 730. The corresponding "star-names" of the

three individualities are Clio, Leo and Sextans; of the Master it is Venus.

⁴ Langeveld, pp. 290-292. The extract above from Count Fredell Wys' letter is not in Langeveld, and is taken from a copy in my own possession. The original correspondence is in the Royal Archives at Copenhagen.

A THEOSOPHICAL FORUM

H. P. Blavatsky was asked: "Is Suicide a Crime?" She was then editing this journal, and in the August 1882 issue she gave an even more emphatic answer than that (No. 1) which appeared in our June issue. We have made a digest of her reply, eliminating non-essentials relevant to other points raised by her inquirer.

The answer (No. 15) concerning time as the fourth dimension of the astral plane was contributed by the Theosophical Research Centre, London, a group of scholarly students who have already published several original works. The President (Dr. Arundale) has given his patronage to their Centre. The "T. R. C." will contribute regularly to this Forum.

IS SUICIDE A CRIME?

1a. "Inquirer": *Viewed in its general aspect, suicide seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as those we have derived from science. I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad.*

"Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as

the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of Avidya mistaken for philosophy and wisdom. There is but one general law or rule for all suicides. But there is hope for certain suicides, and even in many cases a REWARD if LIFE WAS SACRIFICED TO SAVE OTHER LIVES and there was no other alternative for it.

No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. There is a vast difference between the man who parts with his life in

sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and the nurse who stir not from the bedside of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother who throws herself before the wild beast that attacks her children, to screen and give them the time to fly; all these *are not suicide*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life-term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. There is far more courage

needed to live than to die in most cases. Anything is better than committing suicide, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.—H.P.B., THE THEOSOPHIST, August, 1882 (digest).

MAN'S CRUELTY TO ANIMALS

4a. *What worries me is man's cruelty towards animals, and vivisection especially. Why must animals suffer these terrible things? Etc.*

A. J. H., in his reply to the above question in the June issue, which specifically was "Man's cruelty towards animals, and vivisection especially", sailed away into a disquisition on pain and suffering *per se*.

It is a novel conception, at least where I am concerned, that "pain and suffering may work *preventively*, (and) may keep one in future from inflicting them on others." If this was meant to apply to the animals who are now the victims of cruelty, then I venture to say that it is irrelevant; if it was put forward as a reasonable explanation or hypothesis, does it not seem somewhat like saying that in a universe of law, an effect may precede a cause?

Karma, strictly speaking, has nothing to do with our ideas of prevention of, or punishment for, cruelty. The "corrective power of pain" is, I submit, beside the point when dealing with karmic law. The corrective power resides not in the law, but in our reaction to it. Karma is *Law in Operation*. As C. W. Leadbeater always insisted, there is no good or bad

karma, and there is no preventive or corrective karma.

Cruelty is the infliction of unnecessary pain or suffering. When it is inflicted upon those who are weaker, as in the case of children or animals, the cruelty is greater. Cruelty, in this sense, in most civilized countries, is regarded as criminal and illegal. It is clearly our duty to work so as to change and educate individual and public opinion and make the cruelties of to-day as obsolete as the bear-pit and the public hanging, drawing and quartering of Elizabethan times in England. That seems clear whatever theories we may hold as to the ultimate cause of suffering in the animal kingdom.

Perhaps we should make some distinction between the suffering that seems to accompany and is incidental to evolution in the animal kingdom, and the infliction of unnecessary cruelty and suffering upon animals and birds by human beings. It is the latter problem that seems to be uppermost in the mind of the questioner, who asks, further, "What bad karma can a dog or a mouse have acquired by past deeds?" In other words, in what way have the dog or mouse infringed karmic law?

Various answers are given by members of The Theosophical Society to this question. Even conflicting answers are sometimes given—which is as it should be in our Society. What we have to do is to give clear and explicit reasons in support of our standpoints and statements. My own view—as I see things at present—is that animals can infringe or "tip the balance" of law only in so far as

they are approaching individualization, and are therefore presumed to act from something like choice.

Dr. Besant (on page 98 of *Talks on the Path of Occultism*) has the following statement: "The animal, at the lower end of the scale, obeys (the law) perfectly, unconsciously; the Master at the upper end of it obeys perfectly, consciously; and we all stand somewhere between the two."

On page 232 of the same book, C. W. Leadbeater states: "The Master makes no karma, either good or ill."

The sub-human kingdom and the super-human kingdom have this much evidently in common—that the members of them, generally speaking, do not make karma. As above, so below.

I have an impression that Dr. Besant once suggested—I have not the reference just now—that an animal may individualize in one of the wrong ways, through cruelty and fear, and follow a left-hand path throughout his human evolution.¹ That seems rough on the particular human being, especially in view of the helplessness of the animal in the matter. I may be wrong, but I think that Dr. Besant suggested that the karmic causes for the cruelty and suffering lay behind and were set in motion on a previous Chain or System. Will any student please correct this impression if I am wrong? It is, however, clear that without some antecedent cause there cannot be an effect. Where and when those causes were set in motion we have no knowledge, and we can in this

¹ *Man: Whence, How and Whither?* page 38.—ED.

matter, as in many others, in relation to evolution in the sub-human kingdoms, cheerfully admit our ignorance.

Humanity must now for the sake of its own safe and smooth advancement stop inflicting unnecessary pain and suffering upon animals and birds. The more we know, the more organized the mental power that is behind scientific, systematic and commercialized cruelties where animals are concerned, the more monumentally does our so-called "bad" karma heap up and impede our path as a humanity. That seems to me to be axiomatic. Vivisection, having keen and powerful mental energy behind it, is probably, unit for unit, twenty-five times worse in its effects than cruelty that is the outcome of impulse or emotion. In any case cruelty is unclean, ugly and anti-human.

D. JEFFREY WILLIAMS

82, Boundary Road, N.W. 8,
London.

THE TIME DIMENSION

15. *It has been suggested that the astral world is a world of four dimensions. It is now common practice to speak of time as the fourth dimension. Is the fourth dimension of the astral plane the same as this time dimension?*

The idea of the fourth dimension as originally developed by mathematicians, notably Hinton, referred definitely to a *spatial* dimension. The same term has been employed, notably by Einstein, to signify a *durational* dimension, but these are really distinct ideas and it is unfortunate that confusion has

been caused by the use of the same number for both. Descriptions of the astral plane fit in very well with the theory that it is a four-dimensional world in the spatial sense. This is confirmed by C. W. Leadbeater who points out, *The Other Side of Death*, pp. 112-114, 122, that many of the properties of a world of four spatial dimensions, which can be deduced mathematically, agree exactly with astral plane phenomena.

For example every part of a two-dimensional world, such as a flat table top, can be seen by a three-dimensional being at one and the same time. Geometrically it can be shown that in a similar way four-dimensional sight would open up the physical three-dimensional world and a box, for instance, would be cognized on all six surfaces, inside and outside, at one glance. This agrees with experiences of astral sight.

As regards duration, a two-dimensional being could experience this and might call time the third dimension. Astral entities likewise experience duration (*Textbook of Theosophy*, p. 75) and might describe time as the fifth dimension. It would be less confusing, in our present state of knowledge, to assign no number to duration, but to refer specifically to the "time dimension". We incline to the view that although at some level of consciousness time may be cognized as a spatial dimension analogous to length, breadth and height, this would be considerably beyond the astral level. C. W. Leadbeater says categorically, *Clairvoyance*, p. 138: "Time is not in reality the fourth dimension at all;

yet to regard the problem from the point of view of time is some slight help towards understanding it." He hints, moreover, that on the budhic plane the sense of time becomes spatial in character.

T. R. C. (England)

GUIDANCE FROM "ON HIGH"

16. *May one expect to receive guidance which is above and beyond one's personal judgment?*

Of course one can. If you want to go into the country of the great you must try to stimulate a little your own greatness, and share that with others who are less great than you are. You are greater than those who are less great, and if you will share your own greater greatness, then you will receive from those above you that greatness which is greater than your own. Try to become like them.

Are not our images of heroism rather liable to crumble into dry dust if we lean on them too heavily?

You must know *how* to lean. The science of leaning is very important! Your hero may have his weaknesses, but you do not bother about those. In some sense you are rather thankful for his weaknesses because they make him a little nearer to you. They are his business and not yours, and you look at him and rejoice in him for his splendid inspiring power, and after all, who is perfect? —G. S. A.

MIND AND FEELING

17. *What did Madame Blavatsky mean when she said: "The*

Mind is the Slayer of the Real. Let the Disciple slay the slayer"?

All that is sure is she did *not* mean that one must not think! Analytical thought *by itself* is a form of chaos, because it depends upon comparisons, whereas the heart needs union. Therefore the intellectual faculties are the enemies of monism, and always end up in differentiation. Anyone who surrenders to that is dead spiritually. Anyone who resists may possibly achieve. She did not mean by "mind" mind alone. She meant the cravings of the psyche, which are disintegrating. "Manas", sometimes translated "mind", means rather "psyche". What she tried to teach was that one should be a profound and active thinker, but that mind should be subordinate to feeling.—F. K.

FEAR OF DEATH

18. *I am told that yoga is impossible to a person who has not overcome the fear of death: does that mean the animal fear of death or the unwillingness to cease living?*

Yoga cannot be reached without perfect serenity, and serenity is irreconcilable with fear. A mass of people live in dread of death: they fear they have done those things they ought not to have done; that they will have to face the Judgment Seat; that they may be completely obliterated; that they will be separated from those they love. It is the dim uncertainty that makes a man afraid. Replace this doubt with definite knowledge of conditions in the astral world, and he regains confidence, and is prepared to face the future with

equanimity. Fear and anxiety can have no place where everything is seen to be ordered by the one divine Power, by the one Love. It is this love which casteth out fear, and brings serenity. "For the sage enthroned in yoga, serenity is called the means," the *Gita* says. In other words, living in the Eternal. Here is the sheet-anchor of life, which holds the soul through all storms. Dwelling in the Eternal—Yoga—brings that internal peace which passes understanding, and in which "animal fear of death" is non-existent.

J. L. D.

WHAT IS A THEOSOPHIST?

19. What is a Theosophist?

Who can say? One can have opinions, that is all. In my opinion, first of all, a Theosophist is determined by a total way of life. It is not a state of mind by itself, though that is important; it is not an attitude of heart, though that is important too. Neither is it physical conduct, though that is supremely important. A person might be a *member of The Society* for fifty years, and do wonderful things for humanity, yet the heart and mind might be much as they were at the beginning. Such service is wonderful, but it is not enough. A person may have a warm heart, a real love for men, beasts and gods, but that is not all. Or he may know everything in the books,

and be a perfect encyclopædia of information, without being a Theosophist. But if a person had all that in a strange amalgam of his own, he would have an adjustment to life itself which could be called Theosophical. It is a question of many things—self-control, warmth, serviceability, keen intellectual appreciation, vivid independence, and a tremendous sense of destiny—one's own as well as that of The Society.—F.K.

WOMANHOOD

20. *You wrote an article two years ago in which you said you believed that womanhood would save the world. Do you still believe that?*

As I ought to have said in that article, everywhere I go the women are superior to the men. The man compared with the woman is on the average cruder and looks cruder than the woman. In India it is the Indian woman who is leading the Indian man to achieve India's freedom.—G. S. A.

QUESTIONS FOR SEPTEMBER

What are the causes of the death of children before they reach maturity?

Are the events of our lives photographed on to the permanent atom?

Supposing we all turned Esoteric Theosophists, how should we continue our species?

Is foeticide a crime?

COMMERCIALISING FRIENDSHIP

By G. S. ARUNDALE

WHAT peculiar views some people have as regards friendship. It would seem, from some standpoints, that friendship depends upon getting as well as upon giving, and that if there be no getting giving must cease, and friendship too.

I have just received a letter from a friend to the effect that one of my friends is in fact proving my worst enemy, that this individual is constantly depreciating me behind my back, is using my friendship for personal ends, and is leading me into all sorts of questionable activities.

What on earth has all this to do with my friendship for the individual concerned? Am I friends with him, let us say, for what I can get from him, or am I friends with him because I want to be, entirely irrespective of his attitude towards me, or am I friends with him in a bargaining spirit, as who should say: Let us form a company, to which you will contribute a certain amount of friendship, and to which I will also contribute a certain amount; and let it be understood that this pooled friendship shall cease the moment one or the other of us ceases to be friendly to the other?

It is said that it takes two to make a quarrel. Of course not. It only takes one. A may quite well be quarrelling with B, even though B may not be quarrelling

with A. Similarly, it only takes a single individual to form a friendship. The attitude of the individual with whom he forms the friendship is of no importance at all.

What does it matter to me how my friend behaves! I confer upon him my friendship, not for what I can get but for what I can give. And when people tell me they wish I could realize that So-and-So is not my friend at all, but in fact an unscrupulous enemy, I am left entirely cold. He may regard me with feelings the reverse of friendly. He may be actively working against me, undermining me in all possible ways. But after all that is his business. I may be regarded as a fool for conferring upon him my friendship. I may be led into all manner of difficulties because I trust him and give him outward and visible signs of my feelings for him. Am I therefore to withdraw my friendship, because I do not get friendship in return?

It is, of course, quite true that the result may sometimes be an injury to the work, because I allow my friendship to blind me to my duty. I may, through the coloured glasses of friendship, see that which is not yet there, and not see that which unfortunately is there. I must be very careful to guard against the inclinations of friendship distorting the lines of duty. And there will be those to say: This is exactly what

we mean! You are allowing your friendship to blind you to facts. We do not mind your being friends with a person, but we do mind your failing in your duty because of this friendship.

I demur in a measure to this argument. It may be that I do not see an individual's faults as clearly as others may be seeing these, because of my friendship. But it is also the fact that my very friendship may help me to judge an individual more truly, especially if my friendship is designed to be helpful rather than commercial.

With me friendship means standing by my friend through thick and thin. It means trying to know him so well that I am aware of his weaknesses as well as I am aware of his strength. It means a friendship absolutely unconcerned with the question as to the kind of individual he may be. He is congenial to me, be the reasons therefor what they may. Hence friendship, now and, so far as I can judge, forever more. It means, this friendship, that I must do all I possibly can to help him to minimize his weaknesses, transmute them into their corresponding qualities, and encourage his strength and his mastery over it. I must be a real helper to him, or I am no true friend, only that kind of superficial friend who deserts the object of his friendship the moment he finds there is no return, or not the return he requires.

What have I to do with whether or not he feels friendship for me? What have I to do with his behaviour towards me? Supposing

that he does constantly betray me, injure me, defame me behind my back. What on earth does that matter to me? I would rather he did not do all these things. But they surely cannot for a moment affect friendship which has any pretension to reality.

No doubt, from the standpoint of my duty, it may be necessary for me to know of his lack of friendship and of its expressions. I must not allow my friendship to lead me into weakness. Neither must I, however, allow the criticism of others to lead me into injustice. Those who inform me that So-and-So is not my friend, giving me chapter and verse, are themselves, having no friendship for my friend, likely to err on the side of injustice and unfairness. Fortunately, the individual concerned has in me a friend, and he can rely upon me to know him better than his critics. People who are constantly criticizing certain other people are almost certainly misjudging them, are giving them an unfair deal. And people who very obviously have prejudices, as when they say—"I never did like So-and-So", are people who are not to be trusted for wisdom blended with understanding, which are two of friendship's principal ingredients.

There ought to be much more real friendship in the world, friendship which is not dependent upon any circumstances whatever. I received a letter from a friend the other day abusing me right and left for some mistake I am supposed to have committed. And this individual's friendship has been withdrawn from me

because, having been weighed in the balances, I have been found wanting. And curiously enough, there is reference at the end of the letter to the friendship that once there was. My reply was, of course, as friendly as always, expressing wonder that my alleged wrongdoing was so severely condemned. One would have thought that I needed all the more friendship in the midst of my wrongdoing. But no; I must have all the less. There seem to be friends—can one really give them this sacred name—who, like rats, desert sinking ships, or ships that are sailing in "wrong" directions. What a travesty of friendship! How commercial and businesslike!

Evidently there are people in the world who have certain standards by which they measure their friends from time to time. And woe to those friends who at any time fall below these stan-

dards! Out they must go. Let them be kicked out regardless of the injury such outkicking may inflict upon them. The main thing is to shake them off, lest, presumably, they contaminate.

I hope and pray that my friendship is becoming of another texture. I am happy, of course, that my friends should be all that is fine and wonderful. But that is their business. And God forbid that I should want them to behave after my own standards and patterns, whatever these may be. If they choose to return illwill for my goodwill, so be it. They need my friendship all the more. If they be falling into difficulties and dangers and possibly disgrace, they have all the more need of my friendship. Everybody needs as many friends as he can have, all the more if life be growing hard for him. And a real friend gives his friendship for ever, anything less is traitorous.

CULTURE

*Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But, to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his
own mould recast.*

EMERSON

EUROPEAN SOLIDARITY

PRESIDENT'S MESSAGE TO THE EUROPEAN CONGRESS

"A solid array of Theosophists covering the whole of Europe would do much to help to prevent war, to minimize its evils, and to heal its wounds," Dr. Arundale says in a Presidential Message to the European Federation Congress held at Amsterdam, July 24 to 30. Just as Europe is the chief storm-centre of the world, so is it "potentially the chief peace-centre." The river of international comradeship must, he urges, be directed against the "muddy stream of suspicion, mistrust, hatred, misunderstanding." The Message reads:

I SEND very special greetings of goodwill and brotherly greeting to the Congress of Sections of The Theosophical Society in Europe.

Europe is in many ways the chief storm-centre of the world, but being such it is no less, at least potentially, the chief peace-centre of the world.

I think, therefore, that in Europe there is special work incumbent upon members of our Society who live in one or another of Europe's constituent nations.

First and foremost, of course, the great teachings of Theosophy must be spread far and wide. In these teachings lies the antidote to all the present depression, no matter what form it takes. Far more potent than any outer world scheme, however brilliantly conceived and scientifically based, is that Theosophy which strikes at the very roots themselves of all the ills from which the world is suffering—lack of wisdom and the consequent lack of character. No doubt there are many schemes which will act as palliatives and lessen the devastations of the disease. But there is no cure for the fruits of ignorance save knowledge, and it is knowledge which Theosophy brings as its gift to the world. Often, some clever scheme may seem to promise quicker relief, largely because it is couched in the terms of the disease itself. But the simple, yet profoundly true, fact is that only a

change of heart can produce a change of body. And Theosophy's appeal is direct to the very blood-stream of living.

No less urgent, however, is the spread of international solidarity. Against the forces arrayed on the side of war must be solidly arrayed the champions of peace and goodwill. Every member of The Theosophical Society throughout Europe should be an unbreakable link of goodwill between his own country and all others; and against the muddy stream of suspicion, distrust, hatred, misunderstanding, he should direct the pure, and finally to be triumphant, river of international comradeship.

Each European nation has its own genius, its own fine soul, its work to do for itself, its mission to the world. Each nation has its own individual lessons to learn, and its own individual teachings to give. Other nations must learn to understand, even though they cannot necessarily be expected to approve. Each nation is working out its destiny as best it can, and has its own special problems to solve. Each nation has its own weaknesses. But each nation, too, has its own strength.

Theosophists in Europe must be the cement binding into one great structure these varied national bricks. A solid array of Theosophists covering the whole of Europe would do much to help to

prevent war, to minimize its evils, and to heal its wounds. Theosophists are universal friends, and their friendship can be relied on to stand all strain.

Wherever there is a country uninhabited by members of The Theosophical Society there is danger; and I am sure that the European Federation recognizes to the full the importance of establishing nuclei of members wherever there are none. I am sure also that the European Federation is anxious to help every Section which, under the stress of the times in which we are living, finds difficulty in maintaining its strength. A Solidarity Fund, to be administered by the European Federation in support of the above purposes, is urgently needed.

I hope Adyar may be privileged to receive on the occasion of the Diamond Jubilee International Convention a number of representatives of our Sections in Europe. They will be returning home,

but will go forth again into the outer world enriched by the unique gifts Adyar bestows upon all who come to her as to the great source of The Society's strength and purpose.

In the meantime, and until I have the happiness of meeting many of you next year, let us all remember that this is one of the very great periods of The Society's life, and that under the potent auspices of the Diamond Jubilee Year we can with comparative ease dig deep wells of wisdom and of power whence in the years to come shall flow mighty streams of life for the fructifying of our Society. Now lies before us one of the greatest of opportunities. Let us seize it ardently.

In the service of Straight Theosophy and of internal solidarity,

Georges S. Arundale

VITAL MESSAGES TO SECTIONS

Several European Sections held Diamond Jubilee Conventions this summer, orienting their programmes to the 60th anniversary celebrations to be held at Adyar in December. England, Belgium, Sweden, Holland—to all of these the President sent special Messages, but in every national Message there is some note of international value. "We must be ardent protagonists of Theosophy," Dr. Arundale says to England; Belgium's sacrifice has won her a glorious future; "Friendship is the supreme beauty of life," he says to Holland, "but good friendship is impossible unless it is based on wisdom." Last month we published the Message to Sweden: the others follow here:

THE PRESIDENT'S MESSAGE TO ENGLAND

INCREASING THE WORLD'S HAPPINESS

I GREET in all friendship the members of The Theosophical Society in England in Convention assembled. I sincerely trust that as a result of their deliberations the cause of Theosophy in Britain may gain both strength and increasing public ap-

preciation. The year 1935 is marked by two events of major importance—the Silver Jubilee of His Majesty the King-Emperor, and the Diamond Jubilee of The Theosophical Society. Each event is an occasion for deep rejoicing, and no less

an occasion for a special blessing from Those who form the true Government of the world.

It is the duty of those who are aware of the real significance of such events as these to take the fullest advantage of the added release of power for which each is a channel, so that because of the two Jubilees the happiness and prosperity of the world may increase.

Under the benediction of these significant happenings the English Convention meets. The splendour of the Silver Jubilee still hovers over the whole Empire, and all altruistic activity will thereby receive added impetus and wider influence.

The English Convention of 1935, therefore, Diamond Jubilee Convention as it also is, should be fruitful of great results, particularly if its daily intent be the ever-increasing spread of the truths of Theosophy, that both the individual and the community may learn how to live in more beautiful accord with the purpose of Life.

I hope that the literature of the Straight Theosophy Campaign may be suggestive in this direction, though in each locality it will need modification to suit local needs.

Completing my first year of office as President of The Theosophical Society, I feel more strongly than ever that my foremost duty to our membership lies in promoting to the utmost a great Theosophical Solidarity, all the purer for the differences which compose it, and an intense recognition on the part of the membership as a

whole that in a knowledge of the Science of Theosophy alone lies the key to those prison doors of ignorance, unhappiness and depression, which still seem for the most part fast closed to our release.

Among ourselves we must be the best of friends. We may differ radically. We may have all sorts of doubts as to the hallmark of the Theosophy some of our brethren profess. But the acid test of one who really knows his Theosophy is not a manner of belief but a catholicity of understanding. A member of the Theosophical Society who does not know how to be a friend to a brother Theosophist from whom he may differ profoundly is less of a Theosophist than he might be, even though he may have the privilege of membership of The Society.

To the outer world we must be ardent protagonists of Theosophy, so that people round about us may have good reason to know that we are not ashamed of our Theosophy, but on the contrary believe in it ardently and do not hesitate to apply it to the solution of each and every problem which confronts the life of today.

The best of wishes to all, and the hope that a strong contingent may represent England at the Diamond Jubilee International Convention at Adyar, for which a really Theosophical programme is in preparation.

GEORGE S. ARUNDALE

"A GREAT RECORD OF SACRIFICE"

MESSAGE TO BELGIUM

Belgium has paid the price "to the uttermost" and won a future of no little splendour, the President says in a Message to the Belgian Convention dispatched from Adyar on June 1st:

(1) I send my very brotherly greetings to my brethren of the Belgian Section of The Theosophical Society. Each Section of our Society has both great responsibility and great opportunity towards the country it represents at the Court of the Great White Lodge, the Inner and Real

Government of the World. Primarily, it is responsible in no small measure for the brotherly solidarity obtaining in the country as among the various sects, communities, and other divisions. Secondly, it is responsible for such dissemination of Truth as its nationals may be able to accept. In the third place, it has no small concern with helping towards a solution of the prevailing problems. Fourthly, it has a responsibility as regards the relation of its country to the international situation.

(2) The opportunity of the Section lies first in the extent to which The Theosophical Society itself is a solidarity, is a real brotherhood; and secondarily in the extent to which each member possesses Theosophy—the eternal Science of Life. With Theosophy and solidarity every member can be a power in the land, however obscure and impotent he may outwardly appear. The position an individual holds matters less. His apparent capacity matters less. His apparent influence matters less. But the fact that he belongs to a veritable brotherhood, and the fact that he is in possession of splendid and potent truths, these give him power which he is in duty bound to use on one plane or on another.

(3) Your Section has good reason to be proud of many fine workers, and of many faithful workers, which is even more valuable. Your country has a great record of sacrifice to its credit. Your Royal family is honoured throughout the world,

I might even say it is loved. Thus have you many great assets. And you have many liabilities, for small though Belgium may be, and composed of many divergent elements, there is a future before you of no little splendour, as is before certain other countries also, if all men, women, and above all youth, with patriotism and brotherhood in their hearts, wisdom in their minds, and self-sacrificing determination in their wills, will dedicate themselves to the making for their Motherland a garden of peace and prosperity. The right to make this great attempt has indeed been won at great price. But the price has been paid to the uttermost, and now is the time for beginning to reap a glorious harvest.

May members of The Theosophical Society in Belgium lead the way, and thus stand confident before the Court of the Great White Lodge.

GEORGE S. ARUNDALE

"FRIENDSHIP FIRST AND FOREMOST"

MESSAGE TO HOLLAND

Dear Brethren Theosophically responsible for Holland:

May I send you my very brotherly greetings on the occasion of your annual Convention? I have, as I am sure you all know, the happiest memories of your enticing country and of the generous understanding I have always received from you all. You have had a wonderful history. You have before you a wonderful future. And both Theosophy and The Theosophical Society have taken strong root in your midst. But this is not, of course, in any way astonishing, for among your many virtues is that of thoroughness. So when some of you decided many years ago to establish our Society in Holland, established it was, and splendidly. In many parts of your country there are fine quarters for our movement. And what country in Europe can boast of a Headquarters more dignified and impressive than Holland?

I hope you approve of my insistent stress on Theosophy pure and simple as

the principal objective for our members, and no less on mutual friendship despite all differences of Theosophical opinion. We must all be good friends first and foremost, for friendship is the supreme beauty of life. But good friendship is impossible unless it is based on wisdom, for wisdom alone can cause friendship to endure and grow.

Fortunate indeed we are in that we have the wisdom, for Theosophy comes straight to us from wisdom's well undistorted, even though perhaps a little coloured, by the agents through whom it reaches us. We have no excuse whatever for not being friends with each other, for the ingredients of friendship are ours.

I trust that you may be able to send more than one representative to the Diamond Jubilee International Convention to be held at Adyar in December next. If your General Secretary could come he would be particularly welcome, for he is well-known for devotion to Theosophy and its Society. I should be very happy, too,

if a young Theosophist could represent Holland both at the International Convention and at the Youth Convention and Youth Parliament which are taking place at about the same time. I know the difficulties; but it may be that you will be able to surmount them.

In any case, I am looking forward eagerly to the time, next year, when I shall once again stand on the soil of the land I love so much.

GEORGE S. ARUNDALE.

ENTRE NOUS

THE APPLE OF DISCORD

"INDIA has been the Apple of Discord between the European nations for some centuries now," Dr. Bhagavan Das said in the Legislative Assembly debate on the Finance Bill at New Delhi in March. "If India is helped to substantial self-government by Britain, she will cease to be an apple of discord, and will become the grateful friend and firm ally of Britain, an inseparable member of a British-Indian Commonwealth, and a very Fountain of Peace for all the world." Happily for India the venerable pundit is applying the fruits of his philosophy to the political situation as he finds it as a legislator, urging the need for mutual trust between Britain and India, and a genuine affection on the part of the "principals in Britain" for the Indian people. Britain's internal and external tribulations he attributes to her mistreatment of India. "Hindus, dividing themselves into thousands of exclusive castes, Muslims splitting themselves into scores of sects, are paying the penalty by being enslaved. The British . . . presumably intended to uplift them, have misconceived their mission . . . Britain would be saved great danger if she would sincerely put India on the way to substantial self-government, and Inter-dependence with Britain on equal and honourable terms. That is what Independence really means. For, in the strict sense, *complete independence* is a *complete myth*. No nation, the most powerful, is completely independent of its neighbours. The ancient language of this land has no word for *in-dependence*; it has many for *self-dependence* and *self-government*." Dr. Bhagavan Das wraps up India's fate with the world's fate, and

predicts, if Britain does not help India to substantial self-government, "another and worse world-war," and before long. "European friends have told me that they, or their grown-up sons, may be whirled away, any day, into the jaws of this advancing Horror. Germany's recent decision to rearm seems to have caused worry everywhere, presumably in the army circles here also." That is a conditional prophecy, and Britain may yet falsify it. Dr. Bhagavan Das, let us add, is a sage who is not only staunch for Theosophy but has great honour in his own country.

* * *

ANTEDILUVIAN AEROPLANES

"I have often wondered if Rider Haggard was a Theosophist," writes a Birmingham correspondent, who is reminded of *When the World Shook*, a Rider Haggard story, by the paragraph in "Entre Nous" (May issue) regarding the discovery of Aztec aviation relics in Mexico. "Much of this book is pure Theosophy, and on the Pacific island with which the story deals, are found the remains of pre-historic aeroplanes," adds my correspondent.

* * *

RAKOCZI POSTAGE STAMPS

In the Adyar Library are on exhibit five beautiful Hungarian postage stamps bearing the portrait of Prince Francis II of Transylvania, the famous Hungarian patriot who led his people against the tyranny of the Hapsburg dynasty. He was banished from Hungary, and died at Rodosto, a Turkish village on the Sea of Marmora, on March 8th, 1735. Some there are who believe that

he reappeared a little later as the Count de St. Germain. The historical documents, however, tell us that the Count de St. Germain himself has on several occasions declared himself to be the son of Francis II Rakoczi, namely a third son, his two brothers being George and Joseph, the latter being the elder of the two. Portraits of Prince Francis II and of George and Joseph appeared in the November 1934 THEOSOPHIST illustrating an article by Mr. A. J. Hamerster. Two large postmarks on the stamps show part of the house in which Prince Francis II lived at Rodosto. In 1905 with much pomp and ceremony he was taken to his last resting-place in the old cathedral town of Kosice in Hungary, but the war gave his grave to another land, for Kosice is now in Czechoslovakia, and he is an exile once again.

The stamps were issued by the Hungarian Government for one day only, and this set was kindly sent to Adyar by Miss Selever of Hungary.

A STATESMAN—THEOSOPHIST

Felicitations to Mrs. Bessie M. Rischbieth, an honored member of the Perth Lodge, on being admitted to the Order of the British Empire. She is an outstanding figure in Australia's political life, having been president of the Australian Federation of Women Voters since she formed it in 1921 to link up women's organizations in the various States on the common platform of equal citizenship. This work has brought her into touch with international affairs, and recently she attended the Congress of the International Alliance for Suffrage and Equal Citizenship held at Istanbul in Turkey. Now the Prime Minister of Australia has appointed her Australia's woman delegate to the League of Nations Assembly at Geneva in September. Mrs. Rischbieth is an outstanding figure in the life of Australia and has a remarkable record of work to her credit.

J. L. D.

OCCULTISM IN ART

DR. JAMES H. COUSINS writes: Over twenty years ago the pages of THE THEOSOPHIST occasionally presented writings on the occult bases of the arts that promised much inspiration and help in the then vaguely suggested work of "theosophising the arts." The writings referred to seemed to offer the original material out of which a truer aesthetic than that of the intellectual philosophers might be constructed. They were referred to editorially by Dr. Annie Besant in THE THEOSOPHIST of October 1914 as "breathings from a higher sphere—the Deva life—through an instrument of rare sensitiveness." That instrument was Miss Maud MacCarthy, a young Irishwoman who, as a child violinist, had held audiences enraptured, as I had seen her do in the Ulster Hall, Belfast, when I was a lad and she a little girl of about twelve.

In the unfoldment of an ego born with the hunger for reality and with recognizable capacity for original reception of intimations thereof, Miss MacCarthy came on Theosophy and was for a short time

a member of The Society. She naturally became interested in the bearings of occultism on the arts, and, being a born discoverer, began discovering. The results began to appear in THE THEOSOPHIST, and their significance to occultism and the arts led me to seek the acquaintance of the author, or rather transmitter, of them. I met her in London in 1914, when she was the moving spirit in the Brotherhood of Arts, one of the recurrent efforts at approaching the arts in the Theosophical spirit. Since then I met her in Paris when she was applying her music therapeutic, and have maintained a sparse correspondence with her.

I am reminded of the writings referred to by the appearance of a book of which and its implications I feel I must say something apart from what a reviewer may say. The book is entitled: *Music To-day: Its Heritage from the Past and Legacy to the Future*, (Ivor Nicholson and Watson, London). The authorship of the book is properly attributed to John Foulds (and I shall anticipate a review

by paying here my own tribute to its literary virility), but the occult basis of the book is cordially acknowledged by the author to have been laid by Miss Maud MacCarthy, with the addendum that "the teacher does not always agree with the methods and statements of the pupil."

Music To-day is a presentation of ideas concerning the occult sources and channels of musical inspiration, convincing to those who have had some actual experience of the reality behind creative art, and calculated by the argumentative method of its presentation to appeal to the minds of searchers, and to help them by the lighting up and facing more truly truthwards of their own discoveries and glimpses of what lies behind their experiences.

I met Mr. Foulds in 1914, at a special meeting of the Liverpool Lodge of The Theosophical Society, when he was violoncellist in the famous Hallé Orchestra of Manchester. Mrs. Cousins, herself a musician, and I were delighted to find in him not only a fine player but a composer and scholar, and an eager student and applicant of Theosophical ideas to his art. Incidentally he was the double of W. B. Yeats, which meant that he was a most distinctive personality. He is now known to the world as the composer of the colossal *Requiem* that filled the Albert Hall and Queen's Hall in London on four successive Armistice celebrations. Some

of his lesser works are on gramophone records.

Music To-day, studied along with Cyril Scott's historico-occult book, *The Influence of Music on History and Morals*, (published by The Theosophical Publishing House, London, 1928) indicates that a new era in musical exposition has opened. Indeed if *Song and Its Fountains*, by AE (MacMillan, 1932) and certain essays in the collected works of W. B. Yeats (MacMillan), both early members of The Theosophical Society are also read, together with the writings of Nicholas Roerich (whose masterpiece, "The Messenger", was personally presented by him to the Blavatsky Museum, Adyar, in 1924), Jean Delville (one of Europe's greatest painters, and, when I last met him, a prominent member of The Theosophical Society in Belgium), the life of Scriabine (who was thinking of coming out to Adyar when death overtook him in 1915), the architectural studies of Claude Bragdon, whose lectures for the Theosophical Lodges in New York are always occasions of illumination, it will be realized that the whole matter of creative art is moving towards a drastic revaluation. Hints of this are to be found in the statements of other creators in the arts, and a gathering together of these would make a profoundly valuable contribution to the coming new aesthetic based on occult experience.

THE PATH

FROM the bright glamour of the world lies hidden
The ancient Path which saints and sages tread,
Onward and upward to that Quest are bidden
All those who patiently by Life are led.

Through sorrows deep and utmost self-surrender,
Through Calvary of pain and grievous loss,
Unto the Heights, where shines the gleaming Splendour,
The Christ triumphant reigning from the Cross.

Lord of Compassion, to Thy world Thou givest
Thy love supernal, boundless as the sea,
Can we Thy children, unto whom Thou livest,
Refuse the offering of ourselves to Thee?

—VIOLET KATHERINE MADDOX.

SCIENCE NOTES

BY WHATELY CARINGTON

VI—EXPERIMENTS IN PRECOGNITION

FROM the earliest times, the possibility of foretelling the future has greatly exercised the imagination of mankind, so that history and contemporary life alike are full of accounts of oracles and prophecies, of premonitions and veridical dreams. The question of the theoretical possibility of such precognitions has been debated no less vigorously than the alleged facts of their occurrence; but, so far as I know, there has been no attempt at systematic investigation, apart from the collection and critical study—in a rather "literary" sense—of recorded incidents.

Remembering the immortal words of Hunter to Jenner: "Why think? Why not try the experiment?", I resolved to inquire as exactly as possible whether any sign of precognitive ability, so freely reported on a grand scale among the few, could be found on a small scale among the many. I accordingly organized, with the aid of various members of the Society for Psychical Research, an experiment consisting in guessing the result of throwing an ordinary six-sided die, *before the die was thrown*. Of such guesses a total of 52,410 were recorded, so that the experiment was on a fairly large scale, and I have just

completed a preliminary analysis of the data obtained.

Since a die has six sides, any one of which is just about as likely to be uppermost after the throw as any other, the *a priori* chance of making a successful guess if no precognitive ability is involved is 1/6; so that in 52,410 throws we should expect 8,735 successes. Actually, 8,944 were recorded—an excess of 207 over expectation. But no fewer than 407 successes were obtained by a single subject in the course of doing a "set" of 1,200 throws. This was so spectacular an achievement as to be clearly *hors concours*, for one reason or another, and it was accordingly necessary to concentrate, in the first instance, on the other 51,210 guesses contributed by the rank and file of the participants.

These scored 8,535 successes, which is exactly the expected number, so that the evidence of precognitive ability here is *nil*. It is true that the participants varied considerably in their scoring, some giving results a good deal better than expectation, while others did a good deal worse; but this is what one would expect if chance only were at work, and statistical analysis showed that the variation between subjects was, on the whole,

insignificant. There was, however, a strong suggestion that "fresh" sets—i.e., the first attempts at doing the 1,200 guesses which made a "set"—were definitely more variable than "non-fresh". *This, if confirmed, would mean that there was a precognitive faculty of a sort, involved, but it was as likely to work the wrong way as the right and so lead to a low score instead of a high.*

This seemed a trifle surprising, but it encouraged me to push the analysis deeper. I accordingly began to study, not the gross *number* of successes, but their *grouping*. It is easy to understand that if the fact of scoring a success were to make the guesser more likely to succeed the next time, and *vice versa*, then the successes would tend to pack together in twos, threes, etc., and the number of isolated, "singleton" successes would be smaller than if chance alone were at work; the opposite effect, of course, would unduly increase the number of singletons. It is not very difficult to calculate the number of singletons to be expected in a group of *n* guesses containing *s* successes, or to find the probability of this number being exceeded, or the reverse, to any given extent as the result of chance alone.

When I worked out the relevant figures, I found that the grouping was abnormal to an extent that would occur by chance only about once in ten million such experiments (of 51,210 guesses), so that some factor other than chance is clearly at work. The laborious, but effective, application of a differential method showed that

the effect could not plausibly be ascribed to any peculiarities of distribution of guesses or throws as such, and it is not of a kind for which careless scoring (or even systematic mis-scoring) could account. I accordingly conclude something of a genuinely precognitive character is going on, but—to cut a long story very short—that the difference between a good precognizer and a bad one is that the former succeeds in making the desired use of such subconscious awareness as he may have, while the latter muddles it, or even—by a kind of reversal of effort—actively misapplies it. The suggestion is that, somewhere deep in the subconscious, let us say, there is some kind of "contact" with (the most probable form of) futurity, but that as the impression rises to consciousness it is liable to be affected by very many factors which may distort or obscure it, so that—to speak colloquially—it is just about as likely to reach the surface upside down as right way up. Assuming something of this kind to occur in a fair proportion of cases and "pure chance" to be responsible for the remainder, the observed facts would be covered in outline, though much necessarily remains obscure.

I venture to believe that, although very much more work is needed by way of confirmation and extension, this experiment marks a definite step forward towards putting the whole subject on a new and reliable basis; further, that experiments such as these are calculated to throw much light on the fundamental relationships between Consciousness, Space and

Time (not to mention Matter), though it may be premature to speculate as to just what the outcome may be.

From the more strictly Theosophical standpoint, perhaps the most interesting inference to be drawn (very tentatively) from the work is that precognitive ability (and by analogy "clairvoyance" generally) is not a kind of "magic gift", or even a condition to be laboriously achieved by specific efforts *ad hoc*; but rather a state potentially normal for human consciousness, and rendered inoperative in most of us by those turbulences and conflicts which disturb our contact with that

Universal Consciousness in which, as I believe, even such trivialities as thrown dice have their being.

The experimental results suggest that we are not dealing with a "protopathic", all-or-none question: Why can some people "foretell the future" and others not? but with that of what factors prevent and pervert the utilization of a kind of extension of consciousness in which all probably share in varying degree.¹

¹ The foregoing very brief account necessarily omits many points of technical importance and some of general interest. Details will be found in the June *Journal* of the Society for Psychical Research, and I hope to have a few reprints to spare for anyone who may be specially interested.

EVOLUTION

*WHEN you were a tadpole and I was a fish,
In the Paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian fen,
My heart was rife with the joy of life,
For I loved you even then.*

*Mindless we lived and mindless we loved,
And mindless at last we died,
And deep in a rift of the Caradoc drift
We slumbered side by side;
The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb of death,
And crept into life again.*

*We were amphibians scaled and tailed,
And drab as a dead man's hand,
We coiled at ease 'neath the dripping trees,
Or tailed through the mud and sand,
Croaking and blind, with our three-clawed feet
Writing a language dumb,
With never a spark in the empty dark
To hint at a life to come.*

*Yet happy we lived, and happy we loved,
And happy we died once more,
Our forms were rolled in the clinging mould
Of a Neocomian shore.
The eons came, and the eons fled,
And the sleep that wrapped us fast
Was riven away in a newer day,
And the night of death was past.*

*When light and swift through the jungle trees
We swung in our airy flights,
Or breathed in the balms of the fronded palms,
In the hush of the moonless nights,
And oh! what beautiful years were these,
When our hearts clung each to each,
When life was filled, and our senses thrilled
In the first faint dawn of speech.*

*This life by life, and love by love,
We passed through the cycles strange,
And breath by breath, and death by death,
We followed the chain of change,
Till there came a time in the law of life
When over the nursing sod
The shadows broke, and the soul awoke
In a strange, dim dream of god.*

*God wrought our souls from the Tremadoc beds
And furnished them wings to fly,
He sowed our spawn in the world's dim dawn,
And I know that it shall not die.*

The poem "Evolution" is ascribed to Mr. Langdon Smith, and appeared originally in *The New York Herald*, in 1895.

THEOSOPHY AND FRIENDSHIP

THE SECOND YEAR'S OBJECTIVE

ANNIVERSARY CELEBRATIONS AT ADYAR

"The first work of this President of The Theosophical Society is to promote Friendliness and Goodwill.

"If I am emphasizing the spirit of Theosophy and this spirit of Friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law."

GEORGE S. ARUNDALE

DR. ARUNDALE made it clear at the anniversary celebrations at Adyar on June 21st that he and the whole Theosophical Society with him are working for Friendship. "The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world," he affirmed. That is his objective for the second year of his presidential term.

The anniversary was a splendid and happy occasion. The Young Theosophists were the first to offer congratulations, meeting and garlanding the President and Shrimati Rukmini in the great hall at 7 a.m. and presenting an Address pledging their co-operation. In the afternoon the President and Shrimati Rukmini attended a tree-planting ceremony at Damodar Gardens; at 6 p.m. the President entertained at the Bhojanasala 600 people, workers in the compound and their families; and in the evening he and Shrimati Rukmini were guests of honour at an entertainment at Blavatsky Gardens.

Adyar residents filled the Blavatsky Hall at 7.30 p.m. Decorated with foliage, and with a drop-ceiling comprising the flags of all countries, it was a delightful place for a party. About fifty people were seated round the walls on chairs, and about a hundred more sat on the floor in true Indian fashion. Dr. and Mrs. Arundale occupied the stage.

Dr. Srinivasa Murti (Recording Secretary), speaking not only for himself but also, for "forty-six or forty-seven countries" organized within The Theosophical Society, offered their congratulations and many happy returns of the day. "Our one desire," he assured the President, "is to forward your plan, as members of a world-wide organization. Most organizations are driven by compulsion. But on The Theosophical Society there is no compulsion, and it is because of this lack of compulsion that we have the zest and the zeal which compel us to do the best we can for this organization."

Then followed the heads or representatives of departments, briefly offering congratulations:

Mr. A. J. Hamerster, Treasurer and Sirius Club.

Mr. Sitarama Shastri, Vasanta Press.

Mr. M. Subramania Iyer, Theosophical Publishing House.

Dr. Kamath, President, Adyar Lodge.

Mr. J. L. Davidge, Press and Publicity.

Mrs. Stutterheim, Leadbeater Chambers and residents.
 Shrimati Bhagirathi Sri Ram, Baby Welcome.
 Mr. Zuurman, Engineering Department.
 Mr. Subbaramayya, Bhojanasala.
 Mr. Vedantam, Garden Department.
 Mr. M. Krishnan, Boy Scouts and Olcott Harijan Free School.

Mr. N. Yagneswara Shastry, Adyar Players.
 Mr. Shankara Menon, Besant Memorial School.
 Mr. Felix Layton, Vasanta Youth Lodge and Round Table.
 Mr. N. Sundram, Adyar Stores.
 Mrs. A. L. Hamerster, Headquarters Service Committee, who arranged the entertainment.

THE PRESIDENT REPLIES

The President in reply said:

Mrs. Hamerster and the long procession of kindly friends who represent departments: to you all my very sincere thanks for this happy occasion, and for the very many kind things which you have all quite naturally said about me on such an occasion.

I do not say that the work of a President of the Theosophical Society is always smooth-going. There are 46 or 47 Sections, as the Recording Secretary has told you, and in these 46 or 47 Sections there must necessarily be varied opinions as to how The Theosophical Society should do its work. But I have, throughout the preceding year, received the most kindly co-operation from one and all, and my first year of office has thus been made easy and happy.

On the whole, I think, we have had a successful year. The membership in The Society is definitely on the increase in, practically speaking, every Section. The resignations are definitely on the decrease; and everywhere there is a feeling that The Society must now come back, as it were, to its great foundations of Theosophy as given to us by

Madame Blavatsky and by her successors; and that on these great foundations it is our business in the immediate future to take our stand. I am determined that so far as my Presidentship is concerned, I shall do everything I can to urge throughout The Society that Straight Theosophy shall be the greatest preoccupation of every Lodge and of The Society as a whole.

Then we have to brush away all those clouds of misunderstanding and discord which exist here and there in the physical world. There is no reason for them. The first work of this President of The Theosophical Society is to promote friendliness and goodwill. The kind of Theosophy which an individual member believes is his business. But equally his business is friendship, and I am trying to make clear to any who have been somewhat aloof, and who have been particularly critical of the regime of our beloved President-Mother, that they must rise above the spirit of individualistic and annoyed criticism, placing friendship before it, and making all the criticisms they have to make in a spirit of friendship and even in a spirit of appreciation of every

man's point of view, which is sure to be as fine a point of view in its own way as the critic thinks his to be so fine and so true in his way.

It is hard work to do this because too often we erect our own ideals and expect other people to worship them as we ourselves worship them. But I think the next year will not pass without the sweeping away of this discord and the establishing of The Society both on the basis of Straight Blavatsky-Besant-Leadbeater Theosophy, and also on the basis of a very sincere mutual friendship. After all, one might let the Blavatsky-Besant-Leadbeater Theosophy go, provided friendship remains. There is nothing that matters for our Theosophical Society more than friendship. The first Object is vital. The second and third Objects are subordinate, though correlative in fact. We must establish ourselves on those foundations, because there is great work for our Society as such to do during the next ten years or so, and it is my business to see to it that The Society is passed on to my successor strong and ready for the work that the Masters will be giving to it in due course.

I should like you to realize that our contact with the Elder Brethren, our contact with our beloved President-Mother, our contact with

Bishop Leadbeater—all these remain. Sometimes people think that because these great brethren have temporarily disappeared from the physical plane, therefore there are no more links to the Elder Brethren. We do not talk today as much as it may have been proper and right to talk some years ago as regards these inner matters. But the links remain. And if I am emphasizing the spirit of Theosophy and this spirit of friendship, it is because our Elder Brethren and our President-Mother wish that these shall constitute my programme. Their wish, her wish, is my law, and anything I do is done in Their name and with her help, with such guidance as They are able to give to this comparatively weak vessel. So long as I try to remain true to Them, there is no danger to The Society. Should it happen that I cease to be true, I hope I shall quickly disappear. Let us now look forward to our Diamond Jubilee International Convention and to a great strengthening of our beloved Society in mutual comradeship.

Very kind friends, who make my work so happy, God be with you till we meet on the 21st of June, 1936.

Then there were refreshments, music, and conjuring by a professional whose tricks were really mystifying.

(The Young Theosophists' Address and the President's Reply follow on page 496.)

YOUTH'S ADDRESS

THE ARCHETYPAL LODGE

The Young Theosophists who waited upon Dr. Arundale and Shrimati Rukmini presented an Address which read :

DR. GEORGE S. ARUNDALE, PRESIDENT OF THE
THEOSOPHICAL SOCIETY

DEAR SIR,

On this happy occasion, the anniversary of your inauguration as President of The Theosophical Society, the members of the Vasanta Youth Lodge wish to convey to you their deep sense of gratitude for the splendid work you have done for Theosophy, and particularly for Youth throughout the Theosophical Society and the whole world. We hope, in thus greeting you with gratitude and a promise to renew our efforts for youth work in the future, that in some small way we may be representatives of the Youth of the World, who are unable to pay their respects to you personally. From all over the world streams of gratitude are flowing to you from enthusiastic workers.

We are also specially appreciative of the co-operation of Shrimati Rukmini Devi and the inspiration which she brings into our midst.

The Vasanta Youth Lodge has endeavoured in the past to work in accord

with your splendid plans for the Youth of the Theosophical Society. We are trying to make our Lodge the archetypal Youth Lodge for the world and to make good use of the tremendous opportunity which is ours because we live at the centre of the Theosophical world.

We believe that the best way to thank you for your gracious and inspiring help is by working for the Cause to which you have given so much. We therefore take this opportunity to pledge to you our determination to work for Theosophy among Youth, and to co-operate with you in every possible way to make The Society which you so nobly lead a shining sword in the hands of The Elder Brethren.

With hearty congratulations on your "presidential birthday" and wishing you many happy returns of the day.

Fraternally yours,

THE VASANTA YOUTH LODGE.

THE PRESIDENT'S REPLY

Dr. Arundale made the following happy reply :

It is a very special pleasure, on the occasion of my entry into my second year of office as President of The Theosophical Society, to receive first the greetings of the younger members of our beloved Movement. I make bold to hope that your presence here this morning is a sign of your approval of my efforts to encourage as best I can the Young Theosophist Movement in our midst, the Young Theosophist hopes and ideals, and of your appreciation of the fact that I realize the future of The Society over which for the time being I

have the privilege to preside to lie among the young, especially among the young in body but, with them, among the young in heart, be these young in body or old.

Practically the whole of my life has been spent among the young, and because of this I hope I myself, though growing old, have remained young; and I hope still more that the young about me are in a measure at least able to perceive such youth in me and therefore to regard me more or less as one of themselves. In truth, the older we are the sooner shall we be young, younger than any of you here to-day. Let those of us who are old, then, enter, not our second childhood, but

our second youth—a youth enriched by experience, by failure, by success.

I place before you two objectives to the furtherance of which I shall devote the coming six years of my office as President. The first is the study of Theosophy and the application of the fruits of such study to the active service of the world. The wonderful Science of Theosophy, unveiled in the first instance by H. P. Blavatsky, was disclosed to us in order that we might draw nearer to Truth and apply the deeper knowledge of Truth which Theosophy confers in the service of the world. It is useless to be a Theosophist if we do not study Theosophy and if we do not cause such study to make the world happier because more content, more hopeful, less prone to despair.

The second—it might really have come first—is the ardent promotion of Friendliness, especially in the Young Theosophist Movement. The supreme purpose of our Society, the main reason for its descent from the Giver of all Gifts, is to make Friendship more alive throughout the world, for Friendship, if you will understand me, matters more than Theosophy, and more than the most eager convictions of any of you.

I particularly hope that our Adyar Youth Lodge, as befits its abode, will be strong in the mutual Friendship of its members. Misunderstandings, suspicions, distrusts, annoyances, irritabilities, cliques and cabals—all these flourish in their destructiveness in the outer world. We want none of them in any part of The Theosophical Society, and certainly not among our younger members. You must be a very real brotherhood, by no means always in agreement with each other, often disagreeing profoundly, often finding cause to oppose one another, but always warmly friendly to one another, appreciative of one another, rejoicing in the differences which separate you because of the consequent enrichment of the solidarity which unites you. I beg you all to set us older people an example of beautiful Friendship, so that in your fine youth The Society may gain strength to serve our Elder Brethren more wisely.

I am of course grateful for your promise to give me all possible help. I

surely need all the help I can get. But you have already helped me in many ways, notably as to that fine gathering of young people, several hundreds in number, on February 17th last, and in the stimulus you are giving to brighter Theosophy.

Then I am delighted with your programme for the Diamond Jubilee International Convention. Your subjects are, if I may say so, admirably chosen, and I particularly appreciate the Youth Parliament to be held on January 5th, 1936. I have left that day entirely free for you, as I hope that the older Theosophists will attend in large numbers to profit from your discussions.

Well, here we are, you and I—I oldish, you youngish. I think of the time when many of you will be attending the great Centenary of our dear Society in 1975, proudly wearing the Diamond Jubilee Badge of 1935. In voices less strong than those now available to you, you will be happily boasting that you, when young, attended the Diamond Jubilee Convention at Adyar "forty years ago". And you will be looking benevolently upon the young people who will be present on that unique occasion. To-day I say to you in all solemn truth that you are the hope of The Society. You will, I hope, be saying the same words to those who in 1975 will be as you now are in 1935.

But who will be the young of 1975? Who will then have the advantage over you as you to-day have the advantage over us? We, we old people, who are old here and now, and for whom, perhaps, you feel a little sorry in that we are at the end of our present incarnations as you are at the beginning of yours, in that you will see a Centenary while we can only hope to see a Diamond Jubilee. But we too shall see the Centenary if all goes well, and while you are young for the Diamond Jubilee we shall have the greater joy of being young for the Centenary, for the beginning of a new century of activity for The Theosophical Society, and for co-operation, if such be our duty, with the Great Teacher whose advent towards the close of the twentieth century H. P. Blavatsky foretold.

We shall be the young people, and you will look at us a little wistfully as

some of us maybe look at you. You will be the grandfathers and grandmothers, and we shall be the fiery youth whose enthusiasm and élan you will be longing to emulate.

Never mind, it is as splendid to be young as it is to be old. It is as splendid to be old as it is to be young. There are compensations at both ends of life. Let

us join forces, for to youth-age there is victory, but there is no triumph for age alone or for youth alone.

Thank you, dear young friends, for your greetings. Be sure I will do my best to be worthy of the great trust reposed in me by my fellow-members and by Those who are the very heart of Their Society.

NEW COCOANUT PLANTATION

The whole Adyar community visited Damodar Gardens at 5 p.m. to plant the first of a thousand trees which will form a coconut plantation adjoining Damodar Gardens, which is part of the Besant Memorial School. The plantation will cover 21 acres, of which two-thirds has already been cleared. Planting about 70 trees per acre gives roughly 1000 trees. The other seven acres will be planted at the expiry of the current lease in March next. This scheme of development is financed by cutting down 1000 trees per annum in the casuarina plantation near Olcott Gardens, thus producing Rs. 3000 net. From the eighth to the tenth year the coconut plantation will maintain itself, and from the eleventh year onwards each tree is expected to yield Rs. 2 net.

Dr. Arundale planted the first seedling, and Shrimati Rukmini the second, the function having a religious significance

inasmuch as the God Ganesh was invoked with ceremonial rites, the burning of camphor on the sacred ash, and offerings were made to the spirits—offerings of plantains, betel nut and flowers. The Recording Secretary and several others planted trees also. The Garden Department served refreshments under a handsome pandal erected for the occasion.

ENTERTAINING THE WORKERS

Following the custom of his presidential predecessors, Dr. Arundale received his dinner guests—the Adyar workers—at the entrance to the courtyard of the Bhojanasala. There were three groups of 200 each. Caste and non-caste dined separately, and, some of us non-caste Europeans were just as happy as the Indians. The Young Theosophists were prominent among the helpers.

J. L. D.

YOUTH SCANS THE HORIZON

By FELIX LAYTON

[In the first part of this Address, which he delivered at the Easter Conference of Theosophists at Adyar, Mr. Layton showed the significance of current trends in the outlook of the world's Youth. In this concluding part he discusses the Youth Movement in The Theosophical Society in the light of the future, and the attitude which he feels Theosophists should entertain towards Youth.—ED.]

(Concluded from p. 355)

DURING this present Conference the Young Theosophists are taking an active part in the work. They are arranging all the programmes for the evenings. You will see how successful they can be in these meetings.

Then there is the magazine *The Young Theosophist* which we are publishing here at Adyar with Rukmini and Mr. Davidge as Editors. It is a reincarnation of the old *Young Theosophist* which was published in Bombay. Everyone who wants to know what the Young Theosophists are doing should subscribe to it. It is published each month and a yearly subscription costs only Rs. 2 in India. I think all who are interested in Youth work should either subscribe to it themselves or for some young friend or Youth Lodge.

Before we finish discussing the youth work at Adyar, we must mention the Besant Scout Camping Centre and the Besant Memorial School. Both are activities which draw youth to Adyar. The Besant Memorial School is one of the few institutions where the teachers are nearly all young people, and as a

result there is a friendship between teachers and students which is not found in other schools.

Then there are the Adyar Players, an organization of young people who gave a great contribution to the programme at the last Convention. They attracted one of the largest crowds of all the Convention meetings and provided a much needed change from the series of lectures. They also gave an artistic touch to the gathering.

In spite of this long list of activities I have probably omitted many, but I hope I have shown you that at the Centre of the Theosophical World there is activity among the Youth. All over the world, too, there is Youth activity.

In 1931 about five or six young people attended the American Convention; in 1932 about 12; in 1933 about 50, and they then organized into the Young Theosophists of America and went back to their own Lodges to found local groups. Eleven groups started in 1933-4. These local groups organized many activities, including dramatics and the conducting of the Lodge meetings once a month. They brought

in a number of new members and ran the store at the American Convention. They also started a fund to build their own headquarters and ran a small magazine for their members.

In New York, though no Young Theosophist organization exists, the Young Theosophists are active workers in The Society.

In Huizen the Young Theosophists are very active and have put on a number of first-class dramatic performances.

In England there is no official Youth organization in the Theosophical Society, but there is a group in London which does intensive study and at the last English Convention put on an excellent play. The Arundale Club in Australia is famous chiefly for its socials. Most of the young people in it are working actively in The Manor or in some Theosophical organization.

In South Africa there is a Youth organization which was started by Geoffrey Hodson on his last visit. It is doing excellent work of a practical nature. It is not entirely composed of Young Theosophists, but Young Theosophists are leaders in it. It has arranged campaigns to beautify the cities, to help the animal kingdom, to aid the natives in obtaining justice, and to do many other practical things.

At the University of Michigan a Students' Theosophical Club was formed in order to bring Theosophical lecturers to the University. The organization, to my knowledge, arranged for no fewer than fourteen lectures on Theosophy to be given in that University.

Then also there is all over the world that organization for Younger

Theosophists—the Order of the Round Table—which does splendid work for the world's Youth.

In all these activities we see certain fundamental trends. They are all physical plane activities with very little lecturing. There is a strong swing towards dancing, drama, and music and towards an expression of brotherhood in action. In the world, then, we see that Youth is demanding brotherhood, and in Theosophy our youth is trying to demonstrate that brotherhood in practical ways.

I believe that among these Young Theosophists there are some who believe that Theosophy is the fundamental fact of life. It is not a body of teachings, however wonderful they may be; it is not known or understood by anybody. It is the fundamental truth on which the whole universe rests and when we have found it we have found all. Theosophy itself is absolute and does not change, but there are as many paths to this absolute truth as there are souls in the world. We Theosophists have banded ourselves together to seek this truth in all things, and to make it apparent. We should remember this when dealing with Youth and not think that our own wretchedly small understanding of truth is Theosophy. It is only *our* Theosophy. We should not even feel that the teachings of Madame Blavatsky and Dr. Besant *are* Theosophy. These teachings are useful and helpful to us because they were set down by people who have a deeper understanding of life than we shall probably ever have in this life. Yet the understanding of these teachings may

not be necessary to some young person who at present is seeking Theosophy elsewhere, perhaps in action. We must approach a Young Theosophist reverently, trying to show to him that aspect of Theosophy which he can accept at present whether it be physical, emotional, mental or spiritual. We must show Youth how Theosophy applies to his natural interests, or else our Youth will go on in its own interests without the benefit of our Theosophical guidance and will probably become fanatical.

We must also give our Youth active work to do for Theosophy. We must give them some responsibility. In many places they can prepare the halls for lectures and will take a joy in the work. If wisely encouraged they can contribute to Lodge discussions. If they do not speak, then the Lodge loses much. An example of this youthful wisdom was given at the Truth Trial at Adyar in February, when, after we old folks had finished our long argument, two jurors, Vasant and Radha, aged 12 and 11 respectively, gave entirely new ideas to the discussion and were the only jurors to keep within the time-limit.

There is a very beautiful tradition in India that Youth should respect age, but age in return should respect Youth, for Youth has possibilities which can be drawn out by sympathetic handling. We must respect our elders for what they have done, but our elders should respect us equally for what we will do.

The peculiar nature of the times makes Youth important to the creation of the new world. Youth

is showing that the future age will see brotherhood applied, and that national distinctions, class distinctions, and caste distinctions will be swept away. This means that Theosophy will grow rapidly in the future. If Theosophists show that they are intent on making Brotherhood practical, The Society will gain many supporters among young people.

Just as the world is in a state of flux, so the Theosophical Society is changing, and this means that the lead of Youth is important. Youth is responding to the encouragement given to it by the President and The Society in general. At an informal gathering of Theosophists here last Convention Youth was voted as the most important aspect of the year's work.

Everyone can aid Youth work by applying Theosophy to Youth's interests, by sympathetically encouraging the young people to express themselves in the Lodges, and by giving them responsibility for some active work in the Lodges. Youth must reverence age, but so must age reverence Youth. In this way Youth and age will form a powerful combination.

Above all, we must remember that we are all as little children before those Great Ones who are the Guardians of Humanity. They have a great Plan for the world. At present Their Plan demands that things shall change rapidly. This means that Youth must be more active than ever before, our older members must be more sympathetic than ever before, but above all things Youth and experience alike must be unflinchingly loyal to the Plan and to the Masters' work.

5 L
QM 2. M78
1135-55-10-12

YOUTH TO YOUTH CAMPAIGN

By YOUNG THEOSOPHISTS

The Youth to Youth Campaign, announced in our July number, is turning much of its force into a drive to bring young people to Adyar for the Diamond Jubilee Convention.

Youth to Adyar is the big italicised headline of an article in the July issue of *The Young Theosophist* and no efforts are being spared by Young Theosophists to create as large a Youth gathering as possible. Youth is determined to make a big showing at this Convention, and there will be a tremendous amount of work to be done for the cause of Youth. There are many reasons why young people should make a special effort to come to Adyar; some of these are:

1. 1935 Diamond Jubilee is to be one of the biggest and most powerful Conventions in The Society's history. It is to give the keynote for the work of The Society during the next forty years before the Centenary Convention, and those who are now young will have to vibrate in harmony with that note for those forty years. The Young Theosophists on whom this responsibility rests should be given an opportunity to hear this note sounded forth in all its initial strength and purity at this Convention.

2. We are in a period of changes. Everything is changing. The world is changing—in politics, social standards, art, and religion. The Theosophical Society is no

exception in this period of change. It is changing in its work. Youth adapts itself to these changes quickly, and in the midst of chaos Youth is heralding a future of Brotherhood. Youth catches the "prevues" of the future of The Theosophical Society and if encouraged wisely will hustle them into the present. Therefore, let the elder Theosophists bring or send the enthusiastic young workers of every Section to Adyar to help to bring the future of The Society down into the present.

3. A Youth Programme is being arranged which is one of the most ambitious in the history of Adyar, but we have the strength and determination among the Young Theosophists who are arranging it to put it over with a big splash. The Youth organizers are already planning to accommodate a record crowd at the *Youth Parliament* on January 5. This Youth Parliament needs speakers; representatives of all the countries of the world, in order that it may adopt a platform which will be in accord with the ideals of Youth the world over. What is most essential and of paramount importance is the concentration of responsible opinion, well-balanced and well-directed,

which may clearly reveal that the Youth of the nations are of one mind and one heart.

Youth must come to Adyar to bring a note of joy and vitality to the Convention, to hasten the glorious future of The Theosophical Society, and to carry the inspiration of this Convention down through the intervening years to the Centenary Convention in 1975.

* * *

Young people do not have the earning capacity or the resources of older people to provide fares to Adyar, even though many of them would be glad to travel third class or work their way. It is therefore a responsibility on those older people who have the means, to help the enthusiastic young workers of The Society to *come to Adyar* to the *Diamond Jubilee Convention*.

* * *

I am a young person in Adyar writing this, but it cannot be said that we have not started to work among ourselves before we thus ask the older people to help us. The sum of three hundred rupees has been collected by the Vasanta Youth Lodge, Adyar, to start a *Youth to Adyar Fund*, and though this amount is not large, yet it is a big effort on our part and shows that we Young Theosophists are enthusiastic about bringing other Young Theosophists to Adyar.

This sum has been placed in the care of Dr. Arundale to aid promising Young Theosophists to attend the Diamond Jubilee Convention. Can any older person, persons, Lodges or Sections help to swell this *Youth to Adyar Fund*?

THEOSOPHY ON THE SCREEN

The Vasanta Youth Lodge, Adyar, has started out on a new venture to popularize Theosophy among the students of Madras and the country around. The new project consists in displaying in the cinemas and other prominent places lantern slides of "Golden Thoughts" of the leaders of The Theosophical Society. With great ingenuity Mr. P. S. Krishnaswamy has arranged with picture-houses to have the Theosophical slides displayed free of cost with other advertisements during the interval. Where he could not achieve this, he has influenced some wealthy person in the town to pay the bill. Here is a sample slide:

GOLDEN THOUGHTS

THE ONE IN THE MANY

Oh hidden Life, vibrant in every atom;
Oh hidden Light, shining in every creature;
Oh hidden Love, embracing all in oneness;
May each who feels himself as one with Thee
Know he is also one with every other.

*The VASANTA YOUTH LODGE
The Theosophical Society, Adyar.*

Other slides read thus:

HOW TO ACT

Never say "I believe" where you cannot also say "I act".

Annie Besant.

There is no one in the world who does not need something and there is no one in the world who cannot give something.

George S. Arundale.

FREEDOM THROUGH SERVICE

Having an eye to the welfare of the world thou shouldst perform action.

Bhagavad Gita.

In attending to the troubles of others our own fall away from us.

George S. Arundale.

BROTHERHOOD: IS IT PRACTICAL?

Knowing the Supreme to be in all beings, the wise extend love to all creatures.

Vishnu Purana.

Only when Brotherhood is practised shall a civilization arise that shall endure.

Annie Besant.

TRUTH

There is no religion higher than truth.

Motto of The Theosophical Society.

From the unreal lead me to the real.

From darkness lead me to light.

From death lead me to immortality.

As the Diamond Jubilee Convention approaches and the Vasanta Youth Lodge is stirring up interest

among the Youth of Madras, these slides will be replaced by others announcing the *Youth Parliament* on January 5 and the attractive array of youth activities in the Convention programme.

BOY SCOUT BANNER

Another venture of the Vasanta Youth Lodge is a *Besant Scout Flag* which has been specially made for presentation to the best Scout troop in the Madras Presidency. The flag bears the following inscription in yellow letters on a green background:

BESANT SCOUT FLAG

In honour of

ANNIE BESANT

Hon. Commissioner for All India

1921-1933

SILVER WOLF 1932

VANDE MATARAM!

(In Sanskrit)

Every dynamic Theosophist and Lodge should subscribe to:

THE YOUNG THEOSOPHIST

Edited by **SHRIMATI RUKMINI ARUNDALE**, Youth Leader

International in scope. Theosophic in tone. Vital, Vigorous, Virile and Versatile. *The Young Theosophist* brings you every month the latest developments in the *Youth to Youth Campaign*.

Whether you are young or old keep in touch with Youth's Life and the Youthful Future through *The Young Theosophist*.

Subscriptions, 12 months: India, Burma, Ceylon, Rs. 2/-; Overseas, 5sh. or \$1.25.

Address your Order to either of the following:

NARAIN V. ULLAL,
Blavatsky Lodge, French Bridge,
Bombay 7, India.

FELIX LAYTON,
The Theosophical Society,
Adyar, Madras, India.

FUTURE-DOMINATED!

WHEN people grow old, they become, most of them, dominated by the past: they live in the past, recall everything that happened to them from the age of three, and work up and down the old grooves from first childhood to second childhood, with scarce a thought for the childhood of the future. But the "future-dominated," to use a phrase of H. G. Wells's, are already bringing the future down into the present. The "futurists" are keen on coming back into incarnation; they have adopted a country to be born in, they have a definite work to do, they have even chosen their parents, and if karma does not sidestep them their plans will be fulfilled. The will is the deciding factor. Where there's the will, there's the future.

There are people at Adyar who are "willing" their future. Some are not, of course. But one at Adyar especially is. If ever there was a future-dominated person, she is that person. At 81 years of age she is still tall and straight, and her mind is little less nimble and alert than when she passed with honours through several American universities many years ago. "When I pass over, as I shall sooner or later," she said to me the other day, "I hope the Lords of Karma will bring me back at once so that I can get on with my work. I am studying Theosophy and modern science so that when I start next life I can go straight into school and commence teaching. I am wasting no time. I am profiting by my opportunities."

It was Miss S. E. Palmer talking about her next life and concentrating all her mind and heart upon it. She came to Adyar in 1898 to teach in the panchama school founded by Colonel Olcott, having chosen to work among those who were called pariahs "just because they are so poor, so ignorant and unhappy," as she said at her reception; "and," she added, "I bespeak the sympathy of caste Hindus for those whom an iron Karma has, for the time being, thrust beneath the mighty pyramid of Hindu society."

I am quoting from the *Arya Bala Bodhini*, or *Boys' Hindu Journal*, December 1898, in which the reception is reported. I fell on this number the other day among some papers in the Press Department. Miss Palmer also said on that occasion that India drew her heart so strongly as to make her think she must have passed a life or lives here before this present one: "Blessed be the day, then, when the hand of my Karma led me here once more, to take my humble part in the work of the Headquarters staff. I have come, not as a traveller who spends a few weeks or months and then passes out of sight, but as a pilgrim of Theosophy who intends to spend her life in India and die at her post."

With the exception of three years in America, she has spent the intervening years in India, teaching at Adyar, and in neighbouring schools, and at schools in the North. She has had the pleasure of seeing the transition from the "panchama" to the "harijan" regime in the Olcott School at Adyar, from the appellation of the children as "outcast" to that of "God's people," which "harijan" really means.

Miss Palmer is at present reading *Man: Whence, How and Whither?* for the fifth time. When Mrs. Herbert Whyte was at Adyar, they were a study class of two members. They met in Miss Palmer's cosy flat, overlooking Headquarters Gardens. "We assigned portions, jotted down brief notes on important points, and at our weekly meetings compared notes and tried to solve problems we encountered," she remarked lately. "We thoroughly enjoyed this study work." These are the books they went through: *Man, The Inner Life* (2 vols.), *The Hidden Side of Things* (2 vols.), *First Principles of Theosophy*, *The Masters and the Path*, *Talks on the Path of Occultism*, *The Early Teachings of the Masters 1881-1883*, *Avatars*, *The Pedigree of Man*.

Miss Palmer is much interested in the new astronomy, and has eagerly studied

Eddington and Jeans: *Stars and Atoms*, *The Expanding Universe*, *The Universe About Us*, *The Mysterious Universe*. She took many valuable notes from each. A fifth science book she recently read is *Time, Matter and Values*, by R. A. Millikan, which she obtained from America.

For the last three years she has read *The Readers' Digest*, the *Atlantic Monthly* for the last six years, every issue of the *Star Bulletin*, and some of Krishnamurti's other works. And as if all this were not enough, she is preparing to turn Theosophical booklets into Braille.

Rather a strenuous life for a person turned 81. But Miss Palmer takes all this in her stride. Living for the future, she keeps perennially young—she will never grow really old. "I hope the criticism of

old people with stagnant minds—'souls in prison'—does not hit me squarely," is her free-minded comment.

And she is a most sociable person, and loves to talk over the teacups at the sign of four o'. She sent me some clippings the other day from the series, "This Curious World": "If they amuse you and rest you when tired, I will send you a lot more," she wrote.

Here is a mind that is eternally youthful, onward-moving, and eager for the next "adventure brave and new," like Browning's Rabbi:

Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armour
to indue.

J. L. DAVIDGE

BRIGHTON & HOVE

*The Finest Residential Seaside Places
in the World!*

Equable climate—cool in summer, warm in winter.

Several miles of magnificent sea-front, with
many miles of rolling downs in rear.

Largest covered sea-water swim-
ming Bath in the world,
just opened.

BENARES FOOD REFORM BOARDING HOUSE

Main Entrance: 16 & 17, NORFOLK
TERRACE, BRIGHTON, West-end—
adjoining Hove.

Central for everything. Established
25 years. Lovely garden and summer-
houses. Warm and comfortable for
winter. Six public-rooms; 45 bed-
rooms, with hot and cold water, self-
emptying basins; electric light; gas fires
with penny slot meters.

Inclusive terms from 2½ to 4½ gns.
weekly. Write for tariff.

THE KERALA ELECTRIC AND TRADING CO.

MADRAS

A dependable firm of Electric-
al dealers carrying on trade in
a Spirit of Service. Handling
goods of Austrian, German,
Dutch, American and English
Manufactures. Happy to dev-
elop international trade rela-
tions. Bank and other references
on application.

THE THEOSOPHICAL FIELD

HIS MAJESTY'S SILVER JUBILEE

OFFICIAL CORRESPONDENCE

THE Executive Committee of The Theosophical Society in England sent the following message to Their Majesties:

THE THEOSOPHICAL SOCIETY IN
ENGLAND SENDS LOYAL GREETINGS TO
THEIR MAJESTIES ON THE OCCASION OF
THEIR JUBILEE.

Josephine Ransom,
General Secretary.

The official reply:

THE KING IS MUCH GRATIFIED TO
RECEIVE THE MESSAGE OF CONGRAT-
ULATIONS WHICH YOU HAVE SENT ON
HIS FORTHCOMING SILVER JUBILEE AND
I AM DESIRED TO EXPRESS HIS MAJESTY'S
WARM THANKS TO ALL WHO JOINED IN
THESE GOOD WISHES.

Clive Wigram.

* * *

A message of loyalty was also dispatched
to Their Majesties by Mr. Christopher
Gale, General Secretary for Scotland, and
acknowledged through the Scottish Office.

* * *

THEOSOPHY IN SWITZERLAND

I have just received a letter from the
General Secretary in Switzerland to the
effect that the members of the International
Theosophical Centre at Geneva may
possibly feel that I have ignored their
admirable work. Let me hasten to
reassure them, if any reassurance is needed.
I recognize to the full the value of their
work. But at the same time I am of the
opinion that the existence of the Inter-
national Centre in no way precludes the
Swiss Section from seeking to exercise a
Theosophic influence over international
affairs. A Section such as the Swiss is
peculiarly favourably situated to contact
and Theosophically to influence the inter-
national activities of the League of Nations.
And the fact that there is a special
International Centre at Geneva must not

absolve the Swiss Section itself from
activity such as is suitable for a Section to
undertake.

But this is not to say that there is no
place for the International Theosophical
Centre at the head of which is our splendid
worker Madame A. Kamensky. In fact,
it may well be that such a Centre can do
much which would be impossible to a
Section. On the other hand, I asked the
Swiss General Secretary, as I asked all
other General Secretaries, to make as far
as possible available to our Theosophic
world any material of international interest.
The letter was a circular to all General
Secretaries, and Monsieur Tripet's reply
to me was in connection with that circular,
and not any offer first-hand from himself.
I think we may look both to the Swiss
Section and to the International Centre
for valuable help of an international
character; and I hope the Centre will now
acquit me of in any way ignoring it, if such
has been the feeling.

G. S. A.

* * *

2GB AND THE AUSTRALIAN SECTION

The most important part of the Sydney
Convention in April was an offer made by
2GB to the Australian Section. On behalf
of the Directors, Mr. Bennett wrote to the
General Secretary offering a contribution
of £250 to the Section funds. But, if
the Section was prepared to embark on
some work of expansion and to raise funds
for that work, the Station would contribute
pound for pound up to £500.

This offer was further supplemented
by the following letter from Mr. Bennett,
which has a vital bearing on the relationship
of the Section and 2GB:

We do not wish to regard the
contribution of £250 as being final
by any means. The Station has
pressing needs of its own for ex-
pansion in order to meet the com-
petition coming from the grouping

of Stations. 2GB finds that it must either grow bigger or fade out and lose its position.

We would prefer not to examine the contribution and co-operation of the Station with the Section merely in terms of money. *The whole strength and resources of the Station will be behind the Section in any work of expansion.* Should, however, the Society not want money for expansion work at the moment, we think it would be better to keep the money with the Station for the time being, where we can make very effective use of it.

If, however, the Section is carrying on any vigorous campaign of expansion during the year, they can look to us with every confidence for assistance which might not even be limited to £250 or £500.

We prefer to measure our co-operation in terms of work rather than as a figure.

It is for this reason that we suggest that the consultative committee be formed to continually examine the permanent needs of the Section and the Station together, so that our assistance to the work of the Section can be extended during the year as the development of the work increases.

This offer, if proper advantage is taken of it, should help to make the Australian Section one of the strongest Sections in the world.

BIRDS OF PASSAGE

The founder of the Saigon Lodge, M. Soubrier, and Mme. Soubrier, travelling by the s.s. Compiègne, called on the President at Adyar on June 20. They are returning to France and a more suitable climate. The Lodge was formed in October 1933, and named after Bishop Leadbeater, who had visited Saigon on his journey to the famous Angkor ruins a few years previously. Saigon is a cosmopolitan centre, and among the Lodge's eighty members are Hindus, Annamites, and numerous other nationals. Annamites are not allowed to hold meetings without

Government permission, but the Theosophical Society is apparently well regarded by the authorities. Among the Annamites in the Lodge is Miss Hai, a teacher.

M. Soubrier brought the news that M. Monod-Herzen, an eminent French physicist and researcher in radio-activity and the nature of the atom, has been appointed to a University chair at Kabul in Afghanistan, and hopes *en route* to attend the Diamond Jubilee Convention at Adyar in December.

The President-designate of Leadbeater Lodge, Saigon, is M. Timmermans, Receveur des Postes, Cholon, Indo-China.

WORLD MEDITATION GROUPS

Small groups are being formed all over the world to meet every Thursday for half an hour's silent concentration on Peace and Light, all linked up by the Group Symbol, which is a golden five-pointed Star. Groups may meet in a private house, hall or church as long as the same time and place are adhered to each week. It is the first time that a non-sectarian world Movement of this nature has been attempted. This mass concentration should bring spiritual forces into the world and help to bring about a higher understanding of the brotherhood of man. That is the whole object of the Movement. We have received a booklet giving directions to group leaders, nicely produced in shades of blue. It has already been translated into French, Spanish and German. The Movement is under distinguished auspices and the Secretary is Mr. C. M. Beach, Bradstones, Camberley, Surrey, England.

CHANGE IN DENMARK

The Danish Section has elected Mr. Charles Bonde Jensen General Secretary for a period of three years. There were two candidates, and Mr. Jensen was elected by a very large majority. Since 1920, when he joined the Theosophical Society, he has been President of the Aarhus Lodge. We remember him as a well known visitor at international Conventions. He speaks and writes in Danish and English and reads in three other languages also. He has studied all the books in our classic literature, and has wide acquaintance with

the history of The Theosophical Society. Mr. Jensen has a strong affection for Adyar, and promises to fulfil the hope which he entertains of being a "good channel" for its forces.

CONVENTION AT HELSINGFORS

Mr. Armas Rankka, General Secretary for Finland, reports that the Annual Convention at Easter was in every way a success. About a hundred members attended, and there was ample evidence of co-operation amongst themselves and with the President at Adyar. As many as 300 attended the entertainments and festivals. The General Secretary adds: "I am convinced that our members will try their utmost for the common cause of Theosophy, so that this Diamond Jubilee year will show even external proofs of successful work in Finland."

A ROUMANIAN ANNIVERSARY

A group of Fellows of The Theosophical Society in Roumania met in Bucharest on May 10 to commemorate the tenth anniversary of the foundation of their Section. The General Secretary, Mrs. Vasilescu, conveys their feelings of love and loyalty to the President. Her letter bears thirty autograph signatures.

FINLAND FOR CULTURE

The lectures enjoyed by our Finnish brethren at the 28th National Convention show the high cultural standard of their Section.

Playing a number of Scriabine's compositions on the piano, the General Secretary (Mr. Armas Rankka) dealt with the Russian composer, whose death in the war put a stop for a time to the wonderful

experiments in colour-music for which he was specially distinguished. The lecturer told his audience that Scriabine had been a Theosophist, and drew inspiration for some of his works from *The Secret Doctrine*.

Mr. Yrjö Kallinen, in another lecture, spoke of the necessity for influencing the thought of the world in the direction of unity and brotherhood, pointing out that the chief obstacles were due to different views of truth and nature. When a Finnish poet, Alexis Kivi, saw the world as "a gloomy autumn night in a desert", and Tagore spoke of the "joy that sets the twin brothers, life and death, dancing over the wide world", both were right from their different points of view, but what each said was only part of the truth.

This was followed by another lecture by Mr. Erik Olsson on the idealistic philosophy of Fichte and its similarity to Theosophic teachings, and the whole series was summed up by Miss Alli Arni, whose closing words were: "Truth is a never-ebbing stream from which everyone can draw continually."

A fitting close to the festival was the mystery play "Kaukomeli," on a Kalevala motif, written by Dr. Willie Angervo.

THIRTY YEARS' SERVICE

The Indraprastha Lodge, Delhi, places on record its appreciation of the services of Lala Jugal Kishore, who passed over recently. Mr. Kishore was Assistant Secretary and Treasurer, and an active member of the Lodge for over thirty years. The President of the Lodge states that he was "the life and soul of the Indraprastha Hindu Girls High School and College, Delhi." We join the Lodge in sending heartfelt sympathy to the members of his family.

NOTES AND COMMENTS

CHINESE INFLUENCE ON WESTERN ALCHEMY

IN the article "Down The Centuries: From East To West", I assumed that in chemistry also the knowledge of the Chinese was far in advance of the West (see June number, p. 337). Some confirmation of it, as far as alchemy, the mother of profane chemistry, is concerned, is to be found in a "note" by William H. Barnes of the Department of Chemistry, McGill University, Montreal, published in *Nature*, May 18, 1935, p. 824. It is interesting enough to reproduce it here *in extenso*:

"In his very able reconstruction of the origin and development of western alchemy, Prof. A. J. Hopkins (*Alchemy, Child of Greek Philosophy*, Columbia Univ. Press, New York, 1934) does not discuss the possible influence of Chinese ideas as the seed which may have served to crystallize alchemical philosophy in Alexandria 'somewhat after the beginning of the Christian era.' He presents the origin of Egyptian alchemy as a perfectly logical and highly successful application of Platonic-Aristotelian philosophy to the apparently miraculous colour changes effected by the Egyptian craftsman in his closely allied arts of dyeing fabrics and colouring metals.

"Existing data show that alchemical practices were common in China probably several centuries before they appeared in Egypt, and the suggestion has been made that the western art possibly owes its inspiration to the former. It thus becomes a matter of some interest to determine whether such a possibility is compatible with Prof. Hopkins's thesis.

"Chinese alchemy was concerned primarily with the twin pursuits of immortality and transmutation. In each case the goal was to be reached by changing the base, heavy, coarse, gross, material, undesirable, etc. (that is, *Yin*), qualities of man or metal into the opposite noble, light, fine, ethereal, spiritual, desirable, etc. (that is, *Yang*), attributes. The underlying philo-

sophy regarding why and how this could be accomplished was closely linked with Taoism and the search for the *Tao*, but one gains the impression that Taoism was much more inextricably intermingled with efforts towards longevity and immortality of man than with those towards the transmutation of metals. Continuous life (that is, with no intervening death and bodily dissolution) involved bringing man into conformity with *Tao* through the conversion of his *Yin* (material, corruptible) nature into the *Yang* (spiritual, incorruptible, *Tao*). Some assumed knowledge of Taoism, therefore, would appear to have been pre-requisite for any hope of success, including at least a working hypothesis regarding the spiritual part of man. On the other hand, in the case of the transmutation of metals as a means to mundane riches or position (that is, when not too closely associated with the idea of immortality and the life-prolonging "elixir"), attention appears to have been centred more closely on the contraries, *Yin* and *Yang*.

"It is interesting to speculate on the reception in Alexandria which might have been accorded to marvellous tales of immortality and transmutation carried thither along the trade routes from China. It seems probable that stories of immortality, of 'the drug which prevents death,' of the *hsien* or 'immortals' would have been listened to with incredulity. Since the *Tao* was not comprehended in China, in what a garbled and unintelligible form would Taoism have been discussed in Alexandria—if indeed its very abstruseness would not have prevented any such discussion. Furthermore, the Alexandrian had no personal evidence of immortality in the Chinese alchemical sense, and he already possessed several alternative hypotheses regarding the spirit and soul of man. But the fact that the early centuries of western alchemy are free from the illusion of immortality, whereas this aspect was the earliest and always the most important feature in China, does not

necessarily disprove a Chinese influence on the origin of alchemy in Egypt. Accounts of transmutation, however, could have been received with enthusiasm. The two contraries (*Yin* and *Yang*) might have been identified with the opposing Greek 'elements' of *water* and *fire* and hence with the two 'qualities' of *mercury* and *sulphur*. No understanding of Taoism would have been necessary. The fact that transmutation was alleged to have been accomplished by changing lower qualities or natures into higher ones might have been sufficient to arouse interest, particularly in the mind of the Egyptian artisan who was daily confronted in his workshop with curious and striking changes in the appearance (notably colour) of metals under suitable treatment. Consequently, may not the alleged fact of the practical transmutation of the metals in China as related by traders in Alexandria have been the inspiration for that marriage of Greek philosophy and Egyptian craftsmanship which Prof. Hopkins believes gave birth to western alchemy?

"The purpose of this note is to indicate that the apparent completeness of Prof. Hopkins's picture does not automatically preclude the possibility that reports of Chinese alchemy may have had some influence on the origin of the Egyptian art. Whether such an influence is considered to be 'improbable' or 'probable,' present data still appear to indicate that it is 'possible'."

The *Yang* and *Yin* of Chinese mystical cogitations are of course to be understood as the *root* "pair of opposites" of Indian philosophical speculations, something like the *Purusha* and *Prakriti* of the *Sankhya* and *Yoga* systems of thought. The *Tao* must in a sense be comparable to *Brahman*.

It is a pity that we do not seem to have nowadays among our members some expert in Chinese culture, to enrich the pages of our Journal with the findings in the spiritual field of this old Atlantean race, in many respects so different in its outlook on the mysteries of being from our own Aryan way of seeing things, and yet in fundamentals so much like ourselves.

In the article "Down the Centuries: From East to West", I have already

murmured some regrets about an apparent loss of contact in our present-day Theosophical movement with the Wisdom of the East, and a consequent lack of depth and universality of Theosophical knowledge. But I think the trouble is yet more serious. Where is the old contact maintained, even with the occult wisdom of the West, so much of it as there is at any rate? Where are the students of Alchemy, Gnosticism, the Hermetic Wisdom, Kabbalah, Rosicrucianism, Ceremonial Theurgy, Magic—mediaeval and modern, eastern and western? The pages of our Journal these latter years are innocent of them. Straight Theosophy is all right, but it cannot but lack in breadth and depth and substance if it is ignorant of all these byways of Theosophy, which all together make up the highway of Theosophy. There is still something like "comparative study" as the Second Object of our Movement, indeed as the only *secure* foundation on which to build the "Brotherhood" of the First Object,

Seeing that ignorance is the curse of God,

Knowledge the wing wherewith we fly to heaven,

as the immortal poet-rishi of the West sang.

A. J. HAMERSTER

* * *

"ON PROTOPATHIC THINKING"

Mr. Whately Carington's notes, "On Protopathic Thinking", in the May THEOSOPHIST are very interesting, and this type of thinking is undoubtedly what "we as Theosophists" should be outgrowing. His argument in reference to personalities is quite clear; further I admit that "many people think they have principles when they merely possess habits", but when he says "it is easier to condemn . . . than it is to assess the alternative responsibilities in a particular case of allowing children to suffer or causing pain to guinea pigs", the argument does not seem so clear. Surely the person who accepts the view put forward by investigators along the lines of vivisection and research of this nature, that such suffering as is involved is necessary in order to *try* to find a "cure" or preventive for a disease that

either child or adult may never contract, is indulging in protopathic thinking?

One's attitude, of course, depends upon whether one believes in the unity of all Life, and one's opinion as to whether good can ultimately come of stultifying man's finer sensibilities. Such "principles," it seems to me, are less the result of proto-

pathic thinking than the thinking of those who accept all that the "best" scientific minds of today say of the necessity for this barbarous method of research.

ROMA M. GIBBS

Ilford, Essex,
England.

FLORENCE NIGHTINGALE'S CRISIS

"Such a head," said Queen Victoria of Florence Nightingale after an audience. "I wish we had her at the War Office." Florence was wooed by a handsome and distinguished gentleman destined to be a Cabinet Minister, but she was obsessed already with hospital nursing, she needed some great object to satisfy her nature. "I could not satisfy this nature by spending a life with him in making society and arranging domestic things," she wrote. So she went to the Crimea, and in less than six months she reduced the death rate among the soldiers in the hospitals from 42 per cent to 2 per cent—all this in face of the most purblind officialdom the world has ever known. The nation made her a gift of £50,000. She died in August 1910.

GREAT DAYS IN AUGUST

August

1. Columbus landed in America, 1502.
4. War declared between Britain and Germany, 1914.
6. Alfred Lord Tennyson, poet, born 1809.
9. Ernest H. Haeckel, zoologist, died 1919.
11. Cardinal Newman died 1890.
12. William Blake, poet and painter, died 1827.
Robert Southey, poet, born 1774.
William Makepeace Thackeray, novelist, born 1811.
James Russell Lowell, man of letters, died 1891.
13. Florence Nightingale, Crimean army nurse, died 1910.
14. Avani Avittam (Hindu).
15. ASSUMPTION OF OUR LADY. Ignatius Loyola founded the Society of Jesus 1534.
Napoleon Bonaparte, Emperor, born 1769.
Sir Walter Scott, novelist, born 1771.
Thomas De Quincey, writer, born 1785.

August

15. Arabindo Ghose, yogi, born 1872.
- Joseph Joachim, violinist, died 1907.
17. Malayalam New Year (South India).
18. Guido Reni, painter, died 1642.
John Dryden made poet laureate 1670.
19. James Watt, improver of the steam engine, died 1819.
20. Adolphe Bouguereau, painter, died 1905.
21. Princess Margaret Rose born 1930.
22. BIRTH OF SHRI KRISHNA.
23. Baron Cuvier, paleontologist, born 1769.
25. David Hume, philosopher, died 1776.
Cagliostro, occultist, died 1795.
28. Peace Palace opened at the Hague, 1913.
St. Augustine, Father of the Church, died 430.
29. MOHAMMED BORN 570 A. D.
Oliver Wendell Holmes, man of letters, born 1809.
31. Official end of the Great War, 1921.
John Bunyan, author, died 1688.



PROVISIONAL PROGRAMME

FOR THE

DIAMOND JUBILEE INTERNATIONAL CONVENTION

OF

THE THEOSOPHICAL SOCIETY

TO BE HELD AT ADYAR

From December 25th, 1935, to January 5th, 1936

(SUBJECT TO ALTERATION)

Tuesday, December 24th :

6.30 p.m. Christmas Tree and Entertainment to the little children of workers on the Estate—offered by a Committee of Christian residents. (*Blavatsky Gardens.*)

Rest of morning after 9.15 a.m. free for Federation and other meetings, committees, interviews, etc.

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, December 25th :

Morning free for any special meetings of an informal nature for those who happen to be able to reach Adyar by this date.

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)

Gathering of Young Theosophists. (*Headquarters Hall.*)

7.30 p.m. Entertainment under the auspices of The Adyar Players. (*Headquarters Gardens.*)

12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)

2.30 p.m. Opening of the Diamond Jubilee International Convention by the President. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 1, THE BLAVATSKY ADDRESS. (*The Banyan Tree.*)

7.30 p.m. Reception to Delegates and Visiting Friends. (*The Banyan Tree.*)

Thursday, December 26th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

Friday, December 27th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 2, THE OLCOTT ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Press, Publicity and Campaign Conference. (*Headquarters Hall.*)
- 12.30 p.m. Meeting of the Indian Section Council. (*Board Room, Headquarters.*)
- 2.30 p.m. The Indian Section Convention. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 3, THE BESANT ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. Entertainment. (*Headquarters Gardens.*)

Saturday, December 28th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 4, THE LEADBEATER ADDRESS. (*The Banyan Tree.*)
- 9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 2.15 p.m. Adyar Library Addresses and Conference. (*Headquarters Hall.*)
- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 5, THE SUBRAMANIAM IYER ADDRESS. (*The Banyan Tree.*)
- 7.30 p.m. QUESTIONS AND ANSWERS MEETING. (*The Banyan Tree.*)

Sunday, December 29th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 9.30 a.m. Press, Publicity and Campaign Conference (*Concluded.*) (*Headquarters Hall.*)
- 1.00 p.m. Admission of new members by the President. (*Headquarters Hall.*)
- 2.00 p.m. The Indian Section Convention (*Continued.*) (*Headquarters Hall.*)

- 4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 6, THE SINNETT ADDRESS. (*The Banyan Tree.*)
- 5.30 p.m. Closing of the Diamond Jubilee International Convention. (*The Banyan Tree.*)
- 7.30 p.m. Questions and Answers Meeting (*Concluded.*) (*The Banyan Tree.*)

Monday, December 30th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. The Indian Section Lecture. (*The Banyan Tree.*)
- 9.30 a.m. The Theosophical Order of Service. (*Headquarters Hall.*)
- 12.30 p.m. The Indian Section Council Meeting. (*Board Room, Headquarters.*)
- 2.00 p.m. Meeting of the General Council of The Theosophical Society. (*Board Room, Headquarters.*)
- 3.30 p.m. FIRST SYMPOSIUM: "Sixty Years of Progressive Theosophy". (*Headquarters Hall.*)

Tuesday, December 31st :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. "Our Brethren of the Animal, Vegetable and Mineral Kingdoms". Conference to be opened by Shrimati Rukmini Devi and Mr. C. Jinarajadasa. (*The Banyan Tree.*)
- 2.00 p.m. Business Meeting, All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 3.30 p.m. SECOND SYMPOSIUM: "Theosophy and The Theosophical Society in 1975—A Forecast". (*Headquarters Hall.*)

- 6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*The Bhojanasala.*)
- 7.30 p.m. Lantern Talk by Mr. C. Jinarajadasa: "Glimpses from the History of The Theosophical Society". (*Headquarters Hall.*)

Wednesday, January 1st :

- 8.15 a.m. THIRD SYMPOSIUM: "The Promotion of the Three Objects of The Theosophical Society in the Immediate Future". (*Headquarters Hall.*)
- 3.30 p.m. FOURTH SYMPOSIUM: "The Fundamental Principles of Theosophy". (*Headquarters Hall.*)
- 7.30 p.m. Young Theosophists Camp Fire, Games, Music. All delegates welcome. (*Near Parsi Bungalow.*)

Thursday, January 2nd :

- 8.15 a.m. Essential Origins of the Great Faiths: 1. Hinduism or Sanatana Dharma. (*Headquarters Hall.*)
- 2.00 p.m. Meeting of The General Council of The Theosophical Society. (*Board Room, Headquarters.*)
- 3.30 p.m. Essential Origins of the Great Faiths: 2. Buddhism. (*Headquarters Hall.*)

FURTHER ENGAGEMENTS

1. It is hoped to be possible to arrange two courses of study-classes after Sunday, January 5th :

- (a) On The Principles of Theosophy, by Mr. Jinarajadasa, if available, and other lecturers,
- (b) On The New Education in the Light of Theosophy, by Dr. G. S. Arundale, and other lecturers.

- 6.00 p.m. The President's Dinner to Visiting Delegates from Overseas to meet Members of the Executive Committee. (*The Bhojanasala.*)
- 7.30 p.m. A Theosophical Film. Arranged by Captain E. M. Sellon. (*Headquarters Hall.*)

Friday, January 3rd :

- 8.15 a.m. Essential Origins of the Great Faiths: 3. Zoroastrianism. (*Headquarters Hall.*)
- 2.00 p.m. Ceremonial Meeting of the Order of the Round Table. (*Headquarters Hall.*)
- 4.00 p.m. Essential Origins of the Great Faiths: 4. Islam. (*Headquarters Hall.*)

Saturday, January 4th :

- 8.15 a.m. Essential Origins of the Great Faiths: 5. Judaism and Christianity. (*Headquarters Hall.*)
- 1.15 p.m. Conference on Methods of Healing: Eastern and Western. (*Headquarters Hall.*)
- 3.30 p.m. Educational Conference. (*Headquarters Hall.*)

Sunday, January 5th :

Beginning at 9.30 a.m. :

YOUTH PARLIAMENT

(See Young Theosophists Programme)

2. The President will give, on some convenient dates subsequent to January 5th, two dinners :

- (a) To those who have generously given their services as Volunteer Workers in connection with the Convention,
- (b) To the workers on the Headquarters Estate and their families.



DIAMOND JUBILEE INTERNATIONAL CONVENTION

YOUNG THEOSOPHISTS PROGRAMME

(SUBJECT TO ALTERATION)

Wednesday, December 25th:

2.30 p.m. Gathering of Young Theosophists. (*Headquarters Hall.*)

Thursday, December 26th:

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Address: Shrimati Rukmini Devi (President of the Federation). Discussion: THE NEW ERA FOR YOUNG THEOSOPHISTS.

Saturday, December 28th:

9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*) Discussion: A PLATFORM FOR THE WORLD'S YOUTH.

Tuesday, December 31st:

2.00 p.m. Business Meeting of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, January 1st:

7.30 p.m. Young Theosophists Camp Fire. Games and Music. (Among the Casuarinas, near the Parsi Bungalow.) All delegates welcome.

Sunday, January 5th:

YOUTH PARLIAMENT

9.30 a. m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 1. WHAT ARE WE GOING TO MAKE OF IT? AN EXCHANGE OF VIEWS.

2.30 p.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 2. A PRACTICAL PLATFORM: HOW TO APPLY IT.

NOTE.—A music entertainment and conducted tours of the Adyar Estate will be provided for guests.

Lunch and tea will be provided at an inclusive cost of As. 10.

All delegates are welcome to attend the discussions.

CONTRIBUTING PERSONNEL

AT THE DIAMOND JUBILEE INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

December 25th, 1935, to January 5th, 1936

The Diamond Jubilee Addresses will be delivered by:

THE PRESIDENT
THE VICE-PRESIDENT
MR. C. JINARAJADASA
PROFESSOR J. MARCAULT
MR. GEOFFREY HODSON
and
A Speaker to be selected

Each speaker delivering one of the Diamond Jubilee Addresses has selected his own title and his own subject, having been asked to bear in mind the fact that we are celebrating the Diamond Jubilee of The Theosophical Society.

The names of great Theosophists given to the Addresses have no relation to the subject-matter.

The Indian Section Lecture will be delivered by:

SHRIMATI RUKMINI DEVI

The Adyar Library Lecture will be delivered by:

DR. G. SRINIVASA MURTI
MR. A. J. HAMERSTER

Members who desire to speak very briefly at the ensuing Adyar Library Conference, or, if unable to be present, wish to offer written notes, should communicate without delay with Dr. G. Srinivasa Murti, Recording Secretary of The Theosophical Society, Adyar. It must be clearly understood that all contributions must refer to

the work of The Adyar Library, and should suggest ways and means of improving both the Library itself and its service.

The Press, Publicity and Campaign Conference will be under the management of the following Committee:

MRS. BARBARA SELLON, of the Publicity Department
MR. M. SUBRAMANIA IYER, of The Theosophical Publishing House
MR. J. L. DAVIDGE, of the Press Department

Members who desire either to speak very briefly, or, if unable to attend the Convention, who desire to offer written suggestions, are requested to communicate without delay with Mr. J. L. Davidge, The Theosophical Society, Adyar, Madras. All contributions must be strictly to the point, dealing with ways in which the various services may be improved and extended. Contributions are specially asked from workers in the various Sections who are engaged in any of the three subjects set for the Conference. And it is hoped that Theosophical Publishing Houses will offer their expert advice as to the improvement of these services.

The First Symposium—"Sixty Years of Progressive Theosophy"—will be under the chairmanship of:

MRS. J. RANSOM, General Secretary of The Theosophical Society in England

Members who are willing to speak very briefly, or to contribute very short addresses, if unable to attend the Convention, are requested to communicate with Mrs. Ransom without delay. As there is not likely to be time for all contributions, a selection will be made. But it is hoped that most contributions will be able to be published in *The Theosophist*.

The Second Symposium—"Theosophy and The Theosophical Society in 1975—A Forecast"—will be under the chairmanship of:

SHRIMATI RUKMINI DEVI

Younger members of The Theosophical Society are specially invited to speak briefly at this Symposium, or to contribute very short papers, if unable to be present personally. Young Theosophists from all parts of the world should be represented at this Symposium, and the President of The Theosophical Society hopes that every Young Theosophist Organisation will send a few short papers. Communications should be addressed to Shrimati Rukmini Devi, The Theosophical Society, Adyar, Madras, without delay. Older members who may intend, in new bodies, to be present at the Centenary International Convention, to be held at Adyar in 1975, are invited to speak or write on what they expect to see.

The Third Symposium—"The Promotion of the Three Objects of The Theosophical Society in the Immediate Future"—will be under the chairmanship of:

(Not yet appointed.)

See note under the heading of the First Symposium. Intending contributors are temporarily requested to communicate with the President of The Theosophical Society, Adyar, Madras.

The Fourth Symposium—"The Fundamental Principles of Theosophy"—will be under the chairmanship of:

(Not yet appointed.)

See note under the heading of the Third Symposium.

The Conference under the Title of "Our Brethren of the Animal, Vegetable and Mineral Kingdoms"—will be under the chairmanship of

SHRIMATI RUKMINI DEVI

and

MR. C. JINARAJADASA

All who are interested in its subject are requested to communicate with the President of The Theosophical Society, Adyar, Madras, who will pass the communications on to the chairmen. Delegates who desire to speak very briefly, or any members unable to attend the Convention who desire to contribute very short addresses, are invited to communicate with the President.

The Conferences on the Essential Origins of the Great Faiths will be under the general chairmanship of:

MR. C. JINARAJADASA

Students, not necessarily members of The Theosophical Society, who desire to contribute papers in connection with this Conference are invited to communicate with the President of The Theosophical Society, Adyar, Madras. All papers must deal very strictly and briefly with the subject.

The Conferences on Education and on Methods of Healing have still to be provided with chairmen.

Short papers and speeches will be welcome, and communications should be addressed in the meantime to the President of The Theosophical Society, Adyar, Madras.

The Young Theosophists Activities will be under the general chairmanship of:

SHRIMATI RUKMINI DEVI

to whom, at Adyar, Madras, all communications should be addressed, or to Mr. Benegal, General Secretary of the All-India Federation of Young Theosophists, Blavatsky Lodge, French Bridge, Chowpatty, Bombay No. 7, India.

The Youth Parliament will be under the direction of:

MR. FELIX LAYTON

of The United States of America, to whom, at Adyar, Madras, all communications for the Parliament should be addressed.

The Theosophical Order of Service Conference will be held under the chairmanship of:

(Yet to be appointed.)

All business in connection with this Conference, suggestions for the better working of the Order, short papers, applications to speak, should in the meantime be addressed to the President of The Theosophical Society, Adyar, Madras. Very brief reports of the working of the Order in various countries will be welcome.

The Meeting of the Order of the Round Table will be ceremonial, and under the direction of:

SHRIMATI RUKMINI DEVI

Visiting members of the Order are requested to bring with them their clothing and regalia. There may be time for an informal discussion on matters connected with the Order. Communications in this connection should be sent to Shrimati Rukmini Devi, Adyar, Madras. Photographs of groups of members of the Order in various parts of the world will be gratefully received for display.

Admission of New Members.

It has always been customary at Adyar to admit new members with the traditional ceremonial now no longer in use in western countries; and those wishing to receive the signs and passwords are required to sign an obligation not to divulge these. Only those members of The Society who have similarly signed the obligation will be admitted to view the admission ceremony. Members in good standing who have not so far signed the obligation will find forms for the purpose at the Inquiry Office. These they must sign and show at the entrance door. It must, of course, be clearly understood that the ceremony is entirely optional, and is in no sense necessary for admission to membership. It is simply in the nature of keeping an early tradition of The Society.

GENERAL NOTE

In the case of articles being sent, the language should preferably be English. But there are facilities at Headquarters for the translation of French, Dutch or German. Arrangements may kindly be made whereby, if the original be any other language, translation be effected into English or any one of the other three languages indicated.

All articles should if possible be typed, and in any case on one side of the paper only. The use of foolscap paper will be convenient to the Headquarters office. Names of contributors should be written in very clear lettering, together with full addresses. The registration of manuscript is desirable.

Additional meetings to take place during the Convention should only be arranged after consultation with the Private Secretary to the President, who will have a list of times available and engagements already made. Otherwise, unnecessary inconvenience may be caused. Generally, from 1 p.m. to 2 p.m. is free each day, as also after those Diamond Jubilee Addresses which take place in the afternoon. The afternoon of December 25th is comparatively free, especially after about 4 p.m. After about 9.15 a.m. on December 26th, and after 9.30 a.m. on December 28th, time is also free.

Delegates and visiting friends are specially invited to visit all parts of the Headquarters Estate, and to visit the various Departments—the Vasanta Press, the Adyar Dispensary and Child Welfare Centre, the Adyar Library, the Theosophical Publishing House, the Olcott Cremation Ground, the Shrines of the Religions, the Blavatsky Social Hall at Blavatsky Gardens, where there is a Reading Room, The Adyar Stores, where most ordinary requisites can be purchased, the Sirius Recreation Club, the Besant Garden of Remembrance, near Sevashrama, the Power House, the Besant Memorial School, the Besant Scout Camping Centre, and generally the Gardens.

Refreshments are always available at very reasonable rates at the Adyar Stores—tea, coffee, cold drinks, biscuits, etc.

At special times, which will be duly notified, delegates wearing their badges will be admitted to view the rooms occupied by Dr. Besant, which have been kept exactly as she used them.

Each evening of the International Convention the Headquarters will be illuminated, and the effect, specially from

the Adyar Bridge, is wonderful, giving an appearance of a wall of light extending from the top of Headquarters right down into the Adyar River.

When in difficulties of any kind, go to the Inquiry Office, where solutions to all problems are available free.

DIAMOND JUBILEE BADGE

Below is an illustration, actual size, of the Diamond Jubilee Commemorative Badge, which is available to all who are not delegates to Convention at a cost of



1s. each. Application should be made to Mrs. Josephine Ransom, 12 Gloucester Place, London, W. 1, for all countries except India, Burma and Ceylon. For

these countries application should be made to the Recording Secretary, Adyar, enclosing Re. 1-4. Remittance must accompany order in either case.

The badges are in gilt metal with border and side panels enamelled dark blue; side panels with white enamel decorations; centre showing interlaced triangles in white and blue enamels and gilt metal on white background; serpent and motto in gilt metal and blue enamel. The delegates' badges have a scroll at foot lettered "Delegate" in gilt on blue enamel ground.

Those who will attend the Convention at Adyar need not buy the badges, as these will be given free to all who are actually delegates. But those who cannot attend will find these badges a beautiful commemorative object, typically Theosophical.

THE ADYAR ROLL OF HONOUR

It is the intention of the President, during the course of the International Convention, to present medals and certifi-

cates to a number of non-clerical workers who have rendered long and faithful service to The Society.

BOOK REVIEWS

THEOSOPHY

"Theosophy", by Annie Besant. (Theosophical Publishing House, Adyar. As. 8.)

In a 64-page booklet the T. P. H. has reprinted two lectures delivered by Dr. Besant in England. In the first, *Theosophy, Its Meaning and Value*, she sets out the main ideas which are contained in the word "Theosophy", and in the teachings of the Theosophical Society, and in the second, *The Work of Theosophy in the World*, she shows what is the work of Theosophy, in proclaiming to a materialistic world the possibility of knowledge of the spiritual realm and the method by which such knowledge may be obtained; also in inspiring Art, Science and Literature to discover and reveal the invisible. A very attractive booklet and a handy present for a friend.

MOHINI ON MYTHS

"Theories in Comparative Mythology", by Mohini M. Chatterjee. Adyar Pamphlets, No. 196. (Theosophical Publishing House, Adyar.)

This reprint of an article in THE THEOSOPHIST, January, 1887, relates to the famous controversy between Max Muller and Andrew Lang as to the method of interpreting the myths of ancient religions. The author repudiates altogether Prof. Muller's solar theory, and while finding Mr. Lang's anthropological method of interpretation more applicable, suggests a psychological interpretation as more completely suiting the facts. The article is followed by a report of some interesting and illuminating questions and answers about life in Devachan, which is just as readable as the disquisition on myths.

A BOOK ON DREAMS

"The Science of Dreams", by W. B. Crow, D. Sc., Ph. D. (Theosophical Publishing House, Adyar. Re. 1-8.)

Dr. Crow's book is a short summary of what is known about dreams, partly

along the lines of Bishop Leadbeater's longer work on the subject, but also incorporating much material derived from modern biological science (of which the author is a Professor), and from the works of the most eminent exponents of psychoanalysis. It is a good introduction to the subject, and a valuable corrective of the extreme views of Freud and Adler. A symbolical coloured frontispiece depicts the astral man after he has escaped from the "doorway" at the top of the head, with all his chakrams blazing.—E. M. A.

YOUNG THEOSOPHIST CAMPAIGN

"The Young Theosophist". Edited by Rukmini Arundale and J. L. Davidge. (Printed at the Vasanta Press, Adyar, every month. Subscriptions: India, Rs. 2/-; Foreign 5s. or \$1.25.)

This journal is alive and working. It is conducting campaigns and doing work for Theosophy and for Youth. Through its Youth to Youth Campaign Shrimati Rukmini Devi and her staff have been able to rouse Young Theosophists in many countries to increased activity on behalf of Theosophy. The journal contains twenty-four pages of interesting reading matter. Being edited at Adyar, it has news of Theosophical and Youth activities from all over the world in its pages. The printing and get-up are excellent. Across the golden cover the rays of the rising sun, symbol of Youth, are streaming through the title YOUNG THEOSOPHIST. Though the journal is the official organ of the Young Theosophists of India, it is international in scope and truly Theosophical in tone. It combines the enthusiasm of Youth with the sobriety of experience, for its joint editor, J. L. Davidge, spent years on the Press before coming into the Theosophical field. We unhesitatingly recommend this journal to all, young and old, who wish to keep in touch with the youth spirit, and to all Lodges which are seeking new fire for their work. The journal would

make an excellent present to a young person, whether a Theosophist or not, for it gives a virile touch with Adyar, the Theosophical leaders, and the Youth of the world. Its "Come to Adyar!" Campaign is calling Youth in large numbers to the Diamond Jubilee Convention at Adyar in December.

F. L. (A Young Theosophist)

* * *

A MYSTIC'S TRIUMPH

"*Splendour in the Night*", by a Pilgrim. Foreword by Rufus M. Jones. (The Mosher Press, Portland, Maine, U. S. A.)

These are letters giving expression, in simple and restrained language, to mystic experiences spread over months and years of a woman's life. They are beautiful and arresting, the more so for their entire freedom from hysteria or self-conceit. For forty years the author had led an ordinary much-occupied life, loved and loving daughter, wife and mother, with little time for inner self-cultivation, though "always within something stirred, and saved me from content. I did not ask to evade life. I have had it in full measure. But this one thing more I have done. Through all things, through sorrow and joy, through the rasping cares of daily life, through 'hope deferred' and the recurring dulness of duty, I have lifted my eyes to the hills."

In her case there seems to have been no great shock of sorrow to awaken the soul to her powers, but rather a gradual thinning of earthly veils till the light could shine through; and after recurring moods of unwonted and outwardly causeless depression and restlessness came three vivid experiences in dreams, inviting her to an inner renunciation of the warm human ties of love, to pursuit of a lonely track among the stars. Always through life she had hitherto been sustained by the realized presence of God, but now this left her, and she seemed automatically constrained by her own will, unaided by any desire or attraction, to renounce all she loved, to choose the austere and lonely path which repelled her, unsolaced by any promise of spiritual help or comfort: "I know that I am not strong enough. I have never felt so impotent. And yet

with a breaking heart, I am going. I have looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear and always His love was about me. This is as if I were bidden to look upon God's Naked Face, and it was not tempered and there was no love. There was Nothing!"

But after weeks of blank negation a touch of splendour pierces the darkness, and she changes her word significantly, from Nothing to Nothingness! "Waves of it engulf me! And yet, so stupendous are these waves of Nothingness, that I am beginning to feel that they are greater than anything that I have ever known." So to her, as to others who have described this Dark Night of the Soul, came the dawn of a new consciousness, a Buddhist realization of the unity of Life, and of the greater Love which is impersonal, and for which the little loves must be cast away.

* * *

H. V.

THEOSOPHY IN HINDI

"*Brahmavidya Ki Pratham Poostak*", by P. Pavri. (The Indian Bookshop, Theosophical Society, Benares City. Price: Boards, Re. 1-12; Cloth, Rs. 2.)

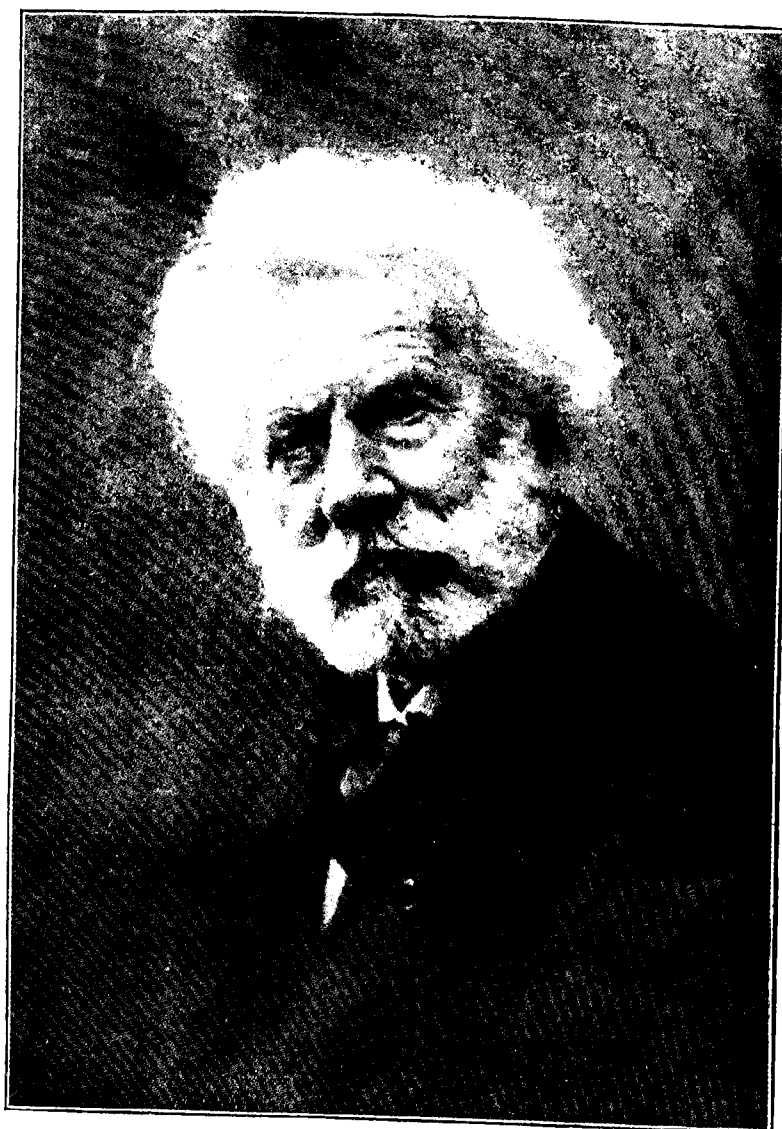
Mr. Pavri has translated into Hindi his *First Book of Theosophy*. It is an excellent guide, with all the clarity and easy arrangement of the English edition, and the same six coloured plates. As an introduction to Theosophy we cordially recommend this book to all Hindi and Urdu-speaking Indians.

* * *

J. L. D.

MAGAZINES RECEIVED

Bulletin Theosophique	... June
Canadian Theosophist	... May
Evolucion	... May
London Forum	... June
News and Notes	... July
Niet-Ban	... May
Stri-Dharma	... June
Teosofisk Tidskrift	... June
Theosophia	... June
Theosophical News and Notes	... June
Theosophy in New Zealand	... May
Vaccination Inquirer	... June
Vestnik (Russia)	... May



CAMILLE FLAMMARION

Astronomers today are interpreting the Universe in spiritual terms which he used fifty years ago. Flammarion joined The Theosophical Society in 1880, one of a group of brilliant scientists who gathered round H. P. Blavatsky. (Letterpress, page 580.)



ON THE WATCH-TOWER

By THE EDITOR

H. P. B.'s Year

WITH increasing insistence as the months of this Diamond Jubilee Year have passed, it has been borne in upon me how much this is H.P.B.'s year, and in only slightly lesser degree H.S.O.'s year. The Theosophy she gave and The Theosophical Society he gave, under, of course, the Masters' inspiration, have flourished well during the past sixty years, have encountered storms both from without and from within, have weathered them, and have caused the message of Truth and Brotherhood profoundly to affect the world, even though the world is so very slow to hear and act. We are celebrating the Diamond Jubilee of The Theosophical Society, but even more are we celebrating the greatness of these two leaders of hopes which can never in their hands be as forlorn as they may appear at the outset. Even some of the members of the Hierarchy itself were doubtful if the time had come for such an unveiling and for such a movement. Some other kind of movement of

lesser profundity might have been more suitable. But other members desired to try the experiment, so two of the most experienced agents of the world's Eternal Brotherhood were selected to become the spearhead of the experiment in the outer world. Perhaps the hope was somewhat forlorn if we look at the nineteenth century setting in the midst of which were to come Theosophy and The Theosophical Society. But leaders of forlorn hopes were available, and behind them stood Brethren before whose magic no hope, save under extraordinary circumstances, could remain forlorn for long. This particular hope has shed its forlornness, though at a great cost to those who were given the privilege of incarnating it. And now in its established success after sixty years, and with a great future to which to look forward, we say to H. P. Blavatsky and to H. S. Olcott: We are celebrating your triumph in celebrating your Society's Diamond Jubilee. We are celebrating your pure loyalty in celebrating the sixty years service of Theosophy

to the world. This is indeed H. P. B.'s year, as H. S. O. would insist. We offer to her our grateful and reverent homage, and to him too as the builder of the form into which she so splendidly directed Theosophy's life.

* * *

"Peace . . . Goodwill"

In many lands it is the custom, on the occasion of certain great festivals, to do special honour to Brotherhood, to goodwill, to resolve all differences which make for antagonism and illwill. In Christian countries Christmas is such an occasion, and I am sure that in every faith there is a festival peculiarly appropriate to the exaltation of goodwill and close friendship. Shall not H. P. B.'s Year be a festival in high degree appropriate to the re-establishment in strength wherever among us Theosophists goodwill and mutual understanding have grown weak? Could we not, between now and November 17th—the great day of the year—resolve our disintegrating differences, remembering that there is always so much to be said on both sides, not merely on the side on which we find ourselves ranged? It is surely true that within The Theosophical Society differences should never travel beyond the limits of goodwill and mutual appreciation. There is never any reason why they should. But the hard fact remains that they do so travel. And I should be burying my face in the sand like an ostrich were I to assert that in The Society no disintegrating differences exist. They do exist. Human nature being what it is at its present stage of evolution, they

must exist. But we who are Theosophists might surely seize all great occasions for at least their temporary dissipation. For my own part, I am most anxious that throughout The Society wherever such differences exist means shall be explored for their resolving, without in any way asking either one party or the other to abandon principles. Often there are individual Lodges out of harmony with the Section to which they belong, so that they live a life entirely apart and exclusive. Often there are individual members who are out of tune with the Section of which they happen to be members, want to be out of it, and in the meantime there is devitalizing clash between themselves and the Section itself. Often there is activity at work of which certain members disapprove as harmful to Theosophy and to The Society because it is directed by members of The Society in ways inimical, in the opinion of some members, to the spirit of our work. There are many types of friction. But I am sure there is not a single friction of a disintegrating kind which cannot be dissipated, with the additional power of goodwill available during H. P. B.'s Year. We need not give up our principles. But we might appreciatively recognize that others have principles as true to them and as dear to them as ours are to us.

* * *

A Hand of Friendship

For H. P. B.'s sake, shall we not try to make the new year which opens before The Society on November 18th a year for the beginning of a new Peace in our

midst? Conscious myself of striving to lead an honourable life, conscious of my unalterable attachment to Theosophy and to The Theosophical Society, I am sure that all other members must be similarly conscious. I am sure, therefore, that behind even the most acute differences on either side there is honour and a spirit of devotion to our great Cause. I have been trying during the first year of my Presidentship to give this credit to all, as I have hoped for it from all. It is my due, I know; and I am no less sure it is the due of all my fellow-members. Is this not an occasion, then, for drawing more closely together in unreserved friendship, for going on our different ways, but for respecting the other ways of our brethren. Perhaps we are all in some degree offenders in refusing to others the credit we know ourselves to possess. And I am afraid that often we ascribe to others motives and action which we would utterly repudiate if ascribed to us. "I have always been true and honourable. I have always acted as I should. It is *you* who have not been true or honourable. It is *you* who have not acted as you should. Can there be any doubt of it? See this! See that! See the other!" How often such words fall from the lips of some of us. "I am a shining pot. You are a black kettle." Shall we extend to each other the hand of friendship as an offering to H. P. B.? And shall we extend it in no grudging spirit, as who should say: "Do as I think you ought to do, and I shall most happily extend my hand in friendship"? Shall we break down the dam of

misunderstanding and release a torrent of unalloyed goodwill and mutual friendship? Is there anything that I, G. S. Arundale, could do to dissipate such misunderstanding so far as regards myself? Could those who feel they have cause to find fault with me meet me somewhere halfway between themselves and myself—they surely will not ask me to go all the way to them—so that from the meeting point we may all go on together? Can we not all do something this memorable year to give goodwill and friendship a new lease of life? I write in all earnestness and hope.

* * *

My Work as President

Ever since the last International Convention at Adyar in December, 1934, I have engaged in much searching of heart, and have sought earnestly for guidance, regarding my duty in connection with the many activities fostered by Dr. Besant during her marvelously active life.

In December last I agreed, for example, to become President of the Indian National League, a body formed to carry on in the best way possible the Indian political work in which Dr. Besant was so absorbed, as she has told us, by direction of her Master. It then seemed to me that I must do all in my power to keep before the public the spirit and principles of her work. I accordingly made plans to revive her Journal *New India* as a weekly newspaper to be published in Madras, not, of course, at Adyar.

But my responsibilities and duties as President of The Theosophical Society have so greatly

increased as the months pass that I have, in a way reluctantly, come to the conclusion that for the time being at all events I must devote all my energies to The Society, to Theosophy, and to the great principles of life for which both stand. Perhaps I ought to have realized this last December. At any rate I realize it now, and I have therefore decided to give up my Presidentship of the Indian National League and my proposed editorship of *New India*. It is also my intention as far as desirable to relieve myself of all responsible offices not directly connected with the work of The Theosophical Society, as for example my office as Chairman of the Board of Directors of The Theosophical Broadcasting Station in Sydney, New South Wales, Australia. I have in fact for long felt I ought not to remain a non-resident Chairman of so important an activity, but yielded to the insistence of my fellow-directors. I shall, at a convenient moment, however, hope to withdraw both from my Chairmanship and my Directorship, and shall make the best arrangements I can for the transference of any material interests I may still have in the Station so that the needs of the Australian Section may be duly safeguarded.

No Precedent

I am in no way laying down a precedent for future Presidents, or necessarily even for myself during the remainder of my Presidentship. Each President as he takes office must make his own decisions in these matters, with supreme regard to the wellbeing of The

Society. But I am clear that in these critical times, and having regard to the strong foundations of Theosophy straight and simple which must now be laid bare once more to ensure the vitality of our Movement during the next forty years, it is my duty to devote the whole of my time and the whole of my energies to the spreading of the teachings of Theosophy, and to the strengthening of The Theosophical Society for their pure dissemination through its three great Objects. It takes time for a President to settle down into the requirements of his office, especially if before his election his work has largely lain in activities specially connected with the outer world. My recent unusually uninterrupted residence at Adyar, from November, 1934, without a single day elsewhere, has helped me to understand the nature of my duties more clearly, and the result is the decision I have explained above.

It must, of course, be clearly understood that in my personal capacity I take the greatest interest, and shall continue to take the greatest interest, in the great movements in which I have been heretofore engaged, and shall ever be glad to do what I can to render them assistance. But The Theosophical Society needs all that is best in me, and The Society shall have it.

Adyar Away From Adyar

I am constantly thinking of the many members of our Society who will be very heartily in spirit with their more fortunate brethren attending the Diamond Jubilee

International Convention at Adyar in December next, but who themselves for a variety of reasons are compelled to remain away. How I wish that every single member with his whole family could make the journey, and how I wish that a statement recently published in a Madras newspaper were true—that every General Secretary throughout the world will be at Adyar to attend the General Council meetings and take part in the rejoicings.

Next best to being at Adyar, India, will be to have an Adyar locally. I am earnestly hoping that every single member of The Society will fashion for himself, if necessary in his own home, a little Adyar to synchronize with the gathering to be held at the other Adyar. December 26th will be the opening day of the Adyar Convention, and 2.30 p.m. the opening time. Calculating the time difference—we are about 5½ hours in advance of Greenwich—could not each member at least give a thought to Adyar round about the appropriate time, possibly read some great piece of Theosophical literature if he happens to be alone, and send his goodwill to The Society for many more years of service to the world? If a Lodge is able to meet some time on December 26th and have a programme, so very much the better. Better still if all the members living within reasonable distance of one another could have a little Federation gathering with a programme of music, of readings and of heartening addresses, perhaps sending to us at Adyar a cable of greeting.

A Message of Greeting

I shall hope to send to every General Secretary, to all Presidential Agents and to all non-Sectionalized Lodges and autonomous Federations, a special message of greeting to arrive in good time before the 26th of December. I shall also prepare and send my Presidential Address, much shorter than its predecessor, so that where convenient it may be read as I deliver it about 3.30 p.m. on December 26th at Adyar. I shall request that it be not released too soon. I shall send the Address to the General Secretaries and to the other officials to whom I shall also be sending the message. If there be anything else I could do to draw together the whole world of Theosophy on this great occasion please let me know. On November 17th we shall have a great birthday gathering at Adyar, with a very special programme, and this birthday will of course be richly celebrated everywhere. It will be a splendid prelude to the Convention itself.

Already we seem to be assured of a large attendance for this Diamond Jubilee Convention. Numbers of visitors are arriving from abroad, and all the buildings at Adyar, including the great Leadbeater Chambers, are already filled to capacity by advance bookings. But we can always make room for more, and comfortable room, too, I think. And, as you have seen from the Provisional Programme, published in last month's THEOSOPHIST, there will be a feast of profoundly interesting activities.

But I am thinking of those who will not be here physically, and I

ask for many Adyars away from Adyar, so that the whole world may be an Adyar, a Diamond Jubilee Convention knowing no obstacles of space or the wherewithal to travel. I shall be much obliged if members, Lodges, Federations, Sections, intending to hold local Adyars, will kindly let me know, so that I may have here a list of all everywhere who will be attending an Adyar even if not *the* Adyar. I shall place such a list upon a board for all at Adyar to see, and we here will send to each and every Adyar elsewhere the blessing of the Adyar here, receiving from the other Adyars the strength of their comradeship, their loyalty to The Theosophical Society, and their gratitude for the Light of Theosophy.

The Menace of War

I fear we are once again on the threshold of war. In the West there is the imminence as I write of a conflict between Italy and Abyssinia, while in the East there is the constant problem of China and Japan. I am not in a position to determine whether in either case there is a real *casus belli*. It is impossible at a distance to know where right is and where wrong. But I am perfectly clear that unless all other avenues to peace have been eagerly explored by both sides there is no justification for war, for the misery which must needs accrue to thousands, perhaps to millions, for the hatred that is ever round about war, for the ruthlessness, cruelty, and exaltation of brute force which are ever war's concomitants. I am never prepared to say that at all costs

war must not be allowed to take place. There may be, as it seems to me, too high a price to pay for so-called peace. But I am no less clear that the nation which enters upon war without a moral justification, which could by no other means be satisfied, is a nation uncivilized and doomed to perish by war as it seeks to live by war. War is not merely the business of an individual country. War is of international concern. The whole world is responsible for a war undertaken by an individual nation or group of nations. Once war begins it is impossible to know where it will end. More than likely it will engulf the whole world, as in the case of the world war of 1914 to 1918. Unfortunately, nations are afraid, afraid of war, afraid of showing forth righteousness, afraid of what the future may bring forth if such and such a policy be pursued. I do not think a nation should be afraid even of war, if war, force, is in the long run found to be necessary to protect justice and right. Still less should a nation be afraid of displaying the righteousness it recognizes, or of the future if right be pursued in the present. And the League of Nations, too, must cease to be afraid. It matters less that any nation should resign membership than that the League should fail to act in accordance with its considered duty. The world needs less a League of all the Nations and more a League of Nations, however few in number, which are prepared to act together in a spirit neither of fear nor of favour. Even half-a-dozen one-pointed unselfish nations could ensure world peace, especially if

the United States could make up its mind to participate in any League which has as its objective the promotion of peace, and not merely a League dominated by European politics as the League of Nations is in fact today, though perhaps not in theory. The world is waiting for the release to peaceful purposes of the immense sums of money which are now being expended on preparations for war. There will be no peace, neither prosperity, while the spirit of war is abroad with all its criminally wasteful extravagancies.

Youth in England

I am very happy to know that the movement for Theosophy among youth in England, and probably throughout Britain, is doing very well. The General Secretary for England writes to me that an outstanding feature of the successful English Convention held last Whitsuntide was the contribution of the younger generation. Some of their papers were excellent and will probably be published, and now a Youth Centre is under consideration with a view to the co-ordination of the activities of Young Theosophists. It appears they do not wish to have a formal movement but rather this Centre idea, so that work may be done with as little formality as possible, yet no less positively. I believe it is likely that the Executive Committee of the English Section may sanction this Youth Centre as an official part of the Section's general work.

I regard the establishment of such a Youth Centre, or of whatever may be found most useful

from the standpoint of the form to be taken, as of very great importance to the future of Britain generally and in particular of British Youth. It seems to me to be becoming increasingly clear that the older generation of the population in every part of the world is either not a little bankrupt as to constructive policies to ensure the wellbeing of every citizen, or is still in the grip of war-forces too strong to be denied, forces of disintegration and selfishness. The world must look to the young, and especially to the young who have at their disposal the light of Theosophy. And if the younger generation will avoid one danger, they may bring about the world's regeneration more quickly than they dream.

Youth's Fresh Outlook

There is a tendency among many young people to adopt—as if these embodied the spirit of challenging youth because they run counter to prevailing orthodoxies—all the old-world rebellions against the old-world customs, rather than to try to envisage the world situation in a fresh spirit, breaking new ground. There has, perhaps, been an over-emphasis on religious forms and dogmas, therefore youth tends to have none of them. There has been a tendency in the direction of certain forms of government, therefore youth adopts their antitheses. So with regard to art, and many other departments of human life. Youth does not merely mean originality, and certainly does not mean originality for the sake of difference. Youth means originality, but originality because

of a new vision, and, let us hope, a higher vision. It is vision we ask from the young, and a vision undistorted by any forms or absence of forms between which the extremes of the older generation may have swung. I am very anxious that Young Theosophists shall look at the world's problems freshly and in the light of the future which belongs to them, in no spirit of iconoclasm, in no spirit of supposed freedom from dogmatisms and oppressions, but in a spirit of an independent, virile envisagement of the fundamental principles upon which the world's new dispensation must be built. I should like them to feel neither orthodox nor unorthodox. I should like them to be coloured by no particular old world political labels. I should like them to feel free to plan afresh, and give the world a drastic brotherly revolution in every department of its life. Young Theosophists with Theosophy at their disposal should be able to do wonders along these lines of giving to the world a youth undominated by old-world and outworn conceptions and forms, a youth free from the world's orthodoxies and heterodoxies, from its ruts and grooves howsoever these may be labelled in the fields of religion or politics or industry. Youth must come forward with its unique and different outlook, with its direct simplicities from the world of the future. Let not youth perpetuate the old in any form, but build anew. Then from youth will come leaders and inspirers, fire-pillars lighting the world's further way. There will always be those to champion the old. Let there be some to exalt

the new and therefore, we hope, the more true.

Panama

The Theosophical Society in Panama is doing splendid work for Theosophy and The Theosophical Society. The Straight Theosophy Campaign will in due course be in full swing. The Press is always willing to give all reasonable assistance, free pamphlets are constantly being distributed, and last but not least a monthly talk on Theosophy is broadcast with excellent results, to which is added a musical programme by a string orchestra. But even this is not all. Panama, at all events in the person of the Theosophical Lodge, is world-minded. A sum of £6 sterling has been forwarded to me to help the survivors of the Quetta earthquake! And the Lodge officials make sure of the gift reaching us in good time by sending it air mail all the way. Panama is indeed to be congratulated on so virile a Lodge, and no less to be congratulated is the American Section and The Theosophical Society as a whole. The Lodge tells me it will be thankful to be put on the mailing lists of any Sections or other Lodges to receive appropriate literature, especially for distribution, of which method of publicity the Lodge makes special use. The address is P. O. Box 1 Ancon, Canal Zone, Panama.

An Inspiring Photograph

I have been looking at a fine photograph of members of The Society who attended the Silver Jubilee Session of the Karnataka Theosophical Federation of South

India. And as I look I see, not just a number of people, but a number of vehicles sensitive to a number of Egos sufficiently advanced in evolution to have reached Theosophy. In the photograph there are 100 older physical vehicles, and 18 young physical vehicles, their respective Egos presumably being about the same age. I think how fortunate the Karnataka area of Southern India is to have about 118 well-developed Egos in active touch with their respective vehicles, so that through the latter the whole of the Karnataka must needs be profoundly affected for the better. I am assuming that each Ego has sufficient command over his vehicle to ensure its stalwartness for Theosophy and The Theosophical Society, though the assumption in a few cases may be somewhat on the optimistic side. But the photograph brings home to me what a power, what an irresistible power, Theosophists can be if only each pulls his full Theosophic weight either on the physical plane specially, or more on other planes—it does not much matter. In this photograph at which I am looking I see, or hope I see, one hundred dynamic forces, each at work for Theosophy and our Society in his or her own surroundings, all at work together in the field for the Theosophization of which they are responsible. It is an inspiring photograph, even if only for that which it ought to represent—a regiment of stalwarts fighting under the Flag of our Movement. And I say to myself: Here are the people to whom Theosophy has been entrusted by the Masters of the Wisdom for

transmission to those living in the area placed in these people's care. What account of themselves are they constantly giving to their Chiefs? What results of their work are they able to discern? How have they themselves profited from the privilege of being messengers of such great Truths? It is indeed a heavy responsibility—"a sweet but heavy burden". But it is the most marvellous of opportunities.

Theosophy in Uruguay

A most encouraging report of Theosophical activity in Uruguay comes from our General Secretary there. The Section headquarters has recently moved to bigger rooms in one of the best buildings in Montevideo, situated on the principal avenue. The lecture room has been beautifully decorated in harmonious colours, and regular meetings are held. New members are joining The Society every month, and throughout the country interest in Theosophy is definitely on the increase. Being cosmopolitan, the Section would be grateful to receive the official organ of every Section, since so many languages are spoken, and Theosophical books in languages other than Spanish will also be most acceptable, though the Library must, of course, mainly consist of works in the Spanish language. Specially will be welcome, in any language, simple textbooks on Theosophy, for so many different nationalities visiting Uruguay are interested, but naturally wish to read in the language they best understand. Gifts, etc., should be addressed to Sociedad Teosofica

en el Uruguay, Casilla de Correo, 595, Montevideo, Uruguay.

Our brethren in Uruguay are much to be congratulated on their enterprise. The will always finds the way in the long run.

Roman Catholicism and Life

We emphasize so constantly our various divergencies and hurl them at each other with such assurance as to their respective 24-carat values that we forget we are after all not as far away one from another as we think we are when we look at each other through the negative side of the telescope and perceive them in their microscopic aspects. In a recent issue of the London *Catholic Times*, the following questions and answers occur:

Q. May not soul and matter be said to be aspects of the same thing, namely substance?

A. Both soul and matter are real substances, though one is in the spiritual order while the other is in the material order. They are thus distinct realities, though the soul is the substantial form of the material body, upon which it depends extrinsically in order to act through not intrinsically and subjectively according to its own nature.

Q. Since animals produce soul as well as body in generating their kind, why is a special creation necessary in the case of a human soul?

A. The life-principle, or soul, of an irrational animal is not spiritual but sensitive. Of its nature, it belongs to the material order and is dependent on matter not only for its operations but also for its very being. Therefore, it can be and is generated by material agents and does not need any higher cause.

The human soul, however, is essentially spiritual and immaterial, and as such, it is simple or indivisible. The soul of a child cannot therefore be produced by the parents whose souls cannot be divided so as to give rise to another soul by emanation.

Therefore, we are driven back to creation as the only possible origin of the human soul, and since creation is impossible by a merely finite or limited cause, we must admit that every human soul is directly created (out of nothing) by the Uncreated Cause, God Himself.

Q. Do the parents only produce the body of their child?

A. Strictly speaking, the parents produce no more than the body, for the soul of the child cannot come from the substance of the parents. But the parents are said to generate the child, that is the whole child, in the sense that they provide a body fitted to receive a human soul and requiring such a soul for its substantial form. The parents are therefore, under God, the cause of the child's coming into existence.

Q. At what precise moment is the human soul created?

A. Catholic theologians generally teach that the human soul is created and infused at the moment of conception.

Formerly the question was disputed, and St. Thomas Aquinas was one of many who held the opinion that the human soul was created and infused only when the body had sufficiently developed to receive it. This is not the common opinion today.

I think it will be agreed that there is not a little in the answers which might have come out of one of our Theosophical textbooks. How refreshing, among the deserts of differences, to come across an occasional oasis of accord, even if only partial.

KING GEORGE'S CORONATION

BY MARIE RUSSAK HOTCHENER

The King's Silver Jubilee brings to mind the record of His Majesty's Coronation in 1910 which was made by Mrs. Henry Hotchener, then Marie Russak, and published in The Vahan (London), August 1, 1911. It is topical today because these great pageants—Coronations and Jubilees—have their corresponding and more magnificent counterparts in the inner worlds. And few there are who see them with the open vision. Bishop Leadbeater has described Queen Victoria's Diamond Jubilee Celebration, but he had not the privilege of seeing in the physical body the Coronation of King George: "But an account from those clairvoyants who did see it, shows," he says, "that it must have surpassed even that other demonstration." Happily we have Mrs. Hotchener's clairvoyant narrative, which reads:

IN connection with the Crowning of the King-Emperor and his Queen there were many occult happenings, some of which may be of interest to students.

From the astral plane, the city of London presented the appearance of an enormous volcanic crater—a poor simile, but giving somewhat of the idea, with this difference however; the masses of elemental essence like brilliantly-coloured fire rained down into the mouth of the enormous crater as well as shot up out of it, for miles into the air; the vortex in the centre of the immense mass was around the King and Royal Family and was especially powerful at Westminster Abbey.

It was a splendid sight to witness the great forces pouring in from the Colonies—they rolled in sweep-

ing cloud-masses towards London at intervals. They seemed forced in as if by a wind storm. They halted over the city like a great flight of coloured birds, and upon meeting the vibrations rising from below they discharged their message of patriotism and devotion upon the city and its King. Another simile which may help one to realize the effect is this: it looked as if millions of "rain rockets" had been shot into the air, had burst and were raining down the sparks of different-coloured light.

The vibrations spreading through space made the elemental essence to appear as an *aurora borealis* bathing all the world around in its beneficent influence.

Coming down nearer to the physical plane one could see also

that there arose some forces which were of an irritating character, natural to a gathering of some ten millions of people excited over the disturbances of the great event.

It was most impressive to see the hosts of devas guided by the Great Ones who were receiving and diverting these forces into channels of safety and usefulness. Devas stood almost as a dividing wall between each of the planes of nature (others also stood between various countries), transmitters and transmuters of the forces.

It was most absorbing and instructive to observe the way in which they disposed first of the irritating and lower emotional forces. Different kingdoms of devas had charge of the physical plane ethers. As the forces passed along in their progress through these ethers, like forces attracted like, on each plane, and each kingdom of nature received what would be a benefit to it. Some of it was discharged upon the very lowest members of the animal kingdom and upon the sub-human evolutions in the interior of the earth. It may be explained in passing, that these forces were beneficent in character for the evolutions at that low stage, even though they were such as would not be beneficent for us. Finally, the remainder and lowest of the disintegrating forces were exhausted in cataclysmic disturbances in the seismic district near Alaska, where islands are being thrown up into the Pacific Ocean. Some of the forces were discharged into the heat and light ethers.

Various classes of vibrations and forms in the elemental essence arising from the higher emotions were allowed to pass into a great reservoir above the city, interpenetrating with those of the reservoir that had been created by pure thoughts of devotion and loyalty: both a source of blessing to the city.

The effect upon the King and Royal Family of these higher vibrations was of indescribable significance; His Majesty, even as great and noble as he was, had a different character, occultly speaking, than that which he possessed before the Crown descended upon his head. At that moment the spirituality and nobility of his character raised him to a great pinnacle of exaltation: this permitted the full force of the great downpour of blessing from the Higher Ones to discharge itself upon him. It opened up fully channels of his being which were previously only partially vivified; it expanded his causal body to such an extent as to admit of a degree of *permanent* buddhic expression which probably could not otherwise have occurred to him in this incarnation.

The Inner Rulers of our world have vested him with powers not often granted to Kings. The world will owe him a debt of gratitude for the important place he has filled and which he will fill so efficiently. The greatest of the powers vested in him is to bring about a great unity and solidarity in the brotherhood of nations—such as has not before existed.

H. P. BLAVATSKY

BY HERSELF AND OTHERS

This article, and two more to follow, are from a manuscript prepared by Miss M. K. Neff while acting as Private Secretary to Mr. Warrington at Adyar. Given access to The Society's records, she was able to compile some interesting material which, with a few necessary corrections, is in part published now. The question of publishing the whole manuscript as a volume is under consideration.—ED.

I

CHILDHOOD AND HEREDITY

“MY childhood? Spoilt and petted on one side, punished and hardened on the other. Sick and ever dying till seven or eight, sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a French woman, and Miss Augusta Sophia Jeffries, a Yorkshire spinster. Nurses—any number. No *Kurd* nurse. One was half Tartar. Father's soldiers taking care of me. Mother died when I was a baby. Born at Ekaterinoslow [1831].”¹

It would be more correct to say “child” rather than “baby”; for she was eleven years old when her mother died. It seems that “Miss Augusta Sophia Jeffries . . . gave up her task in despair, and the child was again left to her nurses till about six years old, when she and her younger sister were sent to live with their father. For the next two or three years the little girls were chiefly taken care of by their father's orderlies; the elder, at all

events, greatly preferring these to their female attendants. They were taken about with the troops to which their father was attached, and were petted on all sides as the *enfants du regiment*.”²

Mme. Blavatsky continues: “Travelled with Father from place to place with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When 11 my grandmother took me to live with her altogether. Lived in Saratow when Grandfather was civil Governor, before that in Astrakhan, where he had many thousands (some 80,000 or 100,000) Kalmuck Buddhists under him.”³

“I was quite familiar with the Lamaism of the Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest . . . I had visited Semipalatinsk and the Ural Mountains with an uncle of mine who had possessions in Siberia, on

¹ The foot-notes are at the end of the article.

the very borderland of the Mongolian countries where the 'Terachan Lama' resides, and had numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen."⁴

Mme. Pissareff, an old friend of the family, says: "The physical heredity of H. P. B. is rather interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein [read: Rottenstern]-Hahn. Her mother was granddaughter of Bandre du Plessy—an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavai Vasilievitch Dolgoruky; their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna's own grandmother, who herself brought up the early-orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison, the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman. She herself educated her daughter, Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under

the *nom de plume* 'Zenaida R.' and was very popular in the forties. Her early death evoked universal grief and Brélomsky devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'. I heard a good deal about the Fadeef family from Marie Griegorievna Ermoloff, who possessed a wonderfully clear memory, and knew the family very well when the Fadeefs resided at Tiflis, while Madame Ermoloff's husband was the Governor of this province in the forties. She remembered Helena Petrovna as a brilliant but very willful young lady, who would not submit to anyone. The family enjoyed a high reputation, and Helena Petrovna's grand-mother was so highly thought of that notwithstanding her not visiting anybody, the whole town came to 'pay her homage'. Besides the daughter Helena Andreevna, who married an artillery officer Hahn, and another daughter (Witte by marriage) there were two more children: Nadejda Andreevna*, and a son, Rostislav Andreevitchna Fadeef . . .

"Left early an orphan, Helena Petrovna spent the greater part † of her childhood in the home of her grand-mother Fadeef, first in Saratoff, later at Tiflis. In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a

* Who never married. Russian custom, however, gave her the title "Madame" in later life. She was H. P. B.'s greatly beloved aunt, only three years her senior, and educated with her.

† More correctly—a considerable part, namely five years.

dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grand-mother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers; on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grand-mother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to be sprinkled with blood. Besides the phenomena due to her near connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindu in a white turban, always one and the same. She knew him as well as she knew her own relatives, and called him her Protector, saying that it was He who saved her in dangers.

"One of those accidents happened when she was 13 years old; a

horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked someone to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture."⁵

Let Mme. Blavatsky continue the story of her childhood: "Visit to London? I was in London and France with Father in '44, not 1851 . . . In 1845 father brought me to London to take a few lessons of music. Took a few later also—from old Moscheles. Lived with him somewhere near Pimlico—but even this I would not swear."⁶

Mr. Sinnett relates this amusing incident of her first visit to London: "Her pride in another accomplishment, her knowledge of the

English language, received a rude shock . . . She had been taught to speak English by her first governess, Miss Jeffries, but in Southern Russia people did not make the fine distinctions between different sorts of English which more fastidious linguists are alive to. The English governess had been a Yorkshire woman, and as soon as Mdlle. Hahn began to open her lips among friends to whom she was introduced in London, she found her remarks productive of much more amusement than their substance justified. The combination of accents she employed—Yorkshire grafted on Ekaterinoslow—must have had a comical effect, no doubt, but Mdlle. Hahn soon came to the conclusion that she had done enough for the entertainment of her friends, and would give forth her 'hollow o's and a's' no more."⁷

Mme. Blavatsky continues her narrative thus: "Went to Bath with him, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me, and I made a row, I remember: and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and horses making 25 miles a day."⁸

"Writing in French we Russians sign *de* before our names if noblemen of the '*Velvet Book*'. In Russian—unless the name is German when they put *von*—the *de* is dropped. We were Made-moiselles *de* Hahn and *von* Hahn

now—I would not put the *de* and never did to my Blavatsky name, though the old man was of a high noble family of the *Ukraine*—from the Hetmann *Blavatko*, becoming later Blavatsky in Russia, and in Poland Count Blavatsky. What more? Father was a Captain of Horse Artillery when he married my mother. Left service after her death, a Colonel. Was in the 6th Brigade and came out a *Sous Capitaine* already from the *Corps des Pages Impériaux*. Uncle Ivan Alexievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the *demoiselle d'honneur*—Countess Kontou-zoff, and then en secondes nocces another old maid of honour (a very stale one) Mdlle. Chatoff. Uncle Gustav married first Countess Adlerberg—then the daughter of General Bronevsky, etc., etc. I need not be ashamed of my family, but *am* of being 'Mdme. Blavatsky' and if you can make me naturalized in Great Britain and become Mrs. Snookes or Tufmutton I will 'kiss hands' as they say here. I do not joke. Otherwise I cannot return to India*."⁹

"My own sister [Vera, Mdme. Jelihovsky] is three years younger than I am. Sister Lisa is by father's second wife, he married in 1850 I believe a Baroness von Lange. She died two years after. Lisa was born I believe in 1852—am not sure, but think I am right. My mother died when my brother [Leonide] was born 6 months after in 1840 or 1839—and this I can't tell."¹⁰

According to her sister, Vera, who is more certain of dates,

* Written in Europe, in 1886.

their mother died in 1842. Mdme. Jelihovsky says: "Our mother, Mdme. Hélène de Hahn, née Fadéew, died when she was twenty-seven. Notwithstanding her premature death, however, such was the literary reputation she had already acquired, that she had earned for herself the name of the 'Russian George Sand'—a name which was given her by Bélinsky, the best of our critics. At sixteen years of age she was married to Pierre de Hahn, Captain of Artillery, and soon her time was fully occupied in superintending the education of her three children. Hélène, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors, she rebelled against all discipline, recognised no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

"When, at the death of our mother, we went to live with her relations, all our teachers had exhausted their patience with Hélène, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures and despised dangers and cared little for remonstrances.

"When her mother was dying, although her eldest daughter was

only eleven years old, she was filled with well-founded apprehensions for her future, and said: 'Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing what befalls Hélène! Of one thing I am certain, her life will not be as that of other women, and that she will have much to suffer.'

"Truly a prophecy!"¹¹

II

THE CHILD "MEDIUM"

The psychic powers of Hélène von Hahn, which later caused such a stir in the world, manifested even in childhood. "I remember," she said to a New York reporter, whose story she attested to be true, "a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice *ripe* apples. They knew she meant a rotten one, and they were at their wit's end to know what to do, for there were none in the house. My aunt went herself to the servants' room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and there was the old

woman eating an apple. She disappeared at once, and we rushed into the bedroom. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour). It was her last thought made objective." "A perfectly true story, a fact witnessed by myself in 1843." ¹

"For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mrs. T . . . L . . . * she called herself) who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z . . . , and the suicide of her son F . . . , who also came at times and indulged in long rhapsodies about his sufferings as a suicide.

"The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwriting) that they would watch over me, etc., etc., *tout comme il faut*. She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

"She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it

* H. P. B. supplied the full name to Mr. Sinnett—Tekla Lebendorff.

out *verbatim* in her own handwriting through my child's hand.

"Well, this lasted, as I said, nearly six years, my writings—in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian—accumulating in these six years to a heap of MSS. that would have filled ten volumes.

"In those days this was not called spiritualism, but *possession*. But as our family priest was interested in the phenomena, he usually came and sat during our evening séance with holy water near him, and a *goupillon* (how do you call it in English*), and so we were all safe.

"Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T . . . L . . . who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by 'the Spirit').

"In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather 'the Spirit's' account; her age, number and name of children, chronological details, in fact everything stated.

"When my uncle returned to St. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had

* Aspergill.

written, had ever been sent to the Emperor. Owing to his friendship with influential people in the Ministère de l'Intérieur, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *fac-similes*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

"Well, was it the genuine spirit of Mrs. L . . . who had guided my medium hand? Was it really the spirit of her son F . . . who had produced through me in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

"Of course, any Spiritualist would feel certain of the fact. What better identification, or proof of spirit identity? What better demonstration of the survival of man after death, and of his power to revisit the earth and communicate with the living, could be hoped for or even conceived?

"But it was nothing of the kind; and this experience of my own, which hundreds of persons in Russia can affirm—all my own relations to begin with—constitutes, as you will see, a most perfect answer to the Spiritualists.

"About one year after my uncle's visit to St. Petersburg, and when the excitement following this perfect verification had barely subsided, D . . . , an officer who had served in my father's regiment,

came to Tiflis. He had known me as a child of hardly five years old, and had played with me, shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

"To go through the whole story would be tedious; to make matters short, let me say at once that D . . . was L . . . 's nephew, her sister's son.

"Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit*! I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted.

"'It is, it is the spirit,' I screamed; 'it is Mrs. T . . . L . . .'

"'Of course, it is my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?' said D . . . , who knew nothing of my spirit-writing.

"'I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes and writes through me.'

"'Dead?' he laughed, 'But she is *not* dead. I have only just received a letter from her from

Norway,' and he proceeded to give full details as to where she was living, and all about her.

"This same day D . . . was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D . . . , and never were people more taken aback than were my venerable aunts, Spiritualists, *sans le savoir*.

"It then came out that not only was his aunt not dead, but that her son F . . . , the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been cured of his wound, and was at the time, . . . employed in a counting-house in Berlin.

"Well then, who or what was 'the intelligence' writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about *her* death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. T . . . L . . . , or her scapegrace son F . . . , since both these were still in the land of the living.

"The evil one,' said my pious aunts; 'the Devil of course,' bluntly said the priest. Elementaries, some would suppose; but according to what . . . has told me, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind.

"Whilst I was playing with the miniature, the old lady's letters

and other things, my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep. What it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

"Years after, some chance circumstance, some trifling association of ideas, again put my mind in connexion with these long forgotten, or rather I should say, never hitherto consciously recognised pictures; and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L . . . 's personal and individual associations and emanations; and then, the mediumistic impulse given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of elementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

"It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind—capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit of which we are all composed, abnormally for the time developed them. As it was, as I grew up,

and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all the phenomena ceased.

"How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction, may be more difficult to explain.

"But from the first, all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew—probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

"Of the son's attempt at suicide, I must have heard in some of the mentally read letters, or have come across it, or mention of it, in the astral light, and must have concluded that death had followed; and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to under-

stand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

"Of all this perception and deception, however, I was utterly unconscious. The fifth principle worked as it listed; my sixth principle, or spiritual soul or consciousness, was still dormant, and therefore for me the seventh principle at that time may be said not to have existed."²

REFERENCES

CHAPTER I	PAGE
¹ <i>Letters of H. P. Blavatsky to A. P. Sinnett</i> , compiled by A. T. Barker	149
² <i>Incidents in the Life of Madame Blavatsky</i> , by A. P. Sinnett	17
³ <i>Letters</i>	150
⁴ <i>Scrapbooks of H. P. Blavatsky</i> , XX. (Lillie)	190
⁵ <i>The Theosophist</i> (Pissareff), Jan., 1913	503
⁶ <i>Letters</i>	150
⁷ <i>Incidents</i>	38
⁸ <i>Letters</i>	150
⁹ <i>Ibid.</i>	160
¹⁰ <i>Ibid.</i>	159
¹¹ <i>Lucifer</i> , Nov., 1894	202
CHAPTER II	
¹ <i>The Theosophist</i> , April, 1884	168
² <i>Hints on Esoteric Theosophy</i> , by A. O. Hume	121

DOWN THE CENTURIES

III—ROGER BACON AND THE INTELLECTUAL REVIVAL OF EUROPE

By J. L. DAVIDGE

Mr. Davidge concludes his article (from page 432 of the August issue) indicating that Roger Bacon was the Teacher who enlightened the world of the thirteenth century, a remarkable genius who synthesized and systematized all available knowledge and made possible the great movements of later centuries—the Renaissance, the Reformation, the Revolution, the Romantic Revival and finally The Theosophical Society.—ED.

REVISION OF THE BIBLE

IN many avenues Roger Bacon initiated work which his illustrious century-end successor, Francis Bacon, continued, notably the development of experimental science, the use of cipher, and the synthetic system of the *Scriptum Principale* re-emerging in the *Novum Organum*.¹⁸ No less significant is their common interest in the revision of *The Bible*. On the authority of occultists we learn that the Authorised Version, published in 1611, was edited by Francis Bacon, "so that absolutely the same style and the same type of language runs through all of it."¹⁷

Roger Bacon three centuries earlier urged the need for an improved text of *The Bible*. Not only was he an accomplished Grecian, as is proved by the Greek Grammar¹⁸ which he composed, but he had in addition a fair knowledge of Hebrew and Aramaic

The foot-notes are at the end of the article.

—no mean achievement for one whose main interests lay in the domain of the natural sciences. To find a scholar of the thirteenth century urging the need for an improved text of *The Bible* and constant references to original authorities as the only sure foundation of criticism is truly amazing. The *Textus Parisiensis* had fallen into a hopeless confusion of corrected versions, and in Bacon's judgment it was far the lesser evil to use the uncorrected text than any of those which had been so uncritically amended. "I appeal to you against this corruption of the Text," he wrote to Pope Clement IV, "for you alone can remedy the evil."

In a generous appreciation of Roger Bacon's work in regard to the Latin text, Cardinal Gasquet says: "From one point of view the whole of Roger Bacon's encyclopaedic works may be regarded as leading up to the revision of the Latin Bible, which he

1935

DOWN THE CENTURIES

545

considered so important. The necessary scientific correction was the main reason compelling him to demand a more accurate study of languages and more correct knowledge of science."¹⁹

Bacon charged the majority of correctors with having no adequate knowledge of the ancient Bibles, of Hebrew and Greek from which the Latin version was derived, and of the best Latin grammarians, "and in particular with the works of Donatus and Priscian, the masters of St. Jerome."

Roger Bacon "shows in his works that he fully realizes the importance of the critical examination he advocates," Cardinal Gasquet remarks, "and he lays down the true principles on which any critical correction must proceed. His proposal to Pope Clement IV was to appoint a commission of capable men with the avowed object of restoring the text of St. Jerome. The methods he suggests are the scientific methods employed today in the production of a critical text. The oldest manuscripts were to be sought for, examined, weighed and compared, and the evidence of the best and oldest codices for any reading was to be taken as against the less worthy and the more modern. Finally the readings, even where they were almost certainly those of St. Jerome, were to be controlled by the original Greek or Hebrew, from which this version of St. Jerome has been translated.

"What must strike any reader of Roger Bacon's works in regard to the Holy Scripture is the grasp the learned doctor had in the thirteenth century of the whole

subject of Biblical revision, and how true and clear were the critical principles he laid down so many centuries ago."²⁰

BACON'S USE OF CIPHER

For self-protection, Bacon concealed his secrets within a cipher. "Were the mysteries of nature and art told plainly to the multitude, they would deride these mysteries, and, because of their ignorance, would use them wrongly. Wise and knowing men have, therefore, purposely obscured their writings." Many years before the *Opus Majus* and the *Opus Tertium*, which were within the period 1265-8, he had written the *De Secretis*, in which he conceals in cipher and anagram the constituent ingredients of gunpowder. To this he was driven by the terror and suspicion excited by superior knowledge. All the alchemists of his time employed similar methods to hide their dangerous lore. Seven of the cipher methods which he mentions were:

- (1) *Characteres et Carmina*;
- (2) Enigmatic and figurative words;
- (3) Consonants only without vowels;
- (4) Letters from different alphabets;
- (5) Specially devised letters;
- (6) Prearranged Geometric figures;
- (7) *Ars Notatoria*, a system of abbreviations.²¹

The method which Bacon adopted to conceal his gunpowder recipe is called in England the Argyle cipher. Thackeray in *Esmond* gives a capital example of it;

(*The King will take*) medicine on Thursday. His Majesty is better than he hath been of late . . . Madame Maintenon continues well . . . (*The Viscount Castlewood's passports*) were refused to him, 'twas said; his lordship being sued by a jeweller for vaiselle plate. 'Tis a pity such news should get abroad (*and travel to England*) about our young nobility here . . . (*under that lord's name*) . . .

The essential words are in brackets. So in his Latin text Bacon uses the same method, hiding the preparation of saltpetre "among incoherent maunderings about chalk and cheese, philosophic eggs and Tagus sand,"²² and furthermore constantly harping on gold in order to deceive the reader into believing that he was writing about gold when he was really treating on saltpetre.²³ By bracketing together familiar alchemical phrases relating to saltpetre, we find a connected and rational method of refining the salt. Thus:

CAP. IX

De modo faciendi ovum philosophorum

Dico igitur tibi quod volo ordinari quae superius narraui exponere, et ideo volo ovum philosophorum et partes philosophici ovi investigare, nam hoc est initium ad alia. (*Calcem igitur diligenter*) aquis alkali et aliis aquis acutis (*purifica*), et variis contritionibus cum salibus confrica et pluribus assationibus concrema (*ut fiat terra pura penitus liberata ab aliis elementis*), quam pro tibi meae longitudinis statura dignam duco . . .

To lull suspicion Bacon calls saltpetre chalk, a *verbum figurativum*. A few lines later he uses the *verbum aenigmaticum*, speaking of "the stone which is not a stone", although called so, to confirm the unwary in the delusion created by the title of the chapter that the philosopher's stone is under discussion, instead of saltpetre. The occult meaning of two chapters on the philosopher's stone is undoubtedly the refining of saltpetre, and in a third chapter he has recourse to the *ars notatoria* or shorthand, of which he thought so highly, to conceal the recipe. Having gone so far in quoting Lieut.-Col. Hime, we may as well cite the anagram in CAP. XI, from which the recipe is derived, thus:

Sed tamen salis petre LURU
VOPO VIR CAN UTRIET *sulphuris*,
etc. Rearranging the letters of the anagram we get:

RVII PARTV NOUCORULVET

and combining these letters into groups:

R. VII. PART. V. NOV. CORUL. V. ET.

The sentence therefore reads: *sed tamen salis petre recipe vii partes, v novelle coruli, v et sulphuris*, that is, "but take 7 parts of saltpetre, 5 of young hazelwood (charcoal), and 5 of sulphur", and the recipe for the explosive is:

Saltpetre		41.2 parts
Charcoal		29.4 parts
Sulphur		29.4 parts
		100.0

This mixture will explode "if you know the trick"—if you use pure saltpetre, incorporate the ingredients thoroughly, keep the powder dry, and avoid subjecting it to undue pressure.²⁴

This cipher has been explained at some length to indicate how Roger Bacon concealed his secrets. Another cipher manuscript²⁵ Bacon has illustrated with drawings, one of these depicting an object which has been identified as the Great Nebula in Andromeda, showing features invisible to the naked eye. Drawings of a biological character (spermatozoa, seminiferous tubes, etc.) reveal a knowledge of embryology unsuspected in the thirteenth century. To undertake such observations he must have made practical use of both the microscope and the reflecting telescope, instruments which according to history were not invented until three centuries later.

WHO WAS "MASTER PETER"?

After Grosseteste and other members of the English mathematical school, perhaps the most stimulating influence in the life of Bacon was Petrus Peregrinus, a remarkable man whom he met in Paris, and of whom very little would be known but for Bacon's eulogies. This "Master Peter," as Bacon calls him, has been identified with Peter of Maricourt, a native of Picardy. Without worldly ambition, this man was erudite in languages and sciences, and encouraged Bacon in experimental research. Speaking of him, in the *Opus Tertium*, Bacon says:

"One man I know, and one only, who can be praised for his achievements in this science. Of discourses and battles of words he takes no heed; he follows the works of wisdom, and in these finds rest. What others strive to see dimly and blindly, like bats in twilight he gazes at in the full light of day, because he is a master of experiment. Through experiment he gains knowledge of natural things, medical, chemical, indeed of everything in the heavens or earth. He is ashamed that anything should be known to laymen, old women, soldiers, ploughmen, of which he is ignorant. Therefore he has looked closely into the doings of those who work in metals and minerals of all kinds; he knows everything relating to the art of war, the making of weapons and the chase: he has looked closely into agriculture, mensuration and farming work; he has even taken note of the remedies, lot-casting, and charms used by old women and by wizards and magicians, and of the deceptions and devices of conjurers, so that nothing which deserves inquiry should escape him and that he may be able to expose the falsehoods of magicians. If philosophy is to be carried to its perfection and is to be handled with utility and certainty, his aid is indispensable. As for reward, he neither receives nor seeks it. If he frequented kings and princes, he would easily find those who would bestow on him honours and wealth. Or, if in Paris he would display the results of his researches, the whole world would follow him. But since either of these courses would hinder him from

pursuing the great experiments in which he delights, he puts honour and wealth aside, knowing well that his wisdom would secure him wealth whenever he chose. For the last three years he has been working at the production of a mirror that shall produce combustion at a fixed distance; a problem which the Latins have neither solved nor attempted, though books have been written on the subject."²⁶

What we know of Peter Peregrine is not inconsistent with Bacon's eulogy. He is the author of a treatise on the magnet, to which Gilbert makes frequent reference in his great work on magnetism (1600), following closely the procedure of Peregrinus in constructing globular magnets and in finding their poles.

A SPLENDID EGO

Actually of course Bacon was in the stream of the Theosophical tradition, with a definite job as a representative of the Hierarchy; at that time perhaps an Initiate, and possibly clairvoyant, and in possession of occult knowledge which reached fruition of expression in later lives. His wide range of culture was manifest in his next incarnation as Christian Rosencreutz, founder of the Rosicrucian Movement in the 14th century; in his marvellous life as Francis Bacon, promoter again of secret societies—Freemasonry and Rosicrucianism—a towering figure in the literary history of England, and to those who take into account his cipher revelations as to his authorship, perhaps the most remarkable literary genius of all

time. Thenceforward his hand is less easily traceable, but as he recedes from obvious physical plane view his power increases through various embodiments, culminating in the present life of a Hungarian Prince of the Rakoczi line and a Master of the Wisdom with Europe as his parish.

Reversing the process we might go back in retrospect to the fifth century A.D., and find in Proclus, the famous Neoplatonist of Athens, trends which matured in Roger Bacon, intimations that the Greek reincarnated in the Englishman. There is a striking literary and philosophical parallel between the two characters: the same devotion to philosophy and great literary activity. Proclus's great work was the elucidation of the writings of Plato, and he was the author of grammatical works, astronomical and mathematical writings, studies in astrology, hymns, and a commentary on the Chaldean Oracles.

THE BRILLIANT RENAISSANCE

All these lives are wonderful to trace, but is there any more fascinating than Roger Bacon: a man of encyclopaedic learning; of commanding intellect—one of the earliest of those "tough-minded" philosophers, questioners of Nature, to whose combined efforts almost the entire advancement of human learning is due; a fiery impetuous spirit (not unlike Bruno), yet a man of true piety and nobility of character; and the thinker who laid the foundations of the scientific method.

Though at the end of his life he literally appeared to be "forgotten,

buried," as he had lamented two decades earlier, his life from the higher point of view was a splendid triumph. His tradition survived as a stimulating force and kept the embers of scientific study alive until the time of the Renaissance. In the fourteenth century experimenting in laboratories was on the increase, but it was done mostly in secret and isolation by the alchemists. Not until the fifteenth century did the ideas which Roger Bacon expressed begin to produce their first-fruits in the new knowledge and a widening outlook. Then suddenly, as the sixteenth century dawned, and as the world recovered from the pestilences of the fourteenth century, Western Europe broke into a galaxy of names that outshone the utmost reputations of the best age of Greece. Nearly every nation contributed, for science knows no nationality.²⁷ Then for five centuries afterwards Bacon was almost forgotten until, with the publication of his work in the eighteenth century, his name "gradually ascended to a permanent position on the lofty summits which were the earliest to 'take the morning of European thought'."²⁸

NOTES

²⁶ In an interesting section on Francis Bacon in Henry Osborne Taylor's book, *Thought and Expression in the Sixteenth Century*, will be found the following "parallels"—as the author calls them—between Roger Bacon and Francis Bacon:

"The thirteenth century brought forth Francis Bacon's nearer prototype . . . Roger Bacon . . . One is . . . struck . . . repeatedly, with the intellectual and even temperamental affinities between the two. They declaimed against the vicious methods of scholarship and science of their day; they both set forth at length, and most repetitiously, such a full inductive or

experimental method as would rectify and enormously extend man's knowledge of his world; the intellectual aims of both were utilitarian and practical . . . Besides these generalities, curious particular resemblances may be found between Roger Bacon's *offendicula* and *peccata studii*, which impeded all advance in knowledge, and Francis Bacon's *Idola* (the four kinds of "idols and false notions which are now in possession of the human understanding and beset men's minds that truth can hardly find entrance."—(*Novum Organum*, I, xxxviii.)

These figures of denunciation were brought forward by each writer many times. Roger Bacon is constantly setting out the proprieties and prerogatives of his *scientia experimentalis*, even as Francis never leaves off expatiating on the unplumbed values lying in his inductive method. And there is the curious analogy between the former's elaborately complicated example of the application of his method of science to the investigation of the rainbow, and the even more elaborate examples which the latter gives of his inductive method in the *Novum Organum*."

The writer goes on to say: "One must not lay too much stress on these rather loose though fascinating problems." But, if it is true that Francis Bacon was Roger Bacon in a previous life, the curious resemblances take on a still more significant character. And there are others.

²⁷ C. W. Leadbeater: *The Hidden Side of Christian Festivals*, p. 309.

²⁸ Bacon wrote a Greek Grammar and a Hebrew Grammar. These were published at Cambridge in 1902.

²⁹ *Roger Bacon*, Commemorative Essays, ed. A. G. Little, 1914. Chap. IV, "Roger Bacon and the Latin Vulgate," by Cardinal Gasquet, President of the International Commission for the Revision of the Vulgate, p. 89.

³⁰ Op. cit., pp. 198-99. Bacon's discernment and courage in seeing the paramount importance of philology and urging it upon his contemporaries, are highly appraised by Dr. J. H. Bridges in his monograph *Roger Bacon*, 1914. Dr. Bridges speculates "how far European culture might have advanced had schools of Oriental languages, concurrently with those of Greek and Latin, been instituted and continuously maintained from the thirteenth century." (p. 75). "It may be that Bacon's exhortations, reiterated, as we feel sure they would be, not in writing merely, but in conversation with the young men whom he gathered round him, were not entirely without effect on the following generation. In the council convoked in 1312 by Clement V at Vienne, one of the provisions, says Fleury (*Hist. Eccl.*, liv. 91), was 'the establishment in the Roman Curia, and in the Universities of Paris, Oxford, Bologna, and Salamanca, of teachers for the three languages, Hebrew, Arabic, and Chaldean, two for each. They were to be maintained in Rome by the Pope, in Paris by the King of France, and in the other cities by the prelates, Bishops, and chapters of the country'." (pp. 73-74).

"Few and short-lived were the attempts made to carry the decree of this council into effect . . . Five generations were to pass before (Oxford) could again begin to promote the study of 'languages other than Latin'; and even then not in the comprehensive spirit which Bacon had advocated." (pp. 74-75).

²¹ Lt.-Col. H. W. L. Hime, art. "Roger Bacon and Gunpowder" in Dr. Little's vol., p. 322.

²² Op. cit., p. 324.

²³ Op. cit., p. 324.

²⁴ Op. cit., p. 331.

²⁵ This manuscript is in possession of Mr. W. M. Voynich of Philadelphia, and a means of deciphering it was discovered by Dr. Romaine Newbold, Professor of Philosophy at Pennsylvania

University. It created great interest at a meeting of doctors and scientists in Philadelphia some years ago. *The Bookman's Journal* published an article on the manuscript, and to that journal I am indebted for this detail.

²⁶ *Roger Bacon*, by Dr. J. H. Bridges, 1914, pp. 21-23.

²⁷ H. G. Wells: *The Outline of History*, p. 175. This constellation included: Leonardo da Vinci, 1452-1519; Ariosto, 1474-1533; Copernicus, 1473-1533; Erasmus, 1467-1536; Sir Thomas More, 1478-1535; Tasso, 1544-1595; Edmund Spenser, 1552-1599; Sir Walter Raleigh, 1552-1618; Kepler, 1571-1630; Galileo Galilei, 1564-1642; Francis Bacon, 1561-1626; Harvey, 1578-1657; Leeuwenhoek, 1632-1723; Newton, 1642-1727.

²⁸ Dr. Bridges, p. 41.

THE GARDEN OF REMEMBRANCE

Dr. Besant left her physical body at Adyar on the 20th September, 1933, at 4 p.m. (Indian time).

EARLY this year we consecrated at Adyar a small portion of the estate near the sea as a Garden of Remembrance to the Second President of The Theosophical Society, the ground on which her physical body was cremated on September 21st, 1933. It has developed, thanks to Mrs. Sellon and to our honorary Garden Superintendent, Mr. Vedantam, into a very beautiful place, and will by Convention time be full of flowers. It has been designed in the form of four rose-petals, each a lotus pond, round the actual place of the cremation.

Curiously enough, however, the place on which the body was given back to the fire, is not exactly in the centre, and there is accordingly an unsymmetrical appearance about the centre. The suggestion was made by Shrimati Rukmini that we might extend the mound on

which the body rested, make as it were two mounds, thus affording an opportunity for the ashes of Bishop Leadbeater to be side by side with those of his great friend. Incidentally, symmetry will be restored. But I specially appreciate the idea of making the Garden of Remembrance a little memorial to them both. We shall have two inscriptions—one, already placed, offering homage to Dr. Besant, the other offering homage to Bishop Leadbeater. I hope in a subsequent issue to reproduce a photograph of the Garden of Remembrance, showing the lettering of the marble inscriptions and the general lay-out of the Garden itself. On September 21st next we shall dedicate the Garden to Bishop Leadbeater as we have already dedicated it to Dr. Besant, and the ashes of each will rest side by side, as I am sure they both would have wished.

WHAT A THEOSOPHIST OUGHT TO KNOW!

III—A DISSERTATION ON BROTHERHOOD

By J. W. HAMILTON-JONES

The author establishes the doctrine of the Brotherhood of Man on the basis of our common origin and purpose on all the planes of our being. Some of his views we cannot endorse; they are extreme, but they are provoking. We are provoked to answer his criticism of modern youth that they are more sincere, deeper searching, less hypocritical, and because of that perhaps seemingly more careless than the former generation.—ED.

IT is obvious to the student of Theosophy that the doctrine of the Brotherhood of Man implies the acceptance of certain ideas which become settled convictions and a matter of knowledge to the keen observer. For example: the chemical constituents of human physical bodies are identical and, as some cynic has truly stated, they can be purchased in any town for the sum of five shillings: but that refers only to the gross tangible matter of the physical plane which lends itself to chemical analysis. Nevertheless, it does establish a basis of common origin and purpose in the world of dense matter as far as humanity is concerned.

It is reasonable to conclude that the etheric constituent of the pranic substance of man is also identical, because we know from the observation of its effects that it is interchangeable. This is easily

demonstrable by a study of its behaviour under the influence of hypnotic and mesmeric suggestion.

Crowd psychology establishes the fact that emotional matter is common property; and mental telepathy demonstrates satisfactorily that thought-forms are capable of transmission. People experience flashes of intuition from the Buddhic plane of matter where the rationalizing faculty is superfluous; and Atma we know of as the great Unity. We see, therefore, that as far as the human entity is concerned, he is identical with all of his fellows in that the matter of each plane from which his bodies are drawn is common; and yet no two men are exactly alike.

The reason for this is in the evolutionary development of the *Individual*, sometimes referred to as the "age of the Ego", and this is perfectly sound Theosophical teaching, because it accounts for

the enormous divergencies in the unfoldment of character in the various units of which the human race is composed. Therefore, human brotherhood, whilst true, embraces men at many different stages of development, the divergence in some cases being so wide as to be almost immeasurable.

We have seen that about 33 per cent of the men who evolved on the Moon did not reach the stage of Barhishad Pitris. Some of them were withdrawn during the fifth Round, many more during the sixth, and in the seventh Round the final failures were segregated. It would be useless for these people to work through the early Rounds on the Earth (physical) because it would be impossible to provide them with bodies suitable to their refinement, and consequently they do not appear amongst our physical Earth humanity until much later, when they enter humanity to become the leaders of earth men. The great periods of past civilizations have enabled many of these "failures" to make good and to attain to the stage necessary for the liberation from the thralldom of the flesh. It will be seen, therefore, that those who succeed in the present day are usually lunar men, because true earth men are only half way along the evolutionary path.

Humanity is divided into two main classes, the aristocrat and the peasant, the patrician and the plebeian, and this fact underlies those systems of government which were based upon the recognition and acceptance of this truth. For this very reason all forms of government, all experiments along

democratic lines are foredoomed to failure in the present Round.

The Brotherhood of Man is said to imply the Fatherhood of God, and the student of Theosophy ought to examine this claim and form a clear idea of its implications. The religious person who believes in a personal God is developing his emotional consciousness and refusing to use his mind: it is easier for him to accept the ready-made ideas of someone else who pretends to knowledge, than to perform the necessary investigation to arrive at the truth. Even Theosophists, who ought to know better, constantly employ the term "God" in a personal sense. One worthy member was heard to exclaim after perusing *The Mahatma Letters*: "The Masters have taken away my God"; he might have added: "and I know not where they have laid him". The Theosophical system contains no personal God—the idea is untenable, unphilosophic, hence unsatisfactory. The only "God" is the Higher Self in man, the Father to be worshipped in secret.

The vast majority of human beings are, at the present stage of their evolution, incapable of independent thought, and for them it is highly desirable to inculcate the value of some ethical code in order that the character may be formed. Religious systems have always been regarded as a means of filling this requirement, and when such religions were taught by noble and altruistic philosophers who knew what they were doing, humanity derived great benefit from their instruction. Unfortunately for humanity, the title of

instructor has been usurped by a body of unscrupulous people who, having invented a personal Deity, became the self-styled mediators between that Deity and their followers.

Members of The Theosophical Society are supposed to be capable of independent thought; they have entered a Society which is not deemed to be of much importance by the man of the world, and by accepting the Diploma of The Society they have at least shown some independence of spirit and a disregard for the opinions of the World. We, who accept the doctrine of Karma and Reincarnation, and, it is to be hoped, regulate our mode of conduct upon such teaching, must appreciate the fact that in such a system there is no place for an arbitrary God. Here are a few extracts from *The Mahatma Letters* which bear upon the matter:

"The idea of God is not an innate but an acquired notion". (p. 52.)

"The God of the Theologians is simply an imaginary power . . . a 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". (p. 53.)

"To regard God as an intelligent spirit, and accept at the same time his absolute immateriality, is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego, and to place his intelligence under a bushel for some mysterious reason is the

most consummate nonsense". (p. 138.)

Words could not be plainer—there is no room in the Theosophical teaching for any anthropomorphic Deity.

The common usage of matter on all of the various planes of manifestation implies a homogeneity of matter, which is spoken of as Prakriti. The fundamental identity of all souls with the oversoul mentioned in *The Secret Doctrine* is spirit (Purusha). The relationship between Prakriti and Purusha is inseparable. A pendulum swings between these two states of spirit and matter which is the accumulated essence of experience. Purusha and Prakriti are the two opposite poles of which it is said: Matter is concentrated Spirit, Spirit is dissociated Matter—a mystery truly, which we can never fathom with the finite mind. During the periods of manifestation matter is in the process of becoming spirit, and spirit is resolving itself into matter. When the balancing point is reached, Purusha and Prakriti become one, Pralaya supervenes and the *One Life*—the intra-cosmic beat—holds sway. "The Eternal Parent" slumbers for seven eternities. Yet who shall say that the duration of the period of introspection is any less "active" than that of manifestation? What goes on in the higher reaches of consciousness when the Universe is "immersed in Paranishpanna" and "the Great Wheel is Anupadaka"?¹ The Theosophist should muse upon these subjects and ask himself: Where is there

¹ In the "Stanzas of Dzyan." See *The Secret Doctrine*, I, 56.—Ed.

any use in such a Universe for that puny loving and jealous Father whom the non-thinking masses call God?

"The ever unknowable, the incognizable Kârana alone, the Causeless Cause of all cause, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through the "still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence of the sanctified solitude of their Souls; making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*."¹

There are very few people in the world who are capable of taking such an abstract view of life and its purpose, those who try are accused of callousness and indifference. The concrete mind holds us in a vice and we wallow in an ocean of forms. It is this concrete mind which is the creator of illusion and the gaoler who holds us imprisoned in the world of things, and it is through the conquest of mind that man will obtain his liberation. The modern generation is more thoughtless and careless than its immediate predecessor. The youth of to-day knows nothing about "God" and cares less. Motion—sensation—thrill—speed are the keywords which govern our modern age, due to the minor

cycle of Gemini through which we are passing. The mind is applied to mechanics and invention to satisfy the craze for something new. People to-day shirk responsibility; they want to be carefree and indulgent. In casting about for a word to express the modern attitude, the Greek term "Hedonism" seems most fitting—"the doctrine that pleasure is the sole and chief good in life and that moral duty is fulfilled in the gratification of pleasure-seeking instincts and dispositions". It is a transitional period during which the older souls of humanity must endeavour to maintain their poise.

The Theosophist well knows the value of sustained thought along the lines of idealism. People who are capable of independent thought and sustained contemplation should endeavour to throw the catalytic agents of the abstract virtues of Truth, Goodness and Beauty into the thought-stream of modernity in order to refine, elevate and ameliorate it. But this work has to be undertaken in a spirit of disregard for effects and an utter indifference to personalities. We know the power of thought and we should recognize our responsibility in its use. Most of us attained self-consciousness on the Moon, and it is salutary sometimes to recognize that we are amongst those who failed to merit preferment before its pralaya supervened.

When we recognize our duty to the younger humanity of the Earth, we must act or take the very serious karmic consequences of our disregard.

THE COUNT DE SAINT GERMAIN AND THE CATHOLICON

By A. J. HAMERSTER

THE other day—when studying the different lives of the Count de Saint Germain, as revealed to us by Annie Besant and C. W. Leadbeater, looking for similarities of character, inclination or occupation to prove the theory of reincarnation and the correctness of Annie Besant's and C. W. Leadbeater's visions—I was struck by one especially of several examples of a seeming continuity of the same individuality with the same intellectual pursuits, studies and hobbies. It was the fact that Roger Bacon (1214-1292) and Francis Bacon (1561-1626)—though separated by more than three centuries of time as well as by three births as Christian Rosencreutz, John Hunyadi and Robert the Monk—had both been very much occupied with the construction of so-called "cyphers" and "anagrams" for the purpose of hiding in their published writings certain secrets, which it was dangerous to reveal promiscuously.

Take for example the collected essays, edited by A. G. Little and published at Oxford in 1914, on the occasion of the seventh centenary of Roger Bacon's birth, and on p. 322 you will find an enumeration of seven of his cyphers: (1) *Characteres et carmina*; (2) Enigmatic and figurative words; (3) Consonants only, without vowels;

(4) Letters from different alphabets; (5) Specially devised letters; (6) Prearranged geometric figures; (7) *Ars notatoria*, a system of abbreviations.

Now take any book on the Bacon-Shakespeare question, for example Phinney Baxter's *The Greatest of Literary Problems* (1915), or better still, let Francis Bacon speak for himself, as in *The Advancement of Learning*: "For cyphers, they are commonly in letters, or alphabets, but may be in words. The kinds of cyphers (beside the simple cyphers with changes, and intermixtures of nulls, and nonsignificants) are many, according to the nature or rule of the infolding: wheel-cyphers, key-cyphers, doubles, etc. But the virtues of them, whereby they are to be preferred, are three; that they be not laborious to write and read; that they be impossible to decypher; and in some cases, that they be without suspicion. The highest degree whereof is to write *omnia per omnia*, which is undoubtedly possible, with a proportion quintuple at most, of the writing infolding to the writing infolded, and no other restraint whatever."

The latter cypher, of a perfection of "the highest degree", with which it is possible to transmit secretly "all in all", is the famous

¹ *The Secret Doctrine*, I, 301.

bi-literal cypher, on the principle of which for example the present Morse telegraphic code is also founded. It consists essentially of two distinct sets of signs, two "different alphabets", or two series of "specially devised letters". We do not know much more of Roger Bacon's cyphers than their names, but his fourth and fifth cyphers sound suspiciously like Francis Bacon's bi-literal cypher, or like a first approach to it, while Roger Bacon's sixth cypher might be something like Francis Bacon's wheel-cypher. Altogether this looks very much, I think, like the ego having returned to the same pursuit or hobby of a former life, and bringing it to a high grade of perfection, not reached before.

Of anagrams Roger Bacon had also constructed several, one containing his formula for the composition of gunpowder, another even unto this time not yet deciphered. This brings us to Francis Bacon's great anagram, found in Shakespeare's *Love's Labour's Lost* (Act V, Scene 1), and consisting of the longest of Latin words, *honorificabilitudinitatibus*. By those who believe in Bacon's authorship of Shakespeare's works, the letters of this long word are transposed in such a way that they yield the sentence, *hi ludi orbi tuiti F. Baconis nati*, meaning "these works dedicated to the world are Francis Bacon's offspring." The first time the long Latin word had been printed was about 1455 in a famous lexicon by Joannes de Janua, called shortly the *Catholicon*, from which Bacon is sure to have adopted it for his own purpose

(Cf. Sir Edwin Durning Lawrence. *Bacon Is Shakespeare*. London 1910, p. 84). We can easily imagine Francis Bacon, the scholar and lover of old books, poring over this famous volume, fingering its pages with loving care, and extracting from it whatever curious lore it might yield for the one great undertaking of his life, the *Instauratio Magna* of learning and knowledge.

Now the curious thing is that this same lexicon forms the subject of a letter of the Count de Saint Germain. It is as if the ego in this instance also returns to an old love of at least two centuries old. The letter is dated from the Hague 22 November, 1735, and addressed to Sir Hans Sloane (1660-1753), who in 1727 had succeeded Sir Isaac Newton as President of the Royal Society. Sir Hans Sloane was also the happy owner of a collection of curiosities which he bequeathed to the British nation for £20,000, "which was a good deal less than the value of the collection." It is from this nucleus that in the course of time grew the British Museum as it is now. The original of the Count's letter is still preserved there, while a facsimile of it was published in I. Cooper-Oakley's book, *The Comte de St. Germain*. In this letter the Count tells Sir Hans Sloane that he has a beautiful copy of the *Catholicon*, of which he describes minutely the singular features, thereby revealing his extensive knowledge and great love of old books. The letter is in French and has, as far as I know, not yet been translated into English. I therefore submit such a translation here with some explanatory

notes for those who love such curious things:

SIR,

Having known for a long time your love for rare books, and the trouble you take to enrich your splendid and extensive library, I have thought to do you a service by speaking to you of one of the most rare and singular books known. It is a copy of the second of all the publications in the world, made with movable type. The first publication, as you undoubtedly know, is a *Latin Bible*, of which Trithemius¹ speaks under (the heading of) the year 1450 of his *Annales Hirsaugienses*, and after him Chevillier, Maittaire and many others.² The second publication, which is that under discussion, and which I can procure for you, is a *Catholicon* of Joannes de Janua,³ unknown to the librarians, except only the Fathers Quétif and Échard,⁴ who speak of it as follows in their *Scriptures Ordinis Praedicatorum Recensiti*, vol. I, p. 462, which you may verify yourself: "Altera (the first was an edition in wood block print of the same book, which was really the first work of Gutenberg, Fust and Schöffer,⁵ and which was followed by the *Latin Bible* of 1450 in movable type) altera ex Arte Typographica tum perfectâ, tamen absque Numeris, Signaturis, Reclamationibus, Anno, Loco; Nomine Typothetae; absque Litteris etia initialibus, quae omnes [manu] additae et pictae: quam Moguntiae prodixisse con-

¹ The foot-notes are at the end of the article.

jiciunt. Extat ejus(ce) Exemplar Parisiis, in Genovesirâ (Bibliothecâ, in) fol(io) max(imo) Chartâ Regiâ."

The copy I have is much like this one, and there is no doubt at all that it is from Mainz⁷ and from the letterpress of the first three printers of this Bible and in the world, for the paper on which it is printed bears the same marks as that on which Schöffer alone printed his *Decretum Gratiani* in 1472.⁸ The type is much the same in form but a little smaller than that of the *Latin Bible* of 1462, and the pages are very much longer and much broader, each column⁹ having 65 lines, whereas those of *The Bible* have only 48. That this *Catholicon* is older than this *Bible* is proved by the fact that there is absolutely not more than one single punctuation mark, namely the round dot, even where the author distinguishes between the punctuation marks as *comma* or dot with comma above it, *colon* or dot without comma, and *period* or dot with comma beneath it. On the other hand, in *The Bible* of 1462, one meets everywhere with the dot, the double dots, the dot interrogative, etc. It is therefore clear that this edition is older by several years,¹⁰ and undoubtedly printed before the law-suit between these three printers, tried in 1455,¹¹ and before they put dates to their publications, which practice Fust and Schöffer, after they had separated from Gutenberg, only began in 1457 in their *Latin Psalter*, the oldest of all dated publications.¹² So

far as to the history of this publication.

As to the copy I have, it is perfectly well preserved, and bound in wood, covered with pigskin, studded with fleurs-de-lys, each cornered by four rosettes and enclosed in lozenges formed by triple lines crossing each other obliquely over the whole length of the volume, and these again enclosed in a frame or border of dragons, divided by a long band running zig-zag. And on this cover there formerly were [brass] corners and ornaments, the marks of which are still clearly distinguishable. It is furthermore somewhat worn on the edge, and it has been washed and ruled, not only as usual around each page, but extraordinarily also beneath each line; and not only the capital letters, which commence each of the treatises and chapters, are embellished with flowers and leaves painted in vermilion and azure, but also those which commence each article of this *Dictionary*,—and these amount to an infinite number—have the same colours alternately from the beginning till the end. There are two tomes in folio, forming together one volume of an extraordinary height and thickness. There is nothing scribbled in it, as is the case in most old books, which thereby are much disfigured.

Such, Sir, is the book of which I have thought it an honour to write to you, and with which I would not have thought of importuning you, if it had not been such an extraordinary case,

very rare§ and entirely worthy to occupy a place in a library as famous and well known as yours. In order that you may have it examined here by a trusted person, I take the liberty to subjoin my address, after having assured you humbly of the respect with which I am,

Sir,

Your very humble and very obedient Servitor

P. M. DE SAINT GERMAIN

at the widow Vincent's, on the Nieuwe Haven, in the Tuin-Laan.

At the Hague, this 22nd of November 1735.

§ It is not to be found anywhere else but at the Ste. Geneviève in Paris.

It ought not to be difficult, with this minute description as a guide, to find out if perhaps one of the copies of the *Catholicon* in the British Museum is the one offered by the Count to Sir Hans Sloane. An enquiry I made by letter to that effect, addressed to the administration of the British Museum, solicited the answer that "there is no evidence that any of the copies at any time belonged to Sir Hans Sloane; none of them are now in an old binding." Neither is there a "trace of any further correspondence in the matter between Sloane and the Comte de Saint Germain." (12 October 1930.) But I am not quite satisfied. Could and would one of our English brethren perhaps compare the three *Catholicons* of the British Museum, as also those in the Cambridge Library and the Spencer Collection, with the description given by the Count, for

example the initial capitals, the number of lines per column, the restriction of punctuation marks to one only, and so on? And might it not be possible that in another one some trace be also found of its having at one time been in the possession of and used by Francis Bacon? Imagine what a contribution that would be to the Bacon-Shakespeare problem. I shall be all too glad, at any rate, to receive more definite information, whether yea or nay.

There is, besides, a greater issue involved in the tracing of the Count's old edition than simply the gratification of an antiquarian's curiosity. If found, it would prove in a definite instance the veracity of the Count's generally extraordinary statements in his letters, often described as mere humbug, because in one point or other they often go outside the commonly accepted way of things. In the present case it is not otherwise, for it does not seem to be generally accepted that the *Catholicon* mentioned by Trithemius (*Ann. Hirsaug.* II, 421) as having been printed from wooden blocks by Gutenberg and Fust, is that of Joannes de Janua, "but was perhaps a small glossary now lost." (*Enc. Brit.*, 11th ed., XII, 740c.) The truth or falsity of this statement might also be verified by one of our French brethren, through an examination of the copies of the *Catholicon* in the Bibliothèque Nationale, and especially of that in the library of the Ste. Geneviève, which is particularly mentioned by the Count as being of the same type as his own copy. Who will help to clear this up?

I am sorry that I must end on a note less hopeful, perhaps even a little disappointing. In the Latin quotation from the *Scriptures Ordinis*, etc., in the Count's letter, a curious slip has crept in. Instead of the Latin word *exemplum* we find the good Dutch word *exemplaar*. And it is because of this extraordinary lapse from Latin into Dutch, that I conjecture that the letter, including the so-called signature, is not in the handwriting of the Count himself, but copied by a Dutch clerk.

NOTES

¹ Johannes Trithemius (1462-1516), Benedictine monk and historian.

² André Chévrier (1636-1700), Librarian of the Sorbonne. Michel Maittaire (1688-1747), French bibliographer.

³ The full title of this great lexicon is *Summa quae vocatur catholicon*. It dates from 1286 and treats of accent, etymology, syntax and prosody. It is the work of Giovanni Balbi from Genoa.

⁴ Jacques Quétif (1618-1698) and Jacques Échard (1644-1724), were both Dominican monks. Of the *Scriptures Ordinis*, etc., Quétif has written about 700 or 800 articles. After his death the work was concluded by Échard.

⁵ Johann Gutenberg (1398-1468), one of the first inventors of printing in Europe, collaborated for a time with Johann Fust (1466) later called Faust, who is by some, though falsely, held to be the original of the Faust legend, of which Marlowe, another literary mask of Francis Bacon, gave the first dramatization. Peter Schöffer (1425-1502) was Fust's son-in-law and partner, or perhaps better his *famulus*, as Wagner was of Faust.

⁶ In the quotation given by the Count, and which I verified from the book itself, the word between square brackets is missing, whereas those between round brackets are not in the original work. Instead of *Genovesiana* the Count's letter reads *Genovesira*.

⁷ The place where Gutenberg-Fust-Schöffer lived and had their printing press.

⁸ Gratianus was an Italian monk, who in 1148 wrote a tract on ecclesiastical law, entitled *Concordantia Discordantium Canonum*, soon everywhere known as *Decretum Gratiani*. This now forms the first part of the *Corpus Juris Canonici*.

⁹ There are two on every page.

¹⁰ In the British Museum there seem to be three copies, and in the Bibliothèque Nationale in Paris two, and in the Cambridge University

(Concluded on page 608)

"THE SINGING SPIRIT"

A SHELLEY STUDY

Read the stanza quoted at the end of Mr. Jeffrey Williams' article and say whether the height of attainment which Shelley depicts is not comparable to a definite and critical stage on the higher reaches of the Path. The experience is depicted in other masterpieces, including The Voice of the Silence and The Light of Asia :

By D. JEFFREY WILLIAMS

DR. A. C. BRADLEY, in his *Oxford Lectures on Poetry* writes of Keats as having in him "the poetic temper of his time, the ever-present sense of an infinite," and that as an ideal perfection. He also mentions another tendency, the "Shakespearian strain," which enabled Keats to accept anything outside himself exactly as it presented itself, to identify himself with it, and to enter into its life and being—the impulse that speaks in the remark: "If a sparrow come before my window, I take part in its existence and pick about on the gravel."

Both these tendencies are clearly marked in the poetry and prose writings of Blake, Coleridge, Shelley and Wordsworth. Blake, at times in his own special way, might seem Vedantic in his insistence upon the unreal and shadowy nature of earthly existence, and yet he declares that "everything that is, is holy", and his

Tiger, tiger burning bright
In the forest of the night,
has nothing transcendently abstract and immaterial about it.

In regard to Shelley, a few significant extracts from a beautiful chapter on the poet by H. N. Brailsford¹ might usefully indicate his transcendentalism:

"The third of Shelley's visions of perfection is the climax of *Hellas*. One feels in attempting to make about *Hellas* any statement in bald prose, the same sense of baffled incompetence that a modest mind experiences in attempting to describe music. One reads what the critics have written about Beethoven's 'Heroic Symphony', to close the page wondering that men with ears should have dared to write it. The insistent rhythm beats in your blood, the absorbing melodies obsess your brain, and you turn away realizing that emotion, when it can find a channel of sense, has a power which defies the analytical understanding. *Hellas*, in a sense, is absolute poetry, as the 'Eroica' is absolute music . . .

"And yet Shelley meant something as certainly as Beethoven

¹ Shelley, Godwin and Their Circle, Home University Library, London.

did. Nowhere is his genius so realistic, so closely in touch with contemporary fact, yet nowhere does he soar so easily into his own ideal world . . . As he steeped himself in Plato, a world of ideal forms opened before him in a timeless heaven as real as history, as actual as the newspapers. *Hellas* is the vision of a mind which touches fact through sense, but makes of sense the gate and avenue into an immortal world of thought. Past, present and future are fused in one glowing symphony . . . For Shelley, this denial of time had become a conscious doctrine. Berkeley and Plato had become for him in his later years influences as intimate as Godwin. Again and again in his later poems, he turns from the cruelties and disappointments of the world, from death, decay and failure, no longer with revolt and anger, but with a serene contempt. Thought is the only reality; time with its appearance of mortality is the dream and the illusion. Says Ahasuerus in *Hellas*:

The future and the past are idle shadows
Of thought's eternal flight."

How was it possible for Shelley so to turn from the "cruelties and disappointments of the world"? Did he not make a character in *Julian and Maddalo* say:

Me, who am as a nerve o'er which do creep
The else-unfelt oppression of this earth.

Shelley himself is described in these two lines. He himself was such a "nerve."

Two lyric stanzas in *Prometheus Unbound* present this problem in another way. The chorus sings:

Once the hungry hours were hounds
Which chased the day like a bleeding deer,
And it limped and stumbled with many wounds
Through the nightly dells of the desert year.
But now, oh weave the mystic measure
Of music, and dance and shapes of light;
Let the Hours and the Spirits of might and pleasure
Like the clouds and sunbeams, unite.

At the end of the song of the "Chorus of Spirits" is another instance:

Years after years
Through blood and tears
And a thick hell of hatreds, and hopes, and fears,

We waded and flew
And the islets were few
Where the bud-blighted flowers of happiness grew.

Our feet now, every palm,
Are sandalled with calm,
And the dew of our wings is a rain of balm.

And beyond our eyes,
The human love lies
Which makes all it gazes on Paradise.

Again, one recalls those words of the Fury that "are like a cloud of winged snakes" in the First Act of *Prometheus Unbound*:

The loftiest fear
All that they would disdain to think were true:
Hypocrisy and custom make their minds
The fanes of many a worship, now outworn.
They dare not devise good for man's estate,
And yet they know not that they do not dare.
The good want power, but to weep barren tears,
The powerful goodness want: worse need for them.

The wise want love; and those who
love want wisdom:
And all best things are thus confused
to ill.
Many are strong and rich and would
be just,
But live among their suffering fellow-
men
As if none felt. . . .

Yet in the very beginning of the
Fourth Act the joyous Spirits sing
with a seemingly insouciant and
abandoned air:

Spectres we
Of the dead Hours be,
We bear Time to his tomb in eternity.

Later, in much the same strain,
the Semichorus 1 and 2:

1

Ceaseless and rapid, and fierce, and
free,
With the Spirits which build a new
earth and sea,
And a heaven where yet a heaven
could never be.

2

Solemn, and slow, and serene, and
bright,
Leading the Day, and outspeeding
the Night,
With the powers of a world of perfect
light.

1

We whirl, singing loud, round the
gathering sphere,
Till the trees, and the beasts, and the
clouds appear,
From its chaos made calm by love,
not fear.

2

We encircle the ocean and mountains
of earth,
And the happy forms of its death and
birth,
Change to the music of our sweet
mirth.

Under the spell of the incom-
parable music of the Fourth Act

of *Prometheus Unbound*, or the
concluding choruses in *Hellas*, we
are carried away and tend to ignore
the dimensional difference in the
level of the singing and feeling. ^d
When one pauses to think of the
great transition in *feeling* towards
the evils and cruelties that to
Shelley are so excruciatingly acute,
one feels that perhaps there might
be something in Matthew Arnold's
incautious gibe that he was "a
beautiful and ineffectual angel
beating in the void his luminous
wings in vain." How one wishes
at once to join in the retort that
to be beautiful and luminous is
not to be futile or ineffectual. One
must admit, however, the difficulty
and the problem that Shelley poses
for the readers of his later poems.

H. N. Brailsford, an avowed
agnostic, brings a marvellously
clear intuition to the study of
Shelley as a previously quoted
extract has shown. On this remark
concerning the "ineffectual angel"
Brailsford says:

"The world into which the angel
fell, wide-eyed, indignant and sur-
prised, was not a void. It was a
nightmare composed of all the
things which to common mortals
are usual, normal, inevitable—
oppressions and wars, follies and
crimes, kings and priests, hangmen
and inquisitors, poverty and luxury.
If he beat his wings in the cage
of horrors, it was with the rage and
terror of a bird which belongs to
the free air. Shelley, Matthew
Arnold held, was not quite sane.
Sanity is a capacity for becoming
accustomed to the monstrous. Not
time nor grey hairs could bring
that sanity to Shelley's clear-sighted
madness . . .

"Shelley had not dropped from
the clouds nor voyaged from the
back-woods, but he seems always
to be discovering civilization with
a fresh wonder and an insatiable
indignation."¹

One might perhaps be allowed
to digress at this point to mention
Beethoven, as in one respect some-
what similar to Shelley. Beethoven
and Shelley, one guesses, felt in
their inner natures an unquenchable
desire for "the fire for which all
thirst," if one may judge from their
works. Beethoven, like Shelley,
found this world a cage, but had
a fundamental incapacity to make
terms with it. In that respect he
differed from Shelley, who observed
the world, including men and
affairs, very closely indeed. Bee-
thoven's real life was an inner life,
and, as often has been said, a life
richer and more profound than any
other artist has expressed. He
lived in a world whose values were
not his, and the contrast made him
sometimes angry and bewildered.
But the great, titanic task Bee-
thoven came to do was never shirked.
It has been said of Beethoven that
"in him humanity reached a peak,
prophetic of the future development
of the race. To climb so high the
soul must pass through great suffer-
ing and be brought to the verge
of despair. Only an unflinching
courage and indomitable will can
enable a man to pay the price
demanded . . . Beethoven's last
word, again and again, is action,
not contemplation. Life is to be
lived with the knowledge won.
And so from the heights of suffering
and strength that he reached he

¹ Shelley, *Godwin and Their Circle*, Home
University Library, London.

calls mankind, not to still contem-
plation of the mysteries, but to
abundant life in their felt pre-
sence."²

Shelley's last word is also action,
and action in the rebuilding of an
ideal Athens:

If Greece must be

A wreck, yet shall its fragments re-
assemble,
And build themselves again impreg-
nably

In a diviner clime,
To Amphionic music, on some cape
sublime,
Which frowns above the idle foam
of time.

Shelley is confident that:

A brighter Hellas rears its mountains
From waves serener far.

But he does not seem quite sure
that he wishes to see the reflection
of that Eternal Hellas cast down
into this world of strangling and
torturing fact. For a moment he
sees:

Another Athens shall arise,
And to remoter time
Bequeath, like sunset to the skies,
The splendour of its prime.

But a glance is enough. Shelley
turns away and concludes his *Hellas*
with a cry of agony and pain:

Oh cease! must hate and death
return?
Cease! must men kill and die?
Cease! drain not to the dregs the urn
Of bitter prophecy.
The world is weary of the past
Oh might it die or rest at last!

It is clear that Shelley at times
"outsoared the shadow of our
night" as surely as did Adonais.
It is equally clear that if ever poet
passionately loved his kind and all
that lives and moves, Shelley
always did. These two threads

² *Times Literary Supplement*, 18th February,
1926.

run like quicksilver through his being. The one is heard in such lines as :

The One remains, the many change
and pass;
Heaven's light for ever shines, Earth's
shadows fly;
Life, like a dome of many-coloured
glass,
Stains the white radiance of Eternity.

That strain is often called the platonic in Shelley. No doubt Shelley was deeply influenced by Plato, but he had also a source of inspiration of his own. He himself *knew*. In his own being he achieved and attained heights that are gained only by great suffering and great endurance. A man who had not endured greatly and suffered greatly could not have written *Prometheus Unbound*, to name only one of his great poems. A man who had not suffered supremely and found the very heart of all agony and, also, of peace, in himself and in the world, could not have sung his enchanting melodious lyrics. The lyric songs at the end of *Prometheus Unbound* and *Hellas* have in them a pure joy and peace that belong to the eternal, beyond all that is separate and temporary. Thought, eternal Thought, is the cradle and the grave of all things. It is we who keep with phantoms an unprofitable strife in this dream of life. Thought, Beauty, Liberty, Love, are realities, joyous realities, and the music they inspire cannot be expressed in perishable words.

ATTAINMENT is the story of Shelley's *Prometheus*. Man, the king over himself, universal, free, just, gentle, wise, but "man passionless" describes the supreme

spiritual achievement. That story told, what more can be said? Only in the ethereal music of the lyrics can anything of "that deep abyss of wonder and bliss" be conveyed; and the first thing in Act IV is the gay song of the gay spirits at the burial of Time—"borne to his tomb in eternity."

The new world is pure joy, timeless, and a "world of perfect light." It is a world in which music alone builds, in which music is law, is order, is freedom, is life :

And our singing shall build
In the void's loose field
A world for the Spirit of Wisdom to
wield;

We will take our plan
From the new world of man,
And our work shall be called
Promethean.

In that great Promethean mystic achievement the very earth rejoices as in the song by "The Earth" :

The joy, the triumph, the delight, the
madness!
The boundless, overflowing, bursting
gladness
... the animation of delight
Which wraps me, like an atmosphere
of light
And bears me as a cloud is borne by
its own wind.

Something of the real, hidden meaning of the titanic attainment is given in the stanzas that close *Prometheus Unbound*, and especially perhaps in the following :

Love, from its awful throne of patient
power
In the wise heart, from the last giddy
hour
Of dread endurance, from the slippery,
steep
And narrow verge of crag-like agony,
springs,
And folds over the world its healing
wings.

THE PRINCIPLES OF INDIAN ART

By C. JINARĀJADĀSA

(An Address broadcast in the principal cities of Australia and New Zealand)

INDIA is a very old land with a very old civilization. It has produced one world religion, Buddhism, and two other religions, Hinduism and Jainism, which are restricted to India. Its philosophies, dealing with the problem of God and man and nature, are many. All these past religions and philosophies affect Indian art in the past and to-day.

Now, the chief characteristic of the Indian temperament, moulded as it is by religion and philosophy, is its instinct to search for principles. To proceed from a principle, or a general law, to its application to action is the Hindu method—the reverse of the British temperament, which takes things as they are, and "muddles through", and after achieving success, at last is surprised to discover that there was a principle all the time. The Hindu mind always seeks the idea first. "From above downwards" may well describe Hindu technique in everything.

This is particularly true in all forms of Indian art. The artist seeks above all things to express the idea. Everything, even the form, is subordinated to the idea. Let me illustrate. In painting, no Indian painter ever uses a model. Suppose he plans to carve a bull in granite; every one of the tens of thousands of temples of Shiva

has an image of his bull, and these granite bulls, small and large, are everywhere. He does not get a bull and model from nature. He has observed thousands of bulls—cattle are in every village and home; from these memories he creates in his mind the idea of the bull. Then he sets to work to carve it. His object is not to make a bull which is true to nature in all details; he plans to make the idea permeate the matter. If, in creating, his proportions are not accurate, he does not consider that a defect; he is creating not the image of any living bull, but the idea which materializes or clothes itself as a bull. The bull's passivity, his dignity and aloofness, his sense of being the vehicle of the God Shiva—these are what the artist intends to reveal. This emphasis on idea as above form is the hallmark of true Hindu art.

Then further, the Hindu artists and especially the craftsmen, are aware of mathematical laws or principles underlying each craft. You can buy in the bazaar in Madras drinking mugs of old shape in various sizes; they have no handle, and they are made in copper or silver. Their proportions—the height, the diameter of the mouth, and the curvature of the sides of each—are fixed in the old craft treatises called *Shilpa*

Shastras. No artist would dream of varying these proportions, because the ratios between them are as fixed as that of the diameter of a circle to its circumference. There is a famous text on architecture called the *Manasāra* which means "the essence of measurement"; it deals with the following:

systems of measurement, selection of sites, town planning, foundations, bricks, plinths, bases, pillars, entablatures, temples, houses, royal palaces, joinery, cars, chariots, couches, thrones, crowns and personal ornaments, doors, windows, staircases, wells and drains, and even balances and baskets and cages for birds and beasts.

With such a clear tradition as to what is beautiful or not beautiful, naturally the carpenter or potter, silversmith or bronzesmith is aware that his creative phantasies must fit into a sort of mathematical framework prefixed by Nature.

Hindu dancing is of two forms; first, there is a variety which consists of a narration, in dance, of the sacred theme of the distress of the God and the Goddess, who are lovers, but who are separated by destiny. These two characters represent either God and the human soul, or two aspects of Divinity himself, the male and the female manifestations. The dancer—there is only one in this type—depicts the idea by gesture and mimicry, either herself singing or following the orchestra and the singer. In the second form, which appears in all folk-dancing, several women take part, and the gestures, swayings, clappings and songs are all symbolic. For men, there are rhythmic dance exercises. Some of them are so powerful to rouse the emotions that they have been

prohibited by Government, lest they rouse a spirit of revolution in the dancers and the public watching them.

Little remains to-day of ancient paintings, but those that exist, such as the frescoes in the Ajanta and other caves, reveal an emphasis on expression and rhythm; any inaccuracies in modelling are forgotten in admiring the intense symbolic truth revealed. There is a powerful school of modern Indian painting, originated by Abanindranath Tagore, a cousin of the famous poet and dramatist Rabindranath Tagore. In India, Abanindranath the painter is as famous. He and his disciples are much influenced by Japan; their best work has the same intense atmosphere as that found in the schools of the *primitivi* in the fourteenth and fifteenth centuries in Italy. Painting is developing rapidly in India, along Indian lines, of course. Always the artist is absorbed in the idea, and though often he has studied anatomy, he throws anatomy to the winds. The idea dominates him, and so he is impatient of the form. I do not think he is always successful. I cannot forget that the Greeks knew how to be true to nature, and so reveal the idea. Greece has much to teach India.

Indian drama is musical drama, like the modern comic opera. It is a blend of dialogue and song. There is one form which is like the *Nō* plays of Japan. The old dramas are still given in Sanskrit; there are modern versions in the various Indian languages, and also here and there, though rarely, new dramas. Men still take women's parts. But the stage-craft to-day

is tawdry and poor; it has lost its ancient symbolic simplicity. The dramatic instinct is natural to all Indians and acting comes easily to them.

There is much of music in India. The masses like to sing. All Hindu songs are about God; there are no secular songs among the Hindus. It is Mohammedan songs which take human love as their theme. Indian music has the octave, but it uses quarter-tones. Of scales (or keys) there are nearly 80. Some keys can be used only in the morning, others only in the evening. The idea is that music is related to nature, and the nature influences of the morning would be contrary to the spirit of a melodic mode which is characteristic of the evening influences, or *vice versa*.

The Indian singer "tunes up" in public, as do the instrumentalists of a western orchestra. He does not begin straight away; he hums a few bars or tunes, experiments with his voice to get it in order, all this before the public. Europe has better-trained voices, but most of them have this defect: you cannot follow what the artists are singing. The Indian singer sings so as to be followed, his notes are subordinated to the words.

It is this union of word and music which characterizes all Indian poetry. Indian poems are all created to be sung. More still than this, it is the poet himself who creates the appropriate tune. In western music, a song will have one person, a poet, as the author, and another person, a musician, as composer. Therefore constantly either the words are forced by the notes or their significance is slurred

by them. All the poems of Tagore, translated in his book, were originally composed in Bengali; but he composed the verses by singing them. It is because the tune came first that he sang his poem as he composed verse after verse. There is thus, in Indian poetry, an artistic unity of poetry and song which is lacking in western songs, except in ballads.

There is no harmonization in Indian music—no four-part singing, no counterpoint. It is all melodic. But the rapture to the listener is in the quarter-tones, for the singer varies the melody constantly by the changes in the quarter-tones. Indian music has no breadth, as has western music; but it has such an intensity as only the violin can produce.

An Indian orchestra consists of a *vinā*, a very delicate wire-stringed instrument; or the *sitar*, another stringed instrument; then as supporters, a droning pipe; sometimes a flute; always a drum. In these days they add a violin poorly played, and a wretched street-corner harmonium also. In this orchestra, the conductor is the drummer. He has either one drum for both hands, or one for each hand. It is the drummer who controls the rhythm; he changes it to slow or fast, and he hypnotizes not only the rest of the orchestra but also the singer. No composer in the West has yet fathomed what the drum can do. I should here except Wagner. I think it is somewhere in *Siegfried* or the *Valkyrie* where in one place one final tap of the kettle-drum is as the crux or the meaning of all the tragedy that has gone before.

It is through sculpture that Indian art perhaps reveals best its true inwardness. I said the Indian temperament sought to discover the idea and reveal it. In attempting to do this, the Hindu sculptor takes the hardest substance which he can find, which is granite. He never touches marble as does the Mohammedan sculptor. The Mohammedan artist will carve flowers, work in mosaic, use rhythmic curves in profusion. He is the extravert, the tender-minded, as the psychologist would term him. The Hindu is the introvert, the tough-minded, introspective, seeking not nature, but the inwardness of nature. In the best Hindu sculpture, there is power manifest, the power of the idea. So great is the sense of power that sometimes the sculptor must create gigantic statues. Thus, there is an enormous granite bull in the temple at Tanjore in South India. There is a famous temple in India carved in granite; to create his work of devotion and art the sculptor took a granite hill-side and, working from the top, carved away, removing what was not wanted for pillar and lintel, for door and image. The idea was superimposed on the hill-side, and then the granite which was not wanted was removed. This temple's construction is typical of the Hindu sculptor.

Every performance—a play, a concert, even a public meeting—must begin with a song of praise to God. Every Hindu drama closes with another; all the artists who have taken part in the play appear on the stage to sing together a hymn of praise and thanks. Religion is everywhere,

and so is inseparable from Indian art.

Many of the cities of India are famous for some special objects of use made only there. All such objects have the quality of beauty added to that of use. Shawls in Kashmir, brassware in Moradabad, ivory and sandal-wood carvings in Malabar, inlaid boxes in Surat, brassware in Benares and Madras, and so on, are typical of the innate sense for beauty in the Indian craftsmen and in the people.

Perhaps nothing shows so well how old are the crafts in India as what you will see if you go into an Indian kitchen. In the kitchen of the poorest peasant you will find pots and pans made according to the old shapes; these are handmade and of clay and cost only two or three pence. Unfortunately, some of the crafts of India are disappearing, since cheap machine-made goods are being poured into India by Britain, Germany, France, and at the moment in increasing volume by Japan.

Indian artists to-day are studying something of western art. They are not trying to copy, but to understand. I should recommend Australian and New Zealand artists to do the same, to study Indian art, not to copy it but to understand it. For art is like the great ocean. It is one ocean, but there are many seas with geographical names. The fact that Indian art aims to express first and last the idea and its relation to divine things, is not without a message to artists in Australia, New Zealand and Europe, who are more intent on revealing the form and its beauty.

OCCULTISM AND LANGUAGE

A PARTIAL PROLEGOMENON TO THE CRITICAL
INTERPRETATION OF OCCULT FINDINGS

BY W. WHATELY CARINGTON

"Words, like a Tartar's bow, do shoot back upon the understanding and mightily entangle and pervert the judgment."—BACON.

PART I

I

THE immediate object of this article is to examine some of the root causes which make it so difficult to bring the conclusions of occultism into harmony with those of ordinary science: the ulterior motive is to promote, in the long run, the greatest practicable measure of co-ordination between the two schools of thought.

I believe that this ulterior motive is likely to be approved by the majority of thoughtful Theosophists today; but, apart from the die-hards to be found in every camp, there must be many who either have not considered the matter at all or, having done so, incline to the view that there is no good reason for paying any attention to science whatever.

It accordingly seems desirable to devote a few paragraphs to justifying this ultimate aim and to showing why it is important that as many Theosophical concepts as possible should be linked up with

the general fabric of scientific thought.

II

Perhaps this is rather a tactless opening. Already I seem to see Theosophical hackles rising at the prospect of a mere matter-shackled scientist proposing to take a hand in their affairs; and many readers, I doubt not, will react adversely to the suggestion that occult revelations should be "brought into line" with anything at all.

Let me hasten to express my considerable sympathy with this attitude and, in the same breath, to suggest that it arises mainly from a misunderstanding as to what scientific thought really is and what scientists are trying to do.

The misunderstanding is largely a heritage from the bad old days of scientific dogmatism; when the too frequent spectacle of Professor Mudfog—leading authority on schizogenesis in cheese—laying down the law as to the spirits and

souls of the righteous, naturally excited a pity from which only an intense realization of Brotherhood could exclude an admixture of derision.

I think it fair to claim that those days have gone never to return, for scientists have now advanced far enough to realize fairly vividly the limitations not only of their knowledge but of their methods. In particular there has vanished, or is fast vanishing, the rather naive form of materialism which was based on the conviction that nothing was intelligible unless an engineer could make a model of it, *but that anything was intelligible if he could!*

Let me slightly amplify what I have in mind. The line of thought in question reduced the universe to a congeries of "billiard-ball" atoms embedded in a rather mysterious quasi-substance, known as the ether (or aether), which "filled space", "permeated matter" and "transmitted forces". An atom of copper, let us say, was thought of as something not wholly unlike an ordinary particle of copper, only *very much smaller*—and similarly for all the other elements. Every event, it was thought, could be reduced to interactions of such atoms with each other or with the forces transmitted through the ether. In such a universe it was clearly very difficult to find room for "mind", "soul" or "spirit", and we must not blame nineteenth century scientists too severely for having shelved such conceptions as referring to "mere epiphenomena", or even for having been misled into denying that they had any

"real" existence. After all, they could not in common honesty do anything else so long as "real" was synonymous for them with "physically substantial" and it should not lightly be overlooked that this was the only conclusion to which their instrumental and methodological equipment could lead them.

But the edifice began to crumble with the discovery of the electron by Sir J. J. Thomson in 1897; and its destruction was completed, so far as the all-important atom was concerned, by Rutherford in 1911. The Special and General Theories of Relativity and the Quantum Theory of more recent years have carried the process still further, so that the concept of substance has, to all intents and purposes, vanished from theoretical physics.

The mathematical physicist, who is the scientist *par excellence* for our purpose, has come to understand that his raw material does not consist, as was formerly supposed, of concrete material particles of a kind that he might see if only he had a good enough microscope, but of what Sir Arthur Eddington has aptly termed "pointer readings". I shall emphasize later the very important fact that even these are no more than names for certain "states of mind" or "modulations of consciousness" from which such conceptions as "electrons", "quanta", "protons" and the rest are, so to say, externalized as thought-aiding constructs; my point here is that "model-making" physics is dead, except as a deliberate makeshift, and with it the crude form of materialism which it inevitably engendered.

It is not too much to say that the advanced scientist of today would hardly be interested in anything of which he *could* make a model; and is rapidly realizing that in no ultimate sense is he likely, *qua* scientist, ever to understand anything at all! As Einstein has recently observed, we do but pass from one incomprehensible to another, our progress consisting in establishing the relations between them.

I do not think I need stress the inference that in so far as this hasty sketch fairly represents the present position—and I have no fear of serious criticism on this score—the general temper of instructed scientists is bound to be very different from what it was even a generation ago, and far more likely to accord a hospitable reception to ideas concerning, say, the ultimate structure of the universe, which would formerly have been dismissed as merely fantastic.

III

It may be objected that although the foregoing remarks have done something to clear modern scientists of the charge of unreceptive dogmatism, they leave untouched the far more offensive accusation of an overweening patronage. I have said nothing, that is to say, to show why Occultism should be "brought into line" or "co-ordinated" with science rather than science with Occultism. "Occultists are better men than scientists any day", it might be argued, "so if one of the two subjects has to be made to fit the other why should not science

be the one to undergo distortion?" Again I sympathize; again I respectfully disagree; again I submit that there is a misunderstanding.

In order to clear the matter up, it is first of all necessary clearly to distinguish Occultism from Theosophy. The two are closely linked historically and have a considerable reciprocal relevance; but the first is primarily a technical, the second an ethical, subject. Or we may say that Occultism is "positive" and Theosophy "normative".¹ Occultism deals with the manner in which the universe is organized; Theosophy with how we should comport ourselves in the light of the knowledge thus (or otherwise) obtained. Occultism might be said to deal with facts, Theosophy with significances.

Ordinary science is, of course, equally concerned with the structure and organization of the universe; so we must add that the characteristic method of Occultism is the use of powers or faculties—notably of a perceptive nature—believed to be latent in all men, but normally undeveloped, as opposed to that of physical apparatus as ordinarily understood.

I very much hope that this distinction will be grasped and conceded, though I have grave fears that it may not be. Someone, I suspect, will be sure to suggest that Theosophy is co-extensive and co-terminous with Occultism, while someone else will maintain that Theosophy is co-terminous and

¹ To illustrate: Psychology is said to be the positive science of human behaviour; it deals with why people actually behave as they do: Ethics is said to be the normative science; it deals with how people *ought* to behave.

co-extensive with Theosophy! But, admitting that it is impracticable precisely to define the scope of either subject and, consequently, to draw any sharp dividing line between them, it is none the less clear that there are many conceptions which can unhesitatingly be placed on one side of the line or the other. Such statements, for example, as that the coronal chakra has 960 outer "petals", that there are seven main "planes" of existence, or that most of us are members of the fifth sub-race of the Fifth Root Race, are essentially matters of Occultism; whereas the ideals of Universal Brotherhood, of unqualified service, or of seeking to co-operate intelligently with whatever powers for good are active in the world are characteristically Theosophical and could not be affected by any modification of the occult findings just cited.

In case the distinction is even now not clear, I will avoid all risk of misunderstanding by *defining* Occultism, for the purposes of this paper, as:

The investigation of the properties and laws of the Universe by the aid of perceptive faculties normally latent in man.

This definition, besides serving to circumscribe my topic, enables us to see, I think, something of what the relation between Theosophy and Occultism really is. Unless we were confident that this physical life is not the whole of conscious existence, Theosophical aspirations would probably appear rather futile; but it is evident that they would be entirely untouched by the discovery that the coronal chakra had really 961 petals, that there

are actually eleven planes of being, or only three Root Races.

IV

We may now revert to the question of why and, if at all, in what sense the findings of Occultism must be made to conform to scientific thought (or be rejected) and not scientific thought to the findings of Occultism.

The form in which I have now stated the question serves to foreshadow the answer, which is to be found in the difference between "findings" and "thought". Occult findings are the result of applying a particular technique; scientific thought comprises the principles by which that technique, neither more nor less than another, must be guided.

It has sometimes happened that the conclusions reached by contemporary scientific methods differ from those of occult investigation in such a way that one or other must definitely be wrong. Not fifty years ago, for example, Lord Kelvin was speaking of 40 million years as the greatest possible age of the Earth, while even the geologists pressed only for a modest two or three hundred millions or thereabouts. Meanwhile H. P. B. was talking of a couple of thousand millions, a figure which is now regarded as substantially correct, mainly on the evidence of the radioactive contents of rocks. In such a case there can be no ambiguity, provided all parties are agreed as to what they mean by "age" and by "Earth"; but a simple example will serve to show that in many cases statements apparently discrepant may both be right.

The difference between the conceptions of the orthodox chemist, for example, and those developed in *Occult Chemistry* appear to be great; but it would be unwise to suggest that the occult findings are rubbish and must be scrapped. On the contrary they are likely to be most valuable when we understand them better, notably when we find out what they mean. In any event certain disparities are almost certain to appear whenever two groups of observers set out to interpret sets of data as different as those of the chemist

and occultist are bound to be. Such disparities in no way imply that one party or the other is necessarily *wrong*.

Figures 1 and 2 show two very different but equally legitimate ways of describing (*i.e.*, by drawing) a cube, but unless we knew what a cube was "really" like we should scarcely recognize them as referring to the same thing. Their verbal counterparts would be correspondingly different also, since the observer of Fig. 1 would speak of nine lines and seven points and the other of seven lines and six points.

FIG. 1

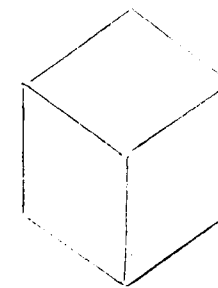
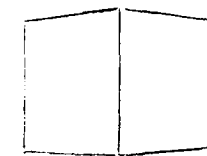


FIG. 2



Considerations of this kind make it easy to understand how it may come about that the results of scientific and occult inquiry into the same matter may yield unrecognizably different results without either of them being wrong—unless, of course, as is bound to happen occasionally, one investigator or the other happens to make a definitely faulty observation. In these cases there is no question of one result being forced out of shape to fit the other; assuming that both have been checked up beyond reasonable

doubt, they must stand side by side until they can be united by an imaginative effort of synthetic interpretation, such as might enable us to evolve the conception of a cube as we know it from a study of the figures given above.

Discrepancies of this kind, in fact, are fairly easily dealt with. As I shall show later, the serious difficulties are largely due to language.

But imagination falters at the thought of what would happen if, instead of occult chemistry, or occult physics, or occult palaeontology,

we were confronted with Occult Arithmetic and Occult Logic!

Even the most ardent revelationist would be staggered if he were told that esoterically two and two make five; or that on some plane or other there are only three quarts in a gallon, the part is greater than the whole, and things which are equal to the same thing are not equal to one another.¹

These are very simple, almost childish, examples; but I do not think I shall be misunderstood when I say that if we take the totality of all such propositions and exact applications of them, they constitute a kind of logical framework supporting all intellectual processes whatsoever, to which also all right thinking, from the highest to the lowest, must conform. This is just about what I mean when I speak of scientific thought, and I am sure that so soon as this is realized all objections to making Occultism amenable to it will vanish.

V

I believe that the foregoing, somewhat expanded but unchanged in general import, is all that any reasonable scientist has a right to demand from occultists in the way of subservience. From the other point of view I can hardly imagine enthusiasts for Occultism claiming that they are free to ride roughshod over the basic principles of logic and mathematics.

¹ Similarly, the syllogism All S is P; M is S; therefore M is P, is indefeasible at every level of thought from the sublime to the ridiculous; such logical forms can only yield the wrong results when improperly used as by saying, "All Theosophists are nice; Jones is nice; therefore Jones is a Theosophist".

There is, however, another aspect of the matter on which I have not yet touched; namely, what in language sadly suggestive of low ideals I must term the political aspect.

Today, if ever, we surely want to enlist in the service of Theosophical ideals all the energy and all the talent we can muster; and there is nothing to be gained, but much to be lost, by alienating potential enthusiasts through clinging to an unsuitable terminology or to forms of exposition as archaic and repellent as the golden Heaven and sulphurous Hell of an antiquated theology.

Now, although it might be rash to say that the best brains in the world today are scientific brains, there can be no doubt that the facts of science, if not always its principles, play a far larger part in the thought of the ordinarily intelligent person than ever before. Such persons cannot fail to be alienated—and justifiably so—by expressions which appear flagrantly at variance with established knowledge.

Theosophical truth, as I have tried to indicate, is by no means identical with occult fact, and it is nothing but unfortunate that those who might welcome the one should be repelled by an inept presentation of the other.

It would be quite unreasonable to demand that science, of which the terminology now enjoys a world-wide currency, should revise its vocabulary to avoid overlapping that of Occultism. In this matter at least Occultism must give way. After all, the terms which Occultism has, rather unfortunately, borrowed

from science were, so to say, copyrighted by the latter, which accordingly enjoys the prior claim.

VI

But this question of vocabulary, though it has a certain importance of its own, is a minor matter. The point I wish to stress is that of the enormous accession of strength which would accrue to Occultism and through it to Theosophy by the welding of it into a coherent whole with Science.

For the first time in history, there seems a reasonable chance of effecting a genuine union—as opposed to a reluctant truce—between the two great branches of human thought which may approximately be described as Scientific and Occult, Secular and Religious, or Rational and Mystical respectively.

It is as if for many centuries, two halves of a great arch had been

under construction, the builders of each following the plans given them in ignorance, or even in distrust, of the others' work. At last, as the two halves begin to curve together, we can see that they are not independent but complementary structures; and we realize that the time is not indefinitely remote when we shall be able to drop in the key-stone, pull away the scaffolding and see the work as a whole incomparably stronger, more beautiful and more stable than either portion by itself.

It will be my business to show, in the second part of this article, that the chief obstacle in the way of this unification is to be found in certain difficulties associated with language, not only as regards the unfortunate use of particular words, but with respect to more fundamental considerations involving the basic theory of communication, of meaning and of perception itself.

(To be continued)

THE CAMPAIGN PAMPHLETS

WORLD-WIDE SALES

THE Adyar Publicity Department's output of pamphlets for the Straight Theosophy Campaign in October-December has exceeded expectations. On the last day in July the Department had handled orders totalling 50,000 pamphlets. The bulk of these were mailed to overseas countries, Scotland taking 14,000, India 12,000, England 7,500, Australia 2,200, South Africa 1,500, Yugoslavia, Panama and Wales each 1,200, and other parcels to U. S. A., Java and Holland.

PRAISE FROM U. S. A.

Mr. Fritz Kunz writes from New York: "May I say, through the pages of THE THEOSOPHIST, how admirable is the series of twelve pamphlets the Publicity Office has issued from Adyar? If one may single out the best of what is all so good, I would say that in many years I have not read anything as wholly delightful as *Sixty Years of Theosophy*."

All this embodies for us the delight we all feel in the strong tide which has, once more, surged in upon us from Adyar."

THE RING OF THE NIBELUNGS

II. THE VALKYRIES

We are in a position to continue publication of Mr. Norman Ingamells's commentaries on "The Ring of the Nibelungs," which commenced in THE THEOSOPHIST, October, 1929, with his interpretation of "The Rheingold." Below we reproduce, from World Theosophy, May, 1931, "The Valkyries", the second of the series. His articles on "Siegfried" and "The Dusk of the Gods" will follow.

By NORMAN INGAMELLS

REGARDING such stories and myths as Wagner chose for his music-dramas, Novalis writes illuminatingly: "It depends only on the weakness of our organs and of our self-excitement, that we do not see ourselves in a fairy world. All fabulous tales are merely dreams of that home world which is everywhere and nowhere.* The higher powers in us, which one day, as Genies, shall fulfil our will, are, for the present, Muses which refresh us on our toilsome course with sweet remembrances."

Such a dream is Wagner's *Ring of the Nibelungs*. But these powerful music-dramas are more than dream. The fundamental idea of the series appears to be to present the story of the evolution of the soul from its source to its goal. In its agelong journey from spiritual babyhood to spiritual manhood, the soul is in a continual state of change: now joy, now sorrow; now success, now failure; and all this because it is born in ignorance

of its surroundings in these lower worlds, and also because the souls of men begin their evolution at different periods and make different rates of progress.

"The Valkyries" should be considered the first drama in the *Ring*, and "The Rheingold" in the nature of an introduction. The characters in the "Valkyrie" drama are: WOTAN, the evolving God—In Wagner's drama we have a very much humanized god. In the original and pure myth, Wotan is the personification of the first aspect of the Norse Trinity, corresponding to the Father aspect of the Christian Trinity. BRUNNHILDE, his Valkyrie daughter, and her eight sisters; FRICKA, Wotan's wife; LOGE, god of fire; SIEGMUND and SIEGLINDE, brother and sister Walsungs—the Walsungs are not the same as the Valkyries, but they are fine heroic types; and HUNDING, Sieglinde's husband.

A few symbols and types in "The Valkyries" call for explanation. The Ash Tree (Yggdrasil), around which the hut of Hunding

1935

THE RING OF THE NIBELUNGS

577

is built, was, with the old Norsemen, the symbol "of the Universe, and of time and life." Its roots lie hidden in the deeps and darkness of primal matter, and its branches flourish in the high upper air of the vast heavens. It symbolizes the unity of all life and the perennial growth and renovation of all things. It is evergreen, being daily sprinkled with the water of life from the eternal fountains. Evil and sin gnaw its roots incessantly, but the Ash Tree cannot wither until all evolution ends and life, as we know it, and time and the world disappear. In reality the Ash Tree is a symbol of the planes of the Solar System, pictured as a living Tree.

The Sword, called "Nothung," left in the Ash Tree by Wotan for his child Siegmund, represents the spirit of Heroism or the Spiritual Will. "Nothung" means "needful", or "necessity", and is the offspring of distress; this sword or spiritual will is evoked by the *need* or distress and struggle of the soul; hence the power developed by effort.

The Walsungs are the result of the union of a God with a mortal. Seemingly, mankind is referred to, for man, according to occultism, is a fragment of the Supreme Spirit descended into the human form prepared for its reception—the offspring of the marriage or union of God (Spirit) with form or body (matter)—the Immortal uniting with the mortal.

The horses ridden by the Valkyries are symbols of rapid movement, though many mystics have seen, in the inner worlds, the fairy folk of song and story riding their

beautiful white steeds. On the inner planes there may be, therefore, forms similar to the horses ridden by the Valkyries. The Valkyries may be regarded as superphysical beings, and the embodiment of all the noble, inspiring emotions that urge us in the pursuit of the ideal. With the old Norsemen the quality most to be desired was valour, so the Valkyries embody the spirit of the storm and waken the fire of heroism in the breasts of all warriors.

Brunnhilde is the most noble of nine Valkyries who appear in the drama. She personifies the perfect woman, and is the very essence of the power of love. Literally, the word Valkyries means the "choosers of the slain," and according to the old legend they bring the souls of heroes to Valhalla, the Norse Heaven, where they form a body-guard for Wotan, the God.

THE DRAMA

The drama opens with a brief orchestral Prelude, depicting a violent storm through which Siegmund, a child of Wotan, wearied after many fights with enemies, seeks shelter in the hut of the brutal Hunding. This prelude, which precedes the rising of the curtain, is one of Wagner's most remarkable descriptive passages. "By simple means he conveys a vivid impression of the dark and gloomy forest, the trees which bend rain-swept before the onslaughts of the roaring gale; the crash of thunder and the ghostly flicker of lightning. Through the storm flies Siegmund, weary and exhausted, from the cruel and relentless

* The eternal state of consciousness beyond time and space.

foemen. The persistent musical motive in the bass instruments, forging on and on changelessly, tells us more of the pursuit than any words could do."

While Siegmund is away with his father, Sieglinde is carried away by force and married to the rough Hunding, who personifies the dark and brutal aspect of consciousness. The twins, Siegmund and Sieglinde, are soul-aspiring types; they might be regarded as two aspects of one being, the positive and negative, or male and female aspects of matter. Heavy are their trials, for they bear within themselves the seeds that must develop to maturity only by slow growth, which is often difficult because of the many obstacles by which the progressing spirit is beset.

The curtain rises showing the interior of Hunding's hut, illuminated by the fire on the hearth. In the centre of the room is the huge Ash Tree in whose trunk a sword is embedded, placed there by Wotan. The door opens, and Siegmund staggeringly enters and falls exhausted to the floor by the hearth. Sieglinde appears, attracted by his entrance, and a flood of compassion flows from her and envelops the exhausted wanderer. They gaze spellbound into each other's eyes, both unconscious of their relationship to each other, for each thinks the other dead in childhood.

Discordant and menacing emotions assert themselves in the music as Hunding now stridently enters his hut, as though he jealously resented the presence of Siegmund. However, he offers

hospitality to the stranger whom as yet he does not know, but he is puzzled by a resemblance to his wife. Hunding suspects that Siegmund is his enemy, and during the evening meal Siegmund tells his history.

Wm. C. Ward, in his brochure on these operas, writes of Siegmund's condition here: "The incessant toils and rebuffs of the aspiring soul in its long contest with the powers of evil, its passionate yearnings, its flashes of joy ever again overclouded by the darkness of despair, are depicted in the words and music of this and the following scenes. Siegmund relates the sad story of his troubles and misadventures. Misfortune lies upon him; whithersoever he turns he is fated to encounter but enmity and strife. Finally he narrates how, being called on for aid by a maiden whose kinsfolk were forcing her to a loveless match, he slew many of the foe, yet at the last, overpowered by numbers, wounded and weaponless, he saw the maiden slain, and took refuge in flight."

Hunding discovers that Siegmund is his wife's brother and his enemy. Although he offers Siegmund shelter for the night, he warns him that on the morrow he must fight for his life. Hunding and Sieglinde now retire, leaving Siegmund alone by the dwindling fire, but before Sieglinde leaves she vainly endeavors to draw her brother Walsung's attention to the sword buried in the tree.

Left alone, Siegmund broods upon a prophecy by his father that one day a sword will help him in his dire need. Suddenly the fire

falls and momentarily flares up, revealing the tree on which the sword's hilt is seen. At this point Sieglinde re-enters, telling Siegmund that she has given her husband a sleeping draught. She relates how a stranger had thrust the sword into the tree on the day of her unhappy marriage with Hunding; and the stranger's story that the sword should belong to whosoever could withdraw it from

the tree trunk, and that the stranger had *whispered* to her that only Siegmund should ever succeed in withdrawing it. The two embrace, and in the ecstatic duet that follows, brother and sister recognize each other and their souls link in wondrous communing.

Siegmund in his joy wrenches the sword from the tree; the lovers pass out into the lovely moonlit night, and the first Act closes.

(To be continued)

THE THEOSOPHIST

DESIRING to conduct THE THEOSOPHIST in all courtesy, the Editor will be very much obliged if friends who discover any lack of it, as for example in omission to acknowledge sources from which material may have been derived, or in inaccurate statements as regards persons or their views, will be so good as to let him know without delay, so that he may make as soon as possible a suitable *amende honorable*. In the rush of very heavy work mistakes of this kind may arise, but they are entirely unintentional and will gladly be acknowledged.

Desiring also to conduct THE THEOSOPHIST in all accuracy and dignity, the Editor will similarly be obliged if friends who discover inaccuracies or lack of suitable

arrangement, etc., will also kindly send him a note embodying the nature of the errors and any lack of dignity.

Furthermore, desiring to improve THE THEOSOPHIST as a journal primarily for the members of The Theosophical Society, secondarily as the Presidential organ, and thirdly as a means of spreading Theosophy among non-members, the Editor will be grateful for practical suggestions as to ways and means of more successfully fulfilling this objective, it being borne in mind that since it is impossible to pay for articles the Editor is compelled to depend upon the goodwill and leisure of his readers for contributions.

George S. Arundale

CAMILLE FLAMMARION

Fifty years ago Camille Flammarion expounded a view of the universe which astronomers are inheriting today. From his observatory at Juvisy he interpreted the living universe in terms of spiritual evolution, giving the same philosophic depth and meaning to astronomy as Wagner gave to music, Browning to poetry, and H. P. Blavatsky to human knowledge. Flammarion joined The Theosophical Society in 1880, one of a galaxy of brilliant scientists who came in about this time, including Edison, Crookes and Wallace. Flammarion died ten years ago, and the following memento is written to commemorate him, as a disciple reveres a master, by Mr. Nieuwenhuis, who appends an article, which he has translated from the French of M. Quenisset, Flammarion's successor at Juvisy. "For me personally," Mr. Nieuwenhuis says of Flammarion, "he cleared the way to Theosophy."

By J. B. NIEUWENHUIS JUNIOR

CAMILLE FLAMMARION as a philosopher is little known among Theosophists. Yet in *The Secret Doctrine* his name is frequently mentioned, especially concerning the habitable conditions of the other planets of our Solar System. The opinions of H. P. B. and Flammarion meet here in many respects, though not in all. Astronomy is perhaps next to Chemistry "the path which will lead to the discovery of the whole hitherto occult truth".¹

H. P. B. was induced to add to her statement about Chemistry as a science the phrase: "not excluding Astronomy"! The whole statement reads as follows:

"There is but one science that can henceforth direct modern research into the one path which will

lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry."²

In modern science Chemistry and Physics have become already closely allied. The same holds good for Chemistry and Astronomy, giving birth to Astrophysics, so well foreseen by Camille Flammarion.

The inner structure of an atom is frequently compared with a Solar System nowadays, but some fifty years ago Flammarion was almost alone in that assertion.

The ideas of Flammarion are so closely akin to Theosophy, as the article below indicates, that we are

¹ *The Secret Doctrine*, Vol. I, p. 635 (3rd. Edn.)

² Loc. cit.

justified in saying that Flammarion and Theosophy. Considered under was the "trait-d'union" between this light, the importance of Flammarion still grows. the so-called "Exact Sciences"

FLAMMARION THE FORERUNNER

By F. QUENISSET

Camille Flammarion was a marvellous precursor, endowed with a really wondrous intuition. This faculty of his will rouse the admiration of future generations which will see the realization of his most cherished theories. His enthusiasm for the sublime realities of the Universe was ardent. Moreover, his name—was it not predestinated? The etymology of Flammarion is said to be Flamma-Orionis, "Flame of Orion," and a learned etymologist asserts that the name is derived from the old word "Flameron"—"He who brings Light!" Both origins of his celebrated name are associated with the work of this savant.

His communicative enthusiasm is the characteristic of great souls who behold the divine illumination, for the word "enthusiasm" itself means "in God," that is to say, in the presence of the absolute Truth. How many times did we admire the splendid beauty of the lion's head of Camille Flammarion, as he contemplated the wonders of the Universe at his equatorial at Juvisy, or described to us the phenomena of Nature, of Nature which he was ever studying, ever pondering on its most varying and astonishing manifestations, from the slightest diatom up to the majestic Nebulae and Spirals, "Milky

Ways" placed at the boundaries of the visible Universe!

Flammarion was every inch a genius. His head was slightly drawn back, and his eyes, of an extraordinary vivacity, were illuminated by an interior lucidity.

The astronomy of Flammarion is not the cold and rigid astronomy of ciphers only, treating of a Universe of brilliant points of light or moving orbs alone. No, the astronomy which he studied and described so well is the true astronomy—the astronomy of the future, which is already announcing itself in magnificent ways in important work undertaken in America, England, Italy, Germany, and France—in Astrophysics, the real study of Nature Universal. Mathematical astronomy had nearly reached the boundary of all possible progress. It was necessary to provide a firm base for our knowledge of the Universe. Now our eyes want to seek the life on the worlds in space, to study the physical and chemical constitution of the stars, their evolution in time and space and habitable conditions.

It was Flammarion's wish that everyone should take part in the study and contemplation of this living Universe, and this was his object when he wrote, in a language at once clear, exact and accessible

to all, so many popular works, and founded the French Astronomical Society. As he put it several times: "The renovation of a science dating from antiquity would serve but little the general progress of mankind, if this sublime knowledge, which develops the spirit, enlightens the soul, and liberates it from social mediocrities, was doomed to remain within the limited circle of 'professional-astronomers'."

The Torch of Truth should be taken in hand and while it glows, brought into public places, into populated streets, even into the squares. Everyone needs the light, especially the humble and the poor, for these are thinking people and are eager for science, whilst the self-sufficient of this century lack even the consciousness of their ignorance and are almost proud of remaining ignorant. The light of astronomy should be dispersed all over the world; it should penetrate the crowd, illumine the conscience, raise the heart. This will be its most splendid mission and benefit. The life and work of Flammarion are embodied in these phrases, and hundreds of thousands of readers or hearers who have had their souls illumined by his teachings will be grateful to him for having accelerated their spiritual evolution. He created also real scientific and astronomical careers, and we could mention the names of eminent scientists whose vocation was determined by his lectures.

We wrote that Flammarion was a remarkable precursor, and that he foresaw scientific realities long before their actual experimental demonstration. Here follow some:

First of all, his beloved planet Mars. He considered it a living world, not at all glaciated, as certain physicists would have us believe—physicists, however, who never observed or studied the planet by means of a telescope! The scrupulous and painstaking comparison of all observations executed by astronomers who dedicated their life to the study of Mars by telescope, from the first representation made in Naples by Fontana in 1636, up to the most recent, convinced Flammarion that variations and transformations take place on that planet, proving that it is not a little dead globe as is our Moon. The succession of seasons there produces downfall of snow, formations of fog and clouds, and change of coloration affecting large zones of vegetation.

Mars, asserted Flammarion for more than fifty years, is a planet whereupon vegetal and even animal life could very well exist. The most recent observations executed with the aid of large telescopes have revealed on our neighbour planet the quasi-certain presence of vegetal life, transforming itself in course of the seasons. Furthermore, the measurements taken with the aid of very sensitive thermoelectric couples at the Lowell Observatory, Flagstaff, Arizona, seem to indicate that the temperature at the Martian surface is not so much different from that prevailing on the surface of the Earth.

Flammarion foresaw also the prodigious development of Astrophysics, and his publications and labour have induced living astronomers to dedicate themselves to its

study. The readers of his book *The End of the World* know, moreover, that he foresaw and described in anticipation the scientific discoveries which most astonish us nowadays. Flammarion saw in Astronomy the science-subservient to show the human soul the eternal and fertile perspectives of Infinity and Universal Life. At the age of 22 he wrote in his admirable *Discourse on the Destiny of Astronomy*: "The mission of Astronomy should first of all be scientific, secondly philosophic. Its first object should be the instruction of mankind in knowledge of Nature. Secondly, it should be exercised for the benefit of philosophy, to show man's real grandeur and tell him what rank he occupies in the amphitheatre of living Creation, giving in that way a firm base to psychology."

And further on: "Looked upon from a real philosophic standpoint, which finds its realization in the famous *Nosce te ipsum*, (Man, know thyself) of antiquity, Astronomy enters a new era, it accepts the name of 'Comparative Astronomy', it leaves the sterile regions and enters Life, it generously lends its useful assistance to the 'Science of the Soul', and thus human intelligence more enlightened ceases at last to wander in the shadows, and may contemplate itself in full light."

Flammarion guessed long ago, at the beginning of his scientific and philosophic researches, the real constitution of matter. The following phrases taken from his first works, might have been written by one of our best known present-day physicists:

"The Universe, all things and beings, are composed of invisible and imponderable atoms. The Universe is a Dynamism."

"If I dissect matter I find within it the invisible atom, matter disappears, melts into thin air. If my eyes were so powerful that they could see the reality, they could penetrate the walls, composed of separate molecules, through bodies which are atomic whirlpools. Our physical eyes do not see what really is. We should see with the 'spiritual eye'. There exists only one all-embracing Unity. The infinite Great is identical with the infinite Small. Space is infinite without being great. Time is eternal without being long."

"Stars and atoms are one. The atoms constituting the bodies move relatively as fast as the stars in the Universe. Movement rules all and makes all. Matter and energy were never seen separated from each other; the existence of the one implies the existence of the other; in all probability they are identical."

"The constitution of the sidereal Universe is the image of the bodies we call material. All bodies, organic or inorganic, man, animal, plant, stone, iron, bronze are composed of molecules in perpetual movement which do not touch each other. These molecules are also composed of atoms which do not touch one another. All these atoms, all these molecules are moving under the influence of forces ruling them, and relative to their dimensions large distances separate them."

"One could even think that there exists only one 'species' of atoms, bearing a characteristic

simplicity as well as homogeneity, the mode of arrangement and movement constituting the diversity of molecules. Each molecule is a system, a MICROCOSM."

Flammarion meets here the greatest thinkers of all times, the immortal genius having discovered intuitively those fragments of Truth accessible to mundane intelligence. He shows us the way which we

should go in order to reap the rich harvest which should warm the heart and enlighten the soul. It is a sacred duty for his numerous "disciples" to continue his work of truth and goodness, and to work as he always did, with an enthusiasm supported by a real disinterestedness, for the spiritual evolution of the human race and of our wonderful little planet.

LINES FROM "SAUL"

I REPORT, as a man may of God's work—all's
love, yet all's law.
Now I lay down the judgeship he lent me.
Each faculty tasked
To perceive him, has gained an abyss, where a
dewdrop was asked.
Have I knowledge? confounded it shrivels at
Wisdom laid bare.
Have I forethought? how purblind, how blank,
to the Infinite Care!
Do I task any faculty highest, to image suc-
cess?
I but open my eyes—and perfection, no more
and no less,
In the kind I imagined, full-fronts me, and
God is seen God
In the star, in the stone, in the flesh, in the
soul and the clod.
And thus looking within and around me, I ever
renew
(With that stoop of the soul which in bending
upraises it too)
The submission of man's nothing-perfect to
God's all-complete,
As by each new obeisance in spirit, I climb to
his feet.

ROBERT BROWNING.

POLITICS AND THEOSOPHY

I reproduce a statement made by the President-Founder in 1883 and published under the above heading in THE THEOSOPHIST (July supplement) of that year. It is particularly interesting as showing the varying duties which seem to fall to the lot of different Presidents. Our late President, Dr. Besant, had very much to do with political activity, especially in India.

G. S. A.

By H. S. OLCOTT

(President-Founder of The Theosophical Society)

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated.

Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time.

That end was reached in due course; and in the year 1880, the

Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance.

Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux.

I would not have reverted to so stale a topic if I had not been forced to do so by recent events.

I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval.

At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this

mysterious unknown's presence was calculated to throw suspicion over the meeting.

Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow The Theosophical Society's influence—such as it may be—to be thrown in favour of Bills to promote religious instruction for Hindu children, and other "non-political" measures.

That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions.

The Presidents of Branches, in all countries, will be good enough

to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality.

So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

Official: { H. S. OLCOTT, P.T.S.
 { H. P. BLAVATSKY,
 Corr. Secy., Theos. Socy.

Head Quarters,
Adyar, 27-6-1883.

THE MAHATMAS AND POLITICS

NEITHER the Tibetan nor the modern Hindu Mahatmas, for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially.

H. P. B. in *The Theosophist*,
December, 1883, p. 80.

DIAMOND JUBILEE NEWS

WALES'S HEARTENING GREETING AND FINE SUGGESTION

[I HEARTILY ENDORSE THIS PROPOSAL OF OUR ENERGETIC GENERAL SECRETARY FOR WALES. I hope that there will be large numbers of members to carry out Mr. Freeman's splendid idea. I shall be very happy to publish in THE THEOSOPHIST similar greetings from other Sections. The fulfilment of Mr. Freeman's idea would make Nov. 17th a day of inspiring rejoicing.—ED.]

EXCHANGE OF INTERNATIONAL MESSAGES

Jubilee Day—Sunday, Nov. 17th, 1935

Our Diamond Jubilee and our 30,000 Members, 1,200 Lodges and 50 National Societies. This occasion might be used to cement the fact that we *have* formed a nucleus of Universal Brotherhood, and that it would be a good idea to let all our members know about it.

To that end, could one form of our celebrations be that of inviting every Fellow to send a Message of Greeting (such as is done at Christmas-time) to every other Fellow that he or she may know, particularly, of course, in other countries, to arrive on or before November 17th (as this day falls on a Sunday)? Every Lodge could send a Message to every other Lodge in their own National Society, and to any other

Lodge with whom they may have some special link. Every National Society could send a greeting to each other National Society to arrive in good time *before* this day so that it may be circulated. Most Lodges will be meeting to celebrate the occasion and these Messages could be read and they would convey a realization of the International Brotherhood which now exists, on however small and humble a scale!

The Messages could take the form most suitable, as cards, letters, cables, pictures or any other form, but all should arrive *on or before the day* in time for them to be conveyed to the many members who will be meeting in each Lodge.

Each National Society could inform its own members of the proposal, and arrange necessary details.

The Theosophical Society in Wales,
Headquarters, 10 Park Place,
Cardiff,
July 3, 1935.

Cordially and fraternally yours,
PETER FREEMAN,
General Secretary.

WALES'S DIAMOND JUBILEE MESSAGE

THE THEOSOPHICAL SOCIETY IN WALES

Headquarters: 10, Park Place, Cardiff

TO ALL FELLOWS OF THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD

Nov. 17, 1875—Nov. 17, 1935

Most cordial Jubilee Greetings and the happiest of good wishes to every Fellow of The Society.

Wales is but a small country, only two million inhabitants out of the population of the world of nearly two thousand million people. Nevertheless, Wales has its own great traditions, its culture and ideals, which it is steadily cultivating and offering in service to the world. While without its own National Government at present, it enjoys the advantage of membership in the British Commonwealth of Nations, and retains extensive powers in all local affairs and social services.

Wales has always stood for Peace and still uses its influence in this direction through the establishment of a Chair at its University for the study of International Relationships (founded many years ago), the annual broadcast Message of Goodwill to all Children throughout the World, an active support of the League of Nations, and more recently the

proposal of an International Police Force and Tribunal of Equity, so ably championed by Lord Davies, has been receiving wide and popular support.

The ancient teaching and religion of Druidism (perhaps a previous incarnation of Theosophy) enables the Ancient Wisdom to be easily understood and appreciated in Wales, where we have a small but splendid band of workers devoted to the cause of Theosophy. Wales therefore joins wholeheartedly in every effort towards the realization of the Brotherhood of Man, of which The Society has already formed a nucleus, and the establishment of which it is its high purpose to bring about.

With renewed greetings to all our Fellow Members throughout the World in celebration of this, our great Diamond Jubilee Day.

PETER FREEMAN,
General Secretary.

28th June, 1935,
(Foundation Day in Wales).

A THEOSOPHICAL FORUM

DEATH AND KARMA

21. *What are the causes of the death of children before they reach maturity? Are these to be ascribed to some neglect in a former life? Or to the parents' karma for maltreating their children in a previous life? Or to a sudden and premature death in an accident or on the battlefield, in the last life?*

I have nothing to add to the examples of the detailed workings of Karma already published in our Theosophical literature. See especially *The Lives of Alcyone*, the best book I know, next to *The Other Side of Death*, for the study and understanding of the karmic consequences of previous actions. But I should like to advise the student rather to try to grasp the broad general principles of the Law of Karma, than to try to define its workings along too narrow tracks. For example, to say that the Karma of parents having maltreated their children in a former life, will be to see their children die away in their hands young in a later life, savours too much of the Mosaic law of an eye for an eye, and a tooth for a tooth. The Law of Karma, which is really a law of adjustment, rather than a law of revenge or even of punishment, is of such an infinite wisdom and potency, as well as of an equally infinite finesse and adaptability, that the parents' maltreatment of their children, which in itself

may be of an infinite variety of means and intentions, cannot but be adjusted in a next life in an infinite diversity of ways. And in my opinion the majority of cases will rather show the growing up of the children under their parents' hands into wayward, ungovernable and disappointing members of their household, than by their simply dying away young.

A. J. H.

A PROVOCATIVE QUESTION

22. *Supposing we all turned Esoteric Theosophists, how would we continue our species? For what purpose were various organs given to us by Nature, if they were not intended to be used?*

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vagay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most

necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not “given” to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if “given”.—H. P. B., THE THEOSOPHIST, August, 1882.

ATOMS AND MONADS

23. *In a course of philosophy it is said, “Each time when we breathe, the inhaled air transmits into our lungs a very detailed image of all that surrounds us. The smallest thought, sensation or emotion is transmitted into the lungs, which pass them on into the blood. The blood is the superior product of the vital body, the images it contains are impressed on the negative atoms of the vital body. They serve as arbiters of man’s destiny in the state which immediately follows death.” Is it thus that our life is photographed on to the permanent atom? Is it possible to give some more details on the same subject?*

Let me confess that the peculiar language and imagery of the above quotation are strange to me, and in my ears sound very much like pseudo-occultism. Transformed into “Straight Theosophy”, I would express the realities lying behind them, as follows:

Every atom or monad is a living individual. Call it “atom” when you want to lay stress on its form-side, but say “monad” when having pre-eminently its life-side in view. Being living entities, not dead things, they are receptive as well as active, receiving impressions from others and making impressions on others. Therefore each bears the impression on it made by the surrounding universe, or in more figurative language, carries the image or photograph of that universe with it. Leibniz expressed the same fact by saying that “each monad represents the whole Universe.” (*Monadology*, par. 62.) And because each is for itself the centre of the universe, for it cannot view that universe but from its own centre, therefore each atom or monad is different from every other (*Monadology*, par. 9), for each has its own time, place (in space) and motion (rate or quality of vibration) from which it influences that universe and receives an impression of it. These—its own time, place and motion—constitute its “unique individuality” which it does not share with any other.

If we breathe, or take food and drink, or in any other way absorb atoms from outside, we thereby bring into our physical bodies, together with those atoms, the impressions or images they bear of the surrounding universe. And being active as well as receptive, they will, when spread throughout our body by the arteries (physical blood-vessels and etheric nadis), act on the atoms or monads of which our body is composed, and in this way also on what is called our physical permanent atom.

This permanent atom is the special centre-point of contact with our physical body, of another sort of monad or living entity, namely the human individuality, that uses the whole physical body, with its countless physical atoms as if it were one huge atom, or vehicle or “form” for the expression of its “life”. (Compare Leibniz’s dominating monad, *Monadology*, par. 70.) This human monad, then, is certainly influenced, through the intermediary of the permanent atom, by all the atoms or “images of the universe”, which are absorbed into the body by breathing, eating and drinking, etc. As such they of course contribute also to the making of man’s Karma, and might therefore with some courtesy be called “arbiters of man’s destiny”, though personally I find the title of “arbiters” much too grand for them. I would rather designate them infinitesimal bearers of infinitesimal seeds of karma.

The only real arbiter is the human monad himself, from whose own will it depends in a great measure what atoms, pure or impure, he allows to be absorbed into his body by his breathing (think of smoking), his drinking (think of alcohol) and his eating (think of meat). But more important still than all this is what the man allows to enter into his subtle bodies, from the subtle atoms that surround these too, by his feelings, his emotions, his thoughts and his ideas, etc. The same principles that govern the physical plane existence are valid for the subtler worlds.

For more details concerning the role of the permanent atoms,

the nadis, etc., the questioner is especially referred to Annie Besant’s *A Study in Consciousness* and C. W. Leadbeater’s *The Chakras*.

A. J. H.

SLAYING THE SLAYER

17a. *What did Madame Blavatsky mean when she said: “The mind is the great slayer of the real. Let the disciple slay the slayer?”* (See August issue.)

The term “mind” is used for “lower manas”, which is attached to the physical body and life through kama-rupa, and is a member of the human quaternary. The term “real” is used for “higher manas”, which is attached to Atma through Buddhi and is a member of the human trinity. The lower manas is the slayer of the higher manas in the sense of covering and clouding it, and thereby preventing or precluding its emergence and awakening. In other words the soul sleeps and forgets itself, and dreams that it is manas:

“The soul is dead that slumbers,
And things are not what they seem.”

To “slay the slayer” is to kill out the lower manas, *i.e.*, to dissipate the egotism, the “great illusion” or the sense of separateness; to make the mind free or unfettered, and thereby transmute or transform it to higher manas, or rather, to make room for it to emerge. Strictly speaking, there is no killing or slaying, no one slays and no one is killed; we are using pictures or the language of imagery. What happens is the

unfettering of the mind. That task is done by Love—

"Sole power that lifts the heart that bleeds,
And frees the fettered mind of man"!

When the disciple becomes free or emancipated by slaying the slayer, he says to himself: "I and my Father are One", meaning thereby that the soul, or Higher Manas, has transcended the quaternary, and entered the Trinity, and through the Buddhic become one with the Atma.—J. K. D.

HAVE YOU FOUND YOUR TEACHER?

24. *There seems a kind of no-man's-land between the stages of old personal desire and of final purification of the aspiration, which wants the highest, nothing else sufficing, yet is still fumbling toward its true realm of service. How can one best integrate the life at this stage?*

Yes, there is this no-man's-land, and that is where most of the occult dead are to be found. There are those unwilling to take steps or to let go. Some love what they fancy is their independence, and will not join anything or anybody. Then there is another person who says: "I have taken the best from every teacher!" That person has

not yet found a teacher. He has gone from one department store to another, seeking bargains, and, believe me, that is what he has got! The truth is in a form of life, and not in facts, and in the end one must submit to inspiration. When you must give yourself fully to someone, some cause, then you are whole-hearted. It may not be to a person whom you know in the flesh. I know people who loved C. W. Leadbeater as their Master, and yet they had never seen him. Such a resolute gift means you have found your job. When one finds his work, then he gets somewhere. We are always expecting to find clay feet, but what does it matter, so long as you do not serve on clay feet? Perhaps you could figure in a Pygmalion and Galatea episode! So is the Master made, by the devotion of the pupil.—F. K.

* * *

QUESTIONS FOR OCTOBER

When a Law of Nature is rendered inoperative by another Law, what effect does this have on the totality of Law in the Universe?

How can I best teach Theosophy to my children?

What Theosophical teaching is most useful to prisoners?

Can Science prove God?

Does Theosophy replace religion?

From the President's Office:

N.B. Please note that in the case of cables BENTLEY'S SECOND Code may be used if convenient.

SCIENCE NOTES

By W. WHATELY CARINGTON

VII—THE DEATH OF THE UNIVERSE

Discussing alternative theories of the ultimate destiny of the universe, Mr. Carington favours that of a pulsating universe, which brings scientific theory into line with the Theosophical conception of alternating periods of Pralaya and Manvantara.

FOR the last fifty years or so, the astronomers and physicists have been making our flesh creep with stories of the chilly fate that awaits the Universe.

Here, for example is Sir James Jeans: "The general physical principle known as the second law of thermodynamics predicts that there can be but one end to the universe—a 'heat-death' in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature will be so low as to make life impossible. It matters little by what particular road this final state is reached; all roads lead to Rome, and the end of the journey cannot be other than universal death."¹

Sir Arthur Eddington has a number of passages to the same effect, though he seems rather to approve of the prospect than otherwise—at least as an alternative to the conception of a cyclically rejuvenating system advocated by some authorities. For example: "I would feel more content that

the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition . . . It seems rather stupid to keep doing the same thing over and over again."²

As for the process involved, I venture to quote a colloquial description of my own: "There is a tendency for energy to pass from regions where it is highly concentrated, e.g., hot objects, and to become more uniformly distributed. This process may be taken as irreversible. Hot bottles warm chilly feet, but we can hardly imagine, nor do we observe, heat flowing in the reverse direction, so that the bottles grow hotter and the feet chillier. On the grand scale the same applies to the universe, so that the total available energy is constantly becoming distributed in a less specialized and more random fashion. To this process there would appear to be a limit, and when that limit

¹ *The Mysterious Universe*, p. 13.

² *The Nature of the Physical World*, p. 86.

is reached the universe will be 'run down'.¹

This is the official doctrine, and has remained substantially unchallenged for decades, though Sir Oliver Lodge has said: "I claim as a physicist that too much attention has been paid to the second law of thermodynamics, and that the final and inevitable increase of entropy" (broadly speaking the uniform distribution of energy just mentioned) "to a maximum is a bugbear, an idol, to which philosophers need not bow the knee".²

It now appears that this story of the inevitable "heat-death" is by no means so well founded as we have been led to suppose.

I quote from Professor Dingle's review of Professor Tolman's *Relativity, Thermodynamics and Cosmology*.³

"From one point of view, the most important section is that dealing with thermodynamics. This . . . is Tolman's own peculiar field, and although the re-expression of thermodynamics in relativistic terms has at present no practical application outside cosmology, its effect there is sufficiently revolutionary to claim for it much greater attention than it has yet received. For some reason a physical system gains enormously in popular prestige if it is called 'the universe', and the prospect of the final running-down of the universe has caused sufficient heart-burning to make a statement of the actual probabilities very desirable. According to relativistic thermodynamics, equilibrium in a

gravitational field requires not a uniform temperature but a temperature gradient to prevent the flow of heat from regions of higher to those of lower gravitational potential. Reversible processes can take place at a finite rate, and irreversible processes are possible without the attainment of a maximum entropy. Consequently, to use Tolman's very cautious words, 'at the very least, it would seem wisest if we no longer dogmatically assert that the principles of thermodynamics necessarily require a universe which was created at a finite time in the past and which is fated for stagnation and death in the future'. Disagreement with these results would be intelligible . . . (but) . . . what is incomprehensible is the neglect, excusably mistakable for a conspiracy of silence, which has been their lot while the doctrine of the inevitable heat-death of the universe" (and the necessity of its "creation" at a finitely distant moment in the past, as a corollary of this. W. W. C.) "has been preached as an inevitable requirement of modern science."

It is evidently too early to speculate with any assurance as to the change in our views likely to be brought about by this work; but two things are quite clear: First, that the bottom has been knocked out of the ordinary and commonly accepted argument; second, that there has been a good deal of wish-thinking going on among eminent astronomers who are anxious to find a specific moment of "creation" in order to drag in a Specific Creator. Theosophists, who think in terms of "The One" or the

Totality of all Consciousness, rather than of particularized deities, will find it easier to dispense with the somewhat circumscribed conceptions in question.

For myself, it seems as if only three main alternative schemes were available, namely (1) a universe with a determinate beginning and determinate end; (2) a never-beginning and never-ending, but non-repetitive flux of (relatively) detail chance within the totality; (3) an essentially cyclical or rhythmic process—not necessarily, however, implying "doing the same thing over and over again".

It looks as if the first of these schemes will soon have to be definitely abandoned; the second appears barely if at all distinguishable from indiscriminate chaos; the third has respectable support from (I think) de Sitter, or perhaps Lemaitre, who propounded the theory of a pulsating universe in connection with the observed recession of the nebulae. This last would now appear to be rendered appreciably more probable on general grounds and, if substantiated, would fit in well with the Theosophical conception of alternating periods of Pralaya and Manvantara.

"UP FROM THE APE" OR DOWN FROM MAN?

THE first part of the above heading is the title of a very readable book by Professor Hooton of Harvard University, which gives a general survey of "human evolution", or what we would rather call the present-day conception of the Darwinian theory of human evolution as advocated by the majority of scientists to-day. Opposed to this is the Theosophical teaching that the ape is the descendant or side-descendant of man rather than his ancestor or side-ancestor. In view of H. P. Blavatsky's often strongly worded denunciations of the Darwinian theory, it is satisfactory to hear now and then from men of science themselves how even in these latter enlightened days science still seems to be groping about in complete ignorance as to the origin of man or ape.

On March 25 Mr. Douglas Dewar read a paper at the Victoria Institute or Philosophical Society of Great Britain, on "The Supposed Fossil Links Between Man And The Lower Animals," in which

he states: "Science can truthfully say that it knows not when, where or how man originated", and that there is no conclusive evidence that any Primate genus has been transformed into any other genus." The Anti-Darwin view of Mr. Dewar, supported by Sir Ambrose Fleming, President of the Victoria Institute, is of course that of "special creations" for each genus. The Theosophical teaching as expounded by H. P. Blavatsky in *The Secret Doctrine*, seems to lie between the two extremes of Darwinian evolution and special creations, neither denying gradual "evolution" nor spontaneous "creation" *per se*.

"The Anti-Darwin controversy is dealt with in a lively booklet by Sir Arthur Keith, *Darwinism And Its Critics*, in which he defends the theory of evolution against the arguments of Sir Ambrose Fleming and other critics." (*Nature*, 15 June, 1935, p. 987). The booklet must be of no small interest to Theosophists.

A. J. H.

¹ *The Death of Materialism*, p. 68.

² *Nature*, 24. x. 1931, p. 722.

³ In *Nature* for June 8th, 1935.

AE: POET OF THE SPIRIT

By JAMES H. COUSINS

THE press cables dated July 18 contained the news, unexpected to us in India, that AE had died. Some newspapers referred to him as a poet and economist. None that I have seen spoke of his lifelong enthusiasm for the Upanishadic thought of India. I wonder if any will recognize the fact that his whole life was Theosophically based. He was a personalized Lodge, working simultaneously for the Three Objects of The Theosophical Society, in long service for the spiritual and material unification of humanity, in perpetual search for the reality behind its intellectual and emotional formulations and expressions, and in the unveiling in himself and others of the powers of the Psyche. He did not see eye to eye with the leaders of The Theosophical Society; indeed he sometimes rose to lyrical enthusiasm in his denunciation of things in their personality and teachings with which he disagreed. On such occasions (and I can recall a number of them in my almost daily intimacy with him in Dublin from 1897 to 1913 when we were working together in the Literary and Dramatic Revival) I preserved myself from rhetorical infection by remembering his own distinction between George Russell the transient personality, and AE the immortal Individual. George Russell has died at sixty-eight: AE can never die while language lasts as a vehicle for the telling of what he called "the oracles from the Psyche."

Early in life (as we his friends heard him tell, and as he has recently told the world in his spiritual autobiography, *Song and its Fountains*) he heard the call of the inner world. In his search for explanation and experience he became one of the founding Fellows of the first Irish Lodge of The Theosophical Society over forty years ago. He used its early literature as stimuli to his own awakening. His discovery of the Celtic mythology gave him an alternative terminology to that of *The Secret Doctrine*, though he

never lost his interest in the classics of Theosophy. He put his growing experience and thought into articles in *The Irish Theosophist* which was printed in the house taken by the Lodge in a quiet Dublin square. In these articles vision and ecstasy rose into short lyrics that in due time made his first volume of poetry, *Homeward Songs by the Way*. When, in 1913, Messrs. Macmillan published the *Collected Poems* of the then world-famous poet, AE did not forget his Theosophical beginnings, but dedicated his life-work in verse, up to that time, "To D. N. D., in memory of the household." Daniel N. Dunlop is still held in cordial memory by living sharers in his enthusiasm for what is now called "Straight Theosophy": "the household" was the residential portion of the company who studied and worked together in the first Irish Lodge, a company that included, but not as residents, if I remember correctly, W.B. Yeats and "John Eglington" (William Magee sometimes referred to as "the Irish Emerson").

AE broke away from The Theosophical Society during the Judge controversy. But his break was not radical. The Hermetic Society that gathered around him in Dublin was just a Lodge, full of illumination and inspiration. Later it became again a Lodge of The Theosophical Society. Someone in Ireland can complete the record from this point.

In years to come AE's prose works, like *The Candle of Vision* and *Song and its Fountains*, will take their place in Theosophical literature as his Upanishads making exposition of the Vedas of his poetry. His lines are rich with significance, like the *Stanzas of Dzyan*. He belongs to the small group of major spiritual poets including Shelley, Blake and Emerson in the Occident and Tagore in the Orient, whose inspiration comes not from the flux of the temporal but from the influx of the eternal.

DAYS OF GREATNESS

"Days of Greatness all remind us we can make our own days Great."

Annie Besant tells in her *Autobiography* how she filled her days with greatness, and what she wrote in 1893 remained true in 1933:

In life, through death, to life, I am but the servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

Dr. Besant suspended her physical plane work on September 20, 1933, and next day her warrior's body was cremated on hallowed ground at Adyar now known as the Garden of Remembrance, where on September 21 next she will be affectionately commemorated.

GREAT DAYS IN SEPTEMBER

September

2. Ganesh Worship (Hindu).
3. Oliver Cromwell, Lord Protector of England, died 1658.
4. Edward H. Grieg, composer, died 1907.
5. Cardinal Richelieu, statesman, born 1585.
6. Philip J. Bailey, poet, died 1902.
7. Queen Elizabeth born 1533.
8. NATIVITY OF OUR LADY. Lodovico Ariosto, poet, born 1474.
12. BIRTH OF ZOROASTER (Khordad-Sal).
13. Queensland Day.
14. Dante Alighieri, poet, died 1321.
15. Sir Walter Scott, author, born 1771.

September

15. Russia proclaimed a Republic 1917.
16. Louis Kossuth, patriot, born 1802.
18. Prince Bismarck, statesman, died 1904.
20. Dr. Annie Besant passed, 1933.
21. Virgil, poet, died B.C. 19.
23. Euripides, dramatist, born B.C. 480.
24. Dominion Day (New Zealand).
25. Samuel Butler, author, died 1680.
27. Johann Strauss (the elder), composer, died 1849.
28. Great Britain and Japan signed a Treaty of Peace and alliance, agreeing to preserve the integrity of China, 1905.
29. Jewish New Year.
30. SAINT MICHAEL AND ALL ANGELS (Michaelmas).

ENTRE NOUS

SETTING THEOSOPHY TO MUSIC

THE President in his talks at Adyar has been speculating on the possibility of exponents of the arts, particularly music, expressing Theosophy through their special medium, as H. P. Blavatsky and others have presented it in our classic literature. From the United States of America comes a letter delineating a pioneer example in the field of musical expression. "I have a class of non-members", writes Mrs. Francis Wile of Rochester, N.Y. "Through one of the class members I was asked to meet a young woman who is graduating from the Eastman Music School here, and had chosen as the subject for her thesis the music of Scriabine. She had discovered that he was a Theosophist, that his music was profoundly affected by his Theosophic beliefs, and she wished to be coached in Theosophy so that she might answer any questions her examiners might ask. She herself had been deeply impressed. Leaflets were handed to her, and I explained as well as possible in the short time available the more philosophic side. She wished to know of the creation of the universe, the origin and destiny of human life, etc. When her thesis was presented, she did what seems to me a remarkable thing. She was asked to illustrate how Scriabine put his Theosophy into his music, and without previous preparation she was able to play music giving the story of creation so that they could follow her. Her thesis was one of the topics of discussion in the school, being considered, I believe, by far the ablest presented. So this one young girl, without even being a Theosophist, brought the subject before six or eight University professors, commanding their respectful attention."

Mrs. Wile adds: "In addition to that, all her room-mates in the dormitory read the pamphlet on reincarnation which had been lent to her, and were much interested. She is coming to the class meeting to-morrow."

SPIRITUAL GUIDANCE FOR LINCOLN

Here is one of the "many evidences of God's direction" confessed by Abraham Lincoln, to which I referred in our July number, quoting the famous passage in which he says: "I am satisfied that when the Almighty wants me to do or not to do a particular thing he finds a way of letting me know it." This unseen guidance came to him at the most arduous crisis of the American Civil War.

Miss Nettie Colborn, a young trance medium, went to Washington—Sir Arthur Conan Doyle tells the story in *Our American Adventure*—to get a furlough for her brother, a soldier who was ill. Mrs. Lincoln had heard of the powers of Miss Colborn and asked the President to confirm them. Miss Colborn was asked to the White House. "Upon the entrance of the President she was at once entranced, and spoke for an hour in a wonderful and commanding way. Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands. The spirit-orders were to instantly issue the Proclamation on Slavery and so give moral elevation to the war. Lincoln was much impressed, and said the message was more important than perhaps anyone present could understand. A later communication urged him to go in person to visit the Federal camps where the soldiers were much discouraged. The effect of these two messages coming at a time of such danger to the Republic was so great," says Conan Doyle, "that it is not too much to say that the words of a medium went far to preserve the State."

(The splendid passage from Lincoln cited in our July issue, together with Mr. Judge's comment on Lincoln's premonitions of future greatness, was adapted from *The Theosophical Movement*, a Bombay monthly remarkably well versed

1935

ENTRE NOUS

599

in Theosophical lore and its application to practical problems. I make due acknowledgment.)

MORE AND MACAULAY

Sir Thomas More was a paragon of wisdom in the eyes of Macaulay, the English historian. Writing of More's belief in the central sacrament of the Church, Macaulay (as quoted by Alfred Noyes in *The Catholic Times*) says: "When we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation, we cannot but feel some doubt whether the doctrine of transubstantiation may not triumph over all opposition. What Sir Thomas More believed may be believed to the end of time by men equal in abilities and honesty to Sir Thomas More." This is a notable admission; for, as Macaulay goes on to remark: "Sir Thomas More is one of the choice specimens of wisdom and virtue; and the doctrine of transubstantiation is a kind of proof charge." A correspondent informs me that in the Church of the Holy Name, Manchester, in one of the panels of the pulpit, is the portrait, done in mosaic, of Sir Thomas More which was reproduced in *THE THEOSOPHIST* for July. This correspondent says: "Sir Thomas More is interesting to me, as in the 'Lives' we are linked by family bond, and in A. B.'s 'Hypatia' life he was my grandfather."

THE ORIGIN OF THE SWASTIKA

From *The Sunday Statesman*: The swastika, the emblem of the German Nazis, is not, as the Nazis themselves believe, a Nordic symbol. It is one of the most ancient of symbols, and has appeared all over the world. It was known in old Japan and to the Incas of ancient Peru. One of its variants—the three-legged

swastika—has been adopted as the emblem of Sicily—and of the Isle of Man. It is generally believed that the swastika is Asiatic in origin. It occurs on Elamite pottery, found in Mesopotamia, of a very early date. From there it spread to Troy, and to ancient Crete where it was associated with the worship of the snake goddess. In India it is called "swastika" when the branches turn from left to right, and "sauvastika" when they are in the opposite direction. In the first case it represents the spring-time, or rising sun; and in the second the autumn, or descending sun. The first is lucky, the symbol of light, life, and prosperity; the second is regarded as unlucky.

The occultist would add to the observations of *The Sunday Statesman* that the swastika symbolizes the First Cause in manifestation. The symbol is of archaic origin. H. P. B. quotes the Commentaries as saying: "One initiated into the mysteries of the meaning of the Svastika can trace on it, with mathematical precision, the evolution of the Kosmos and the whole period of Sandhya." (*Secret Doctrine*, II, 621). And Sandhya is the manvantaric period of the dawn of the System, with a capital S.

J. L. D.

ACCOMMODATION TAXED

Available accommodation for delegates and visitors to the Diamond Jubilee International Convention at Adyar is being rapidly allotted. Intending visitors who desire to live in Indian style should apply hereafter for special sheds unless they are prepared to accommodate themselves in general sheds paying Rs. 2/- per head. Mr. B. Ranga Reddy is in charge of the arrangements for the accommodation of the Indian delegates.

All the accommodation for Europeans at Leadbeater Chambers and Blavatsky Gardens has been fully booked.

STRAIGHT THEOSOPHY CAMPAIGN

A GENERAL SECRETARY DREAMS— BIG DREAMS

THERE is a jubilee ring in an address which Mr. Sidney Cook, U. S. A. General Secretary, delivered to Chicago Lodge on its fiftieth anniversary in mid-May.

"We have become propagandists, lecturers, publishers of books in lecture form. We are not now educators, although education is the greatest power and right education the greatest need in the world today."

Having issued this challenge, Mr. Cook proceeded:

"Let us face these facts not in a defeatist attitude, but in recognition of a job that it is our part to do if, in our turn, we are to make Theosophical history, and push the Society on to new achievement in this new Theosophical era."

"Education must be the next phase . . . Dream with me for a while of the Headquarters of the future, of a school of philosophy, a school of education, a school of art, of comparative religion, of politics and statecraft—schools where those who have finished their courses in other educational institutions will come and acquire purpose through the truth and life that only Theosophy can impart. Think of Theosophical philosophers giving reason to life, Theosophical educators leading on your youth, Theosophical artists creating beauty, Theosophical teachers of the unity of all religions, Theosophical statesmen building international brotherhood. When Theosophy is infused into and permeates and reaches the world through such channels already prepared and waiting for its illumination, we shall be doing our part, as others in earlier years did theirs. These channels were not available to them, but education has become broader. It seeks the light as never before, and throughout the whole world Theosophy alone can do this illuminating work. A scientist to whom comment was recently made regarding *The Secret Doctrine*

among his books, said that no great scientist today would be without *The Secret Doctrine*.

"This is Straight Theosophy applied to the world's work and thought. Let us not be afraid to dream of schools, buildings, students, courses, at Headquarters; of our Lodges as outposts to which trained teachers and skilfully prepared courses will then be available. Let our dreams be big, for dreams for truth come true, and as Theosophists we have something that cannot be defeated if our plans are sound and there is rightness in the direction of our effort. We must urge on and give direction to the forces that are ours to use. Nature's forces are in beautiful balance. We have but to tip the chalice and her forces flow out to our aid, and to tip the chalice we must be thinking rightly, directing our efforts soundly, making ourselves available as channels through which the forces may flow. The Great Ones are always ready if we provide the way through which Their Truth may open upon earth."

JAVA EXTENDS THE CAMPAIGN INTO 1936

The Indonesian Section is doing its utmost to follow the Straight Theosophy campaign as closely as possible. We see, however, no means to give a weekly lecture and keep the interest of the public, so we have selected the most suitable subjects, as follows:

Oct. 6: What is Theosophy?

Nov. 3: Can we remember Past Lives?

Nov. 17: Diamond Jubilee Lecture.

Dec. 1: How to Live and how to Die?

Dec. 29: Citizens of To-morrow.

The pamphlets will be distributed after translation into Dutch and Malay. Fortnightly gatherings are being arranged for

1935

LANDS OF THE LARGER HOPE

601

members only, besides tea-parties, question-and-answer meetings and a study class in *The Secret Doctrine*, in those Lodges which are capable of conducting them.

We decided, however, not to limit our campaign throughout Java to these three

months, but to continue during 1936, as the force outpoured at the Jubilee may well be used for a long time after.

A. J. H. VAN LEEUWEN,
General Secretary, Bandoeng.

LANDS OF THE LARGER HOPE

THE PRESIDENT'S MESSAGE TO AMERICA

Dr. Arundale associates the United States of America with Australia as a "Land of the Larger Hope," a designation which he "released" at a great gathering in Sydney. "All Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society," the President says in the following Message which he sent to the American Section Convention, August 17-21:

No one regrets more than I do that it is impossible to repeat this year those precious visits to the United States which have been such highlights in my life for the past few years. It was a revelation to me to visit America for the first time, and the revelation widened as the visits multiplied. Not that you may not have your weaknesses. Which individual and what country is without them! But you have, despite the grave difficulties in which, as in the case of all other countries, you find yourselves, a remarkable example of that spirit expressed in the phrase—Hope springs immortal in the human breast. The Master K. H. once called Australia "A Land of the Larger Hope". Differently, but none the less truly, is America another Land of the Larger Hope. And all Lands of the Larger Hope are lands immensely fruitful for the nurturing of Theosophy and The Theosophical Society. And even if from time to time troubles and misunderstandings beset your way, it is to be remembered that the more rapid the growth, the greater must needs be the friction it encounters.

A country which has never experienced the slightest Theosophical agitation is likely to be a land of the lesser rather than of the Larger Hope. Sooner or later, we must rise above agitations. But in order so to do, we must first conquer them. And in order to conquer them we must face them.

How happy you will all be at this Diamond Jubilee Convention, for you in America are in a special measure celebrating the sixtieth birthday of The Society which was born in your midst. I sincerely hope that New York in particular will have great celebrations on November 17th, demonstrating emphatically that the baby of sixty years ago is more vigorous than ever. What will the New York Theosophical Federation, the guardian of The Society's birthplace, be saying to the world in a few months time?

You will also be very happy to have in your midst such splendid stalwarts for Theosophy and The Theosophical Society as Mr. Jinarajadasa, Mr. L. W. Rogers and Mr. Fritz Kunz. I expect you will be having a record Convention, and I am

sure that you will generate during the course of this Convention alone an enthusiasm which will do much to help you and those who shall come after you to move triumphantly onwards through the ensuing forty years to that Centenary which will mark a veritable epoch in the history of the world.

I hope the Young Theosophists will be exceedingly prominent during the course

of the Convention, for upon them so much depends. And I am sure you will find increasing occasion to recognize the treasures you have in your National President and his band of helpers at your National Headquarters.

Forward with Theosophy and The Theosophical Society for the increasing happiness of the world.

RUSSIA AND RENAISSANCE

REMEMBER H. P. B.

In July the President hailed the Russian Section in the following Message addressed to Dr. Kamensky, General Secretary, who is resident at Geneva:

I send my heartiest greetings to the Russian Section of our Society. Though, for the time being, we are compelled to give to this Section the appellation "outside Russia", I most earnestly trust that the time may soon come when we shall be able to leave it out. The Theosophical Society cannot be complete without a Section in Russia, and when the existing aberrations in your wonderful country have exhausted themselves, we may hope for that saner understanding which will recognize the value of a force which is both integrating within the country and also a link with other countries which may often prove exceedingly useful.

I have nothing to say against the existing form of government in Russia so far as regards its general policies, for I have no dependable information with regard to them. But I do say that a

Government which persecutes Theosophists as such and forbids Theosophical organization and activity is a Government which is acting in direct opposition to the welfare of the country over which it rules. Such a Government is neither national nor truly patriotic, for a Theosophist is always a positive asset to his Motherland, and to shut him out, as well as the organization to which he belongs, is among those mistakes which, when committed by a responsible Government, are no less than crimes.

May holy Russia soon regain her health and real prosperity, so that a Russian Section *in Russia* may once more be on our rolls. A great Russian was the heart of the spiritual renaissance of the world. May a Russian Section in Russia incarnate that renaissance and give to the world a life brilliant with Russia's immortal soul.

WE need not hope that our work will be majestic if there is no majesty in ourselves.

RUSKIN

THE THEOSOPHICAL FIELD

SCOTLAND'S SILVER JUBILEE

FROM the Scottish Headquarters at Edinburgh, Mr. Christopher Gale (General Secretary) writes:

Our Silver Jubilee Convention ended on June 18th. It was a very happy occasion in every respect, and there were considerably more members present than last year. We had the good fortune of having with us both Captain and Mrs. Ransom. We extended the meetings to cover five days. The additional days gave the opportunity for a play-reading by a group of Glasgow members. The play is a reincarnation story written by a Glasgow minister, not a member of the Society; it was very well done, both as to authorship and rendering. We introduced the Adyar note into the programme with lantern slides of Adyar, shown by Capt. Ransom.

The closing meeting was a novelty. The representatives of five Youth organizations in the City responded to our invitation to come and speak on "The Movement I Represent—Its Importance for the Youth of To-day". In excellent speeches they each gave as good an account of their movement as was possible in 10-15 minutes—The League of Nations Union Youth Group, The Open Conspiracy (H. G. Wells Society), the Margaret Morris Movement, the Student Christian Movement, and The Theosophical Society. The idea proved a decided success. There was no debate or discussion, but afterwards under social conditions a lively discussion went on between the speakers and members of the audience.

CONVENTIONS GREET ADYAR

The President has received at Adyar the following greetings:

Argentina. "Greetings from National Convention." Signed by Senor Wyngaard, General Secretary, and Dr. Folquer, outgoing General Secretary. July 9.

"Swedish Convention gratefully sends best wishes for successful campaign. Elma Berg, General Secretary."

Madrid, July 23: "Spanish Diamond Jubilee Convention sends affectionate greetings President and Rukmini. Lorenzana."

Bussum, July 23: "International gathering Theosophical workers St. Michaels Centre send loyal and loving greetings. Vanderstok."

Amsterdam, July 26: "Enthusiastic reception of your Message. European Congress sends devoted love to both. Marcault-Cochius."

PROPOSED MEMORIAL TO BISHOP LEADBEATER

APPEAL TO AUSTRALIA

The Madura Lodge has adopted the following resolution:

"The members of the Madura Lodge place on record their heartfelt gratitude to the memory of Rt. Rev. Bishop C. W. Leadbeater, whose inestimable services to Theosophy and the world (especially his invaluable contributions in the realms of Occultism, Education and Science) will ever be gratefully remembered so long as Theosophy is appreciated as shedding infinite light on the problems of life.

"This meeting wishes the President of The Theosophical Society to request our Australian brethren of The Theosophical Society to send to Adyar, our spiritual home, a portion of the relics of the departed Bishop, for raising a suitable memorial to him, at Adyar, so as to serve as a humble mark of our tribute to his memory and to his single-minded devotion to the cause of Theosophy."

(Editorial Note: The ashes of Bishop Leadbeater are in possession of the President of The Theosophical Society at Adyar, and on September 21st will be ceremonially deposited beside those of Dr. Besant in the Garden of Remembrance.)

THE GERMAN SECTION

Dr. Egenolf Baron von Roeder, recently elected General Secretary for Germany, has visited some of the large groups of his National Society and reports having had some good discussions. To his great regret, he informed us, the German Section would not be represented at the Amsterdam Congress of the European Federation, as such attendance would involve the Section in political complications.

MR. JINARAJADASA

Mr. C. Jinarajadasa made a most successful tour of New Zealand. At Dunedin he was accorded a civic reception, and in reply said he accepted the welcome not as a personal one, but as a representative of a great and ancient people.

The Mayor of Dunedin referred to the lecturer as one whose writings had introduced him to millions who had never seen him or heard his voice, but who regarded him in high esteem and honour.

Mrs. Crawford in her June Newsletter writes: "Mr. Jinarajadasa visualizes a time when the people of the Dominion will approach the Grecian type in appearance and culture. New Zealand, he says, is in the same latitude as Greece, with all the benefits of fresh air and sunshine, and a thoughtful person cannot but expect developments along Grecian lines, physically and culturally."

A prominent Maori, Mr. A. Pitama, came, by request, to talk about the Maori Race, and he and Mr. Jinarajadasa stayed long together. "You must not lose the spiritual concept of the Maori", said Mr. Jinarajadasa to some of the Auckland members: "it has its place in the culture of your race."

MISS NEFF'S PROGRAMME

Miss Mary K. Neff spent June and July in Adelaide lecturing to the Lodge and arousing public interest in Theosophy. "On members' nights she gave an insight into the life and adventures of H. P. B., in which she has been extensively researching. Her lecture programme deals with Theosophy and the great religions of the world. Miss Neff is studying zoology and geology at the Adelaide University—

zoology under Professor Harvey Johnson and geology under Professor Sir Douglas Mawson, well known Antarctic explorer, and both front-rank scientists," writes a correspondent.

Miss Neff planned to remain in Adelaide until the middle of August and later to visit Melbourne and Hobart. Writing from Adelaide, Miss Neff says: "Audiences are good, even on rainy Sundays."

A PLAN FOR AUSTRALIA

Miss Clara Codd, General Secretary of the Australian Section, in urging Australian members to study the President's *Seven Year Plan*, discloses in her Section journal *News and Notes* a little plan of her own. In order to enable the General Secretary to travel and inspire "the membership at large," she needs what in Government offices is called a Permanent Under-Secretary. She is also hoping to enlarge *News and Notes* and to make it serve as a liaison-officer between members and the Section Headquarters.

Then Miss Codd is very urgent about the need for tours of the Lodges at least twice a year by capable lecturers: she is anxious to revive the Lodges in Tasmania and North Queensland, and suggests that each of the five greater Lodges should tackle this problem vigorously, forming study groups to train lecturers and "taking under their wing" the smaller Lodges in their vicinity. From local lecturers she considers that national lecturers, even first class international lecturers, may be drawn. Summer Schools are also in the General Secretary's plan—the great distances between the capitals of the six Australian States, appear to have no deterrent effect on her ambition in this direction.

"THE THEOSOPHIST" CIRCLES

The campaign for increasing the circulation of THE THEOSOPHIST is already proving effective, in regard to reading circles. *Theosophical News and Notes* (London) reports that "Olcott Lodge has started to circulate a sixth copy of its magazine, and can take the names of a few more readers who need not necessarily be F. T. S." A good example for Lodges to follow.

YOUTH TO YOUTH CAMPAIGN

BY YOUNG THEOSOPHISTS

YOUNG THEOSOPHISTS everywhere must co-operate in the Youth to Youth Campaign which the Youth of Adyar are organizing if it is to be made really successful. This has been the purpose in the minds of the organizers in writing personal letters and sending Campaign leaflets to Young Theosophists and Young Theosophist workers, urging action in India, Australia, New Zealand, South Africa, the United States, Central America, England, Scotland, France, Belgium, Holland, Austria, Switzerland, Yugoslavia, Burma, Ceylon and the Philippine Islands. Campaign representatives were also appointed for the European Conference in July and the American Convention in August.

At the European Conference held at Amsterdam a European Federation of Young Theosophists, was formed. (See page 607). Messages of greeting were sent by Dr. Arundale, Shrimati Rukmini, and the Young Theosophists of America. Rukmini's message was as follows:

TO THE EUROPEAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

It has made me very happy to hear the news that many Young Theosophists from different countries are meeting together with the idea of forming a European Federation. We have had a World Federation of Young Theosophists, but it was not composed of members of The Theosophical Society, and your Federation is to be composed of members. I am sure we can all achieve a great deal by being members and by working together.

The most important work in The Theosophical Society, as far as I can see, is for young people to have a true, a big, and a commonsense point of view of Theosophy, and that we should bring to the world a real League of Nations founded not on mere justice but on the true foundation of friendship. Our Movement can be, and as far as possible should be, informal and friendly. We should not have to quarrel about small technical points, but must realize that the life of each member must contribute to the Movement and not merely the rules and regulations, and that life should be a life of wisdom, of deep understanding

of all around us, and mutual friendship. Besides all this, we must prepare ourselves to be the leaders of The Theosophical Society, which I hope will be an even larger Society when we are old than it is at present. In order to become true leaders we must have courage to express our own individual genius in terms of Theosophy, and to work in the world, and we must have an enthusiasm and devotion which can overcome all deficiencies. This should be our keynote and our contribution.

The Movement in India is steadily progressing, but in India I have one keynote which I am very anxious should live in the heart of young people, and that is to remember India. To be truly Indian is to be truly International, so none of us must forget the best of our own civilization and to live it in our daily lives. May I, on behalf of the Young Theosophists of India, send you my loving greetings and wish you a success that will last throughout the ages. I myself personally send you my own loving good wishes and I hope that I shall soon hear of your activities in Europe.

Yours Fraternally,
RUKMINI ARUNDALE.

A NEW TRADITION

The Young Theosophists of America were to hold their Convention in August and discuss the Youth to Youth Campaign and their attitude to the proposed formation of a World-Federation of Young Theosophists with Shrimati Rukmini as President. Rukmini's message to them ran:

TO THE AMERICAN YOUNG THEOSOPHISTS

DEAR FRIENDS,

I am very sorry this time that I shall not be amongst you during your Convention, but I am with you in my loving thoughts. I remember a few years ago when I was at the American Convention how sad I felt to see hardly a young face. The next year there were a very few more, and the next a few more still, till we had last year a regular organization of the Young Theosophists of America. This year I hope you will have even a larger number than before, and a greater enthusiasm still.

I know so many of you personally that it is easy for me to visualize you and to send you my very personal and affectionate greetings, which I do, not only on my own behalf but on behalf of the All-India Federation of Young Theosophists.

Will you remember me to Mr. Sidney Cook, and tell him that I also send him very loving greetings and to the American Convention. I am not an official in The Theosophical Society, therefore I do not do it officially, but I do so unofficially. I can never forget the warmth and friendship of the American people to me. It is really a remarkable thing to realize how overwhelmingly kind people can be, and while I was at the American Convention I never felt as if I were at an important Conference, with very serious faces, but had the feeling of being amongst friends, which after all is the most important thing in The Theosophical Society. Only if we can work as friends can our work be successful, and this is something which Young Theosophists can practise so very easily, especially in America, for you have none of the conventions and formalities nor the traditions of other countries. YOU CAN MAKE A TRADITION OF THEOSOPHY, and I hope you will do so.

It is a great pleasure for all of us here to have Felix Layton with us. He is a very very keen and devoted Young Theosophist, and I think I may say that he is really happy at Adyar. To us he has been a boon because he has helped our young people very much, not only in Adyar but in the whole Federation. He has also won the hearts of our young people. The only regret I shall ever have about him will be when he has to leave Adyar. As you know, he is Assistant General Secretary to our Federation as well as President of the Youth Lodge in Adyar, so you can see how important he has become!

With all good wishes,
Yours sincerely,
RUKMINI ARUNDALE.

In both of these gatherings—at Amsterdam, and at Wheaton—the idea of a World Federation was to be discussed and methods of co-operating with the Youth to Youth Campaign considered.

Representatives were also appointed to work for *The Young Theosophist*, the monthly journal edited at Adyar by Shrimati Rukmini through which it is hoped to consolidate the work of the Young Theosophists of the world.

The idea of the World Federation of Young Theosophists is growing. These two large groups are considering it and both Dr. Arundale and Rukmini favour it. It seems probable that a World Federation will be formed at the Diamond Jubilee Convention and that Rukmini Arundale will be the President. This is another reason why the Young Theosophists in all countries should make a special effort to come to Adyar to give this new Federation a rousing inauguration at Christmas time.

A PLATFORM FOR THE WORLD'S YOUTH

A tentative platform has been prepared as a basis for discussion in the Youth Parliament on January 5. Mr. Layton at Adyar will be very glad to receive suggestions regarding its planks. We need ideas from all over the world to make the platform really international. Here it is:

1. To unite all mankind in the ideal of Brotherhood for which The Theosophical Society stands.
2. To mass all human effort in an irresistible force for Peace.
3. To link citizenship with service.
4. To give to all members of the sub-human kingdoms the equal respect that is their due.
5. To develop education on Theosophical principles. The culmination of the system to be a Theosophical World University for the teaching of citizenship and the training of Theosophical leaders.
6. To wage a campaign against cruelty, vulgarity and ugliness and implant in their place compassion, refinement and beauty.
7. To inculcate and observe the knightly code of chivalry.

We have taken No. 6 and No. 7 planks from the ideals of Geoffrey Hodson's South African Youth Movement, which has already developed into a British Empire Youth Movement, and will inevitably be included in the World Movement which Young Theosophists are everywhere promoting.

YOUTH JOURNALS

Adyar Youth is the title of a new four-page monthly bulletin published by the Vasanta Youth Lodge, Adyar, to promote Theosophy. *Adyar Youth* is alive and full of power for Theosophy. Dr. Arundale sent copies of the first issue to all General Secretaries.

From Sydney comes an excellent Youth journal, *Zest*. Dedicated to the young in spirit, *Zest* contains thought-provoking articles on war, art, and spirituality. *Zest* is purposeful and dynamic. The Editors are B. Ferrie and Catherine Dargie, El Paso, William Street, Double Day, N. S. W. Subscription 4s.

Hail another contemporary! The first number of *Juventud Teosofica*, published in Spanish by Cuban Young Theosophists and dated May 1st, contains a frontispiece of Shrimati Rukmini and articles by her, by Geoffrey Hodson and by local members. The joint editors are Pura G. de Lopez and Maria G. Duany at Ave. No. 17, Vista Alegre, Santiago de Cuba.

DR. ARUNDALE PROPOSES AN ALL-NATION YOUTH LEAGUE

The President of The Theosophical Society, (Dr. Arundale) is very much interested in the European Federation of Young Theosophists which it was proposed to form at the Amsterdam Congress, July 24-29. In a Message specially addressed to the Young Theosophists assembled in Convention he wrote:

"I sincerely trust the project may materialize, for we shall then have the nucleus of a League of the Youth of Nations, which might in time grow into a League of the Youth of All Nations, including both East and West. I am sure that existing Young Theosophists organizations would very enthusiastically join such a League, which would, however, need to have not less than three Centres—one in Europe, one in the United States, and one in India, adding others as opportunity arises. I think there should be one Principal General Secretary in Europe, with two Joint General Secretaries in America and India respectively. And I think the League of the Youth of Nations might have two divisions—a Study Division and an Activity Division, the former for examining the situation in all the principal departments of life, the latter consisting of groups intent on special lines of reform, each group independent, but all together

forming a great solidarity encircling the most divergent differences. In this way there will be opportunity for every member to follow his own line and at the same time learn to respect, if not to appreciate, the lines of others, especially when these run counter to his own.

"I presume you will make the nucleus Theosophical to start with, for only among Theosophists is there that reality of mutual understanding amidst the most clashing differences. With us Theosophists Brotherhood is stronger than difference. In the outer world it is the reverse. If we establish a strong brotherhood at the Centre and in the beginning, then all differences can be safely welcomed, and will do good instead of harm."

EUROPEAN FEDERATION FORMED

On July 26 the President (Dr. Arundale) received a cable message from Amsterdam reading:

**Newly Formed European Federation
Young Theosophists Sends Loyalty and
Gratitude.**

The first President of the European Federation is Shrimati Rukmini who received the following cablegram:

**European Federation Young Theo-
sophists Sends Loving Greetings and
Congratulations to Its President.**

Shrimati Rukmini has been working for a European Federation since 1924 and is very pleased with this outcome. She is now President of three National Federations—the European, the American and the Indian. "Now," she says, "we can begin to think of a World Federation."

LET us dedicate this Great Year to Theosophy and The Theosophical Society wherever we are.

However strenuously we have worked before, let us, in the strength of the Diamond Jubilee, work as we have NEVER worked before.

G. S. ARUNDALE

NOTES AND COMMENTS

A MASTER'S STORY OF THE CHOHAN'S MAGIC

In Mr. Fritz Kunz's article on "The Ray Key" in our August issue mention was made of the Maha-Chohan, the "delightful Personage . . . who appears in the episode of the goat and the letter related in one of the Master K. H.'s letters to A. P. Sinnett." The story is told in The Mahatma Letters (pp. 320-321). In the space allotted to the article there was not room for the letter, and it is reproduced below. The Master K. H. writes:

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C. C. M., was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighbourhood of Pari-Yong, at the gun-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I

had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young gyloong calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would never have been read by me, for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know why I felt embarrassed; I had no right to restore it, the letters coming from the "Eclectic" and connected directly with the hapless "Pelings" on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam mi ts'har*—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of

NOTES ON THE CATHOLICON

(Concluded from page 559)

Library and the Spencer Collection of the Rylands Library, each one copy of the *Catholicon*. But if not all of these copies, then still most of them will be of the well known edition of 1460 in two columns of 66 lines each.

¹¹ Fust brought an action against Gutenberg for money advanced and not paid back.

¹² As far as known this Psalter is the first book printed, bearing date, place and name of the printer. The second was a reprint of the same book in 1459.

1935

NOTES AND COMMENTS

609

these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.

* * *

HONOUR WHERE HONOUR IS DUE

We are constantly reproducing the following very fine utterance, and honour Dr. Besant with its authorship:

Theosophy is not a creed; it is the grace of God in one's life; the power of God in one's work; the joy of God in one's play; the peace of God in one's rest; the wisdom of God in one's thought; the love of God in one's heart; the beauty of God in one's dealings with others.

Mr. Smythe, however, writes to me pointing out that he is the author of the lines, and sends me a copy of a folder of the Toronto Theosophical Society dated 1920 in which these lines appear. Curiously enough, however, Rev. John Barron, a staunch member of The Society, writes from Ireland suggesting that many years ago Dr. Besant gave the credit of them to a lady who lived in South Wales. We are trying to trace Dr. Besant's statement, but since Mr. Smythe knows that he wrote the lines the honour is obviously his, and I regret that the common assumption that Dr. Besant wrote them has led me into error. In future, I hope, when these beautiful lines are quoted they will be credited to Mr. A. E. Smythe, General Secretary of The Theosophical Society in Canada.

G. S. A.

* * *

WHERE DO WE STAND?

In your June issue, Mr. P. Sedgwick "demands" that Dr. Arundale shall tell us where The Theosophical Society stands. Towards the back of the same issue is a

declaration of the principles and objects of The Society signed by Dr. Besant. What more does Mr. Sedgwick want? Personally I fail to see that anything Mr. Krishnamurti has said is opposed to the statement, that the "bond of union in The Theosophical Society is a common search and aspiration for Truth," or that "They (the members) hold that Truth should be striven for, not imposed by authority as a dogma." Has Mr. Krishnamurti said anything more definite than the statement that "belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion."

Having in my Theosophical infancy found my spiritual food in *The Light of Asia* and *The Bhagavad Gita*, I fail to see anything in Mr. Krishnamurti's teachings that is really opposed to The Society's work, any ideas that may not be found inside The Society. "Within thyself deliverance must be sought," is taught by both. If Mr. Krishnamurti is somewhat impatient at the emphasis some people put on the means (Karma and Reincarnation) instead of the goal, it is not surprising in the case of one who sees the goal so clearly. To use Karma and Reincarnation as excuses for avoiding direct effort, instead of an indication of the quickest way to reach the central Truth, is not making the best use of our Theosophical teaching. If The Society can show that the wisdom of God is learnt not by swallowing creeds like so many pills, but by life and living, whether physical or otherwise, and help men to use this knowledge effectively, it will be doing both its own work and Mr. Krishnamurti's also. If I live most intensely in the world of imagination, while my friend lives more fully in ceremonial magic, what of it? We are both instruments of the same Life.

Mr. Sedgwick must live his own life, but I, in living mine, must register my protest against any attempt to take from The Society the freedom of its all-inclusive spiritual ideal, and confine its life within the dogmatic fence of a pen-and-ink creed.

P. STANWAY-TAPP

Perth, West Australia.

COLONEL OLCOTT'S FREE SCHOOL

A SCHWARZ COMMEMORATION

JUST outside the Adyar compound, near the Elphinstone Bridge, the Olcott Free School is flourishing with an attendance of 425 scholars, including more than 100 girls. This school is the only one surviving of a number of free schools which the President-Founder established in Madras and its environs for the Panchama class of children who are today euphemistically referred to as Harijan. "Panchama", a Sanskrit word, means fifth, and is applied to the fifth caste or outcasts. "Harijan" is a word which generally is applied to the same class, but it means children of God, and the change will be all to the good so long as the word as applied to outcast children sustains its divine connotation.

I gladly accepted the headmaster's invitation to visit the School on July 3rd. When we arrived at 9 a.m., the whole school was assembled on the prayer ground—which corresponds in western schools to the play-ground—to commemorate the second anniversary of the passing of Mr. Albert Schwarz, who was Treasurer of The Theosophical Society from 1908 until his death in 1933, a period of a quarter of century, during which he was also Secretary-Treasurer of the Olcott Free Schools and befriended them with generous financial assistance. The school hall, which is named after him, was built six years ago. His picture, which hangs inside the hall, was unveiled by the President (Dr. Arundale) twelve months ago. This year a marble tablet was to have been unveiled, bearing the legend:

SCHWARZ HALL

1908—1933

Though the tablet was not available, the ceremony proceeded, the headmaster and some of the teachers and a promising Hindu youth praising Mr. Schwarz and

offering gratitude for his benefactions to the school.

Under a tree standing at one end of the ground and facing the assembled children was a garlanded picture of Saraswati, Goddess of Learning, to whom devotions were offered. Like most Hindu ceremonies the programme at this commemoration was of a religious nature, including prayers and Bhajana, consisting of songs of worship. Every morning the children meet at 8.45, at 8.55 there is a school gathering for prayer and meditation, and then community singing—with a different song each day. The children break off into various classes, where there is again silent prayer, followed by lessons in cleanliness and bathing for boys who have no such home conveniences. Then follow the regular classes in primary education, and in the evening after 4 o'clock for about 45 minutes the children who so desire attend manual training classes.

In a number of hobbies the boys are instructed, namely, weaving of mats, weaving of cloth, leaf work, fans, baskets and network (such as hammocks and bags) leather work and fretwork. The girls are instructed in sewing, embroidery and fancy bag making. The school has also an efficient Scout troop and two Cub packs. These youngsters do good service at Convention; they assist with the feeding of the poor people and in controlling the crowd in the compound. Every Friday evening there is a regular Bhajana for all the children lasting 40 minutes. The singing is in Tamil, with songs to Nataraja, Sri Krishna and Shiva. Some of these I heard sung in Tamil, also two songs about Sri Krishna sung in Sanskrit. It was a remarkable experience for a westerner to hear children called outcasts singing Sanskrit classics.

While some of the children go to the hand-craft classes others are taught music. The school has a fine music-master in Mr. McKibbin, a Harijan Christian, who

1935

COLONEL OLCOTT'S FREE SCHOOL

611

with splendid voice and diction led the children's chants in Gregorian tones very similar to those I have heard in Church. This was not surprising, for in Sydney I heard Bishop Leadbeater, commenting on plainsong played by a Church organist, say: "That music which you call Gregorian is the same as your Aryan forefathers sang when they came down over the Himalayas a hundred thousand years ago."

Olcott Free School has a very distinguishing feature to its credit. From the strictly orthodox point of view it is perfectly discreditable, but from the standpoint of brotherhood it is perfectly splendid, since all castes mix freely in a truly brotherly spirit. Amongst the thirteen Hindu teachers are four Brahmins and six Harijans; they all forget their differences and mingle freely and eat together. Out of the total of 425 scholars nearly 275 are Harijans; all the rest are caste, and a few Brahmins, who formerly would have refused to mix with untouchables, have recently sought admission to the school. The admixture has a wholesome effect on both teachers and children.

The Olcott Free School is supported by grants from Government (Education and Labour Department), and an endowment which yields interest amounting to about Rs. 1,500 a year. For 50 per cent of its revenue the School depends on donations. In the early days of the School Colonel Olcott collected about Rs. 25,000; and Mrs. Stead and Mr. Schwarz left large legacies, so that the endowments now total about Rs. 35,000. As it costs nearly Rs. 8,000 a year to conduct the School, there is need for greater support in donations and legacies. At the present moment the Headmaster, Mr. M. Krishnan, is proposing to take down the old school building and build a new one which will be called the Besant Hall, and will be partitioned for classes. This work will require Rs. 35,000. Most of the classes, which number thirteen, are held in cudjan (palm-leaf) sheds similar to those of the Besant Memorial School.

When Mr. Krishnan became Superintendent in 1923 there were 150 pupils. It has only been possible for him to increase the number of scholars and the

accommodation because he has a gift not only for scholarship but also for organizing. Much of his time is spent in direct communications with the Department and with donors. Mr. Krishnan was formerly a teacher at Madanapalle, he spent some time in Tagore's ashrama at Shantiniketan, he was on the staff of the Adyar Library, and for three years was a student under Dr. Arundale at the National Training College, Adyar. It was Dr. Besant who asked him to take charge of the School, though his natural inclination lay towards the library where his father, Pandit A. Mahadeva Shastri, was Director for ten years ending 1926, immediately preceding Dr. Kunhan Raja.

The School was started by Colonel Olcott in 1894. Dr. English was his colleague as Recording Secretary and took a great interest in the School. The first superintendent was Miss Palmer, an American, who commenced in 1899—she is still living at Adyar in her 82nd year. After Miss Palmer came Miss Courtwright, then Miss Kofel, and then Miss Orr immediately before Mr. Krishnan. Some of the teachers were the Colonel's colleagues, or pupils. Mr. McKibbin was a Harijan teacher. Mr. Iyyakannu was a Harijan student under Colonel Olcott, and was headmaster of the Olcott Free Schools for twelve years. Being full of the spirit of service and sacrifice, he is a great moral force in his village. The work of all the teachers is in a very large measure a service of sacrifice, and by all at Adyar it is so regarded. Mr. Krishnan has 13 classes and 13 teachers, and he requires two more teachers, one a lady.

I have just read in an old file of THE THEOSOPHIST, in the Annual Report for 1899, a note by Colonel Olcott which shows the spirit of the Panchama Educational Movement. There were 250 children on the rolls in three schools and the number was steadily increasing. The Colonel wrote:

"Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these

children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below

them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people."

J. L. D.

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

III

BOOKLIST

My list of desired books this month is only a short one, but I shall make up for that shortcoming by saying nice things about the response to my former appeals. First then the booklist:

19. *The Great Tudors* (Nicholson and Watson, 10s. 6d.), a collection by Miss Katharine Garvin of 40 short biographies of the most celebrated Englishmen of the Elizabethan age, beginning with Henry VIII, born in 1457, and ending with Ben Jonson, who died in 1637.

20. We certainly need some replenishment of the historical section of the Library with more modern books. I will just now only mention *The Cambridge Modern History* in the new cheap edition.

21. *The Two Sources of Morality and Religion*, by Henri Bergson, translated by R. Ashley Andra and Clouesley Brereton, with the assistance of W. Horsfall Carter (10/-). The original appeared in 1932. The translation was supervised by the author himself, who is no mean master of English. The book is of actual interest, treating as it does of one of the pairs of opposites which is facing the modern world in its transition stage from what Bergson calls "closed morality" and "static religion" on the one hand to "open morality" and "dynamic religion" on the other.

If any modern philosopher might be a Theosophic one, Mr. Bergson deserves that name, being the first to put the understanding of that elusive faculty which is of such primal importance in Theosophy, I mean the human intuition, on a philosophical basis. Of his works the Adyar Library possesses only two, *Matter and Memory*, and *Time and Free Will*. It will be very much appreciated, therefore, if somebody would bestow the others, namely *Creative Evolution*, *Dreams*, *An Introduction to Metaphysics*, *Laughter*, and *Mind Energy*.

22. *Creation and Evolution in Primitive Cosmogonies*, and other pieces (8/6) by Sir James George Frazer, the well known author of *The Golden Bough*, of which the Adyar Library possesses the complete set, as well as the one volume compendium.

23. As the last item I will mention Prof. A. J. Hopkins's *Alchemy, Child of Greek Philosophy*. (Columbia University Press, N. Y., 1934.)

GIFTS TO THE LIBRARY

And now all the nice news. In the first place I have received a donation of Rs. 200 from a benefactor somewhere near Bombay, who wishes to remain unknown, but who is very well known here in India for his all-round beneficence. I can assure him that the money will be well used

after the six months which I have allowed for would-be donators are past (see THE THEOSOPHIST, July, p. 402).

Then Mr. Karl Rieder from the "Theosophist-home" at Weidlingau near Vienna wrote to me that he is sending three books of Sir James Jeans's: *The Mysterious Universe*, *Eos*, and *The Stars in Their Courses* (No. 4 of the list), for which our hearty thanks.

I also received a postal Money Order for £ 1/5/- (Rs. 16/6/-) from Mrs. S. T. Gale, Edinburgh, to purchase Prof. Millikan's book on *Electrons*, etc. (No. 3 of the list), and others of Sir James Jeans, Sir Arthur Eddington or Prof. Whitehead. Many thanks to the kind donator.

The last acquisition the Library (western section) has made is three books, sent to us by the author himself, Mr. Antony Ph. Halas of Istanbul, Turkey, known also as a contributor to THE THEOSOPHIST. The books treat of:

1. *The Revelation of the Secret Arrangement of the Greek Alphabet, containing the whole Mystery of Involution and Evolution* (1921);

2. *The Socratic Tradition, its Substance and Essence, continued in our days by the Greek poet Costis Palamas* (1933);

3. *My correspondence with the poet Costis Palamas, wherein is revealed the Greek Faith* (1934).

What interesting subjects, but alas the books are Greek to me, and have to remain so if nobody takes the trouble to translate them into English. And why should not someone, considering what mighty interesting things are contained in them? Meanwhile the author is not less thanked because of our ignorance of the classical beauties of his mother language.

[Editorial note: Mr. Halas is publishing two new books, *Magic Through the Ages* and *The Amazing Revelations of H. P. Blavatsky on Old Greece*, which will be at the disposal of The Theosophical Publishing House, Adyar, for translation into English.]

SCREEN PICTURES

I have still to speak of two other acquisitions of the Adyar Library, namely an "Adept" Episcopo and a "Kinos" Projector, both from the world-famous Zeiss Ikon Works. A kind friend has for the time being advanced the money, but it is hoped that others will step in and take over this special charge, so that our friend's money may become available again for other equally necessary Theosophical purposes, for which he has intended it. The price of the episcopo is round Rs. 300 and the film projector Rs. 850.

We were already in possession of an excellent diascope, that is a lantern projector for "still" transparent lantern slides (diapositives). The episcopo is a projector for "still" opaque pictures, like the illustrations in books, etc. The kinos projector is a projector for "moving" 16 mm. films. We are now, therefore, fully equipped for lectures to be illustrated with the necessary "visible" material, either supplied by the lecturers themselves in the form of lantern-slides or movie-films, or taken from the books in the Adyar Library in the form of their manifold and often priceless illustrations. Wasn't it Tennyson who said that "things seen are mightier teachers than things heard"? Who will help to pay for these mighty teachers?

A. J. HAMERSTER

BOOK REVIEWS

WHY THEOSOPHY?

"*The Purpose of Theosophy*", by Mrs. A. P. Sinnett. (Theosophical Publishing House, Adyar.)

A manual of elementary Theosophy, written for people of education and wide reading, who find the teachings of orthodox religion no longer tenable. The booklet runs into 72 pages and covers the whole field of Theosophical exposition, including an outline of occult history and a chapter dealing with western misconceptions of eastern philosophy. We have passed the stage at which Mrs. Sinnett wrote this interesting booklet, but its fundamental facts still hold good, as do also the "Rules for Students" which she gives. It is interesting to go back fifty years and look at the Theosophical Movement through Mrs. Sinnett's eyes. She saw clearly the purpose of The Theosophical Society in spiritualizing the world's activities and in cultivating a unity of spirit which is much more obvious in 1935 than it was in her own day.

J. L. D.

EAST AND WEST TOGETHER

"*East and West*", by Gilbert Murray and Rabindranath Tagore. No. 4 of an *International Series of Open Letters*, published by the *International Institute of Intellectual Co-operation*, Geneva.

We cannot sufficiently commend this interchange of views between two of the noblest representatives of their respective racial cultures. Gilbert Murray appeals to the thinkers of the world to stand together, "not in one nation but in all nations, reminding all who care to listen of the reality of human brotherhood, and the impossibility of basing a durable civilized society on any foundation save peace and the will to act justly." He deprecates the loose talk that is prevalent of differences between Nordic and Latin, between East and West, though he admits that it is human to accept uncritically what we are

used to, in behaviour and social outlook, and to be repelled by what is strange. "It is said to be, in point of law, impossible to draw an indictment against a nation; as a matter of literature, it is only too easy. One could write a *Mother India* about every nation, an appalling indictment, and false as a whole, while every statement in it might be true."

Tagore in his answer at once admits agreement "in believing that at no other period of history has mankind as a whole been more alive to the need of human co-operation, more conscious of the inevitable and inescapable moral links which hold together the fabric of human civilization." He generously expresses his appreciation of much that is "essentially spiritual" in the European attitude of mind and pursuit of science, but laments that "the one outstanding, visible relationship of Europe with Asia today is one of exploitation; in other words, its origins are commercial and material . . . Everywhere we come against barriers in the way of direct human kinship."

Tagore candidly admits many shortcomings on the eastern side, but in the face of Europe's terrible efficiency, it is incumbent on Asia's self-respect to deny her moral superiority. "To me the mere political necessity is unimportant, it is for the sake of our humanity, for the full growth of our soul, that we must turn our mind towards the spiritual unity of man."

Tagore is no easy optimist, and sees no immediate solution for the evils that the world is suffering from; but he ends on a hopeful note: "I feel proud that I have been born in this great age. I know that it must take time before we can adjust our minds to a condition which is not only new, but almost exactly the opposite of the old. Let us announce to the world that the light of the morning has come, not for intrenching ourselves behind barriers, but for meeting in mutual understanding and trust on the common field of co-operation."

H. V.

A FAMOUS SEAT OF LEARNING

"*The University of Nālandā*", by H. D. Sankalia, M.A., LL.B., with a preface by Rev. Henry Heras, S.J., M.A. (Paul and Co., Madras. Price Rs. 5/- or 7s. 6d.)

To have successfully maintained its position as a famous international seat of learning for about seven centuries and to have attracted scholars from the extreme confines of the Asiatic continent, and moulded the evolutionary progress of Buddhism as it is prevalent in Tibet, Central Asia, China and Japan, constitute glorious achievements of the University of Nālandā which the author has sought vividly to picture to us in the highly interesting pages of this book. Father Heras has laid under contribution all the available materials for amply describing the origin and growth of Nālandā University under different royal dynasties; its curricula of studies and methods of examination; the famous pundits who shed lustre on the University, either as its professors or as great teachers who went forth from it to spread its culture and knowledge to distant countries; the student life at the University, and of other Universities which were contemporaneous with it, amongst which Valabhi on the West Coast was, according to the Chinese pilgrim, I-Tsing, as "great and famous as Nālandā" itself.

The early history of Nālandā is entwined with the memories of Mahā Vīra, the last great Tirthankara of the Jains, and of Lord Buddha, who with his favourite disciple Ananda visited the place several times. With these hallowed memories and with its proximity to Rajagriha, the capital of Magadha, it is quite probable, as Taranath, who wrote the *History of Buddhism* in about 1500 A.D., says, that Asoka was the first founder of the Nālandā Vihāra. Fa-hien, the Chinese pilgrim who toured India in the early years of the fifth century A.D., does not mention Nālandā. The University emerged into fame with the patronage of the Imperial Guptas. Harsha extended to it his royal support which was continued by the Vardhana and Varma Dynasties, and it flourished exceedingly under the patronage of the Pala Kings of Bengal from the

middle of the eighth century A.D. From Bālaputradēva, a king of Sumatra and Java, it received endowments.

The author would call Nālandā "a University of Universities", entrance to which could be obtained "only after the student had passed out from other smaller and inferior Universities". The materials for elucidating the history of this institution are not yet complete, and some of the conclusions are yet provisional. But we must be thankful to the author for giving us, out of the existing materials, a connected and interesting account of this great seminary of learning, which stood as a symbol of India's contribution to world culture during an epoch which marked the fall of Imperial Rome and the commencement of the dark ages in Europe, the rapid rise of Islam in Western Asia, and the setting of formalism and rigidity in Indian culture and civilization, down to the time when Nālandā was overwhelmed by the Pathans under Bakhtiyar Khilji in the beginning of the thirteenth century A.D.

A. RANGASWAMI AIYAR

HYMNS TO KRISHNA

"*Prem-Mala*" (*The Garland of Love*). *Hymns to Krishna translated from the Gujarati of Narsinh by Ardeshir M. Modi, Bombay.*

Narsinh, a devotee of Sri Krishna, lived in the 15th century, and is the father of Gujarati poetry. Krishna's songs are still sung in his native country. This translation of a number of them, with annotations, by Professor Modi, a Parsi, who speaks the same language, is charmingly done, and we should be glad of more from the same source. The translator has chosen English rhythms much used by the writers of religious poetry in the 15th and 16th centuries with very happy effect. Verses and commentary in Gujarati are appended.

E. M. A.

A MISSING NUMBER

The Library of the Mangalore Lodge has lost THE THEOSOPHIST for July, 1934. As this number is out of print, the

Lodge Secretary (Mr. M. Janardan Mallya) requests that any member who can spare a copy will either present it to the Lodge or send it by V. P. P. for the price desired.

TEN YEARS OF DREAMS

"On Dreams", by William Archer. (Methuen & Co. Ltd., 36 Essex Street, W.C., London.)

William Archer, well known London writer, left this book unfinished. It is an interesting study based on his own carefully observed dreams during a period of ten years, and though he considers the material insufficient for the foundation of a definite theory, yet he finds in it much reason for adverse criticism of the theories of Freud. Mr. Archer's conclusions about dreams are :

(1) Dreams are not instantaneous, as many theorists declare, but occupy an appreciable time, comparable, however, with the speed of thought rather than of action.

(2) Dozing or hypnogogic dreams seem to indicate that we dream all the time we are asleep, or at any rate for an appreciable period at the beginning and end of a night.

(3) The element of chance, which Freud absolutely excludes, must be admitted as a factor in the mind's choice of dream material.

(4) Dreams are not always, in his own case hardly ever, caused by bodily sensations.

(5) Dreams are not always, in his own case not even often, "wish-fulfilments", though the material is usually derived from the sub-conscious mind.

It will be interesting for the reader to compare Mr. Archer's observations and conclusions with those of Bishop Leadbeater (a reprint of whose book *Dreams* is being issued by The Theosophical Publishing House, Adyar) and to see how much more nearly the theories of the keen observer on the physical plane agree with those of the occultist, than they do with the emphatic pronouncements of Freud.

Mr. Archer in criticising Freud says he is misled in his conclusions by a love of sweeping statements, a tendency to forget that his material is mainly drawn from

brain-sick people, and an obsession that needs treatment by the methods that he applies to his patients.

Mr. Archer's book is a valuable addition to the literature of a very interesting subject. It is edited by Mr. Theodore Besterman, and Professor Gilbert Murray supplies a preface.

E. M. A.

A BOOK OF PLAYS

"Pomp, and Other Plays for Little Theatres", by Sada Cowan. (Brentano's, New York.)

This interesting collection of short plays would be useful to dramatic groups in Theosophical Lodges. The play of which the title appears on the front cover is, perhaps, the weakest of the collection, voicing the prejudices of a rather superficial puritanism against ceremonial worship, the characters being conventional and unconvincing. But "As I remember you", "In the Morgue" and "The Ball and Chain" are strikingly clever in their conception, and original in their blend of symbolism with modern realism. "The Cat" is a Japanese tragedy which could be effectively staged, and "The State Forbids" is a piece of feminist propaganda, an indictment of State cruelty in first denying a mother's right to prevent the birth of an idiot child, and later her right to withhold another son, whom she has borne and reared in health and strength, from being recruited for war. There is a tone about these pages which Theosophists will recognize, though they were written in her youth before the author "knew of Theosophy".

H. V.

NOTES ON THE GITA

"Notes on the Bhagavad Gita", by T. Subba Row. (Theosophical University Press, Point Loma. Price \$1.)

A book first published in 1888, and by so well-known a writer as the late T. Subba Row, needs no introduction to Theosophical readers. This edition is well-printed and attractive in form, and should induce many of the younger generation of Theosophists to study this ancient Scripture in a modern presentation.

BURMA'S NEW EDITOR

The Burmese Section has issued a special "President number" of the *Message of Theosophy*, containing several articles and Messages by Dr. Arundale and his "Hopes" for the Diamond Jubilee Convention. The journals of the Burmese Section have a new editor in Mr. C. R. N. Swamy, who is a pioneer among the Young Theosophists at Rangoon, and in humanitarian causes, and he has cleverly adapted to the Burmese Section the talk which the President gave to the Indian Section in December last.

Dr. and Mrs. Arundale had the pleasure of meeting Mr. Swamy on his return from Malabar where he was married.

BOOKS RECEIVED

Annual Report of the Indian Section, The Theosophical Society, for 1934. Panda Baijnath, General Secretary, Benares.

Ethics of The Secret Doctrine, by Sidney Ransom. (Theosophical Publishing House, London, W. C. 1. Price 6d.)

Glimpses of World History, by Jawaharlal Nehru. Vol. II. (Kitabistan, 17a City Road, Allahabad. Price Rs. 9.)

Glow-Worms, by Suryanarayana Sadu ("Kavilokam", Narasaraopet.)

Poems, by Evelyn Hay. (C. W. Daniel Co., London. Price 2s. net.)

Purpose and Experience, being the Adult School Lesson Handbook for 1934. National Adult School Union, 30 Bloomsbury Street, London, W. C. 1.

Preliminary Experiments in Precognitive Guessing, by Whately Carington. (offprint from the Journal of The Society for Psychical Research, No. 516, Vol. XXIX, June, 1935.)

Sous Le Ciel Rouge, by Emile Bondonneau. (Editions Adyar, 4 Square Rapp, Paris.)

Speeches and Writings of Sachchidananda Sinha, Editor *Hindustan Review*. (Ram Narain Lal, Allahabad. Rs. 5.)

The Mystery of the Mahabharata, Vols. III, IV, V. By N. V. Thadani.

(Bharat Publishing House, Karachi. Price Rs. 8 or 15s.)

The Coming of the Angels, by Geoffrey Hodson (Rider & Co., London. Price 3s. 6d.)

Your Animals Await You, by White Arrow. (Arthur H. Stockwell, London. Price 2/6 net.)

MAGAZINES RECEIVED

Advance India	... June
Beacon	... June
Boletin de la Sociedad Teosofica Espanola	... June
Bulletin Theosophique	... July
Calcutta Review	... July
Canadian Theosophist	... June
Christian Theosophist	... June
Dawn	... June
Drashti	... May
Evolucion	... June
Goddard's Monthly	... May
Green Leaf	... June
Hindu Mind	... June
Il Loto	... June
Islam : Its Glory and Culture	... July
Jaina Gazette	... July
Jitno Zerno (Sofia)	... June
Kalyan	... July
Kalyana Kalpataru	... July
Karachi Theosophist	... June
Kuntur	... Mar.
Le Lotus Bleu	... June
Liberal Catholic	... July
Library Review	... July
London Forum	... July
Maha-Bodhi	... July
Magyar Teozofiai Tarsulat	... June
Message of Theosophy	... June
Modern Review	... July
Muslim Review	... July
New History	... June
News and Notes (Australia)	... July
Niet-Ban	... June
Non-Subscribing Presbyterian	... July
Persatoean Hidoep	... July
Pionier	... July
Revista Teosofica Cubana	... May
Russian Vestnik	... Mar.
St. Alban Answer	... June
Temple Artisan	... May
Teosofisk Tidskrift	... July
Teosofie Ned.-Indie	... June
Theosophia	July-Aug.
Theosophical Movement	... July
Theosophical News and Notes	... July
Twentieth Century	... July
Vaccination Inquirer	... July
Yoga	... May
Young Builder	... July

THE THEOSOPHIST

Editorial communications should be addressed to The Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9, post free; single copies: Re. 1, post free. America: \$4.50, other countries: 18s., post free; single copies, America: \$0.50, other countries: 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies, and change of address should be addressed to the Manager, quoting the number printed above his or her name on the wrapper containing the copy of THE THEOSOPHIST.

AGENTS:

India: Theosophical Publishing House, Adyar, Madras.

Europe—(a) Great Britain: Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) Netherlands: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch East Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, Madras.

THE THEOSOPHICAL SOCIETY

President: George S. Arundale. Vice-President: Elrendranath Datta. Treasurer: E. M. Sellen. Recording Secretary: G. Srinivasa Murthi

Official Organ of the President: *The Theosophist*

NATIONAL SOCIETY

1. U. S. of America
2. England
3. India
4. Australia
5. Sweden
6. New Zealand
7. Netherlands
8. France
9. Italy
10. Germany
11. Cuba
12. Hungary
13. Finland
14. Russia*
15. Czechoslovakia
16. South Africa
17. Scotland
18. Switzerland
19. Belgium
20. Neth. East Indies
21. Burma
22. Austria
23. Norway
24. Egypt
25. Denmark
26. Ireland
27. Mexico

* The Lodges are outside Russia.

GENERAL SECRETARY

- Mr. Sidney A. Cook—Wheaton, Illinois ...
 Mrs. Josephine Ransom—12 Gloucester Place, London, W. 1 ...
 Mr. Panda Bajinath—Theosophical Society, Benares City ...
 Miss Clara Codd—Adyar House, 29 Bligh Street, Sydney, N.S.W. ...
 Fru Elma Berg—Ostermalmsgatan 12, Stockholm ...
 Rev. William Crawford—371 Queen Street, Auckland ...
 Mynheer J. Kruisheer—156 Tolstraat, Amsterdam ...
 Monsieur J. E. Marcanli—4 Square Rapp, Paris VII ...
 Avv. Tullio Castellani—Via Innocenzo Frugoni No. 11, int. 2, Genoa ...
 Dr. Egenolf Baron von Roeder, Obersasbach, Baden, Germany ...
 Señor Salvador Sibecas—Apartado 365, Havana ...
 Miss Flora Selevér—Berkenye-utca 3, Budapest III ...
 Herr A. Rankka—Kansakoulukatu 8, Helsinki ...
 Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva ...
 Herr Josef Skuta—Bračova 1732, Moravská, Ostrava ...
 Mrs. L. M. Membrey—78 Nicolson Road, Durban, South Africa ...
 Mr. Christopher Gale—28 Great King Street, Edinburgh ...
 Mr. George Tripet—1 Avenue Theodore Flournoy, Eaux Vives, Geneva, Switzerland ...
 Monsieur Gaston Polak—51 Rue du Commerce, Brussels ...
 Mynheer A. J. H. van Leeuwen—Dago-weg 62, Bandoeng, Java ...
 Mr. N. A. Naganathan—102, 49th Street, East Rangoon ...
 Herr Fritz Schleifer—Theresianumgasse 12, Vienna IV ...
 Herr Erling Havrevold—Bakkegt. 2311, inng. Munkedamsven, Oslo ...
Presidential Agent: Mr. J. H. Pérez—P.O. Box 240, Cairo ...
 Herr Ch. Bonde Jensen, Dharma, Fredensvang pr Aarhus ...
 Miss J. M. Nichols—14 South Frederick Street, Dublin ...
 Señor Adolfo de la Peña Gil—28A Calle Iturbide, Mexico, D.F. ...

JOURNAL

- ... THE AMERICAN THEOSOPHIST.
 ... THEOSOPHICAL NEWS AND NOTES.
 ... THEOSOPHY IN INDIA.
 ... NEWS AND NOTES.
 ... TEOSOFISK TIDSKRIFT.
 ... THEOSOPHY IN NEW ZEALAND.
 ... THEOSOPHIA.
 ... BULLETIN THEOSOPHIQUE.
 ... IL BOLLETTINO.
 ... THEOSOPHISCHES LEBEN.
 ... REVISTA TEOSOFICA CUBANA.
 ... TEOSOFIA.
 ... TEOSOFI.
 ... VESTNIK.
 ... THE LINK.
 ... THEOSOPHICAL NEWS AND NOTES.
 ... BULLETIN THEOSOPHIQUE SUISSE.
 ... BULLETIN THEOSOPHIQUE BELGE.
 ... THEOSOFIE IN NED.-INDIE.
 ... THE MESSAGE OF THEOSOPHY.
 ... THEOSOPHISCHE STUDIEN.
 ... NORSK TEOSOFISK TIDSKRIFT.
 ... THEOSOPHIA.
 ... THEOSOPHY IN IRELAND.
 ... EL MEXICO TEOSÓFICO.

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

28. Canada	Mr. Albert E. S. Smythe—33 Forest Avenue, Hamilton, Ontario	THE CANADIAN THEOSOPHIST.
29. Argentina	Senor Raul A. Wyngaard, Borghi (F.C.S.F.)	KUNTUR.
30. Chile	Señor Armando Hamel—Casilla 3603, Santiago	O THEOSOPHISTA.
31. Brazil	Dr. Caio Lustosa Lemos—Rua 13 de Maio, 33/35 4th floor, Rio de Janeiro	
32. Bulgaria	Monsieur Ivan Groseff—Str. Tzar Simeon No. 98, Sofia	GANGLERI.
33. Iceland	Fru Kristin Matthiasson—Ingolfstr. 22, Reykjavik	BOLETIN MENSUAL.
34. Spain	Senor L. Garcia Lorenzana—Avenida de la Libertad, Conquero, Huelva	OSIRIS.
35. Portugal	Madame J. S. Lefèvre—Rua Passos Manuel, 20, Lisbon	THEOSOPHICAL NEWS AND NOTES.
36. Wales	Mr. Peter Freeman—3 Rectory Road, Penarth	PRZEGLAD TEOSOFICZNY.
37. Poland	Mrs. Stefania Siewierska—Krucza 23, m. 11, Warsaw, Poland	BOLETIN DE LA SOCIEDAD
38. Uruguay	Señor Alvaro A. Araujo—Casilla Correo 595, Montevideo	TEOSOFICA EN EL URUGUAY.
39. Porto Rico	Señor A. J. Plard—P.O. Box 3, San Juan	HERALDO TEOSOFICO.
40. Roumania	Mrs. Eugenia Vasilescu—Str: Mauriciu Blank, 4 B, Bucharest I	BULETINUL TEOSOFIC.
41. Jugoslavia	Gospojica Jelina Vavra—Mesnicka Ulica 7/III 1, Zagreb	TEOSOFIJA.
42. Ceylon	Dr. T. Nallainathan—"Sornatan," Frankfort Place, Bambalapitya, Colombo	THE CEYLON THEOSOPHICAL NEWS.
43. Greece	Monsieur Cimon Prinaris—Homer Street No. 20, Athens	THEOSOPHIKON DELTION.
44. Central America	Señora Esther de Mezerville—P. O. Box 797, San José, Costa Rica	VIRYA.
45. Central South Africa	Miss E. M. Turner—P. O. Box 47, Pretoria, C. S. Africa	THE SEEKER.
46. Paraguay	Pres. Agent: Senor William Paats—Casillo de Correo, 693, Asuncion	
47. Peru	Pres. Agent: Senor J. F. Aguilar Revoredo—P. O. Box 900, Lima.	
48. Philippine Islands	Mr. Immanuel S. Zapata—P. O. Box 1992, Manila, P. I.	THE LOTUS
	Presidential Agent for China: Mr. John Russell—P.O. Box 632, Hong Kong, China.	

UNSECTIONALIZED LODGES AND FEDERATIONS

British West Indies: Barbados Lodge, President, Mr. P. P. Spencer, Magazine Lane, Bridgetown, Barbados.
 Canada: H. P. B. Lodge, Secretary, Mrs. G. Aileen, 29 Poucher Street, Toronto, Ontario.
 Canada: Canadian Federation, Secretary-Treasurer, Mr. Albert J. Harrison, 3615 Knight Road, Vancouver, British Columbia.
 China: Shanghai Lodge, Secretary, Mr. N. Buijs, P.O. Box 1705, Shanghai.
 China: Manuk Lodge, Secretary, Mrs. Olive M. Parkinson, P.O. Box 632, Hong Kong.
 Federated Malay States: Selangor Lodge, Secretary, Mr. S. Arunngan, Oriental Life Insurance Building, Java Street, Kuala Lumpur.
 Indo-China: Saigon Lodge, President, Mr. M. Timmermans, Receveur des Postes, Cholon, Indo-China.
 Japan: Miroku Lodge, Secretary, Miss E. M. Casey, 13 Mikawadimachi, Azabu-ku, Tokyo, Japan.
 Kenya Colony: Nairobi Lodge, Secretary-Treasurer, Mr. Khan Chand Kapoor, P.O. Box 613, Nairobi.
 Straits Settlements: Singapore Lodge, Secretary, Mr. Tan Ah Peng, No. 22, Grange Road, Singapore.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 24th February to 31st May, 1935, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T. S. in England, dues to account (4 instalments) £95-4-1	1,255	14	8
" Cuba " " (3 instalments) \$94.49	255	7	10
" Greece " " per 1934, £2-5-0	29	10	2
Mr. W. H. Barzey, Freetown, dues 1934 & 1935, £2	26	6	0
Mr. M. M. Martin, Admission Fees & dues per 1935, £1-5-0	16	8	4
Mr. A. E. Bennett, dues for 1933, '34 & '35, £3	39	12	0
Indian Section, T. S., Balance dues per 1934	395	5	0
Mr. Ernest Leslie, Australia, Admission Fees and dues per 1935	18	5	6
T. S. in China, dues and Entrance Fees of one new member	6	9	8
	2,043	15	2

DONATIONS

	Rs.	A.	P.
T. S. in Bengal, Adyar Day,	20	0	0
Mr. Kabraji " "	7	0	0
T. S. in Java " "	380	9	0
Bhavnagar Lodge " "	15	0	0
Part of Daintry Legacy from The Manor Trustees	1,576	0	0
Ahmedabad Lodge, Adyar Day	11	0	0
Salem Lodge " "	9	0	0
T. S. in Austria " £2	26	6	3
" Switzerland, Adyar Day	27	12	0
" Finland " £6-10-0	85	14	8
" Ireland " £4-12-6	60	0	0
Mr. Eugino Plata, through the T. P. H.	1	6	0
Mr. Myrtice Leggett " "	7	11	0
Indore Lodge, Adyar Day	16	0	0
Bro. S. M. Desai " "	25	0	0
T. S. in Bengal, Adyar Day	12	3	0
Mr. B. D. Mehta, Bombay	3	0	0
T. S. in Norway, Adyar Day, £5	66	0	0
" Spain " 14 sh.	9	0	0
Muzaffarpur Lodge " "	5	0	0
U. S. Adyar Day Committee, for Headquarters	1,660	0	0
" " " " for Adyar Library	1,100	0	0
T. S. in Porto Rico, Adyar Day, £4-14-3	61	14	0
" Hungary " "	57	15	9
Vizagapatam Lodge " "	5	0	0
	5,248	11	8

ADYAR LIBRARY

Anonymous, Bombay ...	Rs. A. P.
...	200 0 0

BESANT AND LEADBEATER MEMORIAL FUND

T. S. in Java ...	Rs. A. P.
Anonymous ...	90 14 7
Claremont Lodge, West Australia, £5 ...	500 0 0
T. S. in Finland, 10 sh. ...	66 4 0
T. S. in Spain, 5 sh. 7d. ...	6 9 9
Mr. Shiva Koul, Srinagar ...	3 10 0
...	7 0 0
	674 6 4

DIAMOND JUBILEE CONVENTION FUND

Pranjivan Odhavji, Bhavnagar, two instalments ...	Rs. A. P.
2GB Broadcasting Station, Sydney, Australia, £119-11-7 ...	1,000 0 0
	1,575 4 0
	2,575 4 0

DISPENSARY

Pranjivan Odhavji, Bhavnagar ...	Rs. A. P.
...	100 0 0

BENEVOLENT FUND

Mr. Natha Singh, through Mr. Kotwall, Karachi ...	Rs. A. P.
...	50 0 0

PUBLICITY

Capt. and Mrs. Sellon, \$60 ...	Rs. A. P.
...	161 6 0

HEADQUARTERS SERVICE COMMITTEE

Dr. G. S. Arundale, two instalments ...	Rs. A. P.
...	135 0 0

Adyar, Madras

31st May, 1935

A. J. HAMERSTER,
Actg. Hon. Treasurer.

BESANT SCOUT CAMPING CENTRE

Dr. G. S. Arundale ...	Rs. A. P.
...	525 0 0

Adyar, Madras

31st May, 1935

V. S. RATNASABHAPATHY,
Camp Chief.

OLCOTT HARIJAN FREE SCHOOL

The following donations from 24th February to 31st May, 1935, are acknowledged with thanks:

Inder Mohan Verma, (in two instalments) ...	Rs. A. P.
Pranjivan Odhavji, Bhavnagar ...	15 0 0
A Sympathiser ...	100 0 0
Olcott Lodge, Edinburgh ...	5 0 0
U. S. Adyar Day Committee, through the Treasurer, T. S. ...	13 14 0
Ahmedabad Lodge ...	500 0 0
Shanti Dayah Lodge, Moradabad ...	5 0 0
	7 0 0
	645 14 0

Adyar, Madras

31st May, 1935

A. J. HAMERSTER,
Actg. Hon. Secretary-Treasurer.

NEW LODGES

LOCATION	NAME OF LODGE	DATE OF ISSUE OF CHARTER
Sydney, Australia ...	"Radio"	22-1-1934
El Salvador, Mexico ...	"Emmanuel"	11-11-1934
Orlando, Florida, U.S.A. ...	"Orlando"	23-1-1935
Enid, Oklahoma, U.S.A. ...	"Enid"	2-2-1935
Hurstville, N. S. W., Australia ...	"Hurstville"	4-2-1935
London, England ...	"Herakles"	6-2-1935
London, England ...	"Arundale"	6-2-1935
Brasov, Roumania ...	"C.W. Leadbeater"	21-2-1935
Buenos Aires, Argentina ...	"Mercurio"	28-2-1935
Milano, Italy ...	"Giuseppe Sulli Rao"	19-3-1935
Firenze, Italy ...	"H.P.B."	5-4-1935
London, England ...	"City of London"	17-4-1935

LODGES DISSOLVED

LOCATION	NAME OF LODGE	DATE OF RETURN OF CHARTER
London, England ...	"Forest Gate"	18-12-1934
London, England ...	"Osiris"	11-1-1935
London, England ...	"Christian Mystic"	2-3-1935
Newcastle, England ...	"Blavatsky"	2-3-1935
London, England ...	"Balham and Tooting"	29-3-1935
London, England ...	"Wood Green"	6-4-1935
Dorking, England ...	"Dorking"	6-4-1935
London, England ...	"City"	6-4-1935

Adyar, Madras

30th May, 1935

G. SRINIVASA MURTI,
Recording Secretary.

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

Editorial communications should be addressed to the Editor THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon: Rs. 9, post free; single copies: Re. 1, post free. America: \$4.50, other countries: 18s., post free; single copies, America: \$0.50, other countries: 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies, and change of address should be addressed to the Manager, quoting the number printed above his or her name on the wrapper containing the copy of THE THEOSOPHIST.

AGENTS :

India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch East Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

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

Editorial communications should be addressed to The Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. will not be returned unless international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon : Rs. 9, post free; single copies : Re. 1, post free. America : \$4.50, other countries : 18s., post free; single copies, America : \$0.50, other countries : 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to the Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies, and change of address should be addressed to the Manager, quoting the number printed above his or her name on the wrapper containing the copy of THE THEOSOPHIST.

AGENTS :

India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch East Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

DREAMS WHAT THEY ARE AND HOW THEY ARE CAUSED BY C. W. LEADBEATER Diamond Jubilee Edition Re. 1.	CLAIRVOYANCE The various kinds of clair- voyance and the methods of development are described from direct knowledge. BY C. W. LEADBEATER Diamond Jubilee Edition Boards Rs. 2. Cloth Rs. 2-8.
THE PURPOSE OF THEOSOPHY BY MRS. A. P. SINNETT The first manual for beginners in the study of Theosophy and an epitome of the book <i>Esoteric Buddhism</i>. As. 8. DISCIPLESHIP AND SOME KARMIC PROBLEMS BY ANNIE BESANT As. 4.	DASOPANISHADS WITH THE COMMENTARY OF SRI UPANISHAD-BRAHMA-YOGIN (IN DEVANAGARI) PUBLISHED FOR THE ADYAR LIBRARY Vol I. containing the first eight of the ten major Upanishads—Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya and Aitareya—is now published. Cloth Rs. 4-8.

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India

INDEX

A

ADYAR, Celebrations at	388
Adyar Library, Western Section, by A. J. H.	299, 401, 612
AE, Poet of the Spirit, by James H. Cousins	596
Alexandria, A Second, by Dr. Kunhan Raja	146
America's New Frontiers, by "A Washingtonian"	68
Angels Speak, The (play), by I. H. S. Devereux	280
Art, Occultism in, by Dr. J. H. Cousins	487
Arundale, Dr. G. S., Articles by, (see also Watch-Tower, Theosophical Forum, Quotations and Review of <i>You</i> :)	
Boy Scout Movement helps the World, How the	65
Commercializing Friendship	479
Diamond Jubilee Year, The	236
Everyday Occultism	455
Four Theosophies, The	157
Life Beyond Experience, The	348
Magic of Kingship, The	356
Mohammed, The Lord	463
New Spirit of Leadership, The	383
President's Messages, The :	
America	601
Belgium	484
Circars Federation	294
England	483
European Congress	482
Holland	485
Karnataka Federation	391
Russia	602
Sweden	407
Swiss Section	88
United Provinces Federation	294
Should Auld Acquaintance be Forget ?	72
Theosophy and Friendship (Presidential Anniversary)	493
Welcome to New Members	196
What Officers Does a Lodge of The Theosophical Society Need ?	290
White Lotus Day : A Mystical Organism	374
<i>You</i> —The President's New Book	258
Arundale, Rukmini, Messages :	
To American Young Theosophists	605
To European Young Theosophists	605

	PAGE
B	
BACON, Roger, and the Intellectual Revival of Europe, by J. L. Davidge	427, 544
Besant, Annie :	
Future of Germany, The	226
God's Thought of Himself (poem)	257
Besant Week, A	186
Bishop Cooper's Passing	183
Blavatsky, H. P., by Herself and Others	535
Book of the Month :	
Kamala Lectures, The	452
King's Grace, The	286
Book Reviews :	
Apocalypse, The Pageantry of the, by A. Allan	101
Brahmavidya Ki Pratham Poostak, by P. Pavri	522
Christ, The Occult Teachings of the, by Josephine Ransom	100
Cupid in the Slums and God on the Pavement, by Hemchandra Joshi	310
Darwin, by H. Reinheimer	310
Dreams, On, by William Archer	616
East and West, by Gilbert Murray and Rabindranath Tagore	614
Education, by Hazrat Inayat Khan	102
Elder Brethren, Our, by Annie Besant	101
Ideals of East and West, by Kenneth Saunders	413
Inquiry into the Unknown, B. B. C. Symposium	207
Kabir and the Bhagti Movement, by Mohan Singh	207
Krishnamurti : Talks, Questions and Answers (New Zealand)	99
Lights on Yoga, by Sri Aurobindo	415
Merry Meals, by Christian MacPhail	415
Methods of Psychic Development, by Irving S. Cooper	414
Nalanda, The University of, by H. D. Sankalia	615
Nicholas Roerich, by R. C. Tandan	310
Notes on the Bhagavad Gita, by T. Subba Row	616
Our Daily Bread, by, H. Valentine Knaggs	415
Pomp, and Other Plays for Little Theatres, by Sada Cowan	616
Prem-Mala, by Narsinh	615
Publications in Spanish	207
Purpose of Theosophy, The, by Mrs. A. P. Sinnett	614
Science of Dreams, The, by W. B. Crow	521
Splendour in the Night, by Pilgrim	522
Sri Aurobindo and the Future of Mankind, by Adhar Chandra Das	415
Theories in Comparative Mythology, by Mohini M. Chatterjee	521
Theosophy, by Annie Besant	521
Triangle, The Mysteries of the, by Leonard Bosmon	102
Unit System of Judging Planetary Influences, by Charles E. Luntz	207

	PAGE
Yoga for the West, by Felix Guyot	310
You, by G. S. Arundale (see also page 258)	413
Boy Scout Movement Helps the World, How the, by G. S. Arundale	65

C

CAMPAIGN :	
Straight Theosophy, The	451, 575, 600
Youth to Youth	400, 502, 605
Catholicon, Count de Saint Germain and the, by A. J. Hamerster	555
Celebrations at Adyar	388
Commemoration, A New (C. W. Leadbeater)	152
Common Script for India, A, by A. Rangaswamy Aiyer	363
Convention, An Aeroplane View of, by J. L. Davidge	83
Count de Saint Germain and the Catholicon, by A. J. Hamerster	555
Count de Saint Germain, His Death and Resurrection, by A. J. Hamerster	120, 240

D

DIAMOND Jubilee Convention :	
Contributing Personnel	517
Information for Delegates and Visitors	409
Provisional Programme	513
Young Theosophists Programme	516
Wales's Heartening Greeting and Fine Suggestion	587
Diamond Jubilee Year, by G. S. Arundale	236
Down the Centuries :	
I. Theosophical Messengers and Movements, by Fritz Kunz	219
II. From East to West, by A. J. Hamerster	334
III. Roger Bacon and the Intellectual Revival of Europe, by J. L. Davidge	427, 544
Dzyan, Notes on the First Stanza of, by Ernest Wood	41

E

EGO and Personality, by "Propagandist"	17
Entre Nous, by J. L. Davidge	193, 306, 403, 486, 598
Everyday Occultism, by G. S. Arundale	455

F

PAGE

FIELD, The Theosophical, by J. L. Davidge	88, 198, 294, 391, 507, 603
Flammarion, Camille, by J. B. Nieuwenhuis Junior	 580
Four Theosophies, The, by G. S. Arundale	 157
Friendship, Commercializing, by G. S. Arundale	 479
Future-Dominated	 505

G

GARDEN of Remembrance, The	 550
Germany, The Future of, by Annie Besant	 226
Greatness, A Way to, by M. A. Anderson	 62, 173
Greatness, Days of	 98, 309, 390, 512, 597
Great Gods Descend from Their Olympus, by A Seeker	 50

H

HEALTH and Disease, The Basic Principles of, by M. Beddow Bayly	 56, 164
Honest Reply from America, An—by Mildred Cromley Smith	 376
Hunyadi, John and his Castle, by Elizabeth de Rathonyi and A. J. Hamerster	 466

I

ILLUSTRATIONS :

Adyar, Full Moon Night at	 to face page 105
Bacon, Roger	 417
Flammarion, Camille	 523
Hunyadi, Janos	 465
More, Sir Thomas	 313
Rosencreutz, Christian	 465
Indian Art, Principles of, by C. Jinarajadasa	 565
Individual and Society, The, by Ernest Wood	 344, 433
Indra Laya, Poems of	 386
Islam in North Africa, by Serge Brisny	 35

K

KING George's Coronation, by Marie Russak Hotchener	 533
Kingship, The Magic of, by G. S. Arundale....	 356

L

PAGE

LANDS of the Larger Hope, The President's Messages....	 601
Leadership, The New Spirit of, by G. S. Arundale	 383
Leibniz's Theory of Reincarnation, by A. J. Hamerster	 29
Life Beyond Experience, The, by G. S. Arundale	 348

M

Mahatma Letters to A. P. Sinnett, The	 171
Master Ascended, The, by "A Watcher"	 24
Messages, see under G. S. Arundale, Rukmini Arundale:	
Exchange of International	 587
Mohammed, The Lord	 463
More: Saint and Adept, Sir Thomas, by J. L. Davidge	 323
Murdoch's Utopia, Professor	 411
Music, by Norman Ingamells	 443

N

NOTES and Comments :

Bellamy Scheme, The Part of Theosophists in the	 204
Chinese Influence on Western Alchemy	 510
Contact with Adyar	 95
Douglas Theory, The	 203, 397
Economic Theories	 398
Eternal Records, Tapping the	 95
Etheric Double Scientifically Demonstrated, The	 92
Fifty Years Ago	 398
Fresh Start	 398
Honour Where Honour Is Due	 609
Krishnamurti's Talks	 305
Master M. and H. P. B.'s Smoking, The	 94, 303
Master's Story of the Chohan's Magic, The	 608
Men Beyond Mankind, The	 92
Neutrality of The Theosophical Society, The	 302
On Protopathic Thinking	 511
Overhauling the Machinery	 396
Seen in a Vision	 92
Value of The Theosophical Society, The	 202
Where Do We Stand?	 609
Whither Theosophy?	 301
Whither Theosophy and Our Society?	 202
Wood, Mr. Ernest	 304
World-Wide Propaganda Campaign	 96

O

OBJECTS, How Many, Has the Theosophical Society ?	
by Mary K. Neff	115
Occult Chemistry, by C. Jinarajadasa	133
"Occult" Terms Defined, by Hamilton Stark	179, 276
Occultism and Language, by W. Whately Carington	569
Occultism in Art, by Dr. J. H. Cousins	487
Olcott's Free School, Colonel	610
Olcott's Nostalgia for Adyar, Colonel	141
Our Lady of Russia, The Cult of, by E. Solovsky	263

P

PALMER, Miss S. E., see "Future-Dominated"	505
Patanjali, The Yoga Sutras of, by Manjeri Venkata	
Raya Iyer	142, 248, 366, 446
Poems :	
AE	266
A. J. C., "Solstitial Hymn to the Sun God"	170
Anonymous	156, 437, 462
Besant, Annie, "God's Thought of Himself"	257
Brooke, Stopford A.,	347
Browning, Robert	584
Emerson	481
Gibran, Kahlil	465
Greenlees, Duncan	189
Hardcastle, Albert Frear	55
Holmes, Lilian	206
Indra Laya	386
Maddox, Violet Katherine	488
Markham, Edwin	365
Shakespeare, William	343
Smith, Langdon	491
Taylor, Alastair MacDonald	185
Politics and Theosophy, by H. S. Olcott	585
President's Messages, see under Arundale.	
President's Welcome to New Members, The	196
Press-Cutting Agency, From Our	86
Prison, Theosophy in, by Margaret E. Cousins	369
Programme, Provisional, for Diamond Jubilee Convention	513
Programme, Youth, for Diamond Jubilee Convention	516

<i>Prohibiting Poverty</i> , by A. P. Warrington	139
Publications Received	103, 208, 311, 416, 522, 617

Q

QUOTATIONS :	67, 175, 225
Anonymous	373
Arundale, G. S.	10, 75, 151
Besant, Annie	163, 169
Blavatsky, H. P.	208a
Browning, Robert	197
Confucius	333
Cowan, Sada	132
Crusader	141
Datta, Hirendranath, (Colonel Olcott's Nostalgia for Adyar)	251
Jinarajadasa, C.	49
Leadbeater, C. W.	283
<i>Madras Mail</i>	585
Mahatmas, The, and Politics	442
Master K. H.	119
Master Morya	230
Master's Letter, Extracts from a	192
McCabe, Joseph	382
Mussolini	16, 23
Pilgrim	387
Redwood Forest Reservation	78
Sunderland, J. T.	97
Tagore, Rabindranath	239
Traubel, Horace	52
Wight, Mary Frances	

R

Radio Station, 2GB—A Dynamic	408
Ray Key, The, by Fritz Kunz	438
Reincarnation, Leibniz's Theory of, by A. J. Hamerster	29
Ring of the Nibelungs, by Norman Ingamells	576
Robin and I, The, by Barbara M. Sellon	381

S

SCHWARZ Commemoration, A.	610
Science Notes, by W. Whately Carington :	
III. Numbers Old and New	76
IV. Protopathic Thinking	190
V. Tolerance, Relativity and Truth	284
VI. Experiments in Precognition	489
VII. The Death of the Universe	593

x

INDEX

	PAGE
Shelley Study, A: "The Singing Spirit", by D. Jeffrey Williams	560
Should Auld Acquaintance be Forgot? By G. S. Arundale	72
Straight Theosophy Campaign, The Supplement:	451, 575, 600
Financial Statement:	
Adyar Library	xii
Annual Dues and Admission Fees	i, ix
Benevolent Fund	xii
Besant and Leadbeater Memorial Fund	ii, xii
Besant Scout Camping Centre	xii
Convention Fund	ii, xii
Dispensary	ii, xii
Donations	i, xi
Headquarters Service Committee	xii
Olcott Harijan Free School	ii, xiii
President's Travelling Fund	ii
Publicity	xii
Publishing Account	ii
Forms of Bequest and Will for India	iii
Lodges New and Lodges Dissolved	iii, xiii

T

TAMIL Yogi's Prophecy, by J. L. Davidge	47
Theosophical Forum, A	267, 358, 473, 589
Theosophical Society? Why Did You Join The, by Mr. and Mrs. R. W. Hughes	79
Theosophist Ought to Know! What A, by J. W. Hamilton-Jones	231, 328, 551
Theosophy and Education in America, by Fritz Kunz	128
Theosophy and Friendship, President's Anniversary Celebrations	493
Theosophy and Modern Youth, by James M. McLintock	176
Theosophy and our Society? Whither:	
I, by Sidney Ransom	252
II, by Geoffrey Hodson	255
Theosophy and The Theosophical Society, by Charlotte Woods	11
Theosophy in Prison, by Margaret E. Cousins	369

INDEX

xi

PAGE

Theosophy to the Public, How to Present, by Geoffrey Hodson	449
Theosophy, The Value of, by C. Jinarajadasa	53

U

UTOPIA, Professor Murdoch's	411
-----------------------------	-----

V

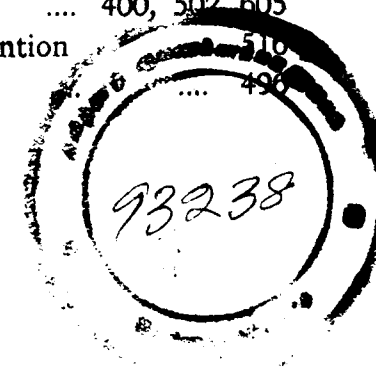
VIRGIN Birth, The—How It Applies in Conduct, by H. L. S. Wilkinson	461
--	-----

W

WATCH-TOWER, On the	1, 105, 209, 313, 417, 523
Welcome to New Members, The President's	196
What Officers Does a Lodge of The Theosophical Society Need?, by G. S. Arundale	290
Where Do We Stand?, by Peter Sedgwick	272
White Lotus Day; A Mystical Organism, by G. S. Arundale	374

Y

You—The President's New Book	258
Youth, the World's, A Platform for	606
Youth, Theosophy and Modern, by James M. McLintock	176
Youth Scans the Horizon, by Felix Layton	352, 499
Youth to Youth Campaign	400, 502, 605
Youth Programme for the Diamond Jubilee Convention	510
Youth's Address to Dr. Arundale	496



A DIAMOND JUBILEE BOOK

YOU

BY G. S. ARUNDALE

"The book is written in a flowing and graceful style and has a number of fine sayings in it which all could take to heart with good effect . . . Many people will, no doubt, be helped and stimulated by this book."
—*Madras Mail.*

Indian Edition, Rs. 2-8. Ex. Edition, Rs. 3-8.

A NEW BOOK

OLD DIARY LEAVES

.... VOL. VI (1896-1898)

BY COL. H. S. OLCOTT

President-Founder of The Theosophical Society

This book is the last of the six volumes of the History of The Society written by the President-Founder. Here we see him inspecting schools he founded in the jungles of Ceylon, experimenting in hypnotism and mesmerism in France, giving the final shape to the constitution of The Society, trying to bring about a spiritual unity among the Buddhists of the world, travelling in Australia to strengthen the Movement, where incidentally he shows how social functions are more useful than public meetings. He insists on the necessity to drive home into the minds of our members the fact that they have no chance of spiritual progress unless they put into practice the rules of life which have been given by those who have trodden the Path. He escorts Miss Edger on a grand tour of India and Ceylon. An heraldic coincidence in the crests of the Founders ends the volume. These chapters show the Colonel's practical wisdom to the best advantage.

Illustrated. Price, Ind. Edn. Rs. 4-8. Ex. Edn. Rs. 5-8.

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India

**THE KERALA ELECTRIC
AND TRADING CO.**

MADRAS

A dependable firm of Electrical dealers carrying on trade in a Spirit of Service. Handling goods of Austrian, German, Dutch, American and English Manufactures. Happy to develop international trade relations. Bank and other references on application.

SPECIAL ANNOUNCEMENT

FROM

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India

THE ADYAR NEWS

is publishing
every month

A LITERARY SUPPLEMENT

CONTAINING

Book Notes, Views and Reviews, our latest and forthcoming Publications and Arrivals, besides Book Bargains, etc.

A copy of the LITERARY SUPPLEMENT will be regularly posted on request.

BRIGHTON & HOVE

*The Finest Residential Seaside Places
in the World!*

Equable climate—cool in summer, warm in winter.
Several miles of magnificent sea-front, with
many miles of rolling downs in rear.
Largest covered sea-water Swimming Bath in the world,
just opened.

**BENARES FOOD REFORM
BOARDING HOUSE**

Main Entrance: 16 & 17, NORFOLK
TERRACE, BRIGHTON, West-end—
adjoining Hove.

Central for everything. Established 25 years. Lovely garden and summer-houses. Warm and comfortable for winter. Six public-rooms; 45 bedrooms, with hot and cold water, self-emptying basins; electric light; gas fires with penny slot meters.

Inclusive terms from 2½ to 4½ gns. weekly. Write for tariff.

**THE FINEST QUALITY OF
INDIAN WOVEN GOODS**

We supply Sarees, Dhotis, Duppattas, Silks, etc., From

Benares, Karachi, Bangalore, Madura, Conjeevaram, Salem, Arni, Etc.

Medals awarded at several Exhibitions

A sincere service that satisfies
every customer

When next you buy Sarees, Dhotis, Duppattas or Silks buy at

The Shop That Never Disappoints You

**PARAMANANDA DOSS
CHOTA DOSS & SONS**

16, Luckmoo Doss Street, Park Town
MADRAS

Estd. 1888. Phone : 2304. Tele. : SILKEN.

(A13)

TO BE RELEASED THROUGHOUT THE WORLD
NEXT DECEMBER

THE PRESIDENT'S NEW BOOK

"FREEDOM AND FRIENDSHIP:

**The Call of Theosophy and
The Theosophical Society"**

UNIFORM WITH "YOU"

A Vital Book. The President shows with a rhythmic pen how an ever-forthgoing stream of Freedom and Friendship, flowing irresistibly and torrentially from The Society as a whole, will affect the world. It might dissipate war.

Place your orders early with your local Theosophical Publishing House, or Lodge Librarian, or send direct to

**THE THEOSOPHICAL PUBLISHING HOUSE,
ADYAR, MADRAS, SOUTH INDIA**

Price per Copy : Edition for India and the East : Rs. 2-8.

For all Other Countries : Rs. 3-12.