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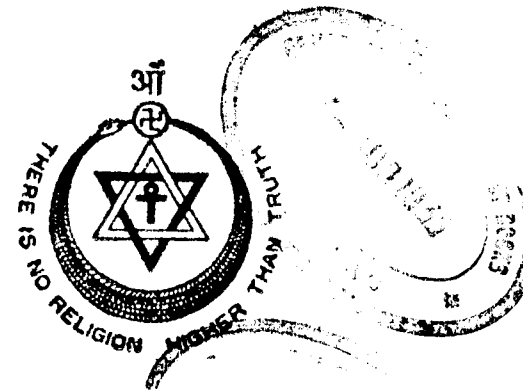
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

August 1936

Vol. LVII, No. 11



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THE PEARL OF ARYAN WISDOM

In these very latest days, a man of science has exhibited large and beautiful pearls, which he compelled some captive shell-fish to make, by placing pellets of wax inside their shells, and leaving the creatures to cover them with a coating of lovely pink nacre in obedience to their natural instinct. The pinch of wax, in this case, was intrinsically valueless, but it made the nucleus without which the pearls would not have been formed by the animal. So, in a sense, we pioneers of this Theosophical movement served as nuclei around which was formed the sparkling sphere of Aryan wisdom, which is now exciting the wonder of contemporary scholarship by its beauty and its precious worth. Personally, we may have been as intrinsically valueless as the scientist's balls of beeswax, yet what has gathered around this movement of ours is what the world most needed. And each of our earnest fellow-workers is serving as a separate nucleus for the crystallization of this spiritual nacre.

H. S. OLCOTT, President-Founder,
Old Diary Leaves, Second Series, p. 27.

VOL. LVII

No. 11

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THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: GEORGE S. ARUNDALE

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

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

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, INDIA

THE ELDER BRETHREN

It is a fact that "the Elder Brothers" restored Theosophy to the world through Their Messengers, H. P. Blavatsky and H. S. Olcott. No one is obliged to believe this in order to come into Their Society, but it is Theirs none the less. No one need believe in Their existence, nor in any of the communications They have made. But the right to deny facts does not include the right to impose silence on those who affirm them. H. P. Blavatsky bade me affirm publicly my own knowledge of the Elder Brothers and my discipleship, and I shall continue to do so. It is rather curious that some who accept H.P.B. and admire the courage with which she asserted her knowledge, blame so bitterly any who follow her example.

Some day, perhaps, These will reveal themselves more fully to the younger brothers, and the partial "Universal Brotherhood" now accepted will include the subhuman and the superhuman kingdoms. Happy for all the three kingdoms will be the day when that Brotherhood will be acknowledged, and the whole creation which groaneth and travaileth in pain together, shall enter into the glorious liberty of the Sons of God.

But that can only come when The Theosophical Society desires it.

ANNIE BESANT



A View from Adyar in the Morning



ON THE WATCH-TOWER

By THE EDITOR

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

The Wrong of Intolerance

ONE direct effect resulting from the holding of the office of President of The Theosophical Society is an increasing abhorrence of the widespread intolerance, suspicion and distrust which separate individual from individual, faith from faith, community from community, nation from nation, race from race, and, of course, political party from political party. First of all, the President notes these separative influences at work within both The Theosophical Society and the Theosophical Movement generally. Within our own ranks there are sects, each of which claims that it alone possesses Truth, that it alone represents Theosophy and The Theosophical

Society. And each sect is by no means content with an assertion of its own rectitude. It must proceed to denounce those persons and those movements moving along lines of thought and activity divergent from its own. And from this to attacks upon personal motives and mode of living is but a step. The Theosophical Society itself, and the Theosophical Movement of which it is the heart, is much more of a house divided against itself than either the Masters who founded it, or the world in which it is expected to be a pattern and ensample of brotherhood, should have to contemplate.

The cause of our weakness lies in the fact that we have allowed, and are allowing, our various

opinions and beliefs, our various convictions, our various authorities, to dominate both ourselves individually and The Society as a whole, as if an opinion, or an expression of opinion, as if a book, or any statement in a book, as if an authority or any declaration by an authority, were competent either to endow us with the infallibility of exclusive contact with Truth, or to dominate to its own ends and expression The Society itself. Every one surely has access to Truth, and in some measure at least draws his life from Truth. And The Society I would make bold to say, while possibly having some special contact with a body of Truth called Theosophy, since both were born together from the same source, can never be anything less than the Friend of all Truth, by whomsoever held, and of whatever nature.

* *

The Strain of Conflict

Second, the President finds in the outer world a veritable fog, he had almost said cesspool, of intolerance, suspicion and distrust, ever bringing the world to the verge of war, ever setting up faith against faith and party against party. It is profoundly wearisome to travel from country to country and to discover everywhere these devastating influences at work. No nation is exempt from them, no faith is exempt from them, no race is exempt from them, no party is exempt from them. Dictators and democracies are alike enslaved to them. They permeate modern living, and bear unchallengeable witness against our claim

to civilization. And though the number of people of real goodwill of every nation, faith and race, is substantially on the increase, the forces for disruption are strong, are well-organized, are determined, and have that added power which so often comes from unscrupulousness.

Indeed are we "in the very midst of the fight," and we should indeed be traitors to the cause of peace were we to take for granted its victory over the spirit of war.

A President of such a body as The Theosophical Society, contacting innumerable shades of opinion, varied dogmatisms, emphatic declarations of authority, uncompromising assertions of exclusive rectitude, must needs feel tremendously the strain of their respective antagonisms, and must long with an overwhelming longing for relief and rest from the futilities of pride's storms and conflicts. A President of such a body as The Theosophical Society soon comes to realize that above The Society's contribution of Wisdom, above its release of Truth, stands its mighty Call to Friendship and mutual Goodwill. There are plenty of people to unveil that which they conceive to be Wisdom. There are plenty of people to assume the role of Gods. How many are there content to preach and to practise Friendship in an atmosphere of mutual Freedom? How many people are there eager to encourage the search for Truth and a strong holding of Truth, but to ask that neither seeking nor holding shall savour of a sense of superiority, still less of antagonism? Has not the time come for

opinions and convictions to speak for themselves through the lives of those who hold them? Must they be bolstered up by appeals to authority, or by denunciations of other opinions and other beliefs? Are we still in the superstition that that which is right for us must needs be right for everybody else, or in the superstition that we alone have access to the Wells of Truth?

* *

The Universality of Truth

This particular President of The Theosophical Society, who is at present in office, has his own individual opinions and beliefs and convictions. He "knows" certain things—for himself. But what kind of Theosophical Society should we have were he to insist everywhere that his knowledge is Theosophy and must prevail in The Society over all other knowledge? With all his heart he repudiates the very slightest intention of exalting his own modes of living at the expense of the modes of living of his fellow-members. With all his heart he desires Freedom for and Friendship among all. What does it matter what we believe, whether we believe or do not believe in Masters, whether we believe or do not believe in karma or in reincarnation, whether we believe or do not believe in Krishnamurti's philosophy, or in the revelations of X or Y or Z? What matters is kindly living, generous living, understanding living, appreciative living. By such fruits of our opinions and beliefs and convictions shall these be known for their real worth. The world does not

need more opinions, more beliefs, more conceptions of life, new philosophies. It has enough, *and to spare*. It does not need denunciations and discrediting. It does not need aggressive and destructive propaganda. It does not need missionaries of the kind who go about depreciating other people's sincerities, exalting their own, and declaring that they alone are the chosen of God.

We are all the chosen of God. We all have Truth. But we all need Friendship. The supreme gift of The Theosophical Society to the world is this Friendship. Its supreme purpose is embodied in its First Object. Is there no place in the world where differences of opinion and belief make not the slightest difference to Friendship? Is there no place in the world where no one thinks much about views, but where everyone sets the greatest store by mutual appreciation and goodwill? Sad to contemplate is the fact that in the very Theosophical Society itself, which should be such a place, there is a tendency, to use a mild word, to mould opinions into bludgeons, and to create separative orthodoxies out of personal convictions.

* *

Friendship—The Society's "Word"

So long as the present President remains in office he will ardently seek to intensify in himself and in his fellow-members Friendship as the supreme expression of his and their membership of The Theosophical Society. He will seek to honour all opinions, but to guard

against the danger of dishonouring the opinions of others.

He will seek to afford free expression to all opinions, but to guard against discourteous forms and depreciatory personalities. He will respect all orthodoxies, but will guard against any individual orthodoxy becoming dominant in The Society. He will seek to make The Society an increasingly influential power for Friendship and mutual understanding, with all beliefs subservient to the purpose of increasing Friendship and not of its destruction. He will give the heartiest welcome to all sorts and conditions of beliefs, provided these are held in fulfilment of The Society's First Object and not to its denial. He is not concerned with the views of his fellow-members, any more than they are concerned with his, save that he and they must guard against their or his holding of such views to the detriment of the solidarity of The Theosophical Society. He stresses Theosophy as we know it in our classic literature because The Theosophical Society has a definite responsibility for Theosophy. But whether a candidate for membership or a member subscribes or not to what is ordinarily called Theosophy matters infinitely less than whether he subscribes to Friendship, to mutual goodwill, to mutual and sincere appreciation.

As a matter of fact, it would seem that in very truth among the vast majority of members opinions matter far less and Friendship matters far more. Wherever the present President has travelled he has invariably found among his

fellow-members a delightful spirit of Friendship. There may have been differences of opinion, but these have been of little account, and Friendship has made his travels everywhere delightful.

* * *

Tyranny Is Barbarous

Besides, we ought by this time to have learned to find interest in each other's point of view, not food for antagonism. It is the way in which we advance our views that causes the antagonism, for, after all, the views themselves are just our views, no worse, but possibly no better than the views of those around us. We may be convinced that our views are closer to Truth than the views of some of our friends. Well and good. Let us put forward our views emphatically and in a spirit of assurance. Let us proclaim our confidence in our opinions. But let us beware of assuming a tone of somewhat contemptuous superiority, and still more of pouring ridicule on the sincerities of others. Let us shun the narrowness which insists that Truth knows no other abode than itself, and that all that is unlike itself is false and evil. Let there be no talk of "pseudo-Theosophy," no attacks on persons for holding as true beliefs which others hold as false. Even in our Society there is to be seen here and there a spirit of destructive intolerance and self-righteousness, reminiscent in its expression of the inquisitions of the Middle Ages.

The time is past for opinions and beliefs to be tyrannical. They have been grossly tyrannical in the past. The worst atrocities, the

foulest cruelties; most relentless persecutions, have been committed by them. Even now opinions and beliefs still tend to be domineering. Some religions are domineering, flaunting their fancied superiority in the face of their equals. What ignorance and what folly it all is. God forbid that we should have in The Theosophical Society, in any part of it, the slightest shadow of an inquisition. We have suffered from this in the past. To some extent we are still suffering from it in the present, though less. Let there be none of it for the future.

* * *

Standards of Tomorrow

To this policy of constructive universality, in which is involved a benevolent and positive neutrality, it may be urged in criticism that there must be both a general and a personal or individual state of mind expressive of a sharply drawn distinction between right and wrong—a distinction which must needs find utterance in positive and definite language. What about standards of conduct? What about codes of ethics? What about the need to guard against any lowering of moral conventions? The conventional will, I think, take care of itself. There are plenty of people to see to it that either public opinion or the law intervenes when the conventional has been violated. Doubtless there are certain standards below which average humanity today must not be allowed to descend. But these standards are themselves by no means high, and in order that they may rise there

are always people in the world who individually seek to live in terms of the standards of tomorrow rather than in terms of the standards of today. There are always people whose present is most people's future. I venture to think that this is the case, *inter alia*, with most members of The Theosophical Society. In the light of Theosophy, and in the spirit of the First Object of The Society, they seek to live ahead of the majority, and thus striving there is always a danger lest they acquire thereby a sense of superiority and become a small self-righteous group, looking with condescension upon those who seem to be not a little way behind. And there is the danger, too, lest such sense of superiority act not merely upon the outside world but perhaps even more harshly upon their own world, so that they seek to establish their own discoveries, or the revelations of those in whom they happen to have confidence, as sacrosanct, and as constituting the narrow way which alone leads to salvation.

As I have already said, I see clearly the need for emphatic utterance, for strong individual declaration as to personal distinctions between right and wrong, for clear and compelling definitions of individually conceived philosophies of life. But we should in these days be sufficiently civilized to have gone beyond the need to denounce or to attack other people and their own individual satisfactions. I do not hesitate to say that such denunciations belong to an earlier stage of growth, and strike crudely upon present-day ears. Some

Theosophists declare that in Blavatsky alone dwells true Theosophy. Well and good, if only they will add: "For us." Some will declare that in Krishnamurti alone lies the fulfilment of Theosophy. Well and good, if only they will add: "For us." Some will have one interpretation of Theosophy, others will have other interpretations. Let each interpretation be set forth, but personally as an individual conception, and not as a doctrine, agreement with which involves a blessing, disagreement a curse.

**

"I Heartily Agree . . ."

For my own personal part, I find myself in agreement with many current interpretations.

I heartily agree that the restoration of the Eternal Wisdom in its modern garb was due to H. P. Blavatsky, and that we owe Theosophy to her, as we owe The Theosophical Society to H. S. Olcott. I agree, therefore, that from one point of view we must always be travelling "back to Blavatsky." We must never forget her. We must never forget that to her we owe the most magnificent unfoldment of Theosophy so far vouchsafed to us. We must never forget that in her writings we find Theosophy set forth as never has it been set forth since.

I heartily agree that Annie Besant and C. W. Leadbeater have wonderfully enriched our understanding of Theosophy, that through them Isis has been still further unveiled.

I heartily agree that W. Q. Judge was a great servant of Theosophy

and The Theosophical Society, whatever may have been his relations with the movement in later years. He was, and I am sure he is, a great Theosophist. If he made a great mistake he will greatly undo it, just as if Dr. Besant or Bishop Leadbeater made mistakes—who does not?—they will greatly rectify them.

I heartily agree that Krishnamurti has immensely widened our understanding of Theosophy, and has detached us from forms and words and subserviences in order to set us face to face, not with his life, but with our own individual lives.

I am emphatically of the opinion that there is not the slightest need for any individual who believes in and is prepared to practise brotherhood to remain outside The Theosophical Society no matter what his interpretation of Theosophy, no matter from whom he draws his inspiration, no matter what his views may be as to the purpose of our Movement. As President, I hold no brief for any particular interpretation, nor for any particular teacher. But I do hold a brief for Brotherhood and Friendship. And I do hold a brief against any attempt to erect any teacher or any interpretation of Theosophy as a deity who must be worshipped on pain of excommunication. I also hold a brief against all denunciations of persons whoever they may be, and of opinions whatever they may be. I do not like to see either persons or opinions being held as pistols against my head, or against anybody else's head, with the threat: "Your adhesion, or our denunciation."

The Theosophical Mansion

I see The Theosophical Society as a magnificent mansion, in which there are innumerable apartments. In each apartment there are groups of members at work on the study of Theosophy, and on discovering ways and means of fulfilling in ever-increasing truth the First Object of The Society. In one apartment there are members exclusively devoting themselves to the study of the Theosophy of H.P.B. In another there are members exclusively devoting themselves to the study of the teachings of Krishnamurti. In a third there are members who are following with great keenness the investigations of C. W. Leadbeater. In a fourth there are those who are trying to follow the lines which Dr. Besant made so very specially her own. In yet another there are those who look at Theosophy entirely impersonally and philosophically, associating the Science with no specific person. In each apartment there are workers engaged in that pursuit of Truth to which the whole mansion is dedicated, each group seeking in its own way.

And when a visitor comes, he wonders at the fact that within the same building there are so many apparently diverse and divergent modes of pursuit, some of them seemingly radically contradictory to one another. But the guide explains to the visitor that there are

still many apartments vacant for yet other modes of search, and that, unlike the outer world, these different groups are in fact bound closely together by the common tie of mutual appreciation, respect and friendliness. He explains that often one group visits another group and delights in the sharp differences of pursuit, as it were refreshed by the change they perceive from their own mode of pursuit. He shows how the various groups pool the fruits of their respective pursuits, and have frequent occasion for revelling in that comradeship which each group recognizes to be above all the differences at work in the various apartments. The supreme homage of all is to Friendship unalloyed. Only next comes homage to beliefs, opinions, modes of pursuit. The guide also explains that no individual group seeks to draw away members of other groups from their own apartments. There is no proselytization, no manoeuvring to entice away to some other group those who are already members of a particular group. Why should they? Each group respects every other group, as itself it has respect from all other groups. *Quot homines tot sententiae.* All colours of the rainbow are needed to constitute the perfect Light. The guide explains that what the mansion needs is more differences, not less, occupation of more apartments, not an emptying of them.

THE PRESIDENT'S TOUR

By THE ASSOCIATE EDITOR

Opening of Besant Hall

After spending over a fortnight in Holland, chiefly at the Huizen Centre, the President and Shrimati Rukmini Devi on May 22nd left for Paris, spent a few days there, and then crossed over to London, arriving two days before the English Convention commenced on May 29.

An outstanding event, widely noticed in the English Press and through Reuter in other countries, was the official opening of the new Besant Hall at the rear of the headquarters in Gloucester Place. In a graceful tribute to Dr. Besant, the President said the word "memorial" had been fittingly omitted from the name of the hall, for, "while it is a token of gratitude and constant remembrance of her on the part of The Theosophical Society in England, the only memorial she can ever need is the fire of ever increasing service and devotion to all humanity." The message of Theosophy and all messages for the wise would surely be heard there freely.

The Hall, which has perfect acoustics, and seats 420 persons, was filled to capacity, loud speakers carrying the address to an overflow audience in another headquarters hall.

The President was advertised to deliver a public lecture on "Gods in the Becoming" in the Besant Hall on May 31st.

A visit to the Irish Lodges was arranged for June 8-12, allowing

for a day and a half in Dublin and the same time in Belfast. Writing from Belfast the Rev. John Barron reports that the large room of the Grand Central Hotel was filled with a very representative audience when the President spoke on the 10th evening, on the principles of Theosophy and the aims of The Society. Drawing an analogy between Ireland and India the President remarked: "I believe there is something of the eternal spirit of India to be found in Ireland. The time may come when Ireland will be the spiritual background of Europe."

After brief stays in Liverpool, Manchester and London, the President was scheduled to leave Newcastle on June 20 for Bergen, other engagements for June being: 23, Oslo; 26, Stockholm and the Viggbyholm Summer School.

The programme for July, culminating in the World Congress (see pages 405-411 of this issue) covered Helsingfors, Aarhus, Copenhagen, Nakskov Summer School, and Brussels, reaching Geneva on the 25th.

After the World Congress the President has no touring programme for a month. The remainder of the itinerary, as at present advised, is as follows:

September: 14, Prague; 17, Warsaw; 21, Vienna; 25, Budapest; 30, Zagreb.

October: 4, Bukarest; 8, Sofia; 10, Nisch; 12, Athens; 18, fly to India.

J. L. D.

PANACEA

By NICHOLAS ROERICH

From his studio in the Himalayas, in the beautiful Kulu Valley, Nicholas Roerich is broadcasting messages of beauty, culture and goodwill. Inspired by the snow-white heights above him, he sends his benedictions over the world below: "When the household is vast it is best seen from the mountain top." Heart of the Roerich Museum, New York, founder of the Roerich Banner of Peace, painter of three thousand canvases in the world's galleries, dedicated to the cause of universal welfare, this master artist re-enters the Theosophical arena, affirming that Beauty is the Way to the peaks of the spiritual life and the universal and true solvent whereby racial and national animosities may be dissolved.

"THE artist is the priest of the beautiful. It is he who rescues the truth from its ugly defilement and gives us to drink of the perennial fount of joy amidst the fret and stress of life.

"The beautiful is scattered through the universe like the auriferous sands."

So speaks the eminent artist, Bhabes Chandra Chaudhuri, in his article "The Artist and the Beauty in Art" in a recent issue of the *Twentieth Century*.

It is a joy to read such an appreciative article in which the artist himself affirms the significance of Beauty. There was a time when it was considered for some reason that an artist should not be a writer. Sometimes such artificial preconceptions went so far that a talented composer, according to the judgment of his impresario, should not be permitted to appear in public as a conductor, as it was

stated that public opinion would thereby be confused. One can imagine how Leonardo da Vinci, Vasari or Cellini would laugh at such an absurd way of obstructing creative thought.

It would seem that in the history of art there are many convincing examples of how people who devoted themselves to Beauty expressed it in a multitude of ways, choosing that which at the moment appeared to them the best. How beautifully they combined painting with architecture, or with sculpture, not to speak of mosaic and the various graphic arts.

As priests they served Beauty, finding the most persuasive expressions for their beneficent influence on the broad masses and in refining the consciousness of the people.

Renaissance in India

In India today we notice a renaissance of art. There appear

glorious hosts of artists, State Galleries are being opened, and frescoes again adorn public buildings. The best artists are heading Art Schools and the artificial barriers between so-called "great art" and "applied crafts" are broken down. Verily Beauty is great in all its multifacedness. It is a pleasure to find in many monthly journals and magazines a page on art and many reproductions of art both modern and ancient.

Someone may smile and think: "This sounds very encouraging, but what of the difficult life artists lead?" Of course their lives are not easy, nor is any heroic achievement. No one will think that the lives of Rembrandt or Rubens were easy. It is only in recent times that their names have become great collective concepts above any doubts. But we know that beautiful masterpieces of Rembrandt, which he was commissioned to paint, were rejected by the local authorities and municipalities. We also know that Leonardo in Florence and Michel Angelo in Rome experienced great hardships. Time adorns all sufferings with epic beatitude and calm. Yet how many tragedies remain hidden behind the gorgeous brocaded curtains of Time!

We all know of the martyrdom of scientists like Copernicus, Galileo, Paracelsus, Lavoisier and innumerable other sufferers for Truth. There exist entire books dedicated to these martyrs of Science. And next to them there should also exist volumes entitled "Martyrs of Art and Culture." However, once we know that artists are priests of the Beautiful, we also know that

the attainment of all other attributes is inevitable.

Vandalism and Beauty

Much has been written of vandalism. We introduced the Banner of Peace as a Red Cross of Culture to protect real treasures of humanity. And now let me mention another hidden but cruel vandalism, which quietly exists in the life of many nations.

When studying old Masters, we often come across the fact that many very good paintings were for some reason overpainted by inferior artists with entirely different subjects. It is obvious that the old painting has become old-fashioned, and the artist simply used the wood as material for his modern and more fashionable expression. One should not think that only paintings of secondary importance were subjected to such barbaric manipulations. On the contrary, amongst the recorded cases we find some very important ones which today occupy a place of honour in the history of art.

I remember how once in Italy whilst studying a beautiful painting, "Virgo Inter Virgines," we were surprised at its exceptionally good condition. When expressing our amazement at this, we received the following unusual but characteristic explanation: "Apparently in the beginning of the XVIIth Century this beautiful painting was already considered old-fashioned and therefore despite the religious subject it was covered by another religious subject, 'Ecce Homo,' and had remained all the time in a certain monastery. This second painting was by far

inferior to the original masterpiece. It was noticed comparatively recently that through the second painting there became vaguely discernible the outlines of a different composition and the person who had purchased this inexpensive painting from the monastery decided to remove the upper layer, thus revealing a beautiful masterpiece." Now this painting adorns the Art Institute in Chicago.

I have also personally seen an old replica of the well known painting by Correggio which is in the National Gallery in London, and on this replica I could clearly see the outlines of an ancient portrait, and indeed the panel on which it was painted proved to be far older than the replica. Once we had occasion to witness how from beneath paintings of the seventeenth and eighteenth centuries there appeared in good condition beautiful originals by Lambert Lombard, Rogier van der Veiden, Adrien Bloemart and similar renowned artists. And now in the last April issue of the *Bulletin* of the Museum of Fine Arts in Boston we find a most instructive story about the portrait of Sir William Butts, by Hans Holbein the Younger. Let us quote a few lines from this article:

Restoring a Holbein

"On November 17, 1935, the Museum purchased the striking portrait by Hans Holbein the Younger . . . Connoisseurs, seeing the portrait, refused to believe that Holbein could have done it, and with good reason. As it appeared for about three and a half cen-

turies it was certainly not Holbein. In very recent times, however, a young friend of the Butts family, which had retained possession of the painting from the time it was done until it passed to the Museum, a painter by the name of H. M. Jonas, remarked that the hands seemed to be painted in a manner somewhat different from the rest of the portrait and suggested an earlier style. He was permitted to have an X-ray made and the result was the discovery of a portrait underneath. The X-ray showed a different outline to the cap, a full beard, a different chain and a suit puffed with white silk. It also revealed the existence of an inscription on the background. Next came the difficulty of restoration. The first restoration was undertaken by Mr. Nico Jungman. It was an extremely difficult task, since the overpainting was of very nearly the same period as the painting underneath. It is obvious that the sitter caused his portrait to be repainted later in life. When this was done we cannot be sure, though probably in 1563 when Queen Elizabeth came to Thornage and was elaborately fêted. It is likely that then Sir William, an older man, holding high offices, demanded that he be shown with different garments and ornaments added, and therefore had himself repainted, presented in regalia and brought up-to-date, but unfortunately by a very inferior artist."

This interesting story has two corollaries. First, we must pay tribute to the administration of the Boston Museum of Fine Arts and to the restorer, who have completed this most difficult restoration

so successfully, and thus have revealed to the world the original masterpiece of a great artist without any later inferior additions and overpainting. Secondly, this instructive historical episode shows to us once more that vandalism is committed not only by the hands of an infuriated mob but also tacitly in highly distinguished dwellings for the sake of vanity and prejudice.

A Beautiful Necessity

Beauty cannot be guarded by orders and laws alone. Only when human consciousness realizes the inestimable value of beauty, creating, ennobling and refining, only then will the real treasures of humanity be safe. And one should not think that vandalisms, obvious or tacit, belong but to the past ages, to some fabulous invaders and conquerors. We see vandalism of many kinds taking place even today. Therefore the endeavour to protect and save beauty is not an abstract nebulous move, but is imperative, real and undeferrable.

Verily education in art and beauty is a necessity. And although it is a beautiful necessity, yet it is a necessity with all its duties and obligations. We always rejoice when we see that thoughts are being transmuted into action. It is for this reason that the opening of new schools, the inauguration of an International Academy of the Arts, is always to be greatly welcomed.

The Value of Active Beauty

Sixteen years ago we wrote upon the shields of the Master Institute of United Arts and of the Inter-

national Art Centre in New York the following mottoes:

Art will unify all humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the "sacred source" must be wide open for everybody, and the light of art will influence numerous hearts with a new love. At first this feeling will be unconscious, but afterwards it will purify human consciousness. How many young hearts are searching for something real and beautiful! So, give it to them. Bring art to the people—where it belongs. We should have not only museums, theatres, universities, public libraries, railway stations and hospitals, but even prisons decorated and beautified. Then we shall have no more prisons.

Humanity is facing the coming events of cosmic greatness. Humanity already realizes that no occurrences are accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst ruins of valueless banknotes, mankind has found the real value of the world's significance. The values of great art are victoriously traversing all storms of earthly commotions. Even the "earthly" people already understand the vital importance of active beauty. And when we proclaim: 'love, beauty and action,' we know verily that we pronounce the formula of the international language. And this formula, which now belongs to the museum and stage must enter everyday life. The sign of beauty will open

all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words—not on the snowy heights, but amidst the turmoil of the city. And realizing the path of true reality, we greet with a happy smile the future.

Sixteen years have elapsed and we see that all the requirements of Beauty have become still more urgent. Everything that has been done in this direction still remains as though on isolated islands. Beauty does not tolerate conventional limitations and boundaries. The treasures of Beauty belong to the world. Hence the care for art and knowledge is also a universal duty on a planetarian scale.

Culture's Cornerstones

Culture—the veneration of Light—rests on the cornerstones of Beauty and Knowledge. And if there was a beautiful necessity to inaugurate the Red Cross of Culture and a universal Banner reminding men of the treasures of Culture—it means that this beautiful necessity also was undeferrable. Culture, Beauty and Science are violated not only in times of war, but also in time of so-called peace. This truth again refers to the whole world.

If anyone should possess a receptacle containing a wonderful panacea, how carefully would he guard such a treasure. But Beauty is that same miracle-working panacea and as such requires a vigilant devotion.

Now cures are effected in hospitals by sound and colour—thus

Beauty, the perfect panacea, enters in a new garment. People worry greatly about their health. May this consideration at least teach them to venerate and guard the panacea of Beauty. Half a century ago our great Dostoyevsky proclaimed: "Beauty will save the world."

Amidst the touching definitions of art I recollect two legends, one from Chinese Turkestan, the other from Tibet:

An artist wanted some money for his painting, and when he came to the moneylender, the man was absent and only a boy was there. This boy gave the artist a very large sum for the painting. When the moneylender came back, he said: "For these fruits and vegetables you gave such a great sum!" and he discharged the boy. Time passed and the artist returned and asked for the painting. When he saw it he was horrified, saying: "That is not my painting. Where are the butterflies? Go find the boy that he may help us find my painting. This painting you show me has only cabbages." The boy came and said: "Now it is winter, and the butterflies come only in the summertime. Put the painting near the fire, and we shall see the butterflies return." And so it was; the paint was put on the canvas so skilfully that during the cold weather the colours receded, but in the warmth they returned. Thus beautifully do the people of Kuchar speak about the perfection of art.

And the other from Tibet: Why do the giant trumpets in the Buddhist temples have so resonant a tone? The ruler of Tibet decided

to summon from India, from the place where dwelt the Blessed One, a great Teacher, in order to purify the fundamentals of the teaching. How to meet the high guest? Gold and precious gems would not be adequate to meet a spiritual Teacher. Then the High Lama of Tibet, having had a vision, gave the design for a new giant trumpet so that the guest should be received with unprecedented majestic sound; and the meeting was a wonderful one—not by the wealth

of gold but by the grandeur of the beautiful sound.

The Master could be greeted only with something beautiful. The sense of the Beautiful must be that life-giving seed—that real panacea, which makes the deserts, both physical and spiritual, flourish.

And wherefrom else can come a sense of Goodwill and Unity if not through the blessed realization of the Beautiful!

(Next Month: Professor Roerich on "Unknown Artists.")

THE ROERICH FAMILY AT WORK

In 1928 Prof. and Mme. de Roerich founded the Urusvati Himalayan Research Institute, at Naggar, a haven of beauty in the Kulu Valley of the Punjab, and here with their two gifted sons, they live and work, amidst luxuriant vegetation and sylvan surroundings, investigating problems of anthropology, biochemistry, pharmacology, and Himalayan botany. The Institute was the immediate outcome of the Roerich Central Asia Expedition. Dr. Georges de Roerich, director of the Institute, is an outstanding authority on Tibetan languages, and Svetoslav de Roerich is a talented artist.

The Urusvati centre of culture has several active departments. A biochemical laboratory is under construction, with equipment to investigate into the pharmacognostical properties of high altitude plants in their living state. Mr. Svetoslav Roerich has made an extensive collection of rare indigenous Himalayan drugs with a view to their possible application in western pharmacopeias. A number of experimental plantations have been started, and rare medicinal plants are being cultivated in special conditions with a view to making them more accessible.

The Philological Department has published an authoritative work by Dr. Georges de Roerich on the Tibetan dialect of Lahul, and he is preparing for publication a Tibetan-English dictionary—a monumental work. The Institute publishes

a voluminous journal, which is a treasure-house of modern knowledge and ancient wisdom. There is also a Cancer Research Department.

Nicholas Roerich insists that the great tree of culture is nourished by "unlimited knowledge, enlightened labour, incessant creativeness and noble attainment." His ashram is a laboratory for the practice of those ideals, a continuous "festival of labour and constructiveness." Here he holds aloft the torch of culture—painter, writer, philosopher, educationist, explorer, archaeologist, pacifist—living his multi-coloured life against an imperishable background. In a period of history which can boast a galaxy of great men Roerich is surely one of the most colourful and attractive.

Roerich passionately loves the mountains, their beauty and grandeur. He says: "Majestic is Karakorum and the icy kingdom of Sasser. Beautiful is Kwen-Lun. Fantastic are the celestial peaks of Tian-Shan. Broad in sweep is Altai. Decorative is Nan Shang. Austere is Angar Dakchin. But all these are only the preface to the unutterable grandeur of the Himalayas.

"In the Himalayas was crystallized the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension—the true Maitreya Sanga."

J. L. D.

SHRI KRISHNA

By GEORGE S. ARUNDALE

Krishnajayanti, the birthday of Shri Krishna, the Lord of Love, is celebrated throughout India in August. The President yields to none in his reverence for one of the very greatest of the world's great Teachers, and it is perhaps appropriate that an Englishman who is a Christian, at all events by birth, should offer homage at the shrine of a Bringer of Light Eternal.

THERE are two distinct Shri Krishna's, it seems to me. One the Youth Shri Krishna. The other the Man Shri Krishna. Each reflects a specific glory. The Youth reflects the glory of Love in its sublimest aspects, the glory of happiness, the glory of lighthearted beauty. The Man reflects the glory of Power in its sublimest aspects, the glory of service, of sacrifice, of duty. The Youth was the incarnation of the Yoga of Love. The Man was the incarnation of the Yoga of Action.

Each aspect is marvellously entrancing, for through Shri Krishna the Youth we realize how wonderful is Life, how delightful, how fascinating, how simple, how beautiful, how playful. We see how wonderfully each one of us will one day live when we more nearly attain to Shri Krishna's stature. We see in the Youth the mighty destiny of Life revealed in incomparable splendour. We become lost in the marvels of the Goal.

Through Shri Krishna the Man we are brought back to earth, so that we may learn how to reach

that Goal which must needs be far away from us, though magically it is transported from the future into our very midst by Shri Krishna the Youth. Skill in Action is the way to be trodden if we would achieve the Goal. And the Song Celestial sings as no earthly singer could sing the Music of Righteousness—thus did the Blessed Lord Shri Krishna sing the Eternal Song of Life.

Temperamentally constituted as I am, the appeal of Shri Krishna the Man is supreme. Through the *Bhagavad Gita* I am lifted into the immensities of my being, into the mountain ranges of my life, on to my very Mount Everest Himself. And the whole setting of the singing of the Song only accentuates my exaltation.

What was the occasion for the Great War, the Mahabharata? It was no ordinary war, though its essential function was the function of all war—the release from the bodies-politic concerned of the disease of wrong living, a purging of poison. But the Mahabharata had a purpose more far-reaching

than that of almost any other war. While it released, as all wars do, pent-up dis-ease, it had the wonderful purpose of releasing the very Soul of India for the spiritualization of the world-to-be. It was the beginning, five thousand years ago, of the great impulse, only now in the beginning of its activity, which was to draw East and West together in comradeship and mutual respect, and to remind the children of the East, far away in their western homes, that they have come from the East, and are rightful heirs to the Wisdom of the East, so comprehensive in all its varied expressions, so illuminating to the West in all its modes of living.

The world needs India's soul, for India's soul is indeed the soul of the world. Five thousand years ago this soul was being hedged about in prisons of man's making. It was not free. It was becoming Indian when in truth it belonged to the world, for it came to India from the original home of Light and Life in far off Central Asia. India's soul is not just an Indian soul. It is, as I have said, the soul of the world. And while there was no West, save in its eastern extremities, to give it due appreciation, the mills of God grind wisdom long before its actual need, so that when the world is hungry food may be ready for its feeding.

Five thousand years ago the soul of the world which had taken up its abode in India, though it also had life in certain other civilizations, had to be prepared for its pilgrimage abroad. The great imprisoning barriers, the warrior castes, and all other hindrances to

the great purpose, must be removed from the way of the soul triumphant in its universal fatherhood. Hence the Mahabharata. Hence the great Warrior of Release—Shri Krishna. Hence the Song Eternal—the Call of the World-Soul to its children-to-be in the far distant future.

How well in imagination we can picture the scene of this marvellous event! The hush before the storm. The Divine Hand about to be raised in command to release the beginnings of a new age. India expectant in every kingdom of her being. The unborn western world watching from the heavens the glorious gift-to-be. The opposing hosts. The space between them. And in that sacred distance a chariot, yoked to a team of snow-white horses. On the chariot two Figures—the Fighter, the Charioteer. Arjuna—typifying the man of the world and in it, doubting, wondering, eager, challenging. Shri Krishna—the Messenger of the world's eternal KING. Shri Krishna—the Master of Yoga, the Giver of the Law, Revealer of the Way of Righteousness.

The man of the world asks. A pause. The lifting of the Divine Hand. And the Blessed Lord spoke . . . Then the war. Then India's physical abasement. Her very wealth the God-dangled toy. to call in later centuries one western land after another to conquest and wonder. At last India forgets even herself, forgets her glories, forgets the soul which first abode with her and caused her to become in the outer world the spiritual home of man. India forgets her very life. The West

claims her. Forgetful of her past she wonders if she ever had one. And the West flaunts before her half-unseeing eyes all the tinsel of its growing—as if India had no gold, as if this semi-motherland even of the West were but the abode of the world in childhood, while the West was the world grown up.

Five thousand years ago it was ordained that India should be brought to this pass for her own good and for the world's unfoldment. India's life of old was done. A new life must be begun, but in full spirit of the old, and in no helpless, slavish imitation of the younger world.

The Mahabharata is not yet over, though its physical fighting of five thousand years ago is past. The Great War will not and cannot end until the nations of the world know themselves as one great Brotherhood, until East and West are comrades on equal terms, until the world's soul is free throughout its world dominion, until India remembers and reincarnates her soul, and lives in splendid Freedom within a Universal Brotherhood.

The *Bhavad Gita* which rang in the ears of men five thousand years ago, but was heard only to the measure of their understanding, rings through the world today. It speaks to all today. But how many are there, even in the land of its utterance, who have the ears to hear, and therefore hear?

Even today, in the midst of our boasted civilization, we dispute Saviours. We compare Them, dissect Them, seek to degrade Them to our own foolish standards. And

Shri Krishna still awaits that universal reverence which is His due and our duty, as all other Saviours await a reverence no less. Poor ignorant fools that we are, we would have our Saviour the Saviour of all, and the only Saviour. While all the time these Thrice-Greatest form a mighty Company of Friends in the service of the world, unimprisoned by those small-minded and pride-engendered narrownesses among ourselves which would divide Them, separate Them, grade Them!

Shri Krishna the Man! How little He belongs to poor short Time so pathetically seeking to deck itself out in all the splendours of Eternity. How truly is He the very soul of the Eternal—His Voice ringing from out the Past Life's eternal meaning and sounding forth its trumpet-call through all centuries to come. A Call to man, the growing individuality, to unfold within his nature his own eternal meaning. A Call to India five thousand years ago. A Call to India today. A Call to the world for all time.

But we remember, too, Shri Krishna the Youth, who is not lost in Shri Krishna the Man—but dwells in the Man in even greater beauty, for in the Man Youth appears eternal, beyond all Time, beyond all ages, beyond all deaths.

Thus are the two Shri Krishnas to me—yet not two Shri Krishnas, but One Shri Krishna in two transcendent aspects. May we all, imprisonments in faiths notwithstanding, worship the One God in Them, rejoice in Them, and be exceeding glad.

THE MAKING OF A PRESIDENT OF THE THEOSOPHICAL SOCIETY

BY ADELTHA HENRY PETERSON

WHAT does it mean—this being a President of The Theosophical Society? Is it a post to which anyone of merely superior intellectual attainments can aspire? Or is it a position which demands not only a fine intelligence but also a highly developed intuitive sense of the needs of the world and an innate capacity to give a practical and far-reaching

response? The Founder-President of The Theosophical Society, Colonel Henry Steele Olcott, was a man recognized by the temporal and spiritual leaders of many nations as one who contributed materially to the world's advancement. The following record of his actual achievements in world-welfare work will demonstrate his pre-eminent greatness:

EARLY WORLD-WORK OF HENRY STEELE OLCOTT

Henry Steele Olcott was born the 2nd of August 1832, at Orange, New Jersey, U.S.A., of an old English Puritan family, tracing his ancestry to the Alcocke family of England, one of whose members, Bishop Alcocke, founded Jesus College, Cambridge, and was tutor of Henry VIII. The founder of the family in America was Thomas Olcott, one of the first settlers of the town of Hartford, and one of the founders of the trade and commerce of the Colony of Connecticut.

Internationally-known Agriculturist at 23

H. S. Olcott gained international renown at the age of twenty-three

for his work on the Model Farm of Scientific Agriculture at Newark, and in consequence the Greek Government offered him the Chair of Agriculture in the University of Athens. But he declined the honour, being more interested in founding, with Mr. Vail, the Westchester Farm School, near Mount Vernon, New York, a school now regarded as one of the pioneers of the present system of national agricultural education. He gave a great impetus to the cultivation of the then newly imported sorghum (predicting, though ridiculed, its future economic importance) through his first book *Sorghum and Imphee*, which ran through seven editions, and became a school

textbook. This book brought the young man of twenty-five an offer of the Directorship of the Agricultural Bureau at Washington, as well as offers of the manager-ship of two immense properties, all of which he declined. In 1858 (age 26) he visited Europe in the interests of agriculture, and his report was published in the *American Cyclopaedia*. Recognized as an expert, he became the American correspondent of the *Mark Lane Express* (London), Associate Agricultural Editor (1858-60) of the famous *New York Tribune*, and published two other books on Agriculture.

Distinctive War Service

As a reporter for the *New York Tribune* in 1859, he was present at the hanging of John Brown. Caught as a spy and condemned to be shot, he was released on appeal to his captors as a Freemason. (He was a Royal Arch Mason). He joined the Northern Army and fought bravely through the whole of the North Carolina Campaign, but was invalided to New York, stricken with fever. When preparing to start for the front again, the War Department drafted his services as special investigator of suspected frauds. He fought through a storm of opposition and calumny, until he had sent the worst criminal to prison for ten years, receiving from the Government a telegram that this conviction was "as important to Government as the winning of a great battle." His immediate chief, Secretary of War Stanton, declared that he had given Olcott unlimited authority, because he "found that

he had made no mistakes that called for correction." Besides testimonials from lesser officials, the Judge Advocate-General of the Army wrote his "high appreciation" of his services which were "signally marked by zeal, ability, and uncompromising faithfulness to duty." For this, he became *Colonel Olcott* and *Special Commissioner of the War Department*. He headed the commission that captured the Lincoln assassins. For two years he was loaned to the Secretary of the Navy to stamp out abuses in the Navy Yards, as *Special Commissioner of the Navy Department*. On the successful accomplishment of this mission, he received the following remarkable testimony to his personal integrity:

That you have escaped with no stain upon your reputation, when we consider the corruption, audacity, and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved.

Surely an exceptional record of national service for a man still in his very early thirties.

Outstanding in Professional Life

In 1865 (age 33), he resigned from the War Department, and in 1868 was admitted to the Bar. During his professional career he specialized in customs, revenue, and insurance cases. In 1873 (age 41) he was retained as Attorney for the Treasury of the City of New York to handle certain large suits against the City. In

the same year he was Secretary of the National Insurance Convention and received the thanks of the insurance world for his Official Report of the Second Session in the editorial comment in the *Insurance Journal* that "No addition to insurance literature more valuable than this compact octavo has yet been published." While devoting himself to The Theosophical Society from 1875 on, as late as 1878 he was retained as special counsel for the Mutual Life Insurance Co. of New York to argue in the Legislature against a bill inimical to Insurance. In that year he was also Honorary Secretary to a Citizens' National Committee, working with the French Government for the First

International Exposition of World Industries since the fall of the Empire and the foundation of the French Republic. It was in this connection he first met Edison, who joined The Society. Olcott was a member of the Lotus Club and an intimate of "Mark Twain," and other famous authors.

Just before leaving America in 1878, the Colonel received from the President of the United States an autographed letter of recommendation to all U. S. Ministers and Consuls; and from the Department of State a special diplomatic passport, and a commission to report to Government upon the practicability of extending the commercial interests of the United States in Asia.

THE SPIRITUAL UNFOLDMENT OF COLONEL OLCOTT

Early Contact with Spiritualism

At the age of nineteen, he had touched the spiritual verities, and tells of his experience in *Old Diary Leaves*, Fourth Series, p. 396: "In 1851, those ladies (the Steeles) formed the first link between my home-life at New York and my spiritual enfranchisement at Amherst. By this I do not mean that I had ever been a follower of my parents' religion, or sectarian of any sort, but that, until I became associated with the Amherst circle, my mind had been lying fallow, waiting for the sowing of the seeds of Theosophical thought . . . I may almost regard them as my greatest benefactors in this incarnation, since it was from them, and the other bright minds and noble souls connected with them in a Spiritualistic group, that I first learned

to think and aspire along the lines which led me ultimately to H. P. B. and The Theosophical Movement." The stimulus to his spiritual nature thus given in 1851-3 showed itself in the practical world work of improvement of Agriculture, fighting for the unity of his country, giving his services in peril of life and reputation to the purifying of the public service, and the cleansing of great departments of the political life of his people.

"People from the Other World"

Always keenly interested in psychic phenomena, he was sent by the *New York Sun* and the *New York Graphic* to report the extraordinary spiritualistic manifestations which were taking place at the Eddy farm in 1874. A

fine journalist and a scientifically trained investigator, so valuable were his articles that no fewer than seven different publishers contended for the right to publish them in book form, and so keen was the interest aroused that single copies of the paper sold at a dollar (Rs. 3). He dedicated the book embodying the Eddy and Holmes investigations, *People from the Other World*, published early in 1875, to Sir Alfred Russell Wallace, F.R.S. and Sir William Crookes, F.R.S., both of whom later joined The Theosophical Society. Both praised it, the former admiring "its impartial spirit, as well as its great literary merits," and stating, "I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen. . . . It will greatly aid in that reaction of modern thought against modern materialism which is becoming every day more evident."

The Founders Meet

It was at the Eddy Homestead that the Colonel met the one through whom he was to contact the Ancient Wisdom, and whom he was to shield, guard, and protect, so that that Wisdom could be given to the world—Helena Petrovna Blavatsky. Colonel Olcott says: "We became friends at once. Each of us felt as if we were of the same social world, cosmopolitans, free-thinkers . . . It was the voice of common sympathy with the higher occult side of man and nature." Later he came to know that that sympathy was a recognition of a bond out of an age-long past association that was to find fulfilment in a vehicle for a great

spiritual impulse sent every century for the world's regeneration, an impulse which was to flood again the world with the Blessing of the Hierarchy.

Colonel Olcott's Training

From that time forward Colonel Olcott sat at the feet of the great occultist, H.P.B., and the Adept Teachers who so constantly used her body in the writing of *Isis Unveiled*. Invaluable was his editorial assistance. Together they threw themselves into the work of defending the reality of spiritualistic phenomena while attempting to purify the spiritualistic movement of its materialistic trend. As early as 1875, he received direct written instructions from the Adept Serapis; and while still in New York, his own Master, the Mahatma M., visited him and left him tangible proof in the shape of His turban of the reality of the contact. From that time forward he devoted himself wholly to the work of giving to the world the great truths he was receiving.

The Founding of The Society

The Colonel's books and pamphlets, and the piquant published letters of H.P.B., with the stories that were afloat about her magical powers, drew around them numbers of bright, clever, and scientific people of occult leanings. Such people as Stainton Moses, Sir William Crookes, Prof. Aksakoff of the Imperial University, St. Petersburg, and many others corresponded with the Founders. Some like C. C. Massey and Emily Kislingbury even came across the Atlantic to check the stories for themselves.

The Colonel, always an organizer, felt that the movement should crystallize itself in a Society. An attempt in May 1875, to form a "Miracle Club" was a failure. But from September 7 to November 17, The Theosophical Society was organized and "this time there was no failure: the tiny seed of what was to be a world-covering banyan tree was planted in fertile soil and germinated."

A Prophet of the Future

In his inaugural address, 17 November 1875, Colonel Olcott with rare prescience says: "In future times when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society . . . will not pass unnoticed. This much is certain."

The purpose of The Society, clearly foreshadowing the future Objects, he reveals: "I feel as a sincere Theosophist that we shall be able to give to Science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested. . . . If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. . . . We are simple

WORLD-WORK AS PRESIDENT OF THE THEOSOPHICAL SOCIETY
(1875-1907)

Two Great Qualities

The early achievements of Colonel Henry Steele Olcott pale into insignificance, however, beside the magnificent record emblazoned

investigators of earnest purpose and unbiassed mind, who study all things, prove all things and hold fast to that which is good."

His Dedication

His own dedication he clearly indicates: "What is it that makes me not only content but proud to stand for the brief moment as the mouthpiece and figurehead of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH. . . . If I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honoured far beyond my deserts in my election to this place of honour and of danger—I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone." Truly did he fulfil his whole-hearted pledge in the subsequent thirty-two years before his passing.

on his shield during his thirty-two years as President-Founder of The Theosophical Society. Space permits only the briefest summary, but the member who really wishes to

understand his greatness is urged to read carefully the six volumes of *Old Diary Leaves*—carefully, because the Colonel, ever modest, is interested in his own work only as it aided the Theosophical Movement as a whole, and so has inextricably linked his own personal story with the history of The Theosophical Society. He refused permission to an appreciative Hindu who wanted to write and publish at his own cost the Colonel's biography in 1891, saying, "The vaunting of a single personality is trash."

Colonel Olcott's greatest achievements arose out of two innate powers within him, both of which one might say mark to a greater or lesser degree every true Theosophist, but in him they were manifest in their fulness:

Seeing the Real

First his power to discern the hidden God-Self within each person or movement he contacted:

It was this quality that made him champion, each in its turn, Hinduism, Buddhism, Zoroastrianism, Islam and other faiths, spurring the leaders and adherents to a revival of interest and enthusiasm.

It was this quality that made him recognize instantly the greatness of H.P.B. in 1874; of Annie Besant in 1889, even before he had heard her magnificent oratory; that made him bring forward in Theosophical work so many young geniuses hitherto unknown.

It was this quality that made it possible for him to move serenely and confidently among all classes of men: He was as much at home in the palaces and yachts of

royalty as in the leper's asylum, criminal's prison, or outcaste's hut, and he gave his Theosophical message happily to all.

It was this quality that made his heart ache for the woes of all outcastes, and particularly for those of the Panchamas, and urged him on to start a great educational movement to fit them to take their proper place in life.

The Unifier

Arising out of, and as a natural concomitant to his power of discerning this Real, was his unique ability to unify mutually antagonistic groups in a common cause. Never could he see any reason why people should not work together to further the ideal which was nearest their hearts, and proceeding on that assumption, he calmly invited sects with age-old differences to meet and form joint committees. Wonderful to relate, the thing which seemed so reasonable to him, in some mysterious way became reasonable to them, and to the astonishment of all concerned, without protest, they would meekly accept his invitation. In such a simple way he united the sects of Ceylon in the Buddhist Section of The Theosophical Society; the twelve sects of Japan into the Indo-Busseki-Kofuku-Kwai committee; Burma, Siam, and Ceylon into a Convention of Southern Buddhists; and finally, greatest of all achievements, his simple *Fourteen Propositions of Buddhism* were endorsed both by Southern and Northern Buddhism. It was he with several Buddhists who planted the "Tree of Friendship" in the Hindu

temple in Tinnevely, amidst the tumultuous applause of multitudes, the first record of fraternization between Buddhists and Hindus since the great Emperor Asoka (Colonel Olcott in the third century B.C.) ruled the whole Peninsula and made Brahmin priests and Buddhist bhikkus to dwell together in kindly tolerance and mutual respect. It was he who arranged the impressive ceremony at the opening of the Adyar Library in 1886, where for the first time in the history of man, the religious teachers of Brahminism, Buddhism, Zoroastrianism and the faith of Islam, united to bless a common cause.

Always had unity been his ideal from the time he had fought in the Civil War which tested whether there was to be a United States of America or a few small rival North American republics. It was his firm stand, taken on numerous occasions, that kept The Theosophical Society from becoming a scattered and unrelated aggregation of national and even local societies. His was the vision which saw that without a central nucleus linking The Society together as a whole, little could be accomplished in the way of the world-wide spread of Theosophy.

Deep Well-Springs of Feeling

For he loved his Oriental adopted kinsmen with an intensity that made no hardship too great to be suffered in their service. Only such a man would have treated during his year of mesmeric healing 8,000 patients, with a phenomenal percentage of "miraculous" cures of cripples, the blind, the deaf, the dumb, and the insane.

A man who dearly loved children and whom the youth of India and Ceylon dearly loved. A man whose passionate devotion to his Guru and the Great White Brotherhood made no slightest wish of theirs impossible of achievement.

Ever a Pioneer!

Truly was such a man chosen to head The Theosophical Society during its formative period, for it was in these first thirty years that the seeds of all future Theosophical movements were sown. While H. P. B., in Europe and particularly London, from 1885 until her passing in 1891, gathered round her those who were to be the future leaders, the Colonel worked steadily in the Orient with occasional flying visits to the West. It was he who dotted India with Hindu schools, Boys' Aryan Leagues and libraries, even sponsoring their own publication, the *Arya Bala Bodhini*, so that they could realize the greatness of their Mother Faith. It was he who dreamed of a Women's National Society and even held in 1891 a conference towards that end. It was he who urged the Indians to support home manufactures in a Swadeshi Exhibition in 1879, and urged them to return to the perfection and beauty of ancient craftsmanship. He even planned institutes of technological education builded by Maharajas. From him emanated the Sanskrit revival.

Achievement

A man who lived to see his *Buddhist Catechism* reprinted in thirty-four editions and twenty different languages, an authoritative

textbook not only through the whole of the Buddhist world, but even used as a textbook on Buddhism in the Sorbonne, Paris. A man who had procured for the Buddhists of Ceylon by an appeal to Government a toleration and freedom from persecution never before enjoyed; and who lived to see the children of Ceylon again taught their faith in Buddhist schools.

Blessed by Pope and High Priest Alike

A man who had received the blessing of Pope Pio Nono, the blessing of the Buddhist High Priests of all nations, and who, for his stimulation of the spiritual revival of Indian religions, had been adopted into the Brahmin caste, wearing the sacred thread to his death. A man who was entreated by the spiritual and temporal leaders of Ceylon, Burma, and

Japan, to make of their country his home.

Above all, a Theosophist

Such a man devoted the whole of his splendid life and energies to the upbuilding of The Theosophical Society, upon whom its sole world responsibility rested from 1891 to 1907. Quietly and simply he fulfilled his own magnificent specifications for a President: "A person who will administer his office with strict impartiality as between nations, sects, and political systems. He must live at Adyar, develop the library, keep up THE THEOSOPHIST, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of Brotherhood whose centre and nucleus is at Adyar."

Of such stuff is made a President of the Theosophical Society.

Learn to trust the Divine in you. There lies your real strength. You ARE Divine. You do not want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world, you do not know where.

Trust God in your own heart; He is always with you, for your heart is always the Life in you, and that Life is Divine.

ANNIE BESANT

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SOCIAL JUSTICE IN POLITICS

By A. G. PAPE

Capt. Pape is in Geneva soliloquizing on the world's distress and suggesting a policy for discussion by the World Congress of The Theosophical Society in its demand for Justice, particularly in the department of politics.

IN the British Press this year 1936, prominence has been given to the following questions. They are questions asked of each one of us no matter to what country or nation we belong. They were set by a political realist.

1. Do you stand for Loyalty to your King and/or President?
2. Do you agree that it is our first duty before all else to abolish destitution and physical poverty, reduce taxation, and deal radically with the main cause of War, in our time?
3. Do you see that this machine age has made most of the unemployment and must therefore cure it, and be responsible for providing the wise issue of purchasing power supplementary to wages and salaries to everyone without distinction, as the national cultural inheritance?
4. Do you realize that now, Education should be for creative and constructive Health, Work and Leisure?
5. Do you agree that scientific organization, distribution and exchange of the products of nature and manufacture, must replace the present irregularities?
6. Do you vote for a first-rate defence force, on land and sea, and in the air?

In Geneva, here, in the International Labour Office, there is to be found evidence of the poverty amid plenty, rampant in every nation on this earth: and yet the delay and stranglehold of National Money Credits prevents this plenty reaching those by whose labour it was produced. We cannot escape from our responsibility for this, at this time. To deny a man and his family access to the means of life because his labour has been transferred to a machine, is not the "tragedy of unemployment," and it certainly is *not* Social Justice, it is simply *Social Murder*.

The blame is ours. The time upon us is too pregnant with disaster and Social Injustice, for inaction by Theosophists, for they above all others have High Authority (This, from A Master, January 1888, in *Lucifer*):

To tell the Truth in the very face of lies, to beard the tiger in its den without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association, The Theosophical Society has not only the right but the duty to uncloak vice and do its best to redress wrongs whether through the voice of its chosen

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lecturers or the printed words of its journals and publications.

There is also a warning in *The Voice of the Silence*, by Madame Blavatsky, which should be shouted aloud in every country in the world today that "Inaction in a deed of mercy becomes action in a deadly sin."

I have heard Theosophists say, "I am not interested in politics." If they mean they are not interested in partisan politics as presently extant, I can understand them. But that is not politics to a Theosophist, who above all others is, by his very Theosophy, pledged to work for a nucleus of the Universal Brotherhood of Humanity—that is for individual, national and international constructive citizenship. And as the word *polis*, from which politics comes, means a city—citizenship then is, I hold, the business of Theosophists, and that is real politics, else why pretend to be a Theosophist?

It is beside the point to quote statements of Madame Blavatsky on politics, as an excuse for inaction in citizenship, or for that inept futility, neutrality. Madame Blavatsky was obviously writing against the political partisanship then extant, not against politics, and few at that date when she wrote knew anything of the Plan of Race Evolution and the Theosophist's responsibility for furthering that Plan where the business of government lies, in the political field.

Besides all this, the Manu of the Aryan Race to which 90 per cent of us belong, in *The Institutes of Manu* states: "The only object to be striven for is the amelioration of the condition of man by the

spread of truth suited to the various stages of his development and that of the country to which he belongs." How can a Theosophist ameliorate the condition of man, if his citizenship is neutral, if he is not interested in politics? It is high time this curse of neutrality was transmuted into Universality—Universal responsibility.

If we really believe in the practice of Justice, if we hold that "every brother shall have his due," if in Karma we are in our right environment, then that environment is one which our *past* labour, and the labour of our forefathers has produced. It represents also the physical and mechanical "increment of association." We inherit this development and the wages earned by the machines, else why has Karma brought us here? This is our cultural inheritance. The *condition* of mankind should not hang only on wages given for work, when there is no work, when there is rotting food, when there is poverty amid plenty, and when the children cry for bread.

The machine *inter alia* has to answer the problem it has created, but that is impossible while we allow a stranglehold on money credit to be in the hands of a power which causes Governments to go to war. We can, and we must, smash this power, which is of a piece with those forces which are dark. By smashing this man-made curse we shall indeed fulfil what we are asked to do: "Try to lift a little of the heavy karma of the world. Give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory."

Voters in every country must individually and collectively demand that their Governments set the experts to reconstruct the national financial system so that physical poverty is banished. This is something *we can do*, this is our individual responsibility, the earnest of our willing individual service to the Universal Brotherhood of Man. We must simply *demand results*, not methods: leave those to the experts. It is our constitutional right, in the name of the needs of the people, to use our vote to demand this piece of Social Justice in Politics.

When the history of this World Congress of Theosophists in Geneva 1936 comes to be written, will it be said:

That is where Theosophists gave a practical political lead.

That is where Theosophists lined up on the side of their destiny to abolish physical poverty and war.

That is where Theosophists clearly stated that the chief cause of poverty and war in our time is this stranglehold of national credits, and that therefore the chief cause of the abolition of poverty and war in our time is financial reconstruction.

That is where Theosophists proved that each country could demonstrate the truth of these claims by organizing the voters' demand for

results—the wise issue of purchasing power supplementary to wages and salaries.

That is where Theosophists claimed that since the invention of machinery, and the manipulation of solar and natural forces, the power and place of gold had been wrongly used in the stranglehold of financial credits.

That is where Theosophists showed that the power to produce the goods and services as and when required was the wiser basis for the issue of national money tickets, and that there was no question anywhere as to that power being ready, able and proved, witness the plenty everywhere abounding, where it is not deliberately restricted or destroyed.

That is where Theosophists focussed attention, where King Edward the Eighth of Great Britain deliberately and pointedly placed it, when he said recently: "There is no scarcity of commodities. It is, I feel, at the consumption and distribution end that failure has occurred."

It is action I ask for in the name of the needs, not talk.

I pray that these things may be said of Theosophists at The World Congress at Geneva in 1936, as a result of their deliberations on Social Justice in Politics.

Noblesse Oblige.

A MUSICIAN'S HOME

*His melody is sky-line to new hills;
Her harmony a star-built firmament.*

JAMES H. COUSINS

GENEVA WORLD CONGRESS

PRELIMINARY PROGRAMME

Adyar, June 20

THE President of The Theosophical Society (Dr. Arundale) has approved the following Preliminary Programme for the Fourth World Congress which is taking place at Geneva, July 29-August 4. It supersedes and amplifies the Provisional Programme published in our July issue.

The Congress will be held in the Salle du Conseil Général, the very hall in which the League of Nations holds its assemblies next autumn. It is one of Geneva's finest buildings, within easy reach of the Jardin des Bastions and the Plaine de Plainpalais. This splendid building is large enough to accommodate also a number of offices, a reception hall, a meditation chamber, a post office, French, English and German bookshops and newspaper stands.

The official opening of Congress is timed for 2.30 p.m. on July 29th. Preceding this will be the first public engagement, namely, at 11 a.m., the opening of an Art Exhibition, to which Theosophist artists and others will contribute. The Art Gallery and the floral decorations will have the effect of creating a congenial atmosphere. Shrimati Rukmini Devi will give her first Congress talk at this inauguration.

At the official opening, at 2.30 p.m., speeches will be made by M. Georges Tripet (host of Con-

gress), by local authorities, by Miss Dijkgraaf (General Secretary of Congress) and Dr. Arundale, President of The Theosophical Society and of the Congress. Members will wear their national costumes at the opening as an expression of international friendship through national art.

The momentous character of the Congress is indicated in the fact that besides the President and Shrimati Rukmini Devi the speakers include ten past and present General Secretaries in addition to Dr. L. J. Bendit, Mlle Serge Brisy and Miss Phoebe Payne. The General Secretaries will all contribute to the symposium on Justice—THEOSOPHY DEMANDS JUSTICE—which the President will lead from the chair. They are:

Signor Tullio Castellani, Italy.
Miss Clara Codd (past General Secretary in Australia).
Mr. Sidney A. Cook, U. S. A.
Mr. Peter Freeman, Wales.
Mrs. Adelaide Gardner, England.
Dr. Anna Kamensky, Russia (outside Russia).
Prof. J. E. Marcault, France.
M. Gaston Polak, Belgium.
Herr Fritz Schleifer, Austria.
M. Georges Tripet, Switzerland.

Delegates from Spain, Holland, India and America will also be heard, and some office-bearers of the World Federation of Young Theosophists.

The promoters rightly hope that the Geneva Congress will become a channel for spiritual outpouring and a sequel to the Diamond Jubilee Convention held at Adyar last December.

Inasmuch as Art is playing an important part in Theosophical activity and the evolutionary progress of The Society, the organizing committee have given Art a prominent place in the Congress programme. Before and after the public lecture by Prof. Marcault, Mme. Pittard, professor of the piano at the Geneva Conservatoire, and a composer of great talent, will give piano recitals and accompany songs. At Shrimati Rukmini Devi's public lecture on "The Message of Beauty to Civilization" Mme. Marie Panthès, world renowned pianist of Paris, will play piano music, coming specially from Paris to adorn the occasion.

What is the surprise which the St. Michael players have in store on Youth Day, August 3rd? We could hazard a guess! (See Programme).

The world of youth will be watching with joyous expectation, if they are not actually taking part in, the symposium on that date on "The Value of the World Federation of Young Theosophists to The Theosophical Society." Shrimati Rukmini Devi is in the chair, and Dr. Arundale is among the speakers.

Characteristically Swiss is going to be the celebration of Switzerland's National Day on August 1st. An excursion on the Lake of Geneva is included in the Congress card, with fireworks, yodelling, and other attractions.

Delegates with discriminating tastes will be delighted to know that the finest vegetarian cook in Switzerland, M. Piguet, has been engaged to prepare meals in the Congress restaurant. He is a *chef d'hôtel* and professor of cookery, and will cater for 600 people. The service will be expert, and the prices . . . well, the General Secretary announces that the restaurant is being opened to advertise the possibilities of vegetarian cooking rather than for profit!

PRELIMINARY PROGRAMME

TUESDAY, July 28 :

- 3.5 p.m. Registration.
- 4 p.m. Press Meeting.
- 8 p.m. Meeting of the International Committee for the World Congress.

WEDNESDAY, July 29 :

- 9 a.m. Meeting of the General Council of The Theosophical Society.
Registration.
- 11 a.m. OPENING OF THE ART EXHIBITION by Shrimati Rukmini Devi. Welcome by M. Adrien Gogler, Organizer of the Exhibition.
TALK by SHRIMATI RUKMINI DEVI.

- 12 a.m. Meeting of the Executive Committee of the European Federation of The Theosophical Society.
- 2.30 p.m. OFFICIAL OPENING OF THE CONGRESS BY THE PRESIDENT.
(Members are requested to appear in National Costumes.)
Music.
Address of Welcome by the General Secretary in Switzerland, (M. Tripet) and by the Local Authorities.
Report from Miss C. W. Dijkstraaf, General Secretary of the World Congress.
PRESIDENTIAL ADDRESS.
Music.

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4.30 p.m. Tea offered by "Le Conseil d'Etat du Canton de Genève et le Conseil administratif de la Ville de Genève." Palais Eynard.

8.30 p.m. Music. Piano Recital by Mme. Pittard.

"LE DROIT DE L'ESPRIT"
Public Lecture in French by Prof. Marcault, General Secretary in France (with translations).
Music.

THURSDAY, July 30 :

9 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.

Registration.
Short Sight-seeing Tour in Geneva by autocars.

10.30 a.m.—12 noon. Music.
"JUSTICE FOR INDIVIDUALITY"
Public Lectures by Dr. L. J. Bendit.

Music.
"THE RELATION OF THE PART TO THE WHOLE."

Public Lecture by Mrs. Adelaide Gardner, General Secretary in England, (possibly by Mrs. Josephine Ransom).

Discussion.
Music.

2.15 p.m. Visit to the International Labour Office of the League of Nations.

3—5.30 p.m. Visit to the League of Nations Building.

Addresses in French and English by two functionaries of the League.

8.30 p.m. RHYTHMIC GYMNASTICS DISPLAY, by pupils of the famous Institut Jacques-Dalcroze.

Recital by Os-Ko-Mon, the famous Red Indian artist.
(Above Performances at "La Comédie").

FRIDAY, July 31 :

9 a.m. Meeting of the Senior Council of the Order of the Round Table.

10 a.m. Music.
"JUSTICE FOR BEAUTY"
Public Lecture by Miss Clara Codd, past General Secretary in Australia.

"JUSTICE FOR RELIGION"
Public Lecture by Dr. Anna Kamensky, General Secretary, Russia Outside Russia.

Discussion.
Music.

1.30 p.m. Excursion by motor cars to the Mount Salève.

Music.

"NATURE SPIRITS"
Lecture for members only by Miss Phoebe Payne and Mrs. Adelaide Gardner.

4 p.m. Tea at the Restaurant du Téléphérique.

4.15 to 6 p.m. Return to Geneva.

8.30 p.m. Music.

QUESTIONS AND ANSWERS
By Dr. G. S. Arundale (for members only).
Music.

SATURDAY, August 1 :

SWISS NATIONAL DAY

9 a.m. Meeting of the Council of The Theosophical Society in Europe, Federation of National Societies.

Meeting of the Council of the World Federation of Young Theosophists.

10 a.m. Music.

LECTURE FOR MEMBERS ONLY, by Prof. Marcault, General Secretary in France.

Discussion.
Music.

3 p.m. Music.

"JUSTICE POUR LA JEUNESSE"
Public Lecture by Monsieur G. Tripet, General Secretary in Switzerland.

Music.

4 p.m. Tea.

4.30 p.m. Music.

PUBLIC LECTURE by Herr Fritz Schleifer, General Secretary in Austria.
Music.

7.30 p.m. BOAT EXCURSION ON THE LAKE OF GENEVA; Illumination of the Surroundings. "Fête Suisse." Yodelling and all sorts of surprises arranged by the Young Theosophists. Return about 10.30 p.m.

SUNDAY, August 2:

10 a.m. Music.
PUBLIC LECTURE by Monsieur G. Polak, General Secretary in Belgium.
Music.
10.45 a.m. Convention of The Theosophical Society in Switzerland.
ADDRESS in French and German by DR. ARUNDALE. All members of the Congress are cordially invited.
3 p.m. Music.
"JUSTICE POUR L'ESPRIT CREATEUR DE LA JEUNESSE."
Public Lecture by Serge Brisy.
Music.
4 p.m. Tea.
4.30 p.m. Music.
QUESTIONS AND ANSWERS. By DR. G. S. ARUNDALE. (Public).
Music.
8.30 p.m. Piano Recital by Mme. Panthès.
"THE MESSAGE OF BEAUTY TO CIVILIZATION."
Public Lecture by SHRIMATI RUKMINI DEVI.
Piano Recital by Mme. Panthès.

MONDAY, August 3:

YOUTH DAY.
9 a.m. Meeting of the General Council of the World Federation of Young Theosophists.
10 a.m. Symposium.
"THE VALUE OF THE WORLD FEDERATION OF YOUNG THEOSOPHISTS TO THE THEOSOPHICAL SOCIETY."
Chairman: SHRIMATI RUKMINI DEVI.
Speakers: DR. ARUNDALE and three others, to be announced later.

12.30 p.m. Lunch offered to the PRESIDENT, the General Secretaries or their representatives, by the Bureau Humanitaire Zoophile, at the Hôtel des Bergues.
3 p.m. Ceremonial Meeting of the Order of the Round Table.
4.30 p.m. Tea.
5 p.m. DRAMATIC PERFORMANCE by Mr. Alex Elmore, and the St. Michael Players at the Rialto Theatre, SHRIMATI RUKMINI DEVI will dance.
8.30 p.m. QUESTIONS AND ANSWERS MEETING FOR YOUNG PEOPLE.
Questions will also be put to the Audience.
Chairman: SHRIMATI RUKMINI DEVI.
All members of the Congress are cordially invited.

TUESDAY, August 4:

9 a.m. Meeting of the General Council of The Theosophical Society.
10 a.m. Music.
PUBLIC LECTURE by Mr. Peter Freeman, General Secretary in Wales.
Discussion.
Music.
11 a.m. Meeting of the Theosophical Order of Service.
Music.
3.45 p.m. Tea.
4.15 p.m. Music.
PUBLIC LECTURE by Signor Tullio Castellani, General Secretary in Italy.
Music.
PUBLIC LECTURE by Mr. Sidney A. Cook, General Secretary in U.S.A.
Discussion.
Music.
8.30 p.m. OFFICIAL CLOSING OF THE CONGRESS (for members only).
ADDRESS BY THE PRESIDENT, DR. G. S. ARUNDALE.
Music.

Provision has also been made for meetings of the E. S., Co-Masonry, the Liberal Catholic Church, and the Order of the Round Table, but they do not appear in the official Congress programme.

Just before the Congress, July 25—27, the Russian Section outside Russia will hold its Convention to which all members

in Geneva are invited. There will be a special Russian evening on the 27th at 8.30 p.m.

FORMER WORLD CONGRESSES

It is not generally known that the Golden Jubilee Convention held at Adyar in 1925 is, by Dr. Besant's personal request, considered to be a World Congress, notwithstanding Rule 47 which requires that "a World Congress may be held out of India . . . so as not to interfere with the Annual Convention in India." And so regarding the Adyar Convention of 1925 as a World Congress does not interfere with the septennial rotation of official World Congresses. Hence the Geneva World Congress is the fourth.

FIRST WORLD CONGRESS, PARIS, 1921.
SECOND WORLD CONGRESS, ADYAR, 1925.
THIRD WORLD CONGRESS, CHICAGO, 1929.
FOURTH WORLD CONGRESS, GENEVA, 1936.

DR. ARUNDALE PROPOSES AN INTERNATIONAL CONVENTION.

The first suggestion for an International Convention of The Theosophical Society was made by Dr. Arundale, while General Secretary in England and Wales, 1915-1916. The proposal was renewed in a letter which he wrote to THE THEOSOPHIST, in 1919, and from which we quote relevant excerpts:

"A mighty reconstruction is taking place. For the first time in the world's history the best of the old world is being brought over for the use of the new. The key-

note is, of course, Brotherhood, as statesmen throughout the world have, times without number, insisted. This being so, it behoves our Theosophical Society, as the great apostle and champion of Brotherhood, early to sound its own note of reconstruction, so that it may lead the New World into peace as it has led the Old World out of narrowness . . .

"Let us, therefore, hold an International Convention to survey and map out our Society's duties to the New World, and to cement still more strongly those ties of brotherhood between the members of our various Sections upon the strength of which rapid progress from discord to harmony so much depends . . ."

GEORGE S. ARUNDALE,

The Theosophist, April 1919, p. 91.

PARIS WORLD CONGRESS

July 23-26, 1921

"The World Congress—decided on before the War, the place chosen being Paris—was held in that city on July 23-26 and closed on that date by a lecture to a crowded and distinguished audience in the Great Hall of the Sorbonne, the subject being 'Theosophy' and the speaker myself. The Congress will remain a shining date in our annals, as Mr. J. Krishnamurti there entered on his public life of service to the great ideals of Theosophy, and, as

Head of the Order of the Star in the East, presided over its Conference, and delivered a striking and inspiring lecture to a large audience on the 26th July. The Congress was attended by delegates from 39 countries, 19 of which were represented by their General Secretaries—the largest meeting of the General Council that we have ever had.”—Dr. Annie Besant, in her Presidential Address to the 46th Annual Convention of The Theosophical Society.

The Theosophist, February 1922.

There were over fourteen hundred delegates—“a very creditable number for our First World Congress,” Dr. Besant wrote in the Watch-Tower Notes, *THE THEOSOPHIST*, September 1921. On two afternoons, between 5.30 and 6.30 Dr. Besant lectured in a fine theatre, filled with delegates and members only, on “The Theosophical Ideal.” The newspapers said that her huge audience in the great amphitheatre of the Sorbonne on July 26 comprised “the leading men in diplomacy, science, and the University of Paris, headed by its rector.”

ADYAR WORLD CONGRESS

The Golden Jubilee Convention,
1925

The Golden Jubilee Convention held at Adyar in December-January 1925 was perhaps the most memorable of all. There were 3,000 delegates from all parts of the world, while visitors to the public lectures more than doubled the number.

The Convention was rendered memorable by the reading of a Message from an Elder Brother, in which it was asserted that The Theosophical Society once more found itself “a body over the face of which broods the Spirit from beyond the Great Range.”

There were no fewer than 40 countries represented, 35 of which had National Societies, and five delegates came from unsectionalized countries, representing Lodges and members not yet sufficiently numerous to be organized in Sections.

“At the end of its first half-century,” observed Dr. Besant, President of The Society, “it had so faithfully fulfilled its task that it was possible for its True Founders—who had guided it, save for a short interval—to stand, with its President, before the Ruler of our world and receive the work for the next half century, comprised in three institutions, destined to become world-wide: The World Religion, The World University, The World Government (by the Restoration of the Mysteries, *i.e.*, by the recognition of their place as the World Government, as they were recognized in ancient days, the place they have ever continued to occupy, although even the very fact of their existence has long since faded out of the minds of men).”

CHICAGO WORLD CONGRESS

August 24-29, 1929

Dr. Besant, who presided, characterized the Chicago World Congress as “a magnificent success.”

Nearly two thousand delegates attended. The Congress was held in the Stevens Hotel, “the largest hotel in the world.” The Joint Secretaries of the Congress were Miss Dijkgraaf and Mr. L. W. Rogers.

The Congress took place when Mr. Ramsay Macdonald, Prime Minister of Britain, was about to visit Washington to confer with Mr. Herbert Hoover, President of the U.S.A. Dr. Besant sent the following message to Mr. Hoover:

“To The President of The United States of America:

“May it Please Your Excellency,

“The Third World Congress of The Theosophical Society, and its National Sections in forty-five countries, was held in Chicago, Ill., from August 24th to 29th. The first Object of The Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity, and its National Sections are found in Europe, Asia, Africa, India, Australasia, Northern, Central and Southern America. Over 1,700

members from all parts of the world attended the Congress of 1929.

“It held a farewell banquet on August 29, and I, as President of the International Society proposed, and Mr. Rogers, as President of The Theosophical Society in the United States of America seconded a resolution, which was carried by acclamation that:

“We, the Third World-Congress of The Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war, and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of war and to the establishment of arbitration for the decision of international disputes.

Respectfully yours,

ANNIE BESANT,
President, International
Theosophical Society.

September 1, 1929.

“A courteous acknowledgment was received by me from the American Embassy in London.”

The Theosophist, February 1930,
pp. 474-475.

SUMMER SCHOOL ON ART AND BEAUTY

A Geneva cable to *THE THEOSOPHIST* advises that the Summer School dedicated to Art and Beauty (which was mentioned as a possibility in the June number of *The Theosophical World*) is definitely to be held after the World Congress. Shrimati Rukmini Devi will declare the School open. The School has been organized by Dr. Anna Kamensky, who has a lecture course on the philosophy of beauty in the University of Geneva, and who hopes that the School will attract the interest of the Geneva public, since Geneva is a centre of Art-Culture and the home of Emile Jaques-Dalcroze, founder of eurythmic

academies, Ernest Ansermet, famous conductor of the *Orchestre Romand*, and other art celebrities. Dr. Arundale will deliver an address. Dr. Wedgwood has been invited to talk on Gregorian Chants, with the collaboration of the Russian Sacred Choir, and other experts in the Arts will take part. With such a galaxy of talent and experience, the Summer School affords an excellent occasion for planning the means to make more effective “The Message of Beauty to Civilization,” which Shrimati Rukmini Devi will expound in her public lecture on Sunday, August 2nd. (See programme, page 408).

INITIATION INTO RHYTHM

By EMILE JAQUES-DALCROZE

Dr. Dalcroze is Principal of the Dalcroze Institute, Geneva, which entertains the members of the World Congress during Congress Week. Known the world over as the inventor of eurythmics, which harmonizes bodily movements with musical rhythms, he was formerly Professor of Harmony at the Conservatoire, Geneva, and is the author of numerous works for soli, chorus and orchestra. He frequently visits the London School of Dalcroze Eurythmics.

TO be completely musical, a child should possess an *ensemble* of physical and spiritual resources and capacities, comprising, on the one hand, *ear, voice, and consciousness of sound*, and, on the other, *the whole body* (bone, muscle, and nervous system), and the *consciousness of bodily rhythm*.

The ear enables us to perceive sound and rhythm, and to control this perception. The voice provides the means of reproducing sound, enabling us to realize the idea the ear has formed of a sound.

Consciousness of sound is the faculty of the mind and whole being to "place," without recourse either to the voice or to an instrument, any succession or combination of sounds, and to distinguish any melody or harmony by comparing the sounds of which it is composed. This consciousness is acquired after repeated experiences of both ear and voice.

By means of movements of the whole *body*, we may equip ourselves to realize and perceive *rhythms*.

Consciousness of rhythm is the faculty of "placing" every succession and combination of fractions of time in all their gradations of rapidity and strength. This consciousness is acquired by means of muscular contractions and relaxations in every degree of strength and rapidity.

No schoolmaster would set a child to draw something with which he was not familiar, and before he knew how to handle a pencil. Nor would he begin to teach him geography before, having learned to walk and gesticulate, he had acquired an elementary sense of space; nor direct him to draw a map until he could not only handle a pencil and trace lines, but had also acquired both a sense of space and an idea of the lie of the country. No one can exercise several faculties at the same time before he has acquired, however crudely, at least one faculty.

Consciousness of sound can only be acquired by reiterated experiences of the ear and voice; consciousness of rhythm by reiterated

experiences of movements of the whole body. Since the practice of music demands the simultaneous co-operation of ear, voice and muscular system—and it is obviously impossible, in the early stages of music study, to train all these musical media at the same time—the question arises as to which of them should be attended to first.

The movements that produce the voice in all its shades of pitch and loudness are of a secondary order, depending on the elementary rhythm of breathing. We are therefore left to choose between the *muscular system* and the *ear*, confining ourselves to the capacity of each of these—not of forming sound, since this depends on the special muscular activity of breathing, but of executing and perceiving *rhythms*.

The *muscular system* perceives rhythms. By means of repeated daily exercises, *muscular memory* may be acquired, conducing to a clear and regular representation of rhythm.

The *ear* perceives rhythms. By means of repeated daily exercises, *sound memory* may be acquired, sharpening and stimulating the critical faculties. This will enable the student to compare the perception of sound rhythms with their representation.

If, at this stage—working on the principle that execution should precede perception and criticism—we compare the functions of the ear with those of the muscular system, we arrive at the conclusion that the first place in the order of elementary music training should be accorded the *muscular system*.

Muscles were made for movement, and rhythm is movement.

Man instinctively feels rhythmic vibrations in all his conscious muscles; that is why it behoves a teacher of rhythm to train through and in rhythm the *whole* muscular system, so that every muscle may contribute its share in awakening, clarifying, moulding and perfecting rhythmic consciousness.

The training of the physical will, or the disciplining of the nerve-centres, consists not only in developing the necessary activity of the muscles, but also in learning to reduce these to inaction in cases where their intervention is not required. This training has no place in the regular courses either of music or of gymnastics, yet it is of the highest importance.

To sum up: music is composed of sound and movement. Sound is a form of movement of a secondary, rhythm of a primary order. Musical studies should therefore be preceded by exercises in movement. Every limb—first separately, then simultaneously, finally the whole body—should be set in rhythmic motion; the resulting formations, *i.e.*, the relations between the energy, space, and time involved, being carefully collated and regulated.

The child should then be taught to distinguish the movement from the sound in musical rhythms, and to transpose them corporally and plastically. Thereby his perceptions will be sharpened, his experience enlarged, his judgment moulded, and his ear habituated to discern rhythmic values without the aid of his eyes, and—once pitch is acquired—he will be able

to hear sound without the aid of his physical ear.

By these diverse methods of forming rhythmic consciousness the pupil will come to appreciate time-values and their notation; his respiratory muscles, fully trained, will be entirely under his control, and he will be ready to undertake, without risk to his voice, the study of tonality. When the tonal sense in its turn has been formed by daily exercises of the ear and voice, then will be the time, and not before, to resort to instrumental

studies. The pupil, who will have acquired a perfect confidence, in his consciousness of rhythm and sound, with a rich experience of forms of movement and perfect mastery of a well-trained muscular system to draw on, may henceforth devote his whole attention to his instrument, practice at which will have become no longer a torture, but a delight.

(Next month: "What Is Eurythmic Gymnastics" by Ernest Ansermet, Conductor of the Orchestre Romand, Geneva.)

THE DAGDA MOR

By F. H. ALDHOUSE

*Dagda Mor in days of old
Took dews' crystal, sunbeams' gold,
Diamond air, and good brown mould.
With these elements for aid
Man and woman both He made.
When the dust has major part,
They are slow and weak of heart.
Water stays unstable still,
They it rules have shiftless will.
Thro' the poet breathes Heaven's wind,
Giving thinkers breadth of mind.
Where the sun-fire blazes bright
All within that soul is light,
Prophet, Priest, or King is he,
Leader must he ever be.
Thus the Great Magician's plan
Forms the nature of each man.*

Dagda Mor is the Great Magician, God. The verse is an adaptation of Druid teaching in the *Shencus Mor*, a very early Gaelic treatise, dealing with the constitution of Man. In his translation, compressed to avoid repetitions, Mr. Aldhouse reproduces the original metre.

GENEVA AND THE RED CROSS

By LOUISA ROLLIER

"In the Red Cross, love is evolving from the battlefields to all the fields of human distress," says Mme. Rollier, Vice-President of the Swiss Section, which plays the rôle of host to the Geneva World Congress of Theosophists.

THE Red Cross is the mightiest International Order of Service ever known in our humanity. Henri Dunand, citizen of Geneva, found in his soul a new aspect of the love taught by Christ: a love expressed towards all men, friends and foes alike, lying wounded on the battlefields. In the Red Cross, love is evolving from the battlefields to all the fields of human distress. Already, the Red Cross is a powerful agent towards peace, abolition of poverty, conquering disease, protecting women and children, and is extending its work to animal welfare. Truly, a grand Order of Service.¹

Founder of the Movement

A Red Cross on a white ground—this is the emblem of the movement known all the world over as the "Red Cross." The humanitarian endeavour for the relief of wounded soldiers in different countries, created by Henri Dunand, in Geneva (November 1862) was soon agreed upon and ratified by a representative interna-

¹ I am indebted to the International Red Cross Committee (1, Promenade du Pin, Geneva) for the following data. L.R.

tional body. In the following year a conference took place in Geneva, and sixteen European States provided for the formation of National Committees in each country to act as auxiliaries to army medical services, with the consent and agreement of their respective Governments.

Thus was laid down the fundamental bases of the Red Cross movement. But the participants of this initial meeting had no power to give executive effect to their recommendation. A diplomatic conference of accredited Government representatives was convoked by the Swiss Federal Council; its result was the signing of the Geneva Convention on the 22nd of August 1864. All the subsequent conferences have faithfully maintained the spirit of this first Convention: they give recognition to the principle that the sick and wounded in time of war, the ambulances and hospitals in which they are placed, and the medical and auxiliary staff attending them, are to be regarded as neutral. The duty of the belligerents is to collect and care for sick and wounded soldiers irrespective of their nationality.

Thus these relief societies called Red Cross Societies came into existence through the activities of Henri Dunand, and the Geneva Committee, which in 1863 took the name of "the International Committee," has acquired its world-wide moral authority as "The International Red Cross Committee."

Since 1867, thirteen international conferences have been held in different big capitals in order to enable the National Societies progressively to supplement the general principles of 1863 in the light of subsequent experiences. By 1929 there had been a considerable increase of National Societies as the result of the World War. They pursue the same objects, but their organization is not uniform.

The total number of Red Cross members in 1929 could be estimated at over twenty millions. In peacetime they work so as to place the Red Cross Societies in the forefront among the organizations that mitigate suffering throughout the world. They have assumed the heavy responsibility of working for war sufferers, training disabled men, providing homes for the permanently disabled and assisting the populations of devastated regions.

In the field of disaster relief, the National Societies are very active, and the formation of the International Relief Union in accordance with the Convention which was signed at Geneva under the auspices of the League of Nations in 1927 improves their possibilities of helping on a big scale.

Another contribution is in connection with permanent hospitals,

participation in the campaigns against tuberculosis, venereal disease, malaria, epidemics, etc.

The contribution of the National Red Cross Societies to the cause of the improvement of health is not confined to the establishment of such institutions as those already mentioned. They have assumed responsibilities in connection with the training and enrolment of nurses, and they form detachments of nurses' aids, orderlies, dispensaries, radiographers, etc., which can be mobilized at any time. They show a special interest in health propaganda and in the stimulation of public health nursing work, helping progress in this very important field.

The Junior Red Cross is another aspect of the Red Cross work which has assumed great importance since the World War. The purpose of its units is to encourage school-children to adopt and practise sane health habits and to develop the spirit and practice of service which is the basis of the Red Cross ideal. In 1929 about eleven million Juniors, distributed among forty-one National Societies were organized for the work.

This immense programme of activities brings great co-operation with other philanthropic bodies.

The International Committee

The International Red Cross Committee is composed of twenty-five members recruited by co-option. They are all Swiss citizens. The value of this Committee, international in name and in spirit, has been recognized by each International Red Cross Conference as being a guarantee of neutrality,

impartiality and independence. Its first President was Henri Dunand's friend, Gustave Moynier, who was succeeded by Gustave Ador. Since 1928, its President has been M. Max Huber, Judge and one-time President of the Permanent Court of International Justice.

Its functions are in conformity with its founders' ideals: to develop the Red Cross in all countries and to promote the adhesion of all civilized States to the Geneva Convention; to create international agencies in wartime for the relief of war sufferers, especially prisoners of war, and to provide information and communications between prisoners and their families; to visit prisoners' camps; and to act as a medium between governments, peoples and nations in order to facilitate mutual assistance for humanitarian work and relief for war sufferers, for victims of disease and disaster of all kinds. The Committee has further to watch over the observance of this international public law and to urge the Governments to secure its observance by legislation, military regulations and instructions to militaries.

In its capacity as guardian of the principles of the Geneva Convention, the International Committee has participated actively in the successive revisions which the Convention has undergone, especially in 1929 when the Committee was officially connected with the Diplomatic Conference. It assumes fresh responsibilities of its own accord and receives certain specific mandates from the National Societies, for instance the distribution among National Societies of the in-

come of the Empress Shoken Fund, the distribution of the Empress Augusta Fund and the distribution of the Florence Nightingale medals to the candidates presented by the National Societies.

The work of the International Red Cross Committee in wartime on behalf of prisoners consisted of the formation of the Basle Agency in 1870, the Belgrade agency in 1913, and the Geneva agency in 1914; this activity received the approval and sanction of the Diplomatic Conference which met at Geneva in July 1929. A Convention was signed by this conference relating to the treatment of prisoners of war, mentioning that the humanitarian work of the International Committee should in no way be restricted.

International Relief Work

At the end of the great war, Dr. Nansen, High Commissioner of the League of Nations, asked the Red Cross International Committee to undertake the repatriation of the 650,000 prisoners of war who were still in captivity when peace was signed. This enormous task was entrusted to 100 delegates, who worked in the countries devastated by war and acted at the same time as relief agents, distributing food and clothing on behalf of the International Red Cross Committee and on behalf of the "Save the Children Fund" International Union. The experience gained by the delegates of the International Committee was the reason for the transference of some of them to the offices of the High Commissioner for Refugees, working in the League of Nations.

The International Committee, working jointly with the League of Red Cross Societies, has been very active in the formation of an International Relief Union to deal with disaster in conformity with Senator Ciraolo's scheme.

The study of ambulance material by the International Committee has resulted in the foundation in Geneva of an international institute to classify stretchers, holders, identity discs, emergency dressings, first aid packets and boxes.

After the XIIth International Red Cross Conference, the International Committee constituted an International Commission of experts to examine the protection of civilians against chemical warfare. It has met twice, in 1928 and 1929. Papers, documents and books were gathered in Geneva and commissions have been set up in several countries to work defensive measures against chemical warfare. At the same time the moral campaign against chemical warfare, condemned by the Geneva Protocol of 1925, is not neglected.

The International Committee has lately opened a competition for the detection of yperite gases, with a prize of 10,000 francs.

The study of juridical problems in connection with the Red Cross has been constant.

The protection of civilians in enemy countries and in blockaded countries is the object of earnest studies. Requests for investigations regarding prisoners of war are frequently presented to the International Committee; miscellaneous requests from the families of men alleged to have enlisted in the French Foreign Legion, from men

in the Foreign Legion anxious to get in touch with their families, men wanting documents to be able to claim a pension, repatriation of children who will rejoin their parents in another country—information of every kind is requested from the International Committee.

League of Red Cross Societies

The League of Red Cross Societies was formed in 1919, on the proposal of Mr. Henry P. Davison and of several National Societies, in order to keep alive during peacetime the spirit of devoted service aroused during the war for the alleviation of human suffering. This League is non-political, non-governmental, non-sectarian; its objects are to encourage at all times Red Cross action through the promoting of voluntary national Red Cross organizations in accord with the principles of the Geneva Convention. It further collaborates with these organizations in the improvement of health, the prevention of disease and the mitigation of suffering. It co-ordinates the relief work of the National Societies in national or international calamities. It collaborates with the International Committee by means of a representative of the League to the International Committee, and a representative of the International Committee in the League.

The programme of the League is to assist the development of the National Societies' work, to widen the influence of the Red Cross, and to create everywhere the desire for better health conditions.

The expenses of the League are met by the contributions of the Red Cross Societies. Relief work

in co-operation with the National Societies, health questions, nursing activities, has been quite prominent.

The formation of the League of Red Cross Societies involving new responsibilities for National Societies in peacetime obliged them to formulate a definition for the co-ordination of the National Societies, the International Committee and the League. The adopted draft declared the organic co-ordination of the three bodies by a single body: The International Red Cross Conference. This deliberative body governs the existence, the traditions and the purposes of the Red Cross movement, without encroaching upon the independence of the National Societies, the Committee or the

League. It gives mandates to them and can settle the work between them if necessary.

This draft was proposed and accepted on the 11th of May 1928, at the Thirteenth International Conference. This meets every four years, or, if circumstances warrant it, at intervals of two years.

Thus the far-off vision of the Red Cross founder, Henri Dunand, has now a nearly perfect instrument to work its way of love and mercy. The work accomplished is immense, but it is only a beginning.

May the great force of public opinion ever support the Red Cross Activities, which give practical realization to the finest and most unselfish impulses and aspirations of humanity.

If Theosophy be true there must be more of the beautiful in the life of a Theosophist than in the life of most ordinary individuals A Theosophist should, if he be well versed in the science, be easily able to declare the nature of beauty in no matter what form of life.

GEORGE S. ARUNDALE

BIRTH CONTROL

By MARGARET SANGER

Report of a Post-Convention Address delivered at Adyar,
8th January 1936

Both Dr. Arundale and Shrimati Rukmini heartily welcomed Mrs. Sanger, the President remarking: "She is one of the few in the world who are really pioneers for the right. She is one of that small band of people all over the world, each of whom has suffered for the right and therefore has all the more right to speak to us and to lead us forward to the future." Mrs. Sanger said:

I THINK I have a very large number of friends here because members of The Theosophical Society, especially in America and England, were some of the very first people who had the courage in the very early days—when we were knocking at the doors about twenty years ago—to come and give us their support. I feel that it is not quite by chance or accident that I am here. I think also I am in a way only holding together the threads of the work that was started by that great and noble woman, Dr. Annie Besant, in England in the beginning of her life when she, as a young pioneer interested in the sufferings of humanity, stirred and really awakened public opinion in England regarding this question of the sufferings of women. It was not known as birth control, and perhaps it did not have the same definition. Like so many movements started at that time, it marked time for a generation, until someone else took

up the work again and it spread out more widely than it had in the beginning.

It was for me in 1914 to come upon the horizon, as some of my friends have said, "with three children under one arm and a wild look in my eyes." I came forth really believing that all one would have to do would be to tell the story of the sufferings and hardships of thousands and thousands of poor women to whom maternity had become a yoke and a burden, to tell about these hardships, and the world would help them to be released into freedom from this bondage through the scientific knowledge of contraception.

A Vision of a New Race

Birth control is the conscious control of the birthrate by means that prevent the conception of life. That is the definition of birth control. Note the three words "prevent," "control" and "conscious." When you prevent, you

do not take life, you do not kill, you do not interfere with the development of life, because life has not begun and there has not been the fusion of the two cells of life. So consequently there is no more of interference with the development of life than there is when you remain unmarried or live in continence or celibacy.

"Control" means that you do not have to limit unless you so desire. You may limit, but "control" does not necessarily mean to limit. When you control the size of the family, you control it in consideration of the mother's health, the father's earning power, his capacity, and of the standards of living that you wish to maintain. When you control your automobile, you do not have to stop the engine. When you control the fire in your stove, you do not have to put it out. We control traffic, our emotions, our appetites, our tempers; nearly everything in the world today is controlled, which means an intelligent application of knowledge.

"Conscious"—conscious birth. No longer shall the race be brought into being through the recklessness or the abandon of the moment, but considered, planned for, wanted and loved, not only after individuals are born or while they are on the way to being born, but before they have been conceived. When once we begin to consider our children as invited guests and not as policemen over us, then truly shall we begin to usher in a new race, and I firmly believe that greater things are in store for the human race when this consciousness takes place.

Controlling the birthrate, controlling the size of the family, does not mean, as I have already said, not to have children or to have only a certain number, but it also means to help those who are unable to have children. That is what we have been doing; in all the clinics which have been established in America and England, we pay a great deal of attention to the conditions of those women who come to us hoping that they may bring a child into the world. Sometimes it is a very simple thing that we are able to do to help them on the positive side. Control does not mean by any means always the limitation on the negative side. It does mean control: having children and not having them depending upon the circumstances.

Nature's Methods

The idea of birth control is not new, though the methods may be new. When you look back and check through our evolutionary period, you see there has always been some form of control. Nature has certainly been the most strenuous advocate of birth control with the hardest and most ruthless methods. Disease, famine, pestilence, crimes, wars, have been the means of balancing our populations, thinning out the weak, sick, old, and feeble, those who are unable to compete in the struggle for existence. This is the method of nature. As we move on a little and see where man has become more conscious in his evolution, we find him doing away with nature's methods and using an even crueller means—infanticide. Through the

study of infanticide—where living children were killed, and not only by unmarried women but by married women as well—we find, extraordinary as it seems, that all the punishment and threats of damnation and hell did not put an end to the practice. Up to the end of the eighteenth century in middle western Europe infanticide was still practised. And not until a knowledge of abortion became fairly general did the practice of infanticide die down. So do I believe that the practice of abortion will not go out until knowledge of contraception becomes generally available to all married adults.

Balancing the Population

So you can see that there has always been some means of contraception, but now the question is, which shall it be? Shall we allow our death rate to increase in order to balance the population, or shall we decrease the birthrate intelligently, sensibly, humanely. We know that civilization has gone beyond letting diseases, famines, pestilences, floods, and war make the cure, because science with its sanitation methods has come to take their place. But instead of studying the scientific method, instead of getting down to the root of most of our social problems and giving people a chance to think, to be, to develop, we make it almost necessary for them to increase their numbers through ignorance and thereby to increase their problems as well.

On the other hand, we have groups of people who have some knowledge of birth control

methods, who apply them to their lives—the intelligent, the skilled, the educated, the cultured, the well-to-do in nearly every country in the world. In these groups we find few children, that is, two, three, four, or perhaps five. When you look at these groups you will find among them almost the best of the humanity we have today. Certainly they present the fewest of our social problems. Among them maternal mortality is very slight and infant mortality is almost nil. The children do not go to factories but to trade schools, high schools, and universities. It is out of that group that most of the cultured movements are initiated, and through them almost all the religious organizations are maintained and directed. Nearly everything of value we have today comes from these groups with the small families, or we might call them the "controlled family groups."

Other groups present a most striking contrast, the groups with large families, frequent pregnancies, all going hand and hand with misery, ignorance, poverty, and disease in a vicious circle. You have there mothers dying because they have not resistance, strength, and vitality. You have women with heart disease, kidney disease, goitres, not even protected through medical care from pregnancy. Legally an interruption of pregnancy is allowed to save the life of a woman, but the poorest woman does not seem to have this information or skill or service available for her. All the social problems of the western world come from these groups. Instead of going down to the bottom and

finding the source of the trouble and trying to cure it, we attempt relief by a little palliative philanthropy. We send nurses and social workers to the home to tell the mother of twelve how best to have her thirteenth child when perhaps she should never have had the fifth. What she wants to know is how not to have the fifth. We go on with this sort of so-called philanthropy, building up institutions, putting a tremendous drain of debt on the intelligent, those who are striving to keep up the standards and educate the children. The burden of these ignorant groups is definitely on the backs of the others through the taxes levied to support philanthropy.

Objections Answered

Some have accused the practice of birth control as a cause of a falling or unbalanced birthrate. If there is an unbalanced birthrate, it is because birth control is not more widely known. You can never take knowledge away. Naturally the people of intelligence are the first to take advantage of any knowledge by which they can increase their happiness, and through which they may develop, but even if the use of knowledge does begin with the intelligent classes, it does not mean that it must end there.

Then another objection is that birth control is used for selfish purposes. I have seen too many women, thousands and thousands from all countries and classes, to believe for a moment that selfishness is at the bottom of the practice of the control of the birthrate. I think there is a much more pertinent reason than that. Those

parents who use means of contraception do so first for the sake of their children. That is the first consideration: to give their children a chance, to let them be individuals, and not to crowd them together, but to give them as good, if not a better opportunity than they have themselves had.

Some of the opponents say that birth control is going to be misused and it is against nature. Perhaps it is against nature; many scientific things are against nature—the conquering and control of nature. Nearly all the things we are doing today for our health, eye-glasses and dental work, are controlling nature and combating nature and nature's destructive means. So I think we must turn aside and not consider that because birth control is against nature it must not be used.

I think the only two questions that deserve serious consideration are: *first* are the means and methods injurious to those who use them; and *second*, will birth control increase immorality? Those are two serious considerations that must be taken up wherever there is a definite campaign.

The Medical Point of View

As to health, I think at last we can speak with truth and with experience. In 1914 when the work began, all that I could do was to say what I believed, bringing statistics from Holland where a knowledge of the means of contraception had been disseminated for over forty-four years. There I found much help in visualizing what was the effect of the dissemination of such knowledge. Holland had clinics

with midwives and nurses in charge, and over the whole were members of the medical profession. This work was carried on under the auspices of certain groups, who had an excellent plan to save the lives of the mothers as well as the lives of the children. Their plan was to follow the infant mortality rate, and wherever there was a child registered and reported as having passed on they sent their social worker into that village and home to see that mother and to report the conditions and what the mother said. They asked her, "Do you want another baby right away or do you want to wait until the shock is over and you are in a better condition?" If she so desired, they then paid her railway fare to the nearest clinic where she was given proper information and instruction.

What happened? Within five years after the first birth control clinic was established, the birthrate and deathrate were carefully checked in the given area where it had been in operation, and it was noticed that conditions were changing. The infant deathrate was jumping down, and the maternal deathrate was following. The number of children in the schools was increasing. They found the birthrate also was falling, very quickly, but they were wise enough to see that if conditions were improved in one centre, they would be better in others. Then within a few years almost all of Holland, except a Catholic section in the North, had this information available. It was very interesting to me to go there in 1915 and find that that was the one

section that birth control had not invaded and there they had child labour. The mother's deathrate after pregnancies persisted in the natural succession. There you found, and still find, all the conditions the rest of Holland had wiped out. Holland considers that the health problem has been very much helped by the proper means of contraception for mothers.

I came back to America feeling I should shout from the highest office building what I had found out in Holland. Here was something that would help the women of America. We now have 225 birth control clinics throughout the country. Fifty thousand women passed through my own clinic and we now definitely know the facts. No longer is there any guess work or supposition. We can say positively, since our women are checked every one or two years, coming back to the doctor for that purpose, that a great many are in better condition physically and nervously.

Also we must not forget the fear of pregnancy in a country like America where there is much tension of the nerves, a great amount of excitement, a high standard of living under keenly competitive conditions and ambitions for every mother's children. All this means that the woman is in a certain nervous condition if she is constantly afraid of another pregnancy that she is not ready for. Most of the women coming to the clinics are in such a nervous state, which continues until they can space their children, thus taking their time to have the children they can plan for. It is conducive to better health.

Certainly when it comes to family relations and preserving harmony in the home, even the social workers almost give up trying to get a hold of a family of four children or over unless the woman can go to the clinic and definitely be instructed in the practice of birth control. When the woman is having constant pregnancies

one after another, she is growing old without time to give to her children, to keep them off the streets, to keep them away from criminals and out of the juvenile courts, and so the social agencies realize they cannot give much help to such women. This question of health, we can now answer very definitely.

(To be concluded: The Question of Morality, Methods of Control, the Economic Factor)

THE INTERNATIONAL ACADEMY OF THE ARTS

FROM the Secretary :

The Objects of The International Academy of the Arts are :

1. To emphasize the essential unity of all true Art.
2. To work for the recognition of the Arts as inherent in effective individual, natural and religious growth.

The Headquarters of the Academy are located in Adyar. The activities of the Academy are, at present, mainly confined to a teaching section which will be run in association with the Besant Memorial School. We expect, in this teaching section of the Academy, to give intensive training in the Arts of South Indian Dancing and Music to those who either wish to take up these Arts as a profession or wish to study them intensively for their own Pleasure. The Department of Music will be under the direction of Mr. Papanasam Sivan, the most eminent modern South Indian Composer, and the Department of Dancing under that of Mr. Meenakshisundaram Pillai of Pandanallur, the most learned of all living teachers of the Art of *Bharatanatya*. The normal age at which one should take up the study of *Bharatanatya* is between the years of 8 and 12. Except under very exceptional

circumstances, no one over the age of 15 will be admitted to this Section. Pupils will at first be admitted to a Probation Class where they will remain for two months. If in the course of these two months, the pupil is found to be unsuited to study the Art, the parent will be notified and the pupil will have to be taken away. As the authorities believe that while they are undergoing training in the Arts, the pupils should also acquire a grounding of general knowledge, classes will be arranged for them in the usual curricular subjects. It must be clearly understood, however, that the main object of study will be the Arts, and the pupils will not be trained for any Government or University examinations.

The charges are as follows :

Dancing	...	Rs. 15 per mensem.
Music	...	Rs. 10 per mensem.

If the pupil wishes to be resident, the charges for the Hostel attached to the Besant Memorial School are Rs. 21 per mensem. Details regarding the Hostel, will be found in the School Prospectus.

Classes will begin at 7.15 a.m.

This year only five pupils will be taken for training in *Bharatanatya* and six for Music.

ART AND ORIGINALITY

By JAMES H. COUSINS

WHEN Edward Carpenter entitled one of his books *The Art of Creation*, he swept into one phrase two declarations with regard to a single truth, namely that true art is creation, and that creation, cosmic or individual, is art.

Investigation and thought have disclosed with increasing fullness the unity, symmetry, order, progression, beauty, significance and joy that, despite appearances to the contrary, are involved in the whole process of creation in nature. Where contradictions of these characteristics are found and studied, they are seen to be stages of life on its way to the affirmation of achievement. The ancient and persistent idea of Divine intention, design and operation in nature has developed from a simple intuition into an intellectually convincing conception of the art that is more and more clearly seen to be the essential technique of the cosmic expression. "In every important discovery," wrote Einstein in his preface to *Where Is Science Going?* by Max Planck, "the physicist . . . is astonished to notice how sublime order emerges from what appeared to be chaos." Where there is order there is art. On the human side we find it increasingly apparent that only to the extent that human life, and any of its expressions, is creative can it be truly regarded as eligible for the

responsibility of living: for cessation of creation is death.

In their early stages, the religions of the world, which are humanity's most fundamental cultural reaction to its cosmic environment, are always creative, exuberant in vital expression of individual varieties within the group inspiration. But they die down into dogma, and become customary and mechanical. That is why there have to come new expressions of the religious impulse age after age, revivals or fresh revelations; and why in our time, when all the religions have fallen from creativeness, there is a feeling the world over after some new religious impulse on a world-scale that will not only answer the questions of the modern mind, but fulfil the timeless desires of human life.

Philosophy is in much the same state. Its exclusion from creative contact with life has injured both life and philosophy. Philosophy, denied the vivification of life (more in the Occident than in the Orient however) is a merely academical interest; and life, denied philosophical direction, has passed from a negative unintelligibility into a very positive chaos, and today is immensely cheering the pessimistic prophets with signs of coming ruin.

Science, in some of its aspects, threatens to become not merely uncreative but destructive, and is beginning to send a few scientists

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to their knees in prayer that science may be saved from itself.

These aspects of human expression—religion, philosophy, science—are only effective to the extent that they are creative within their own special fields. But there is one expressional activity that not merely shares in the impulse and operation that keep the universe going, but that, in the human sphere, is the special mode of creation: that is, Art. Art has not creation merely as one of its essentials: Art is itself creation; not reproduction or imitation; nor, on the other hand, the "making of something out of nothing," which was the quaint interpretation of the Biblical version of cosmic creation before Darwin and the evolutionists made elastic out of theological chronologies.

Art—the creation of objects expressing some of the qualities that are commonly regarded as artistic—is both original and derived. It is original in being the authentic expression of one's own response to the universal creative impulse; a response which, because of the position of each individual on a point of space at an instant of time which no other unit of embodied consciousness can occupy, is unique. It is derived, inasmuch as there could be no response of any kind but for our inborn share of the universal creative impulse; and no expression of that response in any way but for the limitations of nature that provide the means of localization, identity, form, variety to the creative impulse.

The extremes of derivativeness and originality are the mimetic and bizarre; and the latter is the

lesser evil. Some seek extreme originality by emphasis on personal or technical features, and thus achieve a merely transient though very gratifying peculiarity. Others seek originality by being intensely impersonal, but by preoccupation with abstractions or cult-formulae attain only a sectarian oddity.

There is another way, however, of attaining originality in art; and because it is the true way, it is beset by certain left-handed allurements to which the artist only yields at the cost of originality. There is the lure of gain which places the artist's authority and judgment outside himself. There is the lure of cult enthusiasm which colours and beclouds the inner light and gives a spurious intensity to creative activity. And there is the lure of local pride, the lure of nationalism.

We must distinguish, however, between nationalism as an "ism" which involves theories of the organization of a group of people inhabiting a particular portion of the earth's surface and aware of itself in a special time-period; an "ism" that generates special divergences of feeling against that which frustrates its theory, plus magnified feeling on its own side induced by opposition; we must distinguish between this and nationality (note the different termination to the word) which is the spontaneous expression of individual endowment and group tradition.

Every good citizen desires the progressive elevation and development of his country's culture. But he cannot elevate it by loading it down with theories of government.

By the love of his land, its people, its experiences, its achievements, its aspirations, the artist can vivify his and her share of the country's real soul; and by a pure love of pure art in all its forms, he can uplift his land and its people. But such love of country and of its culture must be spontaneous in order to be pure and powerful. In being spontaneous, as patriot or artist, one is everything. The artist is born in a particular country, a particular age, with a particular personal and group temperament and outlook, and a particular tradition. These are the materials of his art, subjective as distinct from its objective machinery and technique. Through these materials—not through his personal endowment only, which leads to the bizarre, or through abstractions only, which lead to the mimetic and derivative, but through all together, all in their togetherness making a balance of expression—the artist can reach the true originality of creative art; that is, the personal expression of the impersonal, the unique utterance of the common and universal. This is where religion and art—the inward and outward reaching of the emotional capacity—come together. Both are ultimately one activity. Religion is only truly religious when it is artistic, not only in its mental formulations and formal observances, but in its efforts to ennoble and purify life, that is, to make life more artistic; and art is only truly artistic when it is truly religious in inspiration

and intention, that is when it expresses in the finest manner the artist's finest response to the finest things in his inner and outer experience. This is what "fine art" ultimately means: it is the test of true originality in art.

ART AT ADYAR

Dr. Cousins writes: In dashing off, at a very busy time in Madanapalle College, my sketchy suggestions regarding a Theosophical bibliography and record of writings and activities connected with Art, I made a serious omission. At the Jubilee Convention in 1925, the Java Section brought to Adyar a troupe of sixteen (or was it seventeen?) men who gave fascinating performances of Javanese dance-drama, gamelin music, and the wayang wong (shadow play). The performers were Muhammadans; the subject matter was from the Hindu epics; the art was ancient Indian transformed by Javanese tradition. The descendant of Sri Sankaracharya presiding over the ancient spiritual centre at Kamakoti in the Madras Presidency was so impressed with the historical importance of the return to India of art that had gone out from the Motherland many centuries previously, that he had a silver cup specially made, and sent a deputation to present it to the performers. Dr. Besant handed it over at an impressive gathering in Headquarters Hall Someone else must list the art-activities at Adyar since 1928, when I went world-wandering and returned to Madanapalle in 1933. . . . And we should have a record of art-events elsewhere: Merikanto's music at a Congress in Sweden; a concert of young musicians at a Federation in London; Dalcroze's demonstration of eurhythmics in Geneva under the auspices of the International Theosophical Centre; exhibitions of Indian painting at Federations in Geneva and Brussels, and other items that the General Secretaries of Sections can have recorded.

SIR THOMAS MORE, SAINT AND MYSTIC

By S. L. BENSUSAN

Literary Adviser to the Theosophical Publishing House, London, and to the publications branch of the Ministry of Agriculture, and versatile author of the well known "Country Books" and many other works, Mr. Bensusan concludes¹ his delineation of one of England's greatest characters, one who, we are told, returned to birth in his beloved England and is now influencing her national destinies in the guise of an Adept.

KING HENRY'S desire for an heir and his passion for Anne Boleyn—who would appear, when seen through the dim light of history to have been a worthless, light and vengeful woman—made history. A lawful heir was the supreme desideratum; possession of the lady would probably have given no trouble; her sister, Mary Boleyn, had already been the King's mistress, and we have no record of women who refused his advances. But Anne for all her cunning and duplicity had brains. Henry's passions were utterly uncontrolled, and so soon as he began to express conscientious objections to the state in which he was living as husband to Queen Catherine, either Wolsey or Langland, Bishop of Lincoln, supported his theory that the marriage had been illegal from the start. Then again, the great Emperor Charles had recommended Cardinal Adrian, his one-time schoolmaster, for the

Papal Throne, and this was a bitter blow to Wolsey, who had hoped to wear the Triple Crown and had remembered that the Emperor's Aunt was the King's wife.

Further to avenge himself upon the Emperor, he endeavoured to turn King Henry's desire for divorce to account in another direction, and suggested marriage with the sister of the King of France, the Emperor's formidable rival. To this end he went to Paris as Ambassador, once more allowing his love of splendour to dominate him. While he was still abroad he received a message from his master telling him not to move on the marriage question. Lady Anne Boleyn was now in full charge of the master who was so soon to be her executioner. In the Cardinal's absence the King consulted More on the question of his proposed divorce. There could be no doubt as to where his desires lay, but Sir Thomas, who held Catherine of Arragon in highest esteem, definitely shrank from committing

¹ From THE THEOSOPHIST, July 1936, p. 305.

himself, while commending to the King a study of the writings of the Fathers of the Church. Then the King appealed to the Pope and to the General Council, while Sir Thomas More travelled to Amiens with Wolsey and thence to Cambrai alone, where the Emperor and the French King composed their differences, More's diplomatic success there being considerable.

The Pinnacle of Office

It is not needful here to recall the intrigues that led to the fall of Wolsey, but following them More was made Chancellor and was told publicly by the Duke of Norfolk that all England was beholden to him, and that he had the love and trust of his royal master. Even on that giddy height and in that great hour, More was modest and restrained, saying that when he thought of his predecessor's fall he felt he had no occasion to rejoice. His justice and his austerities were not of the kind that made him popular with men in high places, he was never known to be party to an act that could not face the light of day. He was wise too, and refused again to intervene in the matter of divorce, reminding King Henry that he had told him to look first to God and after God to his King. It is not unreasonable to believe that More held his royal master in some sort of regard that was hardly short of affection. He was released from immediate further obligation, and was content to declare to the House of Commons the judgment of the Universities. He then asked to be relieved of the Chancellorship, and Lord Audley was appointed in his place

to the satisfaction of a few enemies.

Glad to be free from the burden of office, he would appear to have renewed his penances. A great pacifist, he told his son-in-law that he would gladly die if he could see universal peace, a uniform religion, and a just conclusion of the matrimonial suit. Looking ahead he foresaw all manner of trouble springing up: the Church despoiled, prayer neglected, the sacraments set at naught, the saints blasphemed, the law scorned, the people in rebellion. It was a true vision. Could his mode of life have extended his faculties? The man in the street will scoff, but what says the student of Theosophical teaching? We know that the keynote of his daily round was simplicity, that family prayers were the rule for the morning and the evening, that he and his household lived at small expense and with great frugality, that he knew what the end of his opposition to his master must be and warned his family. He was happy in his children; his daughter Margaret and son-in-law, William Roper, seem to have been wholeheartedly devoted to him. Stories of miracles are not wanting. Harpsfield says that his special prayers saved Margaret's life when she was stricken with the sweating sickness, and his son-in-law, who had become a convert to Luther, was brought back to the earlier faith by More's prayers.

Vision of Utopia

More was a practical idealist, a man of affairs who could find time to dream dreams and see visions.

and the greatest of all these visions stands for us in his *Utopia*. He looked beyond all the ugly contrasts and glaring inequalities of Tudor times to a world where men lived in happiness through their obedience to good laws, where one and all had an equal chance. He brought this world of his imaginings to earth in his great work, *Utopia*. We could, if we like, forget the man, though to forget him is dangerous since there have been in England so few who stand at his high level of achievement, but his masterpiece must remain; it has proved a stimulus to millions. Men are still striving to shape something as fair out of the chaos that comes so near to enveloping us today, and it is helpful to turn for a moment and consider the ideal State as it was seen by the Saint and Martyr in the far away sixteenth century.

It is a Communist State, a State without class distinction, in which six hours a day suffice for the work of the world. Men and women live happily and content, with very few restrictions; they have no use for gold or silver or jewels; their towns are planned; their lives are ordered freedom, they depart merrily and full of good hope. Utopia is a Commonwealth in which wisdom was expected from the ruler, fortitude from the soldier, temperance from the citizen and justice from all to each. Pacifism was an essential part of men's outlook. More had shared with Erasmus a deeply rooted hatred of war and of the faithless leagues that were playing with the peace of Europe in the fifteenth century; in Utopia money and time could not be spared

for waste upon the instruments and means of offence. One of the very few justifications for war was found when any people held a piece of land void and vacant to no good or profitable use, keeping others from the use or possession of it; on no better ground than this some have charged More with being the Father of Imperialism. To be sure, there must be room for growing populations, while there is space in the world to hold them, but the primary purpose of the Utopians was to proclaim peace and unity. There is no doubt but that More's book acted as a counterblast to Machiavelli's *Prince*. In Utopia the sick were cared for, in More's England Henry VIII was closing hospitals and giving them as estates to favourites. There were religious houses in Utopia, but no law of celibacy bound the clergy; the conduct of the country made dictatorship impossible; there was freedom for all religions, but no liberty for any man to cavil at a faith that displeased him. Thought was free save only that none might doubt either the Divine Providence or the future life.

Dream Coming True

When we understand the condition of Europe and the state of England in the years that More wrote, we are bound to recognize the vision of the seer. We may be pardoned if, when we note the steps along the road that had been taken through the intervening centuries, we believe that Utopia is not so Utopian as its critics would have us believe. Professor Chambers reminds us that it adumbrates social and political reforms which

have either been actually carried into practice or have come to be regarded as very practical politics. The full and happy life that More envisaged is actually within the reach of the world today. Six hours or even less would suffice for all labour, there is sufficient to satisfy every need, there is room on Mother Earth for all her children, there is still complete justification for belief in the Divine Providence and the future life. There are still among us thousands of men and women who throughout their days endeavour to bring More's dream into realization. There has never been any lack of upright men, there have been saints and martyrs in plenty ready to die for the faith that was in them, just as More went to his death rather than acknowledge the spiritual supremacy of Henry VIII. But no man has given us so brave a vision of a future that will remove tyrants, oppressors and cruelty from the world and enable mankind to devote its life to the art of living.

It is known that Sir Thomas More left office a poor man and that he refused many opportunities to enrich himself, but while he had been carrying out his great works in high office to the advantage of England and to the honour of the King, he was steadily losing favour with his master. Following his resignation, Harpsfield tells us that he was barely able to buy food for his family, and quite unable to provide adequate firing, though some awareness of trouble to come led him to convey certain lands to his daughter and her husband. By this time Cranmer, the Archbishop, had pro-

nounced the marriage with Queen Catherine void and the king had married Lady Anne Boleyn. More refused to be present at the Coronation, but the legality of the earlier marriage having been decided by the law, he remained silent. Unfortunately he was too big a man to absent himself without grave risk from such a State function.

Sent to the Tower

At this time all manner of charges were made by his enemies: he was accused of extortion and bribery, but no accusation could be substantiated, and in spite of threats and inducements he refused to make public acknowledgment of the legality of the marriage though he said nothing against it. His friend the Duke of Norfolk said to him: "Incline to the King's pleasure, Master More, for by God's body the anger of Kings is death." He knew this as well as the Duke could have done, but he refused the Oath of Succession on the 13th April 1534, saying he would not hazard his soul to perpetual damnation. In that month he was imprisoned at Westminster, and a few days later sent to the Tower at the instance of the Queen. He said that he thought imprisonment a benefit and his troubles a valuable test, and that it was better to lose goods, land and life rather than work against conscience. The Secretary of State, Sir Thomas Cromwell, the Archbishop of Canterbury, the Lord Chancellor, the Duke of Suffolk and others tried to bring him over, but failed. Men were dying for the faith that was in them. The Prior of the Charterhouse, many great divines, Fisher,

Bishop of Rochester, had preceded him. He saw some of them "going to their horrible death as bridegrooms to their marriage," and said he could wish to be with them.

More was deprived of his books, learned men were sent to trap him in the course of discussion. Lord Rich was the immediate agent of his indictment for treason, but he was promised pardon if he would bend to the King's will. When the trial came and Lord Rich perjured himself he said: "If this oath of yours, Master Rich, be true, then I pray that I never see God in the face, which I would not say otherwise to win the whole world." The jury found him guilty, and when judgment was given against him he prayed for his judges and told them he hoped they would meet happily on the other side of life. His self-possession never left him. Harpsfield, not without justification, compares More with Socrates, both of whom died for the sake of their conscience. On the 6th July the end came; he went uncomplaining: "We may not look at our pleasure to go to Heaven in feather beds . . . our Lord went thither himself with great pain and by many tribulations."

We may see if we study the records carefully that the real cause of this great man's decline and murder was the hostility of Anne Boleyn, whose elevation to the high place she had sought so unscrupulously was destined to be so tragic and so brief. Henry VIII would have spared him had it been possible without prejudice to the questions of supremacy and succession, not because he loved him but because he

respected his talent. But if More had been merely an honest statesman who rose to and fell from high places, he would not have left a memorial that could have withstood through four centuries the obliterating hand of time. It is only right to remember while we condemn the King that the legitimacy of any offspring by Anne Boleyn and his supremacy as head of the Church were not matters admitting of compromise.

A Light in a Dark Age

By the side of *Utopia* More's other works are of less significance, though his history of Richard III is said to have given us Shakespeare's play, and his *Dialogue against Heresies* and other orthodox works were so much appreciated that a collection was made by the clergy and it was proposed to present him with a very large sum of money. He refused it. His vindication of King Henry against Luther, and his devotional works are not read, but if he had been neither saint, statesman, lawyer nor Chancellor, his *Utopia* must have remained one of the greatest works of the sixteenth century; and his ideal commonwealth has inspired many autocratic rulers who have sought to take from it anything that may leave their authority unimpaired. To be able to pierce through all existing customs and conventions, through all the claims of Church and State and to estimate the needs for a happy life is a supreme gift. Until More wrote *Utopia*, Plato's *Republic* had found no rival in the minds of thinking men. More knew his Plato. We have to remember too that this

Keats. The Hall of Memory, clear-sight or clairvoyance, the suggestions of the subtle body are all the search for the psychical conjectures. The occult theory which is implicit in Keats is explicit in Shelley. Instead of the figurative conception of the Hall of Memory, Shelley has the idea of the "tablets that never fade"—that is the akashic records, or history written upon the waves of ether by the forces of thoughts. The "enormous ken" of Keats becomes the four-dimensional vision of the psychic worlds invisibly revolving within the earth-plane. The subtle body is not only hinted in Shelley: it is fully described in the vividness of poetic colouring.

Shelley's spiritual world is not unsubstantial. It is ponderable and dense; finer in matter, rarer in degree, "a sensitive extension," to use Shelley's own phrase, of the physical state. Everything that breathes and feels—the rock no less than the moss, the flower of the field no less than the creatures of the air—have an exact etheric counterpart of their material form which does not perish. The mountains, the sea and the sky of the terrestrial stage are the transient reflection of their images on the spiritual plane. Earth and all that is in it are projections of the spiritual counterpart as the impressions of the cinema film are the projected pictures on the screen. In dying, the material form passes; the spiritual replica endures. The physical projections—the screen-picture in motion—are the passing flashes seen from moment to moment in dissolution. But the spiritual counterparts, the indelible

impressions traced upon the film, evolve for all eternity. So the physical body of man, too, has its exact duplicate, feature for feature, the limb, the lung and the brain of the subtle body of psychical theory. This spiritual vehicle—luminous and light—vibrating at a speed beyond the senses, is invisibly attached to the physical frame by a chain of electrons called the Silver Cord. So long as the psychic cord is intact, the radiant body works in conjunction with the physical; flying in dreams to astral conditions, restful or wakeful as it pleases. But when the psychic cord is cut by shock, just as the umbilical cord is cut upon birth, there is death.

The clairvoyant sees the subtle body as a body composed of fine particles of bright electrons emitting a radiant atmosphere or halo called the Aura. The colour of the subtle body changes with the nature of its thought. It is dark when the thought is dark, bright when the thought is bright. It moves by the desire of the mind. We shall find this subtle body fully animate, sleeping or awake, throughout Shelley's poems. Shelley's soul is not a vague or visionary thing. It is the effective mechanism of the senses—the main conception of the psychical theory.

Etheric Duplicates

The hypothesis of the spiritual body is one which is being seriously investigated today by the advanced school of scientists. Dr. Kilner, late electrician to St. Thomas's Hospital, London, in his book *The Human Atmosphere* disclosed to the naked eye through certain chemical screens the psychic

structure of the human body. He discovered that a disease in the human body was reproduced as a disease in the spiritual body, and that the auras of the subtle body changed in colour from moment to moment. The Kilner screens, or auroscopes, are appliances which are widely sold in all countries, and with which anyone may normally verify the fact of the aura and the radiant body.

Dr. Watters, a distinguished psychologist of America, has photographed the etheric body of animals at death by means of what is scientifically termed the Wilson Expansion Chamber. This apparatus is commonly used to photograph the invisible track of the electron and is being now employed by Dr. Watters for finding the presence of the etheric body. He has shown that whenever animals such as the grasshopper or beetle have been electrocuted in the Wilson Chamber, they have released a fine duplicate body which the Wilson instrument has caught. At the present moment the Institute of Psychical Research in London has begun a similar series of experiments with the Wilson machine at the Cambridge University. This chapter is not intended to give assent or dissent to these researches. Such an inquiry is outside the scope of this book. It is enough to show that the poetic sensibility, without the instrument of science, is in Shelley's anticipating the tenets of the psychical conjecture.

The Magic of "Queen Mab"

Queen Mab, Shelley's first poem, written in his twenty-first year, is

the journey of the radiant body to the "Summerland"—that is the first psychic sphere adjacent to earth; Ianthe is a girl medium possessed for a moment by the spirit guide Queen Mab. Ianthe's physical body is lying on the couch quiet in the mediumistic slumber. The features are fixed and meaningless as in a trance.

Upon the couch the body lay
Wrapt in the depth of slumber:
Its features were fixed and meaningless,
Yet animal life was there,
And every organ yet performed
Its natural functions:

(*Queen Mab*, p. 5)¹

Next the radiant body itself, the exact physical replica, the perfect semblance, as Shelley describes it, of the physical frame, is shown in "naked purity":

Sudden arose
Ianthe's Soul: it stood
All beautiful in naked purity,
The perfect semblance of its bodily frame.
Instinct with inexpressible beauty and grace,
Each stain of earthliness
Had passed away, it reassumed
Its native dignity, and stood
Immortal amid ruin.

(*Queen Mab*, p. 5).

Thereafter the physical and the radiant body, with the "self-same lineaments," are revealed apart. The physical is the instrument of circumstance and passion destined to be discarded; the etheric is the immortal body wantoning in changing experiences through the endless round of being:

'twas a sight
Of wonder to behold the body and soul.

¹ The page numbers refer to George Newnes' thin paper edition of Shelley and are retained here for convenience sake.

The self-same lineaments, the same
Marks of identity were there :
Yet, oh, how different ! One aspires
to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.
The other, for a time the unwilling
sport
Of circumstance and passion, strug-
gles on ;
Fleets through its sad duration rapidly :
Then like an useless and worn-out
machine,
Rots, perishes, and passes.

(*Queen Mab*, pp. 5-6).

The change in Ianthe's conscious-
ness, the fading of the material
world, is felt in these lines :

The chains of earth's immurement
Fell from Ianthe's spirit ;
They shrank and brake like bandages
of straw
Beneath a wakened giant's strength.
She knew her glorious change,
And felt in apprehension uncontrolled
New raptures opening round :
Each day-dream of her mortal life,
Each frenzied vision of the slumbers
That closed each well-spent day,
Seemed now to meet reality.

(*Queen Mab*, p. 7).

The subtle body of Ianthe reaches
"Summerland," poetically called
"The Hall of Spells." This world,
just as the psychical theory con-
templates it, yields to the movement
of the will :

The Fairy and the Spirit
Entered the Hall of Spells :
Those folded clouds
That rolled in glittering billows
Beneath the azure canopy
With the ethereal footsteps, trembled
not :
The light and crimson mists,
Floating to strains of thrilling melody
Through that unearthly dwelling,
Yielded to every movement of the will.

(*Queen Mab*, p. 10).

The immaterial universe, the in-
terpenetrating planes of existence,
described in poetic language as "the
unending orbs in mazy motion
intermingled," are envisaged :

The Fairy and the Spirit
Approached the overhanging battle-
ment.—
Below lay stretched the universe !
There, far as the remotest line
That bounds imagination's flight,
Countless and unending orbs
In mazy motion intermingled,
Yet still fulfilled immutably
Eternal nature's law.
Above, below, around
The circling systems formed
A wilderness of harmony :
Each with undeviating aim,
In eloquent silence, through the depths
of space
Pursued its wondrous way.

(*Queen Mab*, pp. 10-11).

Deep in the distance is the light of
the supreme sphere of life where
the laws of "matter, space and
time" do not work :

There was a little light
That twinkled in the misty distance :
None but a spirit's eye,
Might ken that rolling orb ;
None but a spirit's eye,
And in no other place
But that celestial dwelling, might
behold
Each action of this earth's inhabitants.
But matter, space and time
In those aerial mansions cease to act :

(*Queen Mab*, p. 11).

Compare with this the actual vision
of the superior spheres through the
eyes of the clairvoyant Davis :

"The Spirit-Land belongs to this
one immeasurable system. Within
the vast cloud of material globes is
the silver lining—the aurelian circle
—which is the soul's immortal
home. It is revolving within the
visible circle of resplendent suns

and planets ; just as the spiritual
body is a silver lining within a
cloud environment—the outer visi-
ble form."

(*The Thinker*, by Davis, pp. 413-414).

The akashic records, the exact
counterpart of earthly things in
heaven, are disclosed :

O Spirit ! through the sense
By which thy inner nature was
apprised
Of outward shows, vague dreams
have rolled,
And varied reminiscences have
waked
Tablets that never fade ;
All things have been imprinted there,
The stars, the sea, the earth, the sky,
Even the unshapeliest lineaments
Of wild and fleeting visions
Have left a record there
To testify of earth.

(*Queen Mab*, pp. 41-42).

The psychic world is described
as a sensitive extension of the
material conditions, the physical
reduplication of earth in tenuous
matter :

A shrine is raised to thee
Which, nor the tempest-breath of
time,
Nor the interminable flood,
Over earth's slight pageant rolling,
Availeth to destroy,—
The sensitive extension of the world.
That wondrous and eternal fane,
Where pain and pleasure, good and
evil join,
To do the will of strong necessity,
And life, in multitudinous shapes,
Still pressing forward where no term
can be,
Like hungry and unresting flame
Curls round the eternal columns of its
strength.

(*Queen Mab*, p. 40).

Finally Ianthe returns to her
normal state—a fact marked by
her consciousness of her lover
Henry who has been watching by

her bedside. The etheric and the
physical body unite. The trance
ends in the usual psychic way
thus :

The Body and the Soul united then,
A gentle start convulsed Ianthe's
frame :
Her veiny eyelids quietly unclosed ;
Moveless awhile the dark blue orbs
remained :
She looked around in wonder and
beheld
Henry, who kneeled in silence by her
couch,
Watching her sleep with looks of
speechless love,
And the bright beaming stars
That through the casement shone.

(*Queen Mab*, p. 59).

Alastor's Intuition

In *Alastor* or the Spirit of So-
litude, the poet is in mute com-
munion with himself. He sees in
a trance a maiden who is, to use
the words of Shelley's preface, the
prototype of his conception. She
is the voice of his own soul crying
for the image of the perfect love,
a projection of his consciousness,
a thought-form created by his
desire :

He dreamed a veiled maid
Sate near him, talking in low solemn
tones.
Her voice was like the voice of his
own soul
Heard in the calm of thought.

(*Alastor*, p. 73).

Observe that she is found in the
stillness of thought and is seen in
the gloom of meditation :

when his regard
Was raised by intense pensiveness
two eyes,
Two starry eyes, hung in the gloom
of thought,
And seemed with their serene and
azure smiles
To beckon him.

(*Alastor*, p. 81).

The thought-form is illusory. But for the poet in his dream state it has all the resemblance of reality. It draws him on to a strange search amid winding rivers and lovely dells. But the pursuit for the perfect creature of his thought in the material world is vain; and the Poet finds an untimely grave.

The Kingdom of "Prometheus"

In *Prometheus Unbound* (1819), Shelley enters his ethereal kingdom, which he treads with the lightness and grace of an Ariel—a kingdom stirring with wings and echoes of unearthly sounds. The substance of Prometheus is as the mobile form of ectoplasm: it is shy of observation: it dematerializes in sunlight. I do not therefore propose to analyse and tear into pieces melodies that rank with the art of Beethoven and Mozart. It is sufficient to say that Prometheus is the figure of Man in his original beauty and perfection chained to the fleeting tyranny of the senses, and enduring for the progress of his soul the burden of all suffering. He is encompassed with murmurs from the invisible and is visited by two classes of spiritual influences. Of these the Furies are the ministers of anguish who by torment and temptation desire to win his obedience to the reign of evil. The chorus of the Spirits of the Earth are the messengers of joy who sustain him with the thought that the dominion of misrule and misdeed shall be disestablished from the seats of power. If Demorgogon—the armed spirit of Eternity—accomplishes this with some suddenness and un-

expectancy, the end points to what is at the heart of Shelley's philosophy, that evil must lay down its rod and sceptre with equal swiftness and precipitancy.

The duplicate psychic world is evident in *Prometheus Unbound*. The radiant body of the giant is a "writhing shade" in the etheric plane; he himself is chained to the mountains upon the physical earth. The following passage—the speech of the Spirit of the Earth—shows this:

For know there are two worlds of life and death:
One that which thou beholdest; but the other
Is underneath the grave, where do inhabit
The shadows of all forms that think and live
Till death unite them and they part no more;
Dreams and the light imaginings of men,
And all that faith creates or love desires,
Terrible, strange, sublime and beautiful shapes.
There thou art, and dost hang, a writhing shade,
'Mid whirlwind-peopled mountains; all the gods
Are there, and all the powers of nameless worlds,
Vast, sceptred, phantoms; heroes, men and beasts.

What are "the two worlds of life and death" but the physical and the psychical! The former is visible, that which we behold; but the latter is the invisible, beyond the grave. The subtle body lives in both spheres till death, when it breathes only in the spiritual realm. The "dreams and the light imaginings of men" are the thought-forms gathered in the world below—forms which are

created by ardent faith or the concentrated desire such as we have seen in the dreams of Alastor. Notice that not only Prometheus is hanging as a writhing shade in the etheric world, but the mountains and everything else have a double psychic life. All the Spirits answer immediately to the summons of the will:

Call at will
Thine own ghost, or the ghost of Jupiter,

Ask, and they must reply.

(*Prometheus Unbound*, p. 278).

The psychical shades live in the "world-surrounding ether" and ascend to the summons of Earth:

To cheer thy state
I bid ascend those subtle and fair spirits,
Whose homes are the dim caves of human thought,
And who inhabit, as birds wing the wind,
Its world-surrounding ether: they behold
Beyond that twilight realm, as in a glass,
The future.

(*Prometheus Unbound*, p. 991).

The subtle body of Prometheus leaves its physical counterpart:

his pale wound-worn limbs
Fell from Prometheus, and the azure night
Grew radiant with the glory of that form
Which lives unchanged within, and his voice fell
Like music which makes giddy the dim brain,
Faint with intoxication of keen joy.

(*Prometheus Unbound*, p. 298).

The "form which lives unchanged within" the subtle body—is radiant with glory because it is formed of particles of light. In the night time Prometheus' subtle body

embraces Panthea. Panthea describes the meeting thus:

the overpowering light
Of that immortal shape was shadowed o'er
By love; which, from his soft and flowing limbs,
And passion-parted lips, and keen, faint eyes,
Steamed forth like vaporous fire; an atmosphere
Which wrapt me in its all-dissolving power . . .
I saw not, heard not, moved not, only felt
His presence flow and mingle through my blood
Till it became his life, and his grew mine,
And I was thus absorbed.

(*Prometheus Unbound*, p. 298).

The "light of that immortal shape" is the aura of the subtle body. It is "shadowed over by love" because the thoughts of love create in the atmosphere radiations of magnificent colour in which the two soul-bodies are absorbed. This fusion of souls already hinted by Keats in the meeting of the lovers in the *Eve of St. Agnes* will be found again in Shelley's *Epipsychidion*. The aerial voices lead us deeper down to the psychic realm:

O, follow, follow,
As our voice recedeth
Through the caverns hollow,
Where the forest spreadeth;
(*More distant*)

O, follow, follow!
Through the caverns hollow,
As the song floats thou pursue,
Where the wild bee never flew,
Through the noontide darkness deep,
By the odour-breathing sleep
Of faint night flowers, and the waves
At the fountain-lighted caves,
While our music, wild and sweet,
Mocks thy gently-falling feet,
Child of Ocean!

(*Prometheus Unbound*, p. 301).

OCCULT RESEARCH

By ETHELWYN M. AMERY

AT his present stage of development man has five senses. Biologists tell us that once he had fewer, and so we may assume that some day he will have more. Already we speak of people possessing a sixth, or psychic, sense.

With the functioning of these five senses through their respective organs we are almost all familiar, but here and there we find a person who does not possess one or other of them. The defect is due in some cases to a fault in the organ, the eye is diseased, or the mechanism of the ear is not perfect, and so the man is blind or deaf. Sometimes the organs are perfect, and the defect is in the brain centres connected with the organ, but the external result is the same.

Normal Sense Activities

In the cases where the defect is in the organ, it is not at all unusual for the afflicted person to develop powers in other organs that help to supply the defect. A deaf man learns to use his eyes instead of his ears, and can see various slight indications of sound which are quite unnoticed by the ordinary individual. A blind man develops a sensitiveness of hearing that is far beyond the normal, and in some cases a sense which is akin to that of touch, and probably

functions through the same organ, the skin, which warns him when someone is near though there is no sound, and prevents him from knocking against walls and furniture as he moves about.

Now and again curious cases are recorded in newspapers and medical journals of people who can see and hear by means of their skin, of blind people who see music in colour, and other peculiarities which seem to indicate that specialized organs are not absolutely necessary for sense perception, and that on occasion one organ may do duty for another.

Supernormal Senses

In addition to all these varieties of sense activity, there are people who claim to have extra senses, but because the impressions which they receive seem to be of the nature of sight and hearing when the brain tries to express them in ordinary words, they are often considered to be mere extensions of those senses, and the people possessing them are described as clairvoyant or clairaudient. Normal people frequently regard these powers as the product of a too vivid imagination.

This condemnation by the normal of the abnormal is just as unreasonable as would be its opposite—the condemnation of the normal

by the abnormal, and it is only because at any given time it is the majority who are considered normal, that such condemnation is possible. The majority speak so loudly that the minority has difficulty in making itself heard. What would be said of a blind man who declared that there was no such thing as light, or a colour-blind person who said that blues and reds and greens were fictions of the imagination, the only realities being black and white with intermediate shades of grey? And yet how can it be proved to them that they are wrong, that the fault is with them for seeing less than there is to be seen?

Now if there are persons who thus see less than the normal, why should there not be persons who see more? In the realm of sound we are already aware of some such possibility. Normal people hear notes that have a certain number of vibrations (quite independently of the intensity of the sound), but it is well known that some animals can hear sounds caused by vibrations a little higher or a little lower than those which come within the range of human hearing. Not only so, but some humans can hear more than others; many people cannot hear the top note of an ordinary piano, some cannot hear the one below. Some people cannot hear the squeak of a bat, many cannot hear the ordinary English grasshopper. Yet these sounds exist, and can be heard by a sufficient number of people to prove that those who cannot hear them are, if not abnormal, at any rate lacking in a perception that is not so very rare.

With regard to light, too, differences exist, though they are not so easily verified as are those of sound. "Cats can see in the dark," we used to be told, but science has shown that in utter absence of light a cat is as blind as a human being, but a ray of light of so few vibrations that to a human being it differs not at all from darkness, is quite enough to enable pussy to see to catch a mouse.

New Types Foreshadowed

If, then, there are on the edge of normal vision and hearing some vibrations which can be heard or seen by a few, why should it be considered so impossible that there should be some people who can hear and see still further, though they may be quite unable to prove their ability to others? How can persons of normal sight prove to the blind or colour-blind that they can see? How can the normal ever be convinced of the truth of the supernormal? Some day, no doubt, Science will speak with certainty on these matters, but in the meantime anyone who is willing to think clearly and reason logically can obtain a fairly clear idea as to the possibility of these wider powers. Seeing that we know some people to be subnormal, why should we deny the supernormal? There are invisible rays at each end of the spectrum of light, inaudible vibrations above and below the limits of ordinary sound, there are whole octaves of vibrations below and between and beyond those that appeal to normal senses in any recognized way, why should it be impossible that here and there some individuals should

respond to some few of these vibrations, forerunners perhaps of races in the future to whom these vibrations will be within the range of normal perception?

How Are We to Know?

Let us grant then that persons do exist who are, to use the ordinary, though rather inadequate words, clairvoyant and clairaudient; how can we tell that those who claim to possess these powers are really in possession of them? One way, sometimes the only way, is to use the proverbial grain of salt, to hear, not to deny, and to suspend judgment. Suspended judgment has a way of settling down on one side or the other as evidence accumulates.

A careful and unbiassed study of the character of the persons who make the claim will be of use in enabling us to tell whether they are worthy of credence—sometimes we shall find that they are not. But if we find that those who make the claim are thoroughly reliable when they make statements which are within our knowledge or our power to prove or verify, it would be unreasonable to deny their judgment or veracity when they speak of what is beyond our range.

Another way, not possible to all, though it is far more generally possible than most people realize, is to examine carefully one's own experience for incidents or happenings which cannot be explained in any ordinary way. There are few who cannot find some such experiences. Usually we try to explain them away, sometimes other people undertake to do it for

us, but however lucid the explanation may seem at the time, the incidents will return to our minds again and again, and bring with them the feeling that they defy explanation—that no argument from ordinary premises can entirely account for them. Now, just as we *know* with a certainty that defies all explanation, that those experiences were out of the ordinary, that they were not imagination, that they were somehow different from any normal experience, so those who have these supernormal powers *know* the difference between the experience that comes to them, and that which comes by means of the senses common to ordinary people. Imaginative people may give undue weight to their imaginings, hysterical people may believe in their delusions, but there is something about supernormal experience which brings its own conviction with it, and once that is felt no mistake is likely to occur. If we find, then, that people who are not over-imaginative, who are not likely to confuse imagination with fact, and who are certainly not hysterical or unbalanced, declare that they have knowledge of things that are beyond our ken, we, if we have felt the touch of the unseen, can say: At any rate, they speak of what they know.

The Trained Observer

This does not mean, of course, that such people are never mistaken in their interpretation of what they hear or see, they may be deceived, just as an ordinary person may be by his ordinary senses. But these supernormal

senses can be trained and developed in the same way as the normal powers. Just as normal sight may be trained in length and intensity, so can the abnormal, and when such training has been carried out by one whose ordinary senses have already been trained in habits of accurate scientific observation, the same accuracy may reasonably be supposed to have been applied to observations made by the abnormal senses.

Many of the statements made in Theosophical writings are made on the evidence of such trained senses, and can only be verified by others who possess those senses in the same degree. Those who cannot so verify them must apply to these statements the same tests as they apply to the statements of

scientific men, whose investigations they are equally unable to verify. Do they follow on from, and not in any way contradict, what has been already proved? Has the author of the statement been found reliable in matters which we are able to test or prove? If the answer to these questions is in the affirmative, it will be well to accept the statements, at any rate until further investigation becomes possible. Sometimes the statements can be accepted as a working hypothesis and verified by results.

To all this must be added the well-known statement: "Theosophy has no dogmas." Let each who reads its literature accept what he can, but let him also have the courtesy to allow that others may know more than he.

THERE IS A PLAN FOR THE STATE

Listen my children to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. Dear to the good man is the honour of the wife, whose children cling to his knees; but dearer should be the honour of the State, that keeps the wife and child. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.

PYTHAGORAS

PLATO'S essential idea of the State was that it was an organism, not merely an artificial compound. It should follow the

laws of nature, and be, as it were, the Ideal Man. If this be so, we cannot regard the State as an abstraction but as a multi human organism, embodying a Life, inhabiting a definite territory, with a Government as its executive, specializing organs for its activities, and shaping its evolution to achieve a common end.¹ Therefore political action must necessarily vary with the circumstances of the time and the idiosyncracies of the individual.²

Taking Government as the supreme power in a state, and looking over the past, we discover that Humanity has passed through a

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

period of childhood, in which as in a family the Elders governed as a matter of course; then through a period of youth, in which innumerable experiments were tried by States at various stages of their development; and now in early manhood the most civilized States have reached the conclusion, that the interests of all are best served by power being vested in the hands of all. There is a special danger to be faced in this; we do not allow the cabin boys to elect the captain of a vessel, requiring that he should know the science of navigation, yet we make no such demand for steering the Ship of State. Why should not vocational education be extended to the affairs of the nation, to the vocation of guiding the people and solving international questions?¹

From the earliest possible moment a young citizen should know what he has a right to expect from the State and what the State has a right to expect from him. He must clearly understand that while he may have civic rights, still more has he civic duties, and that the power of the State to bestow on him his rights entirely depends upon the extent to which he performs his duties.

Let us begin with the citizenship of the young individual; first come his duties to himself, his rights for himself. These may generally be said to consist in keeping himself in good condition, in being happy, and in giving happiness. Then comes his citizenship of his home and in ever widening circles, his citizenship of his school, village, town or city, of his college, of his country. The

school should be a miniature nation with a miniature citizenship. If all Government began at the beginning, in a measure of self-government, and became increasingly responsible as its area increased, finding its consummation in its central authority, if voting power depended upon knowledge and experience, so that the villager voted in his village government and for his representative in the next wider governmental area only, we should have a truer and wiser democracy.

Citizenship has certain definite qualities which it may be well to note. First Patriotism, second Honour, third Service; and we may postulate the following conditions as necessary to all Right Citizenship. First, Right Health—the laying of the right foundations in youth, to be followed by all possible precautions to prevent ill-health, and to effect cure when ill-health prevails. Here we have an indication of the importance of training in Hygiene. Second, Right Environment—as beautiful as possible, simple, natural and labour-saving. Third, Right Education, of the hand, the heart and the head. Fourth, Right Leisure—leisure which is creative, which aids growth, which helps to establish dignified being. Fifth, Right Opportunity, including livelihood, time for creative craftsmanship and for work with nature in gardens, fields, etc. Sixth, Right Occupation—honorable earning of livelihood, time for creative craftsmanship and for work with nature in gardens, fields, etc. Seventh, Right Security—for ill health and for old age, not as a matter of charity, but as

a matter of duty on the part of the State.

The State needs the work of every citizen; he must grow to regard her as a wonderful Mother, with great achievements behind her and, if her sons and daughters prove faithful to her, with greatness, in still nobler measure, before her. The State represents, for every one of its citizens, an aspect of their larger consciousness, so that he who does not help the State is in very truth neglecting himself.³

For altruism is an integral part of self-development. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on political selfishness, will disappear of itself. No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity.²

Many will be the struggles before Humanity reaches its Golden Age. Individualism is passing into the associative stage, wherein the common good will be sought by co-operation rather than by competition—a Socialism of common agreement, not of compulsion and confiscation. The rule will be, for every citizen,

"From each according to his capacity; to each according to his need."

Very slowly, regulation will fall away and human society will reach the perfect reign of Law, Law springing from within, no longer from without, until that which a man *ought* to do is that which he *wishes* to do, for the Universal Will is one with the individual will.

We can see the ultimate goal; we can discern the "soul of good in things evil," and gain understanding, tolerance, encouragement, for "Truth alone conquers, not falsehood." The mortal form dies, but the Eternal Spirit lives.¹

¹ Annie Besant.

² H. P. Blavatsky.

³ G. S. Arundale.

BOOKS TO READ

Britain's Place in the Great Plan, Annie Besant.

Gods in the Becoming, G. S. Arundale.

The Intelligent Man's Guide through World Chaos, G. D. H. Cole.

The Key to Theosophy, H. P. Blavatsky.

Lectures on Political Science, Annie Besant.

The Science of Social Organisation, Bhagavan Das.

The Spiritual Organization of a Nation, C. Jinarajadasa.

You, G. S. Arundale.

Spirit is strong but flesh is weak; so weak sometimes that it even overpowers the strong spirit "which knows all truth."

STUDIES IN EARLY THEOSOPHY

By A. J. HAMERSTER

I. THE SEPTENARY NATURE OF MAN

After going back to the beginnings of Theosophical teaching, from 1875 to 1897, and discussing Hume's tabulation of man's septenary nature in the light of comments by Subba Row, H. P. Blavatsky and the Masters, Mr. Hamerster in this concluding instalment traces the transition from the earlier to the later teaching of Annie Besant and C. W. Leadbeater, justifying the latter and harmonizing both. The three earlier studies appeared in our April, June and July numbers.

Past and Present

THE undertaking of this study in "early" Theosophy may need justification to some readers. Why dig into the past, when sufficient to our need is the present? Others contend that our "later" Theosophy is only a dilution of what it was formerly. And I think we should meet this contention, not walk past it with our eyes shut.

Even if the objection had not been voiced, still our present existence has need to hold at least the essentials of past experience within the luminous circumference of its conscious content. As Jung says: "The historical factor represents a vital need, to which a wise economy must respond. Somehow the past must become vocal, and participate in the present."¹ Even so, if it were only to check a too heady flight of the imagination. It is a waste of energy not to start from what has already been gained, and loss of direction is to be feared if

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

the trend of the past is not kept in view.

This final instalment will therefore be devoted to gathering together the last threads of early Theosophical teachings on man's septenary nature into an unbroken cord that will lead over into the present. Incidentally it will prove to the anxious student that our confidence in the later teachers, to name only Annie Besant and C. W. Leadbeater, was well and truly placed. They have indeed brought Theosophy a step further, and thereby given us the stimulating example not to rest content with the achievements, either of the past or the present, but ever to build on to them into the future.

T. Subba Row versus H. P. Blavatsky

We closed the previous instalment with the mention of A. P. Sinnett's and H. P. Blavatsky's classification of the sevenfold man, in *Esoteric Buddhism* and *The Key*

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to *Theosophy*, the two most popular handbooks of our science at that time, of which the former appeared in 1883, the latter in 1889. But before H. P. Blavatsky sanctioned, as it were, the sevenfold scheme—first published by Hume and by Sinnett's book spread far and wide—by reproducing it in the last book she gave to the world on the general science of Theosophy, a bitter controversy had raged on the subject, between herself and T. Subba Row, from April to September 1887.²

H. P. Blavatsky had by that time left India never to return. If both, co-equals in occultism and co-disciples of the same Master, had been able to talk things over, their difference of opinion would surely not have led to their estrangement and Subba Row's break with The Theosophical Society. It would on the contrary have resulted, I am sure, in a certain readjustment of principles and a rearrangement of the contested classification while both still lived, whereas that revision had to wait for years, till Annie Besant and C. W. Leadbeater built further on the foundations laid by the one and the suggestions left by the other. For there is no doubt that there was some truth in Subba Row's dissension.

The immediate cause of the controversy was that fine classic of early Theosophic literature, the lectures on the *Bhagavad Gītā*, delivered by Subba Row during the Adyar Convention of 1886.³ In the first of these four lectures he criticized the Hume classification of the seven principles as "unscientific and misleading," because

it does "not correspond to any natural lines of cleavage, so to speak, in the constitution of man." For example, "the physical body is divided into three principles. . . . But the physical body does not constitute a separate entity apart from the life principle, nor the life principle apart from the physical body, and so with the *linga sharira*." Therefore he preferred "to adopt the time honoured classification of four principles," or *upādhis*, strictly speaking three *upādhis* and *Ātmā*.

A Harmony of Systems

These four are further described, from a macrocosmic point of view, as consisting of

I. *Parabrahman*, the Unmanifest;

II. *Ishvara* or *Shabda Brahman*, the manifested Logos, emanating from the First;

III. *Daiviprakriti* or *Fohat*, the light or conscious energy of the Logos, issuing from the Second, and imprinting the image of the Cosmos-to-be, arising in the mind of the Logos, on to the Fourth (*Mulaprakriti*) whereby the Universe is created;

IV. *Mulaprakriti*, literally the root of matter, or the veil thrown over the First, that is *Brahman* as it appears, as it becomes objective to the Logos.

In essence there is, of course, no difference here from the three basic factors (*Shabda*)*Brahman*, (*Fohat*)*Shakti*, (*Mula*)*Prakriti* (with *Parabrahman* as the ultimate fourth), from which Subba Row had deduced the seven principles of man, that is the constitution of the microcosmos, in the older

article of his (January 1882) which we dealt with in the second instalment of these studies.⁴ So far his attitude had not changed in the five intervening years. It is only in later years that he stressed—and in the controversy overstressed—the differences, which in the beginning he had evidently been willing to overlook as of no great consequence, at any rate

as not insurmountable. In a note in THE THEOSOPHIST of June 1884 he had even published a “harmony” between the sevenfold Buddhist, the fivefold Vedānta, and the fourfold Yoga system, the last adopted by himself. Well considered, this “harmony” bridges all differences, for which reason I reproduce it here as a potent means for mutual understanding.

SUBBA ROW'S HARMONY⁵

Classification in Esoteric Buddhism	Vedantic Classification	Classification in Tāraka Rāja Yoga
1. Sthūla sharīra	Annamayakosha	Sthūlopādhi
2. Prāna	Prānamayakosha	
3. The Vehicle of Prāna		
4. Kāma rūpa	Manomayakosha	Sūkshnopādhi
(a) Volitions,		
5. Mind feeling, etc.	Vijñānamayakosha	
(b) Vijñāna	Ānandamayakosha	Kāranopādhi
6. Spiritual Soul	Ātmā	Ātmā
7. Ātmā		

The Real Esoteric Classification

It is of course impossible to deal here with all the points touched upon in the four articles of the controversy. We must restrict ourselves to the fundamentals, and from this point of view the first article by H. P. Blavatsky on the “Classification of the Principles,” and the last by Subba Row on the “Constitution of the Microcosm,” are of signal importance. From the latter we learn that Subba Row does not reject the then current sevenfold scheme because there is no such sevenfold classification, but because “it is not the real esoteric classification.” We may easily concede as much, but at the same time ask who would be able to make intelligible

and expound the real esoteric classification? Subba Row himself exclaims: “It will be a mere waste of time at present to explain the real sevenfold classification,” and refrains from trying to do so. But this surely cannot mean that Theosophists are forever doomed to abstain from trying to find ever nearer approaches to the ultimate truth, or altogether disregard such an approach because it is not yet the final word! Anyhow, Subba Row himself gives some indications of the direction in which the real esoteric classification is to be found.

In the first place, its derivation from the three fundamental *Upādhis*. Again, when compared with the older article of January 1882,

the later exposition does not show any intrinsic difference in that deduction, but only one of detail. Formerly the series of seven principles was derived, without further explanation, from the three basic factors, *Brahman*, *Shakti*, *Prakriti*. Now, on the other hand, there is something more said about the rationale of their combination and mutual interaction. Says Subba Row: “The light of life, as it were seems to be refracted by the treblefaced prism of *Prakriti*, having three *gunas* for its three faces, and divided into seven rays, which develop in course of time the seven principles of this [real esoteric] classification.”⁶ To explain this more fully: by “the light of life” is meant *Daiviprakriti* or *Shakti*, proceeding from the Logos or *Brahman*, and working upon *Prakriti*. In this process its energy or light is diffracted by the three qualities of *Prakriti*, the three *gunas* of *sattva*, *rajas*, *tamas* (harmony, energy, inertia) into seven rays, from which in turn the seven principles of “the real esoteric classification” spring forth.

At first sight, contrary to what was just said, there may seem to be a very great difference from the older exposition, for there the seven principles were derived as it were directly from the three *upādhis*, whereas here they seem to be deduced, in a secondary way so to speak, from the three *gunas* of the third *Upādhi*, that is *Prakriti*, alone. But a little reflection will make it clear that ultimately the three *gunas* derive their existence from the three *Upādhis*. This primary trinity imprints its threefold being on each of its constituent factors.

On the side of matter (*prakriti*), we have the three *gunas* or qualities. On the side of life or consciousness (*brahman*), they are what we may call the three states of *sat-chid-ānanda* (being-intelligence-bliss).⁷ And lastly, the energy or light of the Logos (*shakti*), shows also “three phases or three aspects,” called by Subba Row life-force-wisdom,⁸ but of course conceivable under other terms as well. And each of these aspects of the secondary trinities corresponds therefore with one of the three ultimate *Upādhis*. In our case, *sattva* with *Brahman*, *rajas* with *Shakti*, *tamas* with *Prakriti*.

Seen thus, the difference between the newer exposition and the older is a question of degree only—as for example between a secondary and a primary conclusion—not of principle. On this point, therefore, we have to state also that Subba Row has remained consistent in his philosophy.

Three Aspects of the Seven Principles

In one way, however, namely in the emphasis the above exposition lays on the problem of the seven principles, it may be said to be somewhat one-sided. Laying stress especially on its relation to the *gunas* of *Prakriti*, it presents the seven principles to view as it were from the material side only, that is to say as instruments, vehicles, “bodies,” or “seats” of consciousness. The two other ways of looking at them are of course from the standpoint of the different states of consciousness (*Brahman*), and from that of the forces or functions of consciousness (*Shakti*). From the

following passage we may see that Subba Row fully recognizes the right of all three fundamental aspects to a participation in the sevenfold classification. This is what he says: "The real [esoteric] classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with *seven distinct states of prajña or consciousness [Brahman]*. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are [therefore also] allied to *seven states of matter [Prakriti]*, and to *seven states of force [Shakti]*." ⁹ It is well to keep this threefold aspect of the problem of the sevenfold classification, at least theoretically, in mind, though in practice our vocabulary will probably not suffice to distinguish each from the other by different terms.

Pursuing again Subba Row's objections against Hume's sevenfold scheme, we find him concluding his above argument as follows: "It is abundantly clear from all that has been said in this controversy that the classification we [Theosophists] have adopted, does not possess these requisites [of "a scientific classification"]. It is admitted by Madame H. P. Blavatsky that in her classification there are not *seven distinct seats of consciousness*," ¹⁰ and therefore neither seven distinct "states" nor "forces" of consciousness, we might add. And this is the core of Subba Row's dissension, and as such it is the same as the one expressed in the *Bhagavad Gītā* lectures in more general terms, namely that

the old classification does "not correspond to any *natural lines of cleavage* so to speak, in the constitution of man."¹¹ These natural lines of cleavage only can give us "the real esoteric sevenfold classification."

Natural Lines of Cleavage

Let us now have a look at the passage, referred to above, in which H. P. Blavatsky is said to have admitted that her sevenfold classification of the principles of man does not follow these natural lines of cleavage. It is found in the first article of the controversy.¹² I will give it in full. It is characteristically "Blavatskian," that is "involved," and to me at least not wholly comprehensible, unless "reconstructed."

"As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth, down to man, are to be regarded as all equally possessing a septenary constitution—*four* superterrestrial and superhuman, so to say;—*three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upādhis* may be reduced to four groups. Thus his consciousness, never being centred in the second or third principles—both of which are

composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in Cosmos—is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samādhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons."

The question is, what does all this mean? Let us try to analyse it. *Firstly*, H. P. Blavatsky admits that the seven principles are so to say "the *seven states* of man's material, astral and spiritual framework, which are *all on different planes*." Now, if there are seven planes or "seats" of consciousness, there should also be seven "states" of consciousness, according to the principle we have learned from Subba Row of the three aspects of the sevenfold classification.

But, *Secondly*, Madame Blavatsky seems only to admit "four degrees of consciousness," excluding the second and third principles (*jiva* and *linga*) from being the

seat of the first of these "degrees" of consciousness. The four seats of consciousness, then, would seem to be *sthūla, kāma, manas, buddhi*, not counting *ātmā*.

But, *thirdly*, Madame Blavatsky seems to say also that "the vital and psychic phenomena," *i.e.* presumably those of the second and third principles, may be conveniently taken together "with the physical body under one head," which in *samādhi* or deep meditation, and "after death" are "laid aside," thus leaving only "the traditional *exoteric* and metaphysical *four*." These four would then be *kāma*,¹³ *manas, buddhi, ātmā*, not counting *sthūla*.

The Veil of Words

I have been taken to task for quoting a passage from a letter of the Master concerning H. P. Blavatsky's "muddled explanations." I leave it to others to try to reconcile the statements under the above three heads. I shall be humbly grateful to anybody who will do me that service. I need not add that my occasional critical remarks about H. P. Blavatsky in no way detract anything from her real greatness as a Messenger from the Masters, and an exponent of Theosophy.

In the meantime I will take the above in this sense, that we have in *sthūla, kāma, manas, buddhi*, the "seats" of the "four degrees of consciousness," mentioned by H. P. Blavatsky, leaving *Ātmā* out of the count, for the time being, as the ultimate limit of consciousness in the unconsciousness of the Absolute (*Parabrahman*), and including *jiva* and *linga*

within *sthūla*. I therefore also accept H. P. Blavatsky as saying that the latter three exist on different *sub*-planes rather than what she actually says, namely that they are on different planes. Probably this accords better too with the opening sentences of the passage quoted, where it is said that "of the seven planes or principles, four are superterrestrial" (I read this as superphysical), and three are "objective and astral" (I read this as meaning the opposite of the former, that is as "terrestrial," or physical, consisting of the gross physical and the "astral," as it was formerly called, or the "etheric," as it is called in later Theosophy).

But if, as H. P. Blavatsky and Subba Row both seem to agree, there are really seven planes or seats of consciousness in the esoteric classification, what then about the three which are left when only the four of *sthūla*, *kāma*, *manas*, *buddhi* are enumerated? I am of opinion that, in the answer to this query also, Madame Blavatsky did not differ widely from Subba Row, when the latter said that it would be "a mere waste of time at present to explain the real sevenfold classification."¹⁴ When he wrote this sentence, I have no doubt that Subba Row really had in mind the additional words "in so far as that sevenfold classification goes *beyond* the fourfold classification," which latter, as he had said shortly before, "is amply sufficient for all practical purposes." I do not for a moment think that either he or H. P. Blavatsky tried to hide his or her own ignorance of the esoteric

sevenfold classification behind a fine show of reticence, but that both judged better not to burden the still young science of Theosophy with the names of two or three more "seats" of consciousness, which to the students could but remain mere "words," empty of all meaning, for a long time to come.

Reviewing the controversy between H. P. Blavatsky and Subba Row, William Quan Judge also puts the question: "Is it possible for the mind of this *yuga* [age] or perhaps of this part of it—to thoroughly comprehend a psychological enumeration which includes seven numbers?" And his own answer to the query was: "I doubt if the undeveloped man can, with his unregenerated mind grasp *seven* when applied to the unknown quantities of the higher nature. The more especially is this difficult when one considers the poverty of the English language in psychological things." But he has some hopes for the future: "If that [second] object of our Society which calls for a demonstration of the value of the ancient Aryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day."¹⁵ However that may be, H. P. B. definitely refused, just as Subba Row had done, to go beyond four *states* of consciousness and the corresponding four *planes* of matter (as well as the four *functions* of consciousness, of course), at least for the time being. "Believing in seven planes of cosmic being and states of consciousness, with regard to the universe or the macrocosm, we stop at the fourth

plane, finding it impossible to go with any degree of certainty beyond." And when she adds to this, "But with respect to the microcosm, or man, we speculate freely on his seven states and principles,"¹⁶ I cannot read this in any other sense than that, as explained before, the lowest three principles are in reality on one, the physical, plane.

Even now, after half a century, how much more do we know of the "states" or "functions" or "seats" of consciousness, *beyond* let us say *Buddhi*? Yes, there is our reigning President's magnificent attempt to convey something of the meaning of *Nirvāna* in his book of that title. If ever an effort to do so has succeeded (of which I cannot judge), I am sure it must be this one. At least to me it has brought somewhat nearer the possibility of grasping what man's life beyond *Buddhi* might mean. But what about the remaining two planes of consciousness above that? Who has ever penetrated their mysteries and translated them in words or feelings or concepts down here? I hold that we may rest content for a long time to come with what we have so far glimpsed, and with a slight variation of a singular into a plural, join in the well known hymn:

I do not ask to see
The distant scene; these steps enough
for me.

Harmony of Old and New

Practically my task is finished; the gathering together of the last threads of early Theosophical teachings on the septenary nature

of man, into an unbroken cord leading over into the present, has been accomplished. There only remains very summarily to indicate how the later teachers, to name only Annie Besant and C. W. Leadbeater, picked up the cord and braided it further into the picture of the septenary macrocosm and microcosm that is familiar to us today. They gave names to the unnamed of the old days, calling the two highest planes (beyond the Buddhic and *Ātmic*), the Monadic and Logoic, or adopting Sanskrit terms from H. P. Blavatsky, the *Anupādaka* and *Ādi*. But instead of long descriptions, let me draw a table, culled from their writings—it may serve as a "harmony" between the older and the later teachings.

If I have anything to criticize in the later terminology, it is the use of *Ātmā* or *ātmic* for the fifth principle or plane. I would have the use of that term restricted to the highest, Logoic plane (*Ādi*). As Subba Row has said, "there is no essential difference between *Ātmā* and *Parabrahman*;" again, "the term *jīvātma* [living self] is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramātmā* or *Parabrahman*," for the latter "is not ego, it is not non-ego, nor is it consciousness,"¹⁷ or as I expressed it two pages back, *Ātmā* is just "the ultimate limit of consciousness in the unconsciousness of the Absolute (*Parabrahman*)."¹⁸ H. P. Blavatsky says: *Atma* is "the universally diffused divine principle, and is inseparable from its one and absolute super-spirit, as the sunbeam

THE CONSTITUTION OF MAN				
EARLY THEOSOPHY			LATER THEOSOPHY	
7. Âtmâ	Spirit	7.	Adi [Âtmic]	Logoic
		6.	Anupâdaka	Monadic
		5.	Nirvâna (Âtmâ)	Spiritual
6. Buddhi	Spiritual Soul	4.	Buddhi	Intuitionial
5. Manas	Mind	3.	Manas	Causal Mental
4. Kâma	Desire	2.	Kâma	Emotional or Astral
3. Linga 2. Jiva 1. Sthûla	Astral Vital Physical	1.	Physical	Etheric Gross Physical
Cf. H. P. Blavatsky, <i>The Key to Theosophy</i> , p. 91.		Cf. C. Jinarajadasa, <i>First Principles of Theosophy</i> , fig. 55.		

is inseparable from sunlight.”¹⁸ Therefore it should not be placed halfway up to that point. For the same reason I am not so sure that the term *Nirvâna* is rightly applied to the fifth plane. In *Nirvâna* consciousness sinks into unconsciousness, ego into non-ego, the flame of self is extinguished. It is therefore to be identified with *Parabrahman*, or at least with Logoic being.

NOTES

¹ *Psychological Types*, p. 423.

² Reprinted in T. Subba Row's *Esoteric Writings* (1931), pp. 315-387.

³ First published as *Notes on the Bhagavad Gîtâ* in THE THEOSOPHIST of 1887; after that several times reprinted under different titles. The best edition I know came from the Theosophical University Press at Point Loma in 1934; one of its attractions is a very full index.

⁴ THE THEOSOPHIST, June 1936, p. 274.

⁵ *Loc. cit.*, p. 225. The note in which this table appeared was signed “T. S.”, the final “R.” having inadvertently fallen out. Many other notes by T. Subba Row in THE THEOSOPHIST, are signed with the three initials. Cf. the article on Advaita Philosophy in the February issue, 1883, p. 118.

⁶ THE THEOSOPHIST, August 1887, p. 705.

⁷ The *Bhagavad Gîtâ* lectures, pp. 19, 102.

⁸ *Ibid.*, p. 90.

⁹ THE THEOSOPHIST, August 1887 p. 706.

¹⁰ *Ibid.*, p. 706.

¹¹ *Ante*, p. 3 (?)

¹² THE THEOSOPHIST, April 1887, p. 451.

¹³ Mark well! *Kâma*, according to the above exposition is, in the after-death life, a “seat” of consciousness, on an equal footing with *manas*, *buddhi*, etc. This seems to be contested by others. In our second study on man's after-death life, we shall discuss this point more fully. But because of my vacation trip to Europe, it will be some time, I fear, before that second study will materialize in print. I

may therefore be allowed here to cry in advance *mea culpa* for the mistake in having taken the words between square brackets for an insertion by H. P. Blavatsky, instead of by Annie Besant. But, does it change the sense in any way? I think not!

¹⁴ THE THEOSOPHIST, August 1887, p. 706.

¹⁵ THE THEOSOPHIST, August 1887, pp. 713-4.

¹⁶ *The Key to Theosophy* (1889), p. 90.

¹⁷ Cf. *The Bhagavad Gîtâ* lectures, pp. 6, 17, and THE THEOSOPHIST, January 1882.

¹⁸ *The Key to Theosophy*, p. 92.

*If thou would'st hear the Nameless, and wilt dive
Into the Temple-cave of Thine own self,
There, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice,
By which thou wilt abide, if thou be wise.*

TENNYSON

THEOSOPHY IS THE MESSAGE FOR CHINA

By A. F. KNUDSEN

A dynamic report on Theosophy in the Far East has been made to the President (Dr. Arundale) by Mr. A. F. Knudsen, Presidential Agent for East Asia, with headquarters at Shanghai. The time is opportune, he says, for a great Theosophical campaign in China.

THERE is no doubt but that Theosophy is the Message that the people of China need now as an ingredient, as a hormone let us say, in the revivification of their spiritual life. China is undergoing a terrific change, there is a complete shaking up in every phase of their racial and national life. As they have an ancient scripture on the process of Nature as a constant changing, they are ready for it. The so-called fatalism of the peasantry is a parallel to the idea of enduring without complaint that is embodied in the Hindu saying: "This too will pass." It is the germ of a high philosophy. The above-mentioned *Book of Changes*, when properly studied, is said to be a wonderful book for prophecy and fortune-telling, especially for foreseeing a good time to start a new undertaking. Whether it is astrological or not I have not had time to discover.

But there is a colossal upheaving going on, so it is a good time to start our campaign. The effort made by The Theosophical Society through Dr. Wu Ting Fang and Miss Dorothy Arnold, backed by

the money of our Fellow, Mr. Brown, in 1924-26 is not yet forgotten. They printed and published a series of six little books on Theosophy, solved many a problem as to name and symbol in translations, and did much good spade work. These manuals are now all out of print, but with very little work can be made ready for a second edition. A committee of our two linguists, Mrs. Margaret Lebedeff and Mr. L. S. Sung (both F.T.S.) and Mr. Hu the Yogi is now going over these, adding footnotes in explanation of points raised by non-Theosophical readers. In addition a short glossary of Theosophical, Sanskrit and scientific terms is being built up; this is to go as an appendix with each book issued.

We have all the records of the old China Publishing Fund, and the moulds for future reprinting of four little books, also the old permits to translate, given by the Theosophical Publishing House, Adyar—all handed over to the Presidential Agent (pro tem.). But what we need is the permission to translate and publish the other books

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that we may choose to print in the future. This permission will be applied for when the decisions and choices have been made. That is still a moot point. All seems to point to *The Ancient Wisdom*, by Dr. Besant, as our first effort with a larger book.

Among our booklets are two of real value; one is a series of dialogues on Theosophy and the Objects of The Theosophical Society, the other is an essay on Theosophy and its message to a people, with special reference to China; both of these are by our great F. T. S. Dr. Wu Ting Fang, one-time Ambassador for China at Washington. I had the honour of meeting him there. A large book of say 150 pages dealing with the relation of China, her *Three Faiths*, her six leading Buddhist Sects, Taoism, Ancestor Worship, etc., to the real Message of Theosophy, must be written. An effort in this direction is now being planned by your Presidential Agent, and will be handed to the President at Adyar for criticism and evaluation if and when it is written.

All the expense of this translating and publishing will be borne by the China Publishing Fund and A. F. Knudsen. The latter has means now sufficient to start print-

ing next winter, and could alone bring out a book like *At the Feet of the Master*, three or four times a year. Both living and printing are cheap in China.

There is now a small but effective Committee for Translation at work in Shanghai. Your Presidential Agent will return to America this summer, pack and store his heavy household furniture, and return to his post in October (D. V.). If the work is going well he may be able to run down to Adyar and Benares for Convention in December, and visit all the Lodges in Asia on his way back to Shanghai. After a few months there, with work in the other big seaports, the summer could be spent in the big inland cities, like Hankow and Nankin. This would include a visit to the Upper Yangtse Valley, its monasteries, yogis, etc. It is in this region that the greatest need and wish for reformation and revivification of religion is evident. It is here that a Theosophical Lodge might have a chance to live without foreign leadership.

In both Hong Kong and Shanghai, where the Chinese Lodges have died out, foreign leadership is still necessary. In Hong Kong Mr. and Mrs. Parkinson are real Theosophists.

EDITORIAL WHO'S WHO

Augustus F. Knudsen is in his fortieth year as a Theosophist. Inheriting Scotch second sight, he came to Adyar in 1897 to verify and study states of consciousness, joined The Theosophical Society, and stayed a year with Colonel Olcott, the President-Founder. Returning to America, he toured the Section as National Lecturer for twenty years (1900-1920) and for the

last six years of this period was Dean of the Krotana Institute, California. In 1921 Dr. Besant commissioned him as international lecturer, and he became a Theosophical missionary travelling through the countries shaken by the war. He has worked in twenty-two different countries out of the fifty in which The Theosophical Society is organized, in addition to the Far East,

and he is at the moment making his fifth trip round the world.

Dr. Wu Ting Fang was over eighty when he died, in 1922. He endeavoured to build up the new China on the basis of brotherhood. As far back as 1916 he co-operated with the Rev. Spurgeon Medhurst at Shanghai in forming a study circle on Theosophical lines, and this later developed into a Lodge, of which Wu Ting Fang was elected President—the first really Chinese Lodge in China. Some years earlier he organized the first Theosophical Lodge in the Far East. He prepared Theosophical literature in Chinese, including a *Manual of Theosophy*, and his lectures were largely attended. All this time he held high offices of State. Three times he was Minister for Foreign Affairs, on the last occasion in the Canton Military Government, 1921, after opposing the military domination of the Peking Government. So strong was his faith in the Great Powers on the side of national righteousness that he looked forward, even

on his eightieth birthday, to visiting Adyar after settled government had been achieved in China. Before he could realize that hope, on the physical plane at least, he passed over.

In THE THEOSOPHIST for August 1922 Dr. Besant published the following story: Recently, pirates boarded a steamer upon which the wife of Dr. Wu Ting Fang was travelling as a passenger, and proceeded to rob everybody aboard. They had relieved Mrs. Wu of her personal possessions, but later one of the pirate gang returned to her and asked her if it were true that she was the wife of Wu Ting Fang. She replied that she was, whereupon the pirate expressed regret for the annoyance to which she had been subjected, returned her stolen goods and, what is more, gave her ten dollars as a *consolamen*, adding that Dr. Wu was such a good man that they had not the heart to rob his wife.

"It is characteristic of Asia," said a correspondent, "that it places saintliness at the top of the virtues."

IMMORTALITY

*There is an immortality of lovely things—
Birds that sing and swaying trees,
The rhythm of the silver-cadenced rain,
The music of the clouds that float
Across the tinted sky,
The bravery of souls beset with pain
Who see the light through clouds and valiantly fight on,
The lovely lilting laughter of a child,
The glories of a golden star-flecked night,
When flowers whisper to the fairy band,
That fluttering lunar rainbow dream.
There is an immortality of lovely things
For which the mortal soul must needs be glad!*

Strongholds of Our Society

HOW THEOSOPHY CAME TO BURMA

BY N. A. NAGANATHAN

Colonel Olcott, President-Founder of The Theosophical Society, visited Burma at the invitation of King Theebaw in 1885, spread Theosophy and revived Buddhism. In 1911 Dr. Besant consolidated the Theosophical movement and in the following year the Burma Section was formed. Mr. Naganathan, in our July issue, traced the movement up to that point; here he finishes the narrative, showing a flourishing Section inspiring numerous correlated activities.

AFTER the Section was formed in 1912, more organized work was done throughout the province. The sectional organ, *The Message of Theosophy*, was reorganized and began to influence the religious thought of the people; it has ever since been the chief link between The Society and the members. In 1914 Mr. Leadbeater stayed in Burma for over two months, stimulating the Lodges and revivifying Buddhism. Mr. Jinarajadasa gave a fresh impetus in 1915, his able exposition of "The Higher Truths of Buddhism" having a profound effect on the people.

Each Annual Convention has been an opportunity to bring Theosophy before the people. We have just completed the twenty-fourth Convention of the Burma National Society. One of the biggest and most influential Conventions was the eighth, held at Mandalay in 1919, the late Col. G. E. T. Green presiding. We had

a large number of delegates from Rangoon, Mandalay, Myittha, and Maymyo, and in addition a very large number of Bhikkus (Phongyis), including Enmagyee Sayadaw of Thaindaung, U Pinnya Tha Mi of Mandalay, and U Kondanna. The Bhikkus declared that Theosophy was Buddhism devoid of its superstitions, because it taught the *Three Ratnas*. Besides these, the Burmese lectures to the many learned Bhikkus present by the Rev. Enmagyee Sayadaw, and his disciple U Tilawka, attracted the largest gathering of the kind we had held in Burma. The last words of Col. Green made a lasting impression on the Bhikkus, to this effect: "That when the *Thathana* (Dhamma) went down, The Theosophical Society came up." The sympathy and co-operation of the learned Sayadaws, we are glad to say, have met with a large measure of success which ought to encourage us in keeping up this effort.

Spreading Theosophy

I have been in intimate touch with the Section work ever since I joined The Theosophical Society, and I can say with all sincerity that the Section has done splendid propaganda for the cause of Theosophy throughout the province. No part of Burma has been left out. Besides leaflets and pamphlets, which were distributed in thousands, the following books have been distributed throughout the country:

Theosophy in Burmese, by U Thein Maung, 1,000 copies; *At the Feet of the Master*, translated by Bhikku U Inda, 1,000; *At the Feet of the Master*, translated by U San Mya, 2,000; *Arahats*, in Burmese, 2,000; *The Noble Eightfold Path*, by C. W. Leadbeater, 2,000; *The Noble Eightfold Path*, in Burmese, 2,000; *Theosophy and the Sangha*, 1,000; *Theosophy to the Burmese Buddhist*, 1,000; *Panchasila*, by Bhikku Silacara, 1,000; *What Theosophy Is*, 2,000; *Nirvana According to Buddhism*, 2,000; *Gautama the Buddha*, 500; *Buddhist Smaller Catechism*, 2,000; *At the Feet of the Master* (English), 1,000; *Education as Service*, 200; *What is Theosophy?* By Annie Besant, 2,000; *Islam in the Light of Theosophy*, 500; *National Education*, by G. S. Arundale, 500; *Education as the Basis of National Life*, 500; *The Guardians of Humanity*, 500; *Information for Inquirers*, 500; *The Occult Hierarchy*, 500.

Besides these we have distributed a large number of copies of *The Buddhist Catechism*, by Col. Olcott, both in English and in Burmese. In the earlier period of our work, circulating libraries were sent to different towns at readers' request. Books on Theosophy and religion were presented to the Bernard Free Library, the Literary Club, and other public institutions. Copies of *The Message of Theo-*

sophy and *THE THEOSOPHIST* were freely placed in public reading rooms and libraries throughout the province, and special leaflets on Buddhism and Theosophy were distributed. Bhikku Silacara published the following books to form *A Text Book on Buddhism*: 1, *The Noble Eightfold Path*; 2, *The Four Noble Truths*; 3, *The Panchasila*.

These were published by the Theosophical Publishing House, and over a 1,000 copies of each were sold in this province. These books contributed much towards the proper understanding of true Buddhism. Bhikku Ananda Mettaya, author of *The Religion of Burma*, also helped in the revival of Buddhism. The Ven. Dorje Prajnananda came to Burma in 1925, and is assisting us from time to time.

General Secretaries and Workers

The following is a list of General Secretaries of the Burma Section:

1. Maung Thein Maung... 1912-1915.
2. Mr. A. Verhage ... 1915-1919.
3. Mr. N. A. Naganathan. 1919-1920.
4. Mr. A. Verhage ... 1920-1923.
5. Mrs. M. Fraser ... 1923-1924.
6. Mr. A. Verhage ... 1924-1925.
7. U Saw Hla Pru ... 1925-1928.
9. Mr. N. A. Naganathan. 1928-1936.

U Thein Maung (father of Maung Maung Ji) was our first General Secretary, and he with Mr. M. Subramania Iyer did all the preliminary work in stabilizing this Section. Mr. Subramania Iyer was really the promoter of this movement in Burma after he joined The Theosophical Society, until he left Burma in 1917.

The Burma Educational Trust

Theosophists in Rangoon recognized from the very beginning the value of education on Theosophical lines, and in October 1905 a mixed school was started by the Rangoon Theosophical Society in 49th Street, with a handful of children. The strength of the School increased, and within a year the boys and the girls had to be separated for want of accommodation. Eventually the school for the boys was raised to a Middle School, and in 1909 it was decided to put up two school buildings, one for the girls and another for the boys in Thompson Street. On 1st February 1911, when Dr. Besant visited Rangoon, she opened the Girls' School Building and laid the foundation stone for the Boys' School. In 1913 the Boys' School was recognized by the Education Department.

The educational activity grew beyond expectations, and it became necessary to create a body of management distinct from The Theosophical Society and to bring in outside people. To this end the Burma Educational Trust was constituted in 1913. The Schools have been in existence for over 31 years. The Boys' School was raised to a High School in 1920, and has 550 pupils on its rolls today. The Girls' School was raised to a Middle School, and has 352 pupils today. In the Night School, the strength is 90. An important feature of our educational work is that we pay more attention to the tone, discipline, and character-forming capacity of the school, the health of the pupils, and all that goes to make educa-

tion a fitting weapon for life and service, and we inculcate a spirit of loyalty and brotherhood which will eventually make the pupils of real value in the world. These schools have earned a good name in the eyes of the Education Department and in the province.

The Schools are efficiently managed, and a large number of Rangoon members interest themselves in this activity.

Work Among Women

The Society was not backward in helping the cause of women. Mrs. Naganathan took the initiative in organizing the Women's Indian Association, and when Mrs. Jinarajadasa was in Rangoon with Mr. Jinarajadasa in 1926, a branch of the Association was formed with Mr. Jinarajadasa as President. The work has been subsequently reorganized, and the Association is doing useful work among the ladies of the town.

The Burma Humanitarian League

A Society for the Promotion of Vegetarianism was started in 1922 by Mr. B. R. Rao with the help of some friends. Members of various communities began to take interest in the movement. In 1926 when Mr. Jinarajadasa was here, the name was changed to the Burma Humanitarian League, and he delivered the inaugural address. Very soon afterwards the co-operation of the Jain and Gujarati community helped the League to do more useful work. In this service Theosophists take a very prominent part, and several energetic workers are Youth Lodge members. During

the last twelve years they have succeeded in stopping animal sacrifices in many of the temples in and around Rangoon. Over a lakh of pledges have been received of abstinence from animal food. Splendid propaganda has been carried out in all the languages throughout the province, and the movement is now well organized. U San Hla, Mr. C. R. N. Swamy, Mr. Keshavalal Mehta of the Youth Lodge, and Mr. D. A. Anklesaria of the Rangoon Lodge take a lively interest in its activities.

Among those who take interest in other social activities are Messrs. T. R. Muthuswamy Pillay, Mr. Arasu, and Mr. P. Venkataraman. Thus in the field of education, in social service, and religious and humanitarian work, Theosophists are taking prominent part, and The Society and the members have earned a good name in the province.

Projected Headquarters

We purchased in 1915 about five acres of land at Thingangynn with a view to developing our work and activities there, and to build our Headquarters, but for want of funds, nothing further has been done.

The Section's Future

Burma is a country where Theosophy is most needed. Though it is mainly a Buddhist country, there are many Christians, Mussalmans, Hindus and Parsis. The first impediment to spreading the message of Theosophy is the language

difficulty. English education has not made much progress in Burma, and most of the Burmese Buddhists who can read and write English are unable to follow religious and philosophical discussions in that language, and we have only a few educated Bhikkus who form the link with the people in religious matters. We find two classes of Burmese people—the very orthodox who in blind faith look upon their religion as the best form in the world, and the modern educated who view all beliefs and practices as superstition. Though religion has not lost its hold on the population, yet there is a general carelessness in religious matters owing to the temptations of modern life. In spite of the prevailing conditions, earnest endeavours are made from time to time by well-meaning Bhikkus and cultured people to revive religion in Burma. It is with this class that Theosophy and The Theosophical Society should work. The time is not far off when many of the young men of Burma will interest themselves in this unique movement, and re-establish Buddhism in its original form, thus paving the way for many to enter the Path (Maggo).

Theosophy during the last fifty years has helped to revive Buddhism, and its glorious mission. Burma has its own unique contribution to make to the world, and that contribution can be made only by proclaiming the message of Lord Buddha in all its purity and in all its glory. This is the noble task before us.

NOTES AND COMMENTS

THE PITUITARY AND PINEAL BODIES

BY an oversight some details of information were omitted from my article in the June number of THE THEOSOPHIST dealing with the pituitary and pineal bodies. There exists in New Zealand a lizard of the *sphenodon* genus called the "tuatara" in which a third eye is still to be found under an imperfectly formed skull. Dr. Hoskins in the book from which I have quoted has the following passage: "In many of the lower vertebrates the pineal is more highly developed than in man. In some forms it grows outward through the skull to form a more or less distinct median eye. Commonly this remains rudimentary, but in many ancient as in some modern lizards the structure served as a true eye with cornea, lens and retina. The pineal is found in all the mammalian group of animals but is only rudimentary in sloths and their kindred and in whales." (p. 233). Writing of the pituitary body I did refer to the fact that it was at one time supposed to have secreted a fluid into the nose cavity to lubricate the throat. This is not the case; but there is this much foundation for the theory, that (to quote Dr. Hoskins once more) "in the lowest fishes it is represented by an open gland discharging its secretion directly into the throat." (p. 120). "The idea of the mucus-secreting function was overthrown by Conrad Schneider in a treatise on the membranes of the nose as early as 1660. No other function for the gland being known, it came ultimately to be regarded as merely a vestigial relic that had no particular importance to its possessor." (p. 119).

¹ *The Tides of Life: The Endocrine Glands in Bodily Adjustment*, by Dr. R. G. Hoskins, Director of Neuro-Endocrine Research in Harvard Medical School, Paul, Trench, Trubner, 1933.

Suggestions had been made from the middle of the eighteenth century onwards that internal glandular secretions affected the bodily working, and experimental research began about the middle of the nineteenth century. It was also known that various diseases were due to disorders in glandular functioning. But the discovery and isolation of hormones dates from the beginning of the present century. Sir J. Arthur Thomson in his book *Scientific Riddles* says that hormones "were discovered by Professors Bayliss and Starling in 1902." (p. 66). At the time when Dr. Besant wrote *A Study in Consciousness* (1904), and before her Madame Blavatsky *The Secret Doctrine*, the pituitary and pineal bodies were regarded as vestigial organs, that is to say, which had outlived their usefulness, and, serving no useful purpose in the body, had gradually contracted into their present form. That these two writers should have maintained that they were taken out of activity in order to serve a more useful purpose in man's higher evolution is much to their credit. As the years roll on we shall find more and more in connection with this field of research that "Wisdom is justified of her children."

J. I. WEDGWOOD

THE ARTICLE ON HUNGARY

The article on Hungary under the heading "Strongholds of Our Society" in the April THEOSOPHIST was attributed to Mme Flora Selevér, General Secretary of the Hungarian Section, because it was not signed and appeared to be an official record. Mme Selevér informs us that the writer was Mr. Paul Fekete, to whom we make *amende honorable*.

WHO'S WHO IN THIS ISSUE

AMERY, ETHELWYN M., educationist and writer. Travelled four continents. Now in Press Department, Adyar.

ARUNDALE, DR. GEORGE SYDNEY, President of The Theosophical Society. Orator, educationist, author. Is now touring Europe and presiding over the fourth Theosophical World Congress at Geneva.

BENSUSAN, S. L., writer to English journals, and one-time Editor of the *Theosophical Review* (London).

COUSINS, DR. JAMES H., Principal of the Theosophical College, Madanapalle, India. Was Principal of the Brahma-vidyashrama, Adyar. Prolific writer.

DALCROZE, DR. EMILE JAKES, inventor of Eurythmics, and head of the Dalcroze Schools at Geneva and London.

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IMAM, SYED MEHDI, Calcutta barrister, son of High Court Judge. Graduated B.A. (Oxon.).

KNUDSEN, A. F., international lecturer, Presidential Agent in the Far East.

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ROLLIER, LOUISA, oldest Theosophical pioneer in Switzerland, and Vice-President Swiss Section.

SANGER, MARGARET, the world's foremost propagandist for family limitation. In her recent Indian tour addressed 64 meetings and interviewed many outstanding people. Addressed a Diamond Jubilee Convention gathering at Adyar.

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O DEATH, WHERE IS THY STING? George S. Arundale.

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 Of yonder gap in the solid gray
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