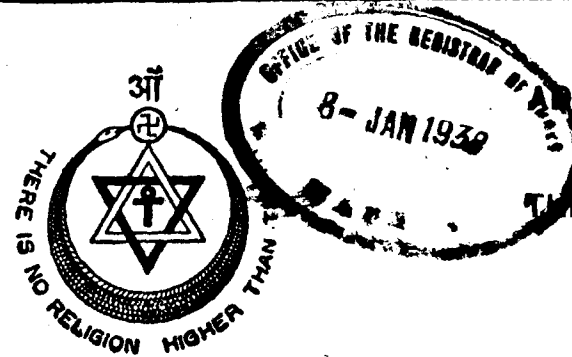


THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

January 1938

Vol. L.X, " 4



ADVANCE AUSTRALIA!
GEORGE S. ARUNDALE

THE SPIRIT OF YOUTH

OUR ATTITUDE TO THE YOUNG-
ER GENERATION
YOUTH TURNS HOMEWARD
YOUTH AND THE NEW WORLD
YOUTH AND LEADERSHIP
"THE FUTURE IS WITH THE
YOUNG"
THE NEW TYPE OF CHILD
REGENERATING THE WORLD
CHERISH THE YOUNG!

**FORERUNNERS OF THE NEW
AGE: MASARYK** JOSEF SKUTA

THE GIFTS OF THE NATIONS
FRANCIS BRUNEL

**THEOSOPHY AND THE COMMON-
WEAL** HUGH R. GILLESPIE

THE DOCTOR AND THE PATIENT
A GROUP OF PHYSICIANS

THE PRESIDENTIAL ADDRESS

A NEW CYCLE OF ENTERPRISE

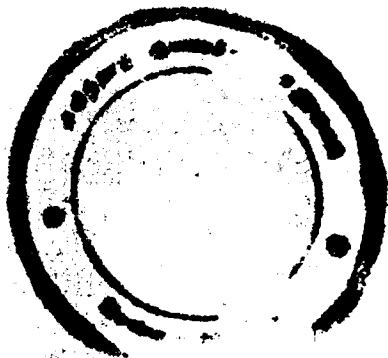
GEORGE S. ARUNDALE

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"GIVE YOUR YOUTH!"

Older Theosophists have their leadership to give, a leadership no less precious than any which youth can offer. They can give a leadership all their own, no less vital to the world than the leadership of youth. And, be it remembered, it is very true indeed, as in the case of Rudyard Kipling's strong men, that when two enthusiastic and devoted Theosophists meet there is neither youth nor age nor length of membership, nor of service in the cause of Theosophy and The Theosophical Society, but only an intense eagerness to serve the one cause and to be true to the one Great Brotherhood. All apparent differences of age and of service disappear in selfless devotion to the common work, and each is happy to do his best where he is and as he is, happy that some can give their youth, happy that others can give their age.

Give your Youth, young Theosophists, today. So shall you learn how to give your age tomorrow.



GEORGE S. ARUNDALE

VOL. LIX

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.

CONTENTS, FEBRUARY 1938

	PAGE
PRONTISPIECE: ANNIE BESANT AND C. W. LEADBEATER	facing 385
ON THE WATCH-TOWER. By the President	385
THE REALITY OF THE MASTERS: OUR ELDER BROTHERS	393
Who Are the Masters?	397
H. S. Olcott Meets His Master	400
The Regent of India	402
The Adept of the Roses	404
H. P. Blavatsky's Guardian	406
The Voice of Truth	406
Experiments with Kundalini	407
St. Germain the Deathless	410
How a Chela Found His Guru	412
The Choice of Adyar	414
The Moving Finger Writes	414
THE FUNCTIONS OF THE THEOSOPHICAL SOCIETY: A TWOFOLD PRESI- DENTIAL POLICY. By George S. Arundale	417
THEOSOPHY AND WORLD PROBLEMS. By Hirendranath Datta	423
THEOSOPHY AND CULTURE. By C. Jinarajadasa	427
THE SPIRIT OF THE ETERNAL. By Rukmini Devi	431
THE SPIRIT OF ART, I. By George S. Arundale	433
NEW LIGHT ON H. P. BLAVATSKY: I. THE DOLGOROUKI ANCESTRY. By Josephine Ransom	439
FORERUNNERS OF THE NEW AGE: BOSE. By J. L. Davidge	444
THE INDIAN BROTHERHOOD. By George S. Arundale	446
THEOSOPHY AND THE COMMONWEAL, II. By H. R. Gillespie	448
THE GUIDING HAND IN WESTERN EUROPE, III: THE AGE OF SCIENCE. By Irene M. Prest	456
SON OF ENGLAND: A STORY OF FRANCIS BACON. By Helen Veale	461
PRESENT TRENDS IN PSYCHIC RESEARCH. Notes of a Lecture by Dr. Nandor Fodor	469
NOTES AND COMMENTS: THE MOTTO OF THE THEOSOPHICAL SOCIETY	473
BOOK REVIEWS: THE EVOLUTION OF MAN, ETC.	478
WHO'S WHO IN THIS ISSUE	479
THE THEOSOPHIST (Advertisement)	480
SUPPLEMENT	ix

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

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CONTENTS, MARCH 1938

	PAGE
ON THE WATCH-TOWER. By the President	481
THE MASTERS LIVE: LITERARY EVIDENCE:	489
VISIONS OF THE MYSTICS: The Master's Fire, 489; Madame Guyon's Vow, 490; Boehme's Dedication, 490; The "Man from Frankfurt," 491; Carl von Eckhartshausen	492
MYSTERIES IN POETRY: Francis Bacon Hears a Heavenly Voice, 495; Tennyson's "Mystic," 497; Dante's Lord of Fire, 498; Inspired Poems	499
MODERN VIEWS OF THE SUPERMAN, 500; Nietzsche's Watchword, 501; The Blavatsky Conception, 501; Tagore's Assurance, 502; Emerson's Intuitions, 502; Goethe's Brotherhood, 503; The Magic of "Zanoni"	504
VISTAS OPENING IN THEOSOPHY. By the President	506
THEOSOPHY FOR THE NEW AGE. By C. Jinarajadasa	511
NEW LIGHT ON H. P. BLAVATSKY: II.—H. P. B. AS ORGANIZER. By Josephine Ransom	516
WE WILL BE GODS (Poem). By Florida Watts Smyth	520
THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. By Adelaide Gardner	521
THE SPIRIT OF ART, II.—THE APOTHEOSIS OF YOGA. By George S. Arundale	529
OCCULT INVESTIGATIONS. By C. Jinarajadasa	536
FORERUNNERS OF THE NEW AGE: RUTHERFORD. By J. L. Davidge	544
THE PRESIDENT'S FOUR QUESTIONS ON THE FUNCTIONS OF THE THEOSOPHICAL SOCIETY. By A. G.	548
CULTURE FOR DEMOCRACY. By K. S. Chandrasekhara Aiyar	550
SON OF ENGLAND—1602. By Helen Veale	552
NOTES AND COMMENTS: A WAY OUT OF THE IMPASSE, ETC.	560
A THEOSOPHICAL FORUM: THE IDEA OF GOD, ETC.	564
WHO'S WHO IN THIS ISSUE	566
THE THEOSOPHIST (Advertisement)	567
SUPPLEMENT	xi
INDEX Vol. LIX, Part I	a

Adyar—The Masters' Home

(Thoughts for Adyar Day, February 17th)

Adyar is a veritable Mecca. Just as the Muhammadan thinks of Mecca, so should a Theosophist in a different way think of Adyar.

Adyar is a workshop. What a tremendous privilege it is to be here, even though we through ignorance may sometimes serve Adyar less well than we should, What a need there is for workers who will come to Adyar in a spirit of simplicity and efficiency.

Adyar is the hub of the Theosophical universe, and its spokes reach every country in the world. We here are working for and thinking of other countries. We are constantly eager to help them. We are trying as best we can to be worthy of the fact that we live in the heart of the Theosophical world.

Members should try to make a point of coming to Adyar in the spirit of a pilgrimage. Those who have been here have some idea of the holiness of Adyar. The Masters have come here from time to time. Very many of us feel the blessing of the Masters ever brooding over us in Their Home in the outer world.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

We have no prejudices here. We are not for this country and against that country, though sometimes a warning may be needed as regards certain dangers. We are international, and every country has its honoured place at Adyar.

G.S.A.

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

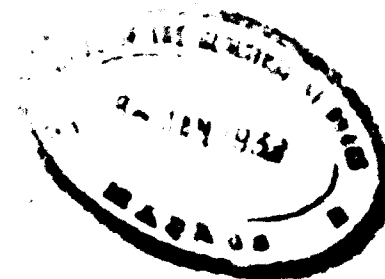
THE ESSENCE OF THEOSOPHY

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of The Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

H. P. BLAVATSKY.



T. G. Masaryk: President-Liberator



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.]

Ave, Homo!

THE Spirit of Greatness seems again the urgent need of the world. Is it the Greatness of might, of a hard, cold ruthlessness, that we need, a Greatness imperial in pride, even though the pride be pride in country and not in self? Might has its Greatness no doubt. Or do we need the greater and the only real Greatness, that of Justice, of Rectitude, of the sense of Universal Brotherhood? Are there two ruthlessnesses—a ruthlessness in an inexorableness of noble purpose, and a ruthlessness of insatiable desire for power at all costs?

In the individual real Greatness expresses itself in nobility, in courage and graciousness, in protective

strength, and is to be found in those rare souls who build for brotherhood, for the smaller brotherhood of nation, race and faith, for the larger brotherhood of the world and of free seekers after truth. If, in the near future, there is to be a brotherhood of peoples and of nations, if such a brotherhood exists even now in some degree, it is partly because of such great persons, of all those who are the master-builders of their time.

And as we look round upon the world of the twentieth century, upon this new world being fashioned in the burning of the old, is it not clear that it is a world of Greatness in the midst of which we live, a world inclined to brotherhood, a

world inclined to the spirit of a family not less for nations than for individuals, a world all the more inclined to comradeship by the very fact of its passage not so long ago through the terrible disruption of war? Is not the world once again inclined to Majesty, perhaps to more than one Majesty, not to a Majesty of force, but to a Majesty of Goodwill? Witnesses to such inclination are the British Empire itself, the United States of America, the tendency to congregation in southern America, and more strikingly still the comparatively recent adumbration of a United Nations of Europe. And the League of Nations carries the as yet unready world at least a stage further—to a brotherhood of peoples co-extensive with the very world itself.

* *

Greatness in Action

Is not the stage of today set for the coming of a Man of Greatness? Does not the whole world cry out for a man of noble power, of vision, of immense magnetic vitality, mysterious yet dramatic in his ways, a man so far away from the crowd as to be utterly unanalysable and yet so near to the crowd as to be utterly lovable, unmoved both by defeat and by triumph, a man of steel in determination towards a goal, an emotion-arousing man and a will-arousing man, a man to whom none can be indifferent—whom many perhaps may hate, but more of a surety will adore; a man from the future who is relentless with the future's message.

Such a man is the need of every land. Every country has many good, many sincere, many able

men, many men of great patriotism, of great heroism, of great genius, of great saintliness. Each country has many men and women who have served it nobly, disinterestedly and with skill. But who among them is towering into Everest heights?

Yet when the time calls does not the Man come? As the times have called in the past, have not men come to them and for them? For every time is there not a time-spirit, and is there not a form, or perhaps more than one form, in which such spirit incarnates? Does not history record, in however blurred a fashion, a procession of times, each with its own time-spirit, and each with expressions of such time-spirit either in the shape of an individual or in some other form suited to its quality? What is the time-spirit of today? Can the present analyse itself, or must the analysis come from without, from the future?

* *

The Time-Spirit of Today

Boldly venturing, let it be suggested that the time-spirit of the twentieth century is two-fold—the discovery of individuality and the search for co-operation in action, in living. For the expression of this twofold spirit we need a Man of Individuality and we need a Man of Action—the two are only rarely to be found in a single individual, for the one is qualitatively different from the other. The Man of Individuality must be above any time-spirit. He must even be above the spirit of the time in which he appears, for he must in himself present the end of the discovery, the flower

of which the seed alone lives in other men, or at most the early bud. He must be clothed with Himself, not with the garments of tradition, belief, convention, orthodoxy, authority, nor of the written word. And this very apparent nakedness shall cause many to revile him, but not a few to look upon their own raggedness with disgust, so that they cast away the garments of habit and learn to grow content to be themselves.

Have we such a Man in our midst today? That we do not see him does not mean that he is not there. For the greater the Man the less is he likely to be recognized, since our dim eyes shall with difficulty perceive that which is afar off. How shall that which is small have the wherewithal to measure that which is great? Can the part know much of that which is more than itself? And does not that which is less tend to seek to reduce to its own stature that which is more? Smaller natures tend to outcast the unlike. But if we seek greatness, it may be we shall find.

The Man of Action works complementarily to the Man of Individuality, for as the latter individualizes individuals, so does the former individualize nations and peoples, causing them to sound their individual and distinctive notes, but causing these to become blended into ever-growing and ever-widening harmonies. Thus, as the hearts of individuals become changed through the magic of the Man of Individuality, so do the hearts of nations and of Commonwealths of nations become changed through the magic of the Man of Action, who alche-

mizes solidarity out of diversity and co-operation out of selfishness. The Man of Action builds States and Super-States, great forms through which the life-blood of individuality flows.

* *

The Man of Action

But while the field of the Man of Individuality is the whole world and nothing less than the world, the field of the Man of Action is for the moment far more restricted. The danger everywhere to the individual is the almost universal sense of being a chronic invalid, dependent upon external support and ministering for his wellbeing. The Man of Individuality will seek to conjure up within each a sense of his own inherent health, and of each individual as sole effective physician to himself. In considering aggregations of individuals the Man of Action will surely perceive special and menacing dangers, in the condition of Germany, of Russia, of China, of Japan, of Spain, of Italy, of India, and in the circumstances of widespread distrust and suspicion as between nation and nation. He will perceive that the supreme danger ever lies in unrest in India, for India in anarchy must inevitably disintegrate a great Empire and thus throw the world back into a chaos from which it may take centuries to emerge.

The first preoccupation of the Man of Action will be to bring about a United Nations of Europe, so that the festering core of suspicion and indecision may be healed once and for all time. The second preoccupation of the Man of Action must be a true solidarity of the British

Empire based on a freedom for each constituent nation subordinate only to the needs of that larger freedom of the Empire as a whole, upon the existence of which the smaller freedoms themselves depend for their own inviolability. Britain must be free, Canada must be free, Australia must be free, New Zealand must be free, South Africa must be free, Ireland must be free, India must be free, Newfoundland must be free—to name the constituent dominions of the Commonwealth of Nations known as the British Empire; but the British Empire as such must be free too, free in an unbreakable corporate life, free to speak with one voice, free to act as one entity, free to be one and indivisible. The smaller freedoms must be subject to this larger freedom, it being realized that in truth individuals, whether nations or persons, can be freer together than they can be free alone and apart, and that those who are free together are freer even in their individual selves than those who are free alone. The work, then, of the Man of Action will be to stir the constituent nations of the Empire to know themselves and to become themselves, but no less to know each other and to achieve a still larger freedom within the Empire than each could achieve outside and alone.

Freedom Amidst Numbers

The true principle of democracy is respectful and respected freedom amidst numbers, though this principle has found temporary perversion in the ruthless tyranny of numbers,

a tyranny no less hateful than the tyranny of the one or of the few. Democracy has yet to demonstrate that the members of an Empire can be freer than nations by themselves, that members of a League of Nations can be individually freer than nations outside such membership, and that the members of a World-State can be freer even than members of a League of Nations or of an Empire. The work of the true democracy has hardly begun. It will be the task of the Man of Action to make democracy real and splendid, for only from such true democracy can issue that spiritual and individual anarchy which is the dream of those who have vision, but which the unwise have distorted into an orgy of unrestrained tyranny, hatred and violence. True anarchy will be the splendour of the distant future, when each—man, nation, commonwealth—will be a law unto himself. The distortion of today which goes by the same name is the nightmare of the present, showing the way to desolation and to darkness.

The Company of the Great

Where is a Julius Caesar that he may build the modern world as he built the old world? The world he builded perished as to most of its forms—inevitably so, since forms must die. But much of its life survives, and not a few of its forms. The spirit of Julius Caesar still lives. Is he so dead that he cannot return to the world which knows him still? When a man dies does he leave this world for ever? Can he no longer serve it, that world to which perchance he gave himself

and all he had, for which perchance he suffered and died? Has his erstwhile supreme interest in it entirely ceased? Or does he perhaps still live and move and have his being within this world, though not in the outer forms in which we for the moment dwell?

When we pass away with our life's work incomplete, with our utopian dreams still unfulfilled, with our ardour still unquenched but seemingly frustrated by the change of death, does the ardour die? Do we cease to care? Do we become intent upon ourselves from having been absorbed in others? Does the world with its denizens cease to exist for us? Is the world we have loved so dearly and have served so devotedly to become indifferent to us simply because the outworn garment of flesh is cast aside? Do we, at so small a price, considering the prize, purchase an infinitude of heaven, leaving the world, in which we once rejoiced and for which we once strove with all the strength of our souls, to toil along without our hands outstretched to help? Are the Great of the world, those who in loneliness and persecution have sown the seeds of civilization and happiness, are they dead, or do they live? And if they live, can they live otherwise than as they lived on earth, pouring their lives out in words and deeds to hearten their younger brethren to the conquest of ignorance and the many thorns by which it makes its presence felt?

The Great are a living company of elders of the world, and, who knows, may it not be that from time to time they return to this school-world, wherein the lessons

of life are learned, as teachers, and, in the case of some, as older pupils—with lessons still to learn but with lessons learned to teach?

The Great Return to Greatness

Who dare say that the so-called dead do not return to earth? Who dare say that those who have loved and served the world do not come back to give yet more? Who dare say that those whose lives have been a benediction to the world do not return and return again until the world has learned to pass from ridicule and rejection through indifference at last to glad acceptance?

Who dare say that the so-called second coming of the Christ may not be but another of many comings? May it be that the cry of the time-spirit for a Man of Individuality, for a Man who has transcended the prison-houses in which mankind for the most part dwells, has been answered? Are these but idle dreams, or are there dreams so good and so beautiful, as surely are these, that their very splendour compels their truth?

May it then be that the cry of the time-spirit for a Man of Action shall draw down among us a Caesar, a Caesar of Right rather than of might, one who has builded greatly in the past, one who is a master-craftsman in the art of nation-building, one, perhaps, who has built empires before, and whose heart is eager and whose will and wisdom are cunning to build them again? Hearing the call for a man of his craft, shall not a Caesar answer? And who, for the western world at least, can answer better than he

whose genius lives in that world, whose empire lives these many years after him in law, in custom, in organization, whose actual home seems even now to be thrilling, albeit in inevitable unconsciousness, to the return of him whose life nearly twenty centuries ago is the inspiration of its newborn hope?

The time is ripe for Greatness. Let Greatness come.

* * *

The Need for World-Mindedness

We suffer in the world from an incapacity to take risks, even though we probably realize that all really worthwhile opportunities depend for their seizing upon risking much, perhaps even an all.

There are persons, newspapers and movements which are continually urging us to keep out of this, to remain aloof from that, and to mind our own small business. I think this is very dangerous and reactionary advice. It is advice against the grain of life. It runs contrary to that spirit of Universal Brotherhood which pervades all things super-human, human, sub-human. I deplore it immensely, for it produces stagnation where it is followed.

We need in the world today the outspoken statesman who lives in regions which are above party spirit, who is intent not on keeping his party in power, nor himself either, nor on pandering to any current of opinion, but on making his country great in herself and great among the nations of the world for the good of all.

We need not worry about such a statesman's policies. We are concerned with his virility and with

his world-mindedness, with his patriotism and with his international spirit. I do not want to mention any names. But I would ask each reader to look into his own country to see who are those who do so combine a deep love of country with a deep realization that the wellbeing of every nation depends in no small measure upon the peace and contentment of the whole world, so that he knows how essential is the international spirit to national prosperity, as is individual happiness to the happiness of all.

We see today how much like a chess board is the whole world, with the various representatives of national governments moving their pieces tortuously upon the board, and engaging in endless conferences of very dubious value.

* * *

Where Is the Man?

Why is there no one to speak out for the Right at all costs? Why must we from day to day watch these representatives fiddling while the whole world is burning with war? Why must we watch the dictators pursuing a positive and definite policy, while the representatives of democracy can do nothing but manoeuvre?

Spain continues her fratricide. Japan continues her lawlessness. Each dictator State is strengthening its position. And the rest of the world is busy resolving.

Is it impossible for the Free States, whichever these may be, to come to a common understanding for action?

Is it impossible for such States to join together and police the

world, as I suggested in a previous Watch-Tower? This is a time in which Right must sit in judgment upon might, and sentence might to defeat and isolation.

We must make clear that we do not want war, and that *we will not have it*. There is power enough to frighten Japan and to demand a halt from the civil war in Spain. There should be power enough to mete out to Germany such righteousness as may be hers. There should be power enough to give all dictators furiously to think that a world conscience exists which will not tolerate aggression, nor the blasphemous prostitution of youth to worship at the bloody altars of war.

I would rather a world war than the present danger of the world being plunged into dark savagery again.

And I believe that if only we had the Men of whom I have been writing, Men in every land, or in many lands at least, we could soon cause all erring nations to mend their ways.

The obstacle lies in the fact that we have very few in the world today who are entirely sure of themselves, who have no other axe to grind than the axe of their profound convictions. Most men of prominence are tied to their parties, or to their traditions, or to a fear of public opinion, or to some pettiness which they erect into the verisimilitude of a mighty principle.

They have no overwhelming mission, only expediency; and the result is the prevailing hesitancy.

A Further Personal Note

I have received a letter from the Italian General Secretary, Signor Castellani, which I am, of course, glad to publish. I fully appreciate the views expressed by the Executive Council of the Italian Section, and I understand, therefore, the decisions they have reached. I note that they hold, to all intents and purposes, that a President should be a business official of The Society and nothing more. I think there are others who will hold the same view—a view expressed, if I mistake not, by Mr. Wood during the course of his candidature for the office of President. Rightly or wrongly, I feel constrained to hold a different view. I feel I must express personally such opinions as seem to me vital to the peace and brotherhood of the world, though at once I agree there is danger in so expressing them. But would not the danger be greater if I did not express them? I must give long and anxious thought before I express such opinions. I have done so. I must express them in all courtesy and respect towards those who disagree with them. I think I am so doing. I must regard them as absolutely vital. I do so regard them. I must be absolutely impersonal with regard to them. I believe I am entirely impersonal, without an atom of prejudice of any kind. Were I Italian, or Japanese, I hope I should have the courage to express them, if I were to hold them, no matter what might be the circumstances. I believe I should have the courage, since I was happily willing to court the active disapproval of the British Government in 1917, and was accordingly

interned. Here, in any case, is the letter from my good colleague :

The Executive Council of the Italian Theosophical Society has carefully examined the situation that has arisen in consequence of the political article published in the "Watch-Tower" of the August THEOSOPHIST and of other clear allusions made in regard to Italy in the October issue.

From the letter that the President of the T.S. addressed to the S.G. of the I.T.S. on October the 4th, the E.C. realized that the exhaustive reply given by the S.G. to the above-mentioned article had not been taken as a definite and motivated invitation that the President should abstain from arousing—were it even by expressing mere personal ideas—political factions within the T.S.

Further, the said E.C. has taken due note of the comprehensible and justifiable reaction of some outstanding members of the I.T.S. against the political stand adopted by Dr. Arundale, a reaction that would take on a far greater importance if brought up for discussion in the I.T.S., which discussion is neither desirable nor possible since Art. 3 of the I.T.S. Statute provides that The Society as such shall in no way concern itself with politics.

In consequence of the foregoing, the E.C. of the I.T.S. has resolved that the Italian Theosophical Society shall not be represented at the coming Convention of the T.S. in Adyar, considering that the attitude—however personal—of Dr. Arundale does not offer any guarantee that on the occasion of the coming Convention, centres of partisan political activity may not be formed, centres that might

count upon the support—declared as "personal"—of Dr. Arundale. This should be absolutely avoided, and once more the E.C. of the I.T.S. formally invites the President of the T.S. to abstain from expressing or in any way publicly manifesting—even by resorting to the juridical distinction between President of the T.S. and private individual—ideas that may be interpreted as a judgment passed on the policy of Regimes or Governments, so as to avoid that the T.S. may thus be dragged into the quagmire of political factions, which have nothing whatever to do with The Society's objects.

On the other hand the E.C. of the I.T.S. has expressed its appreciation for and approval of the President's decision to suspend mailing THE THEOSOPHIST to Italian subscribers, excepting only the copy intended for the S.G. of the I.T.S.

I hope I need not say that I do positively guarantee that there shall not be formed any centres of partisan activity during the course of the coming International Convention. I should not permit any such centres to be formed. But I am afraid that I may not, without dishonouring my principles, abstain from expressing such personal views as I may consider right to affirm in my individual interpretation of the Objects of The Society and of the implications of my individual membership.

I know my brethren in Italy will disapprove, but I am eagerly, most eagerly, hoping that these differences of opinion will not affect our mutual friendship and esteem.

The Presidential Address

A NEW CYCLE OF ENTERPRISE

Delivered by Dr. Arundale at the opening of the International Convention, Adyar, 26th December 1937.

BRETHREN :

I AM sure you are all as happy to be at Adyar as I am to welcome you.

There is no place like home, and for Theosophists Adyar is synonymous with home.

Paramount Duties

Having been privileged to stay at Adyar for a whole year and more without a single day's absence, and having also had the opportunity, which illness ever affords, of making in myself a number of necessary adjustments, I think I perceive with much increased clarity the nature of the way we have to tread in the immediate future.

Two duties seem to me to be paramount. First, to become much deeper students of Theosophy than most of us have so far been. Second, to be much more ardent in our membership of The Theosophical Society.

Most of us, I think, have been content to study Theosophy with our emotions and with our minds. We are either emotional or intellectual Theosophists. We have not studied Theosophy either with our intuitions or with our wills, and very few of us have studied Theosophy experimentally or from the point of view of specialization in a particular field.

There are not enough of us who feel with ardour that our membership of The Theosophical Society is a highly responsible messenger-ship both for Theosophy, for its application to conditions obtaining in the world, and for a call to membership to all who would study, and strive to live, the truths of all time in the inevitably narrow setting of today.

Students of Theosophy must be respectful iconoclasts, ever at work helping the dying dross to be reborn into living gold, ever fanning the flames of Theosophy to this great purpose.

Members of The Theosophical Society must be graciously insistent, ever at work extolling to the world the splendours of membership in the example of their lives and activities.

My new little book entitled "The Warrior Theosophist" sets forth the tenor of my thoughts during the year as regards both Theosophy and membership of The Theosophical Society. I need not, therefore, do more here than invite your attention to it.

Brotherhood Begins at Home

It emerges from my meditation in 1937 that these years from 1934 have been a period of preparation, of adjustment, and that from 1938

we shall go forward with new vigour and new purpose on the way appointed for us. We stand at the beginning of a new small cycle. It is a cycle one of the keynotes of which might be called Venture-some Enterprise, building anew to great design. We should, I think, enter into the spirit of this small sub-cycle of Enterprise, and sound its note in our lives and in our work. It is a cycle of Release of power to meet the needs of the times.

To this end I have sought to give new forms to Adyar's life. I am anxious that Adyar shall be as beautiful and as efficient as we can make it, for Adyar is the heart of the membership of every one of us. There must be happiness at Adyar and competent service. The workers must have reasonable contentment. Members of the younger kingdoms resident at Adyar must have reasonable protection.

To this end we have revised our rates of wages so that these may be what we think are due to those who work for them. I am hoping that the General Council will sanction a special financial arrangement whereby discretionary grants may be made where individual needs are not covered by the standard wage we pay. I also have in mind plans whereby the leisure of our workers may be happily and profitably employed. And I also hope that we may be able in course of time substantially to improve the lot of the villages in immediate proximity to Adyar. I have asked the General Council to make a grant for this purpose. Adyar and its vicinity must be as wisely happy as The

Theosophical Society can make it, so that the world may see that in the very heart of our work we put into practice our talk of Brotherhood.

The Indian Villager

I wonder how many members are able, even with the aid of their imagination, to picture to themselves the indescribable poverty and therefore misery of the poor in India, especially of those who live in close proximity to cities. As we draw near to a village adjacent to Adyar in which dwell people who are ever on the threshold of utter starvation, never knowing in the morning whether by evening the bread-winner may not have lost his job, thus plunging a family into despair, and who never know what it is to have a full meal each day, we are at once assailed by odours bearing dreadful testimony to an entire absence of drainage, to insanitary conditions reeking with disease, to modes of living and dwelling far worse even than the most harrowing descriptions of slums in the West.

We enter the village and are confronted on all sides with wretchedness, ill-fed, and often starving, children following us about, sick people lifting themselves up from the ground to implore a trifle of help and sympathy, old people saluting us with hopelessness in their eyes and bidding us gaze upon the place in which they have to live their lives, more vocal in its mute witness of their lot than could be the most poignant words of appealing eloquence.

The huts are leaf-walled, impotent to check the monsoon rains,

open to the winds and to the entry of prowling creatures, with only the feeblest of flickering lantern lights to make the darkness visible. In a corner the cooking is done, when any cooking can be done! A handful of rice. No thought even of the cheapest of Indian vegetables. A chili to give deceptive flavour to the rice, which must as far as may be make up in quantity for lack of quality—it is, of course, polished rice, being cheaper.

Milk? Not even for the tiniest children after their mothers have weaned them. Water? Yes, such as it is. The well is so often stagnant. But that cannot be helped, for who is to clean the well and who is to see to its purity? Only the other day I saw some little children belonging to a fishermen's village drawing water from a well which I hesitated to approach because of its evil smell. They were going to use that water for drinking and for washing!

What wonder disease! And when disease does come there are only magicians and witch doctors to cry halt to it. Medical care? The poor people in India are afraid of doctors, especially of those who are western-trained. And they are mortally afraid of hospitals. They are afraid of doctors because of the terrible-looking instruments they carry about with them, and also because some doctors tend to be rough with poor people. Hospitals? Well, some doctors are very busy people, and the poor cannot pay, so. . . .!

Most poor people would rather die than go to a hospital. Only the other day one of our work people in the electrical depart-

ment contracted double pneumonia, and was ordered to hospital without delay. But his family took him in a rough country cart to a magician in a neighbouring village who, it was hoped, would remove the obsessing spirit which was deemed responsible for what the doctor called pneumonia. The boy, he was but a boy, died. But better even than that the hospital!

The Hardships of the Poor

And work is so precarious. It is so easy for those who are safe and comfortably placed to wreck a family and think no more about it, or to justify the payment of starvation wages by the fact that such are the prevailing normal wages, or to inflict a fine which may mean the loss of half a dozen meals. There are trade unions for some classes of workpeople in India, but not for the overwhelming majority; and having been associated with Indian trade unions I know full well how lamentably little they can do to benefit their members. The employers have the money and the workers have the debts.

The cleanly dressed servants who wait on us, who day in and day out must satisfy us or starve, who dare not displease us lest they lose a job which means just the difference between poor contentment and downright misery—these poor people who must smile, who must appear solicitous while we eat as they will never eat their lives through, while we enjoy comfort the like of which is beyond their wildest dreams, these poor people go home when it suits our convenience, and after carefully taking off their clean clothes, to these leaking huts, to

the smells which they hardly notice because so used to them, to foul insanitation, to rice and water and a chili or two, and to such sleep as they can get before the next day comes—and they must be at work betimes lest disaster follow.

Now and then, of course, there are what they call feasts, now and then there may be some music, some beating of drums for the dead. But now and then disease must come. Are they going to keep their jobs if away very long? And what about their pay? Will insufficiency become still more insufficient, because we cannot pay full wages to absent workers? Who can be spared to look after them? Invalid food? Well, the rice and water must be called invalid food.

And what about the children? Food? Just that of the adult, no more but rather less. Play? What is there to play with, unless some kind elder gives a few hockey sticks, or cricket bat and ball? School? Possibly for a while, if there be no school fees to pay, no books to buy, and for the time being no work to do. But if a job is anywhere near and suitable to youth they must be as streaks of lightning in their efforts to seize it.

What a life! Yet Indian poor people are on the whole happy people. They face their continuous misfortunes with courageous resignation. Religion helps with its festivals and other tamashas of all kinds. There are gods to propitiate who can really do things. There are other poor people round about who will share their nothing with their fellow villagers' nothing whenever there is need. What the poor would do without the poor I do not

know. Alas! They can do without the rich far better.

Of course they have their crudenesses, their lack of manners such as we consider to be the mark of refinement. They are not very clean, because cleanliness is difficult for them. There is not always much time for washing—either themselves or their scanty clothes.

But they are gracious people nonetheless. They *are* refined nonetheless. For they are kindly. They are generous. They are grateful. I know this, for I have had much contact with them, and have felt far more at home in their midst than among many who are far more well-to-do.

Adyar Must Be Happy

Why do I write about all this at such length in a Presidential Address? What has it to do with a Presidential Address? It has everything to do with a Presidential Address, because such people work for The Theosophical Society at Adyar, and live quite close to us exactly in the ways I have described. Universal Brotherhood begins at home. And the whole Society has cause for shame if from its Headquarters here there radiates but little of that practical brotherhood which is the acid test of true membership and the very heart of Theosophy.

We have done a little, but so little. Colonel Olcott did splendid work in bringing suitable education to the doors of the poor, who then were even more neglected than they are now. Thanks to him in no small measure these poor children of God are coming into their own at last.

We have our free Dispensary and our Baby Welcome, which do no less splendid work. Specially mothers and children benefit from these two activities. The Olcott Memorial School and the Besant Memorial School, and recently some of our young Theosophists, are giving their aid. Dr. Besant also gave substantial and constant help.

But the conditions, as I have described them, still remain. Before my term of office is over I would honour the new cycle in helping to free these poor people from the worst of their sufferings, if in their ignorance they will let me. They have had so little help that they are suspicious of help, and seek in it some mysterious hidden motive, "What are they getting? What shall we be losing?" I must help to give them cleanliness. I must help to give them security. I must help to give them health. I must help to give them the practical brotherliness of The Theosophical Society. I must help to give them cause to bless The Society and Adyar. And I ask all who can help me in any way to do so.

The Campaigns

I believe that the various Campaigns I have inaugurated have been appreciated. The Campaign for Understanding has been specially successful, and will, I hope, be continued well into 1938. I have therefore postponed the final Campaign of my term of office—Theosophy is the Next Step . . . until 1939.

Forward with Blavatsky

I am particularly happy that the newly established organization—

The Blavatsky Foundation—is going to make possible a number of very cheap editions of our specially classic literature, beginning with *The Secret Doctrine*, the gem of Theosophical publications. In this way we shall be working forward with Blavatsky and in a very practical way be demonstrating to her and to the world that we recognize and honour her living presence in our midst.

Neutrality

I hope my fellow-members generally will approve the expression of my personal views regarding the world situation, not necessarily to agree with them, possibly to oppose them, but to approve their utterance by G. S. Arundale. They appeared in the December THEOSOPHIST. The call to me to give a warning against the dangerous spread of the spirit of militarism and tyrannical authority was imperative, and I had the precedent of my predecessor's identification in her personal capacity with the movement for Indian Home Rule. I still maintain the views I set forth in the September Watch-Tower of THE THEOSOPHIST on page 477. The Society as such must ever be neutral and universal. But every member of The Society should be anything but neutral, launching himself with the insight of a fiery Theosophy-illuminated wisdom into the burning fray of evolutionary growth.

The President as an individual member must be no exception to this. And, as Dr. Besant so truly pointed out at Chicago in 1929 during the course of the World Congress, all danger of identification of any particular views with The

Society as a whole would largely disappear if every member were more active for Theosophy and for The Theosophical Society. Where there is inactivity, or indifference, as Dr. Besant said, there is danger of identification—the fault lying not with the ardent protagonist of certain opinions but with the lethargy of the rest of us. Our motto is: "There is no religion higher than Truth." With such a motto, what wonder if many members seek Truth eagerly and proclaim it as they deem they have found it. And if any obstacle were to be placed between any member, whether holding office or not, and such search and proclamation the very life and purpose of The Society would be in the gravest of danger. The neutrality of The Society is never more in evidence than when every member of it, whoever he may be, is free to seek his Truth and to express it. And the President must be no more than *primus inter pares*.

Art and Education

I should like to express my appreciation of the fine work being accomplished by Shrimati Rukmini Devi and her colleagues in the domain of the Arts and of culture generally. The International Academy of the Arts, with headquarters at Adyar, is steadily gaining public recognition, and in no small measure thanks to Shrimati Rukmini Adyar is beginning to be ranked among the great centres of art and culture in the world. Only the other day a Madras journal declared that the public was beginning to expect beautiful things from Adyar, for it had not so far been disappointed.

How urgently we need an Adyar Theatre. Mrs. Stead left about £1,000 as a nucleus of a building fund. But we need £5,000 at least.

I also watch with very much satisfaction the progress of what I would venture to call our educational activities. The Olcott and Besant Memorial Schools are doing splendid work, each in its own different sphere. And it is my dream that some day, within, I hope, this new cycle, with these two institutions as its foundation, we shall have an Adyar University officially associated with The Theosophical Society, indeed part and parcel of its work. But the Adyar University will reincarnate the ancient University spirit, the old relationship between teacher and pupil, and give to every student an education which shall fit him to become a leader of men because he is a knower of the Wisdom. The Headquarters of The Theosophical Society needs for its heart a growing youth, guided and inspired by deeply understanding elders.

Section Ambassadors

One of my very special dreams for the new cycle is of an International President having round him a number of accredited representatives of the Sections of The Society—ambassadors, officially appointed for a year or so to constitute a kind of unofficial council at Adyar constantly at his disposal for advice. I dream of funds being available to provide the necessary board and lodging, and of every Section sending out from time to time some of its most ardent members to become very valuable links with the International Headquarters.

And I also dream of the International President having his own ambassadors at the courts of the Sections, to be unofficial representatives of Adyar, doing all in their power to strengthen the link between the Section and Headquarters.

The dream is still a dream. But I have been able to appoint a number of residents at Adyar to act as liaison officers with various Sections, just to bring each Section as close as possible to Adyar and Adyar to each Section. This is better than nothing, and I am very glad to say that my colleagues the General Secretaries have been so kind as warmly to approve my action. I find that already there is going on very useful correspondence between these various liaison officers and the Sections they are appointed to represent. But I hope that in due course the dream itself may become actual on the physical plane. Real enough it is.

Adyar Needs Workers

Your Headquarters urgently needs efficient workers in a number of departments, especially those who can come to live honorarily or on a small subsistence allowance. Précis writers, journalists, stenographers, typists, library workers, garden enthusiasts, experts in Indian agriculture, doctors, welfare workers, members with editorial experience, engineers—such, among others, are the kind of members we require. I do not say we need many of each type. But we do need more than we have. As it is, everybody tends to be overworked, and nobody gets a holiday, not even a change of work, which is all the holiday most of us want. We are

all very happy, but we should like others to come to share our happiness by revelling in the work as we do. Specialist teachers would be very welcome, too, but there is the language difficulty, and this is a definite, though not an insurmountable, obstacle.

The Adyar Library

Another dream for the new cycle is the building of a special home for the Adyar Library. The Adyar Library needs new and up-to-date accommodation, as anyone would see at once who just looks in at the Library doorway. The cost would be in the region of at least £10,000 or \$50,000. Someday we positively must have a dignified erection for what is one of the finest Libraries in the world. And I dream of its being built before I lay down my office in 1941. In fact, I am going to set apart the year 1940 as Adyar Library year, during the course of which I hope so to make every member of The Society so Library-conscious that when December 1940 comes I shall be able to announce that members have given the necessary amount, so that in 1941 I may see something of the dream come true. Of course, the most careful plans will have to be drawn up under the guidance of experts in library building. But what a tremendous joy to see the International Headquarters dignified with a really great Library building adequate for the expansion we foresee for the next half a century.

Presidential Agents

In those countries in which there is inadequate strength for the

formation of a Section, yet nonetheless a definite interest in Theosophy, we have the system of Presidential Agents, as, for example, in Egypt, in Paraguay, in Peru and in East Asia (including Japan and China). Now that Egypt is entering upon her nationhood she should again have a Section of her own. For many years Monsieur J. H. Pérez has been her Presidential Agent. But he will be as glad as myself if a Section can be formed. It is my experience that nations need Sections of The Theosophical Society for their strengthening. Where the Section is strong the nation is enlightened. Where the Section is weak the nation sometimes tends to be weak also. Where there is no Section the people suffer. So I am thankful when there is occasion to appoint a Presidential Agent, as seems at present to be possible in Colombia, where steady Theosophical work is being done with the help of the Central American Section within which the Colombian Lodges are at present working.

I am happy to announce, however, that a new type of Presidential Agent has come into existence—the travelling Presidential Agent, to which office I have appointed Mr. C. Jinarajadasa. Wherever he goes he will act as Presidential Agent, and in handing him his warrant of appointment I have entrusted to him a blank Charter for the Colombia Section if it comes into existence while he is travelling in Central and Southern America. He will on my behalf present the Charter to Colombia if opportunity offers. The Central American Section will have good reason to be proud of

their great service to Colombia if the happy event takes place.

Next World Congress

I have also asked Mr. Jinarajadasa to explore with our South American Sections the possibility of holding the next World Congress (1942) somewhere in that part of the world, as well as a visit, possibly in 1939, from Shrimati Rukmini and myself. Some day Australia must have a World Congress—194. .? But why just every seven years? I think we should have a World Congress whenever we feel like it, and especially when the world situation indicates the need of a World Congress. The World Congress in Geneva in 1936 has definitely helped to tide the world over a very difficult period. I almost wish, with the world as it is, that we had a World Congress even before 1942, and in Europe or in the United States.

The Brotherhood of Life

Our First Object is so worded as to suggest that membership of The Theosophical Society involves no more than assent to Universal Brotherhood so far as humanity is concerned, and that the question of Brotherhood towards the sub-human kingdoms is not involved. As a matter of fact, a true conception of Universal Brotherhood, even when limited to the human kingdom, in the long run involves the wider conception of Universal Brotherhood no less without distinction of kingdom of nature than without the distinctions already set forth in the First Object. I hope that some day our First Object will be amended so that it reads:

To form a nucleus of the Universal Brotherhood of Life, without distinction of kingdom of nature, race, creed, sex, caste, or colour.
In the meantime let us realize that Universal Brotherhood, how-

his care, even though war must be made against some of them on due occasion. I wish some lover of animals would build an animal hospital at Adyar and provide the necessary funds for a whole time veterinary surgeon. There would

A CHARTER FOR COLOMBIA

I am glad to report that since writing the Presidential Address the situation has so far advanced in Colombia that I was able on December 1st to issue a Charter to the Colombian Lodges to form a Section on the application of our Section in Central America, to which the Colombian Lodges have heretofore been attached. On the rolls of The Society Colombia is the forty-ninth Section.

I have reason to believe that before very long I shall have the privilege of issuing another Sectional Charter to a group of Lodges in East Africa.

G.S.A.

even than the residents themselves. And we have some very beautiful birds, in addition to crows and other less developed members of the bird kingdom.

The President of The Society is responsible for them all, and their reasonable happiness must be

Children's Home cares for and educates the destitute. Here we see what the Order can and does do.

It is, of course, true that the Order is not essential to the practical application of Theosophy, but it is a particularly useful means. There can be no greater service to

The Theosophical Society, and no finer homage to Theosophy, than the devotion of Lodge activities largely to study, and to the application of such study to the helping of the world through The Theosophical Order of Service—each student, by himself or in the company of those who think with him, doing his best to shed upon his surroundings the light he has received. In this way will our studies become more keen, and The Society will cease to be regarded as just a company of dreamers. For The Order of Service will thus be alive with workers, bearing witness before the world that while The Society as such does not take sides for the very reason that all kinds of opinions must be welcome in it and be free in it, on the other hand it successfully urges its members to active work, and provides The Theosophical Order of Service for the purpose.

I most sincerely trust that the Order will gain in strength through a branch of it being established in connection with every Lodge, and that those who perceive the extremely valuable nature of its work will hasten to give it the support it so sorely needs. The neutrality of The Society should be largely made positive and constructive through The Theosophical Order of Service.

Practical Optimism

The new cycle is a cycle of triumph, not of defeat. And I earnestly hope, therefore, that, with only the rarest of exceptions, every one of my fellow-members will shine forth as an irrepressible optimist. On all sides we are being told that

everywhere is the sense of defeatism and despair, the exchange, as someone puts it, of the light of the certainty of faith for the twilight of opinion, an iconoclasm of all the splendid things of life and only a caricature of the real—an intellectual cynicism—to take their place, an avidity for tearing down and a contempt for building up. All these are the offspring of pessimism—doubt in chains masquerading as winged freedom.

Indeed are we in the midst of wars and of the rumblings of wars perchance to come. Indeed is the cry of misery deafening in our ears—the cry of despair, of want, of suffering. Indeed are we back in the age of inquisition and persecution, of tyranny and force.

But it is only the pessimist who will see no dawning in the darkness. If there be death round about us, it is because that which has become dross is dying, and that which is to be gold is clamouring for release into birth. Men and women of goodwill are more in numbers than at any other time in the history of the world. The youth of the world are seeking the good more than youth have ever sought before. The conscience of the world is more alert to right and to wrong than ever it has been before. And if the world be in distress it is because ignorance is at war with wisdom, selfishness is at war with sacrifice, might is at war with right, prejudice is at war with understanding. The ills of the old world are at war with the health of the new world. Death throes mingle with life thrills.

The pessimist looks at the death throes. The optimist gazes upon the birth throes of the new life, and

knows that in but a short while, out of their present Crucifixion, the Resurrection of peace and goodwill will usher in the Ascension of a golden age.

We who are Theosophists must stand shoulder to shoulder with all optimists everywhere, with all who pledge their faith in the future, in the near advent of peace, in the ultimate will of all to righteousness and brotherhood and truth, even in the forces now at work, despised and rejected though these be by many, to exalt justice and honour among nations and faiths and peoples and persons. There is wrong abroad. The Theosophist must help to transmute it by the very force of his practical optimism. There is right abroad. The Theosophist must help to quicken it by that self-same force. He who has perfect faith in the triumph of right need but be faithful to the end. Victory is ever to the faithful, but the time of its advent rests with the Lords of Life and Light and Glory.

The Uses of Adversity

The true optimist rejoices in the opportunities which adversity affords. Given dark and troublous times he perceives occasion for that Light and Peace which optimism spreads abroad. As Mark Tapley, one of Charles Dickens' greatest creations, would say—there is no particular credit in being optimistic when all runs smoothly and easily. For times of conflict such as these are Theosophists born, and members of The Theosophical Society. We do not belong to ease but to effort. We belong to light and not to darkness. We belong to strength and not to weakness, to faith and

not to fear. It is the very darkness that calls us, for we are messengers of the light. What better time for our descent into these regions of doubt and hardship than these times, than these very times and those which were the setting for the descending of our elder brethren of the Light some sixty years ago.

We Theosophists are needed both in sunshine and in storm, for there must ever be some in the world whose privilege it is to keep alight the beacon of Theosophy, even when the storms have passed and peace reigns once more. But peace is not yet for the world, and this new cycle of keener vision and increasing strength for the Right will in special measure hearten and give more steadfast will to all who work for Brotherhood, and therefore to all Theosophists. When the forces of pessimism grow bolder, then is it that the forces of optimism shine with more compelling light. Into this cycle of optimism let us enter for baptism into wiser and more faithful power.

I am reminded of our late President's great utterance in the midst of her own ceaseless fight for the Right. She indeed was a shining optimist because she was a true Theosophist:

"... all the Powers that work for Righteousness are with us. The mighty Charioteer leads us in our modern Kurukshetra. Do not let the despondency with which He reproached Arjuna overcome us. Let us take up the bow of Justice and enter fearlessly the field, for there is no greater joy for the Kshattriyas of Freedom than a righteous war."

We Theosophists are warriors—Kshattriyas—of Freedom. The plight of our world today is the modern Kurukshetra. And our charioteer is still H. P. Blavatsky, warrior iconoclast, seer of Truth, loving friend, and most faithful of servants of the Masters.

As I read the reports of our Sections I notice that where a Section and its members have to work hard to support the Theosophical Movement before the world, there I always read of enthusiasm and devoted sacrifice, of unquenchable optimism.

Look at Hungary. She has had to lose her beautiful headquarters, since there is not enough money to liquidate the debts upon it. Yet the General Secretary speaks of "a new enthusiasm, a new force, a new determination." Here is once more the spirit of wise and practical optimism. Such Sections shine brightly on the map of our Elder Brethren.

Look at Rumania, where crusades of all kinds are directed against our Section, with legislation pending to ruin all international societies. Our General Secretary bravely writes: "Still this campaign has a good side for us. It is propaganda which we could not have afforded. And public meetings are being steadily continued."

Look at Puerto Rico, with a crippling financial situation, with its best avenues for propaganda closed. Our members there are not looking to the past, nor even at the present. They are looking forward, and are planning a great reception for Mr. Jinarajadasa when he arrives in their midst.

Look at Ireland—a house for the moment, but for the moment only, of course, divided against itself. Our General Secretary notes in the Irish Section a greater solidarity and sense of unity, combined with tolerance. Shall not some day the Irish Section of The Theosophical Society help to make Ireland free in the true meaning of her freedom?

I take these four Sections as examples of optimism of the first class. There are others.

But there are also Sections which, no doubt through caution, tend to be pessimistic. I do not know of any Section of our Society which has cause for pessimism, so long as each member does his best. Even if the results be heart-rending they never need be will-rending. Our business is not with results. The evolutionary process is not our individual responsibility. Only in a metaphysical sense can we be regarded as having started it. And we cannot be held responsible for all the confusion in which the world finds itself today. Still, there is no reason why we should not do all we can to help, even though we cannot possibly guarantee results. So we work with an unwavering will, and even if our hearts seem sometimes on the verge of breaking with the apparent, but not real, futility of it all, an ever-flowing will shall heal them and make them new.

There is nothing more heart-breaking than pessimism, than any form of hopelessness or despair. All may not be right with the world, but it is going to be more right, and we Theosophists are going to be at our posts steadfastly and happily

To the wise, difficulties, defeats, disruptive forces, dangers, are the very occasion for optimism. Only the ignorant are ever prone to pessimism at the slightest provocation. The wise see occasion for optimism in all things.

World-Wide Support

I do not know where to begin to thank all those who have helped me at Adyar and elsewhere throughout the world. I believe we are making definite progress, substantial progress. If we are, it is because of the devotion, complete and constant, of many members in every country to Theosophy and to The Theosophical Society. Here at Adyar I have received wonderful support from all my fellow-residents, and in particular from my colleagues in the Executive Committee and from the staff of each department. I thank them one and all, and if I do not mention names it is simply because my Address must not become a biographical dictionary.

From every Section, too, I have received all possible understanding, and I offer my gratitude both for a great generosity of support and for valuable advice and constructive criticism, especially, of course, from the General Secretaries who, one and all, have given me their gracious friendship.

★ The Soldier Spirit

Brethren! In utter confidence let us look forward not only to the future but also into the present round about us. We all know well that the world is in turmoil, and that the forces of disruption stalk abroad in strength. It is for

this very reason that you and I are in the world today, are members of The Theosophical Society, have been brought into touch with Theosophy.

Throughout the evolution of each one of us there is running the steel thread of the soldier spirit. The nature of each one of us is to stand erect and steadfast on the rock of Right, let storms surge round us as they will. We are given the opportunity so to do in this an incarnation bedded in the midst of surging waves of darkness and of stress and strain.

Theosophy is the rock of our Right, the larger hope for the world. Ever erect and steadfast with Theosophy we go forth into the world in the spirit and service of our membership of The Theosophical Society. Soldiers as we are, we remain loyal both to our Right and to its fructifying channel—faithful to the very end.

We are thankful to be born in these times, for so are we able to carry on the traditions of our elders—themselves soldiers of the dawn, fire-pillars in the darkness shining forth on to the Way to Light. Those who made Theosophy safe for the world, cherishing it in strength against the offences of the ignorant: they indeed were, and are, soldiers. Those who gave to The Theosophical Society its present impregnability: they indeed were, and are, soldiers.

Thanks to them, and to H. P. Blavatsky our charioteer, the fire of Theosophy sends forth flames and conflagrating sparks throughout the world, while The Theosophical Society, through its organization and individual membership, helps

to make the world combustible. Today the fire leaps into flames and sparks as in days gone by, but otherwise. Today the life of The Theosophical Society is strong, though there might be a strength even greater were each one of us still more one-pointedly ardent for Theosophy and The Theosophical Society.

Let there be more of the Eternal in our time, and more of steadfast vision in us dwell, that there may be one music as there is for ever, but that we may make vaster its song of the Brotherhood of Life.

Our traditions are of steadfast burning loyalty. May we hand on to those who shall come after us traditions no less pure and strong

and fiery for the reason that we too have been faithful to the end.

Above all, let there be praise and thanksgiving to our Elder Brethren.

They are the Lords of the Fire, mighty Flames in its glowing immensity, Sons of the Fire of Glory with which our Elder Brother Venus blessed the world many millions of years ago.

They are the Guardians of the Light which the Fire gives forth.

They have released for the modern world the Light of Theosophy.

Theirs is the gift of The Theosophical Society. In Them we live and grow. To Them we bow in grateful homage.

YOUTH AND AGE

It is as splendid to be young as it is to be old. There are compensations at both ends of life. Let us then join forces, for to youth-age there is victory, but no triumph for age alone or for youth alone.—G.S.A.

ADVANCE AUSTRALIA!

Felicitations to the Australian people, who on January 26th celebrate the 150th anniversary of Foundation Day, the day on which Admiral Phillip, landing from the flagship of the First Fleet in Sydney Cove in 1788, hoisted the Union Jack and declared Australia a British possession.

A New Civilization

BY GEORGE S. ARUNDALE

ONE hundred and fifty years is but a small span in the life of a country. But in the case of Australia it is the early beginning of a land which a Master has described as a Land of the Larger Hope. There are many lesser hopes about. Australia embodies a larger hope—the hope of a new type of civilization. In the very physical bodies of some of her greatest citizens the new type is already shadowed forth, and the work of the Australian people is to live in terms of a new civilization, not in the terms of an old.

The influence of the western United States of America, also forth-shadowing a new type of civilization, is already to be felt in Australia, for like attracts like. And those of us who have the eyes to see the signs of the coming times watch eagerly for the future in Australia, in California, in New Zealand, and in certain parts of South America.

In Australia the sun of this future is positively arising. It has thrilled me whenever I have been privileged to visit Australia and to work for her, and I am looking forward eagerly to

the time when again I may look upon the future growing before my very eyes.

Of course, everywhere the future is arising. In India, in particular, the very atmosphere is fragrant with intimations of the future. But I perceive that the future incarnates in many varied forms according to the abode of its dwelling. In India the future clothes itself in a spirit of majesty. In Australia the future clothes itself in a spirit of scintillating youth—a youth all the more splendid because it will not be a youth of inexperience and gaucherie, but a youth of high and noble purpose.

The Australian Section has before it one of the most magnificent of tasks. There will be storms and tribulations of all kinds. There may from time to time be defeats and even disasters. These must be taken in the great stride. They have their value and their strengthening. The membership may wax and wane. But to the Elder Brethren the worth of the Australian Section lies in the growing recognition by each individual member of the splendour of the Australian soul and of his duty to do

all in his power to embody that soul, for his own sake and for the greater glory of his Motherland. The members of the Australian Section must be the forerunners of that new type of civilization which is to be born in Australia as also in some other parts of the world. And as they rejoice in their country's one hundred and fiftieth birthday, they must renew their allegiance to Australia, promising to hasten the advent of the days of her fulfilment.

The whole Society sends brotherly greetings to Australia and to their

brethren of the Australian Section. We would be envious of their great opportunities, so brilliant do these seem, did we not know that we too, of every land, have our great opportunities, in their own different way no less brilliant. But Australia is one of those special lands which belong to Youth—Lands of the Larger Hope for Youth. And all who are young in spirit, however old they may be in years, see in Australia a herald of the future, and therefore bid her God-speed on her way.

Laying The Foundations

Colonel Olcott's Vision

What adventure and hardship, what magnificent pioneering has gone into the building up of this young nation to the point where it has begun to develop a culture of its own, to the point where it shows signs of being the forerunner of a new subrace. When Colonel Olcott visited Australia in 1891 he had no hint of its destiny as the home of a new race, but he sensed its coming greatness. In his Convention Address at Adyar at the end of that year he said:

"I am not called upon to give my general views about Australia, but simply remark that our race is building at the Antipodes an empire or a republic that will become in time one of the greatest on earth. When a great statesman asked me what I thought of the people, I said that Australia was like a game-cock in the egg: all their future is before them. One finds in Melbourne and elsewhere build-

ings that rival in splendour those of Paris, London and New York, immense wealth accumulating, and the people working with a consuming energy and fiery zeal like those of Americans. But the colonial Empire of today is only the faint foreshadowing of the future federated state, whose foundations they are laying now.

"And I find another—to us, a much more important—thing out there: The Australian temperament is evolving, like the North American, mystical tendencies and capabilities. Mark the prophecy and see if it is not fulfilled. I know it to be the fact by intercourse with many people in all the Australian colonies, I felt it in the atmosphere . . . It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour."

How true his foresight was everyone knows who has watched the Australian nation developing in its own virile, independent, self-sufficient way, and every Theosophist knows who has observed it gaining "foothold," in turn through the Lodges, through its occult centre, "The Manor," through its patriotic activities, through the Broadcasting Station. A Theosophical school flourishes in Sydney, and the Co-Masonic Order and the Liberal Catholic Church are working throughout the continent; all these movements, and, let us hope, many more to come, led by Theosophists, who in addition to their good work of disseminating Theosophy and bringing its blessings to thousands, help many institutions which enable idealism in any guise to stand foursquare to the world.

A Message from H. P. Blavatsky

Sydney, furthermore, has justified H. P. Blavatsky's message of 1917 in that it has become not only the metropolis of the Southern Hemisphere geographically, but also the occult centre of the Southern Hemisphere. It was during the White Lotus Day celebration in Sydney, 1917, that Bishop Leadbeater announced that Madame Blavatsky had given him the message which follows¹:

¹The message was given to Bishop Leadbeater and written down while he was on the ferryboat crossing Sydney harbour

"I greet you well, you who meet to celebrate my birthday into my present body. Mine was the rough pioneer work. I bore the brunt of the storm. Yours is the smoother sailing of the entrance into port. Yet both were needed.

"Now you have many lines along which you can choose your work, but none of them would have been possible unless the Parent Society had first been firmly established. More than once I have had to shake and to sift its members, before they were ready to follow where the Bodhisattva wished to lead them, before they had conquered all their ancient, time-honoured, moss-grown prejudices, and were prepared to open their minds to comprehend the wide ocean of His all-embracing love.

"You who live here, in the metropolis of the Southern Hemisphere, have a grand opportunity before you. See that you take it, that your part of this new Subrace may not disappoint Him when He comes to rouse it, and to lead it. I watch you, as I watch my whole Society. You have my earnest goodwill and the Great Master's blessing on all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained."

from Neutral Bay to attend the White Lotus meeting of Sydney Lodge in Hunter Street.

Home of a New Race

A God-Given Opportunity

What Bishop Leadbeater thought of Australia is indicated in *Australia as the Home of a New Sub-*

race, which he published after discovering in 1914 that the new race type already existed in Australia, especially in Brisbane, whereas he

had thought that it would originate in America and spread to other parts of the world. He discerned a wonderful vista of development ahead of this young country, and his book, incorporating a series of public lectures, is a veritable study in race-building. It inspires us to recall his words as Australia enters into the fourth half century of her career:

In this very country you are going to have the opportunity of commencing a new subrace; you must surely see how important it is that it should commence along right lines.

That is a stupendous fact, and one that ought to bring great consolation to those whose loved ones have fallen in the fight; a fact also of the most intense interest, because it shows that this future is not a mere matter of speculation, but a definite and practical matter in which every one of us may have the honour of co-operation if we will. Here is the opportunity before us. Shall we not take it? Remember that this opportunity is not given to us by chance; remember that we have earned it by some actions in the remote past; every one of you has earned the right to be born here instead of somewhere else—just where and when this subrace is going to begin. You are the people in whose hands the Deity of the system has put the power of guiding and helping those who are growing up into this new race. If we lose it, it may be many thousands of years before such an opportunity comes in our way again. If we lose it, the work will still be done, but we shall not be the people who do it, we shall have lost that chance, and most assuredly we shall,

through many milleniums to come, regret that we were not wise enough to take the opportunity that Providence offered to us.

Racial Characteristics

In the case of this new subrace which is already beginning among you, there has been no attempt made to segregate the people at all so far. In families already existing children showing the characteristics of the new subrace have been born and are being born all the time, so that it is evident that in this case the transition will be more gradual; but for the production of bodies suitable to express the characteristics of the new race a mixture is frequently necessary. That is the reason, probably, why new countries such as Australia, New Zealand, and the United States are chosen as the theatre for the experiments. Here, no doubt, a majority of the population is of English descent, but a great many are of other nations; there are some belonging to the Latin races; in fact, we represent a decidedly mixed community, and all these have intermarried freely enough, so that the Australian race will not be any one of these, but will be an admixture of all, and therefore it may well be able to select by degrees the good qualities of all.

This sixth sub-race is to . . . bring out the quality of intuition; instead of analysis, which has been the principal feature of the fifth sub-race, we shall now have synthesis.

Keynote of the New Era

If our children are to have the eyes that see and the ears that

hear, we must train them from the first in spiritual sensitiveness. If intuition is to be one of their special characteristics, we must give them the opportunity of developing that intuition by endowing them with pure vehicles and helpful surroundings.

Let this be our central virtue—unselfish love; let that be the keynote of our new era. We are but few in number; yet if each one of us, in his own way and his own circle, tries hard to show forth that quality, we may prove to be the little leaven that leaveneth the whole lump, the small seed from which presently shall grow a mighty tree, under whose branches, in the fullness of time, the whole world shall take shelter. For as the centuries pass, this sixth subrace will dominate the world in its turn, as the fifth has done; and the influence which it will shed around it depends greatly upon the impulse which we give it now. As the twig is bent, so the tree inclines; and we are bending the twig now.

May God give us wisdom to resolve rightly, and strength to carry out our resolves, that this glorious country may bring forth a race that is worthy of it—a race whose members shall be giants in intellect and saints in gentleness and compassion.—Australia and New Zealand as the Home of a New Subrace, pp. 28-32, 60-61.

Work for Australia

On other occasions Bishop Leadbeater said:

Australia is a glorious country, a country in certain ways probably unequalled; those who are so happy

as to belong to it must show themselves worthy of it by rising to their responsibilities and seeing to it that their motherland fulfils her magnificent destiny. For that purpose high and noble standards must be set up, and the nation must be taught the necessity of conforming to them. It must develop a keen sense of honour, of refinement, of delicacy. *Australians must never be satisfied with anything less than the best which can be obtained.*

We can all work for Australia, we can talk and write about her; above all, we can constantly and persistently *think* for Australia—think of ways in which we can make her more beautiful and more worthy of this destiny. Be very sure that each of us has his little bit that he can do—his “good turn” that he can do every day.

I believe in your Australia. But I am sometimes disposed to doubt whether all Australians believe in Australia. I know that people say you ought to be patriotic for the whole world, for humanity *en masse*; but unless you can be patriotic for your own country, your patriotism for the world will not amount to much. I have seen many lands, and I tell you that you have opportunities here that few countries have. Many of them you have forfeited in the past. Can we not agree together to work for the good of the people? We must push this country—you don't need an Englishman to tell you that. We will Theosophize Australia, but first of all we must have a united and coherent Australia to Theosophize. Let us make a great push for it. (Convention, 1929).

A Jewel in the Pacific

Magnificent Possibilities

Dr. Arundale, in the midst of his Australian work, commenced in 1926, observed:

I have been amazed and enthralled by the great possibilities before this country. Australia is one of the most interesting countries in the world; not like India, full of a mighty past, but full of a wonderful and mighty future.

In India the past sometimes cramps and distorts; but she has a past too which marvellously inspires and which is the presage of her future soon to be. Australia has not much past to bother about; she has not the fetters which older countries have. The future itself is striving to unfold itself in Australia, different from the future most countries have in due course known.

Australia has the advantage of being set in the Pacific, far from the old world—set as an opal—perhaps rough at the present moment, perhaps unshaped, but only for the moment. She has just come out of the earth. She has within her a hidden fire, a hidden glory, and you who are drawing Australia out of this dull earth, bringing this great jewel into the free air, you have the joy and the happiness and the splendid and noble task of shaping and polishing her, of releasing from this jewel her hidden glory and her imprisoned fire. You may be undeveloped, you may be poor, you may be ignorant, and yet you are the glory, the fire, the hope, the splendour of Australia, and you must make that splendour mani-

fest. You must gradually increase that splendour so that you glow with happiness and spread happiness around you.

Australia's Gifts

As I look with trained and experienced eyes I see that Australia is getting ready to give to the world a gift more precious than many other nations have given and very vital to the future of the world—the gift of naturalness, and this she is striving to express in her life and in her individual citizens; the gift of absence of sham, of absence of unreality. Apart from getting rid of violence, of hatred, of selfishness, Australians will make their naturalness more vivid by increasing association with the naturalness of nature. Nature in Australia is full of greatest interest. All the kingdoms of nature abound in a life of the greatest diversity and glory—the opal, the eucalyptus, the kangaroo, the native bear, the Australian man and woman, unaffected, virile and initiative, daring and not counting the cost.

The Australian has an individuality of his own. One of the characteristics of his nature is freedom, comradeship is another, and yet another, only dawning at present, but to be found particularly in the surf clubs, is poise, dignity, carriage, realization of inherent dignity, and all the greatness, all the calm, all the certainty, all the strong peace which such realization gives.

I should imagine you have a good example of the Australian

type in Kingsford Smith, and in Crawford, the tennis player, whom I met on the *Mariposa*. I could see the spirit of Australia already incarnated in the physical body of Crawford, and as far as Kingsford Smith is concerned, it is in him too.

Land of the Larger Hope

That spirit of comradeship is vital to your development in this new land. It is deep in the essential Australian soul. It transcends all differences whether they be sect differences, or political differences, or social differences, or class differences of any kind. Australia possesses in her nature the comradeship which makes inherently for solidarity amidst all difficulties. If only Australians will accept these characteristics, if only Australian education will promote these qualities in Australian youth, then shall we begin to see Australia dawning into the land of the larger hope, a beacon light for every land of lesser hope throughout the world.

Australia stands for naturalness, and the whole of that naturalness should be set up against fundamental problems; if you look at problems simply and naturally but strongly, you get simple, direct and impartial solutions of those problems. You must intensify naturalness and simplicity in yourselves—it makes a great difference in the understanding of a problem if you are not a problem yourself. While Australia is a new country, it yet links on to certain magnificent

traditions of the past. Fortunately you are an integral part of that Empire which has been and can be a tremendous asset both in its constituent elements and to the world as a whole.

A Dedicated Nation

Do we realize that Australia has a power and a purpose all her own, and that she must be helped to grow to the fulfilment of both power and purpose? Do we realize that in a special sense Australia is a *dedicated* nation, may become, if she will, a leader among the nations of the world? Surely, in some measure at least Australia is "set apart," as the birth-place of a new spiritual impulse, along with New Zealand and parts of America. Are there not some among us who can sense our country's mission, who perceive that she may help to lead the new world, arisen out of the death of the old, to a civilization of which the note shall be brotherhood in all things, a holding fast to an essential Unity amidst the myriad diversities? Among the young shall be found those who shall enable Australia to move to this mighty mission. Are we filling them with high purpose, with the supreme Ideal of the new age—service before self-seeking?

Australia is going through a crisis, which is purging the dross and refining the gold. I say God bless Australia, and I know with a full heart that He has already blessed Australia on the way to her mighty destiny.

The Spirit of Youth

BY GEORGE S. ARUNDALE

What is the Spirit of Youth? It is the spirit of unfolding Life. It is Movement. It is Adventure. It is a discontent with roots in the eternal sense of power to achieve more. It is an ever-present certainty that beyond all sunsets there are sun-arisings, and that all darkness is ever lessening into a light which is shining more and more.

ALL living creatures have their very being in the Spirit of Youth. In every kingdom of nature it is the Spirit of Youth which dwells in all the growing forms. Age is Youth in another setting. Many years or few years need make no difference to Youth. We are as old as the hills, often far older. But we are young as the hills, differently.

Let not youth of years prevent us from being truly Young. Let not age prevent us from being truly Young. Let us today be Young in today's way. Tomorrow let us be Young otherwise. Those who have entered into the Spirit of Youth are Young for ever, for they have discovered the Secret of Youth.

Our Attitude to the Younger Generation

I WANT you to realize, especially the older among you, that this new age for many reasons is particularly a new age in which the younger generation will gradually come more and more into the forefront of life. There are many different types of new age through the centuries, each of which has its own set specific note, and in some ages which are new it may not necessarily be the destiny of youth to be particularly prominent. But in this age, when the whole of the world is growing into a new life, the youth of the world is destined to

come forward in its own way, with its own ideals, its own understanding of truth, with its own realization of Theosophy. By no means necessarily with our realization, with our truth, with our understanding of life. It is especially for members of The Theosophical Society to show the way to the world in gradually bringing into the forefront those who belong to the new world.

And it is very definitely my Presidential policy that Young Theosophists shall be given whatever prominence is possible, all possible

facilities and all possible encouragement to enter upon their heritage in their own way, with their own standards of life, however different they may be from ours. I am afraid that many of the older generation are set in certain grooves, in certain forms and outlooks of life. There is a tendency to repress the younger generation, to be dissatisfied because the outlook of that younger generation does not conform to the standards of the older generation. I am not as happy as I should like to be about the relationship between the older and the younger generations. My faith for the future is in no small measure pinned to the young, and while one recognizes to the full the splendid service rendered by the older generation, who have made possible Theosophy for the young, and have carried the flag of Theosophy through very many difficult years so as to be able to hand it over to younger hands, still at the same time, as we who are older approach the evening of our lives, it is incumbent upon us to retire more and more into the background, happy that there are those with greater energy, with a more virile outlook, belonging more to the future, to take our place, to go before us carrying in their own way the truths of Theosophy to the generations to which they belong.

So I am very anxious to encourage in all possible ways the work of Young Theosophists in their various Federations and in their World Federation. I am anxious that every Lodge in every Section should be positively at work gathering in the young to membership of The Theosophical Society, trying

to understand them, helping them, being patient with them, and above all giving them such advice as they can, the fruits of their experience as an offering, but never as a command. I know perfectly well that if our Society is to become more virile in the immediate future, if our Society is successfully undertaking the work that lies before it, the success it will achieve will have been largely by the co-operation of the young.

Looking back on the last thirty or forty years, I see clearly that the success which Dr. Besant had in the various phases of her activity was due to the fact that round about her were a great band of very enthusiastic devoted young people, young men and young women. I think of the Central Hindu College and of us young people who were then round about her. I think of myself as a young man of 21 or 22, full of impulsive enthusiasm, full of ideas and ideals which I knew in my heart were far better than the ideas and ideals of the people round me. I think of myself as a little fiery and not a little difficult to manage, tending now and then to kick over the traces and to feel that I must go my own way and live my own life. And I think of Dr. Besant in the midst of this youthful tribulation, understanding it, giving her loving guidance to it, and so making me happy and binding me to her as her devoted servant.

And there were many like me. As the time passed, other bands of young people gathered round her, young people with all their fire and their enthusiasm and their confidence, who gave her the support

and trust she needed and the strength which was so useful to her.

But Theosophy grows. Times change. Theosophy changes constantly, giving to the world what the world needs at any particular time. There is no such thing as static Theosophy. There is no such thing as orthodox Theosophy. There is everything in dynamic Theosophy, in fluidic Theosophy, the Theosophy which marches on with the onward march of the world, and I want Young Theosophists everywhere to be cherished by the older generation, to be understood, to be brought forward as the advance guard by the older generation. When you and I have shuffled off this mortal coil, when we have got rid of these time-eaten clothes—not altogether moth-eaten perhaps—when we become young again in our turn and have ideas far different from the ideas of the old people, who are now very young people—and they will be old when we are young again—we shall want to feel that they understand us and appreciate us, that we have a Theos-

ophy of our own, that may be different from my own today. I shall not be satisfied unless I am given freedom to express my Theosophic soul in my own way.

So, I beg you to do all you can to open wide the gates for the younger generation of Theosophists to march through with a truly beautiful Theosophy, no less true and beautiful than our Theosophy is. Let them go forward into the outer world and do that which we older and more decrepit people are unable to do, as we so often wish.

The legacy I hope to leave to my successor is a Society in which youth not only outnumbers age, but in which youth dominates age. And if I can be surrounded by young people who are always prodding me with things I do not want to do, telling me, "You must do this, that, and the other,"—if I can have around me young people who are continually prodding me onwards I shall keep young. I want you to make their paths straighter than our paths have been, and so to give a youthful quality to a Society which must be forever young.

Youth Turns Homewards

MY very best wish to my younger fellow-members of our Society is that they may attain the same thankfulness and delight in their membership that so many of us older members feel in respect of ours. There is no greater privilege in this outer world than Fellowship of The Theosophical Society. There are indeed many wonderful memberships of many

wonderful movements. But I do not for a moment hesitate to say that membership of The Theosophical Society is the most wonderful of them all, for it denotes the attainment of a certain stage of evolution, a stage which marks the fact that the individual concerned is no longer travelling outwards to the circumference of Life, but is returning homewards to the centre.

Still are there storms and tribulations, but the traveller on Life's Highway is moving towards the East where the Sun shines undimmed.

I most earnestly trust that the younger members of The Society, those who are coming after us and will take our place in their maturity, will cherish Theosophy above all other treasures, and The Theosophical Society above all other movements. Thus have done those who have gone before them. Thus must the younger members do if they would be worthy of the Masters' priceless gifts. There is no Truth outside Theosophy, for Theosophy contains all Truth. There is no more potent servant of the world in all its departments of

life than The Theosophical Society, for it stands for principles and action essential to the world's peace and prosperity.

I hope each Federation of Young Theosophists will embark on a campaign of most active publicity both for Theosophy and for The Theosophical Society during the coming year. By the end of 1938 there should be a Federation of Young Theosophists attached to every Section of The Society. And I hope that before long the Young Theosophists will number many thousands of enthusiastic members afire for Theosophy, for The Theosophical Society, and therefore for peace, for world brotherhood, for individual contentment and prosperity.

Youth and the New World

A New Impetus

THE work of the young world, as it seems to me, is to draw nations and faiths and diversities of all kinds into a common understanding and spirit of mutual appreciation. I think it is on the whole a pity for those who belong to the new world to adorn themselves, or rather should I say—to disfigure themselves, with the labels of the old world: calling themselves Conservatives or Liberals, Monarchists or Republicans, Fascists or Communists, Nationalists or Internationalists. Can they not, should they not, be learning to be the good that is signified by each of these labels—on the one hand avoiding the extravagancies, on the

other hand avoiding the narrownesses. Why should young people ally themselves to existing political organisms, or if they do, why should they be content with the antagonistic separativeness into which each such organism is not slow to fall. Are there not young people in the world today ready to sum up the whole of the achievements of the old world in new, original, virile, and universalizing activity, not breaking away but fulfilling and giving new impetus?

Good-bye, Old World!

Is it not the task of the young, therefore, to take stock of the good, which, with their young and crystal-clear eyes, they should be able to

see everywhere, and to create such stock into their capital or stock-in-trade for the spiritual financing of the new world it is their happy privilege to set on its unfolding way? The old world has lived itself into a series of incompatible compartmental rigidities. It lives in opinion-tight compartments, each assured of its own supreme integrity, each convinced that within it dwells truth and without it falsehood. For the most part the old world consists of "either-or's." It is impossible for a denizen of the old world, unless he has learned to be free in all worlds—old and new—to be inclusive, for the motto of the old world, doubtless for sufficient reason, is exclusiveness, the carrying of opinion, conviction, belief, to extremes of dogmatism and self-assurance.

Is the new world to be but a continuation of Fascism, or of Bolshevism, or of Communism, or of Monarchism, or of Republicanism, or of any of the existing forms of world-structure. Is the new world to become a Fascist State, or a Communist State, or any other kind of State such as we know them now?

Youth Must Break Away

Is not the genius of youth, the spirit of youth, a venturing forth into a conception of life which embodies the good in all existing diversities, and shapes such good anew in forms the like of which the world has not so far seen. Yet such is the pressure of old-world orthodoxy and staticism, such are their insidiously widespread ramifications that even youth has become infected by them and tends to add

its own orthodoxies and staticisms to all the rest. Youth, for the sake of the young world, must become free, free because it knows how to be nobler, more full of a true understanding of life and the living, more reverent, more splendid, more expressive of life's solidarity and essential singleness of purpose. It is the function of youth to set, even if not to attain, standards which seem to be new simply because they are so much more true; and to this end youth must break away from the old, not in a spirit of refusal, nor in a spirit of destructive iconoclasm, still less in any spirit of hatred, but in a spirit of refashioning, using the eternal materials for soul-building differently, taking the world as it is and setting it to new music.

Where Are Youth's Leaders?

How I look everywhere for young people who show forth the larger consciousness, not hating but loving, not destroying but more truly shaping to that End and Purpose and Design which have been from time immemorial, and which await their transmutation by consummation into a new Beginning.

I look for young people who are divinely discontented because they are universally appreciative, because in the very discords which afflict their ears they perceive the essential ingredients of concord and harmony, because in the midst of an all-pervading chaos they perceive the shadows of an all-embracing cosmos. I look for young people who know how to perceive light amidst darkness and the diamond amidst the dust. I look for the young spiritual osteopath

who knows how to take distorted structures and manipulate them into purposeful agencies. I look for the young who, while accepting the principle of the rainbow, are rebellious against the man-made muddiness of its colours, demand that it shall more truly reflect that sunlight in which it lives and moves and has its being, and seek to blend in more glorious hues the varied richness of the indivisible One.

In the old world the mind has too often trampled underfoot the soul, and the servant has become the tyrant, spreading injustice and desolation far and wide. In the new world the mind must learn to serve once more, and the soul must radiate its kingship over all. Character must not lag behind intellect, but must at least keep pace with it.

Youth's First Work

What has youth to do? First, to learn to seek the good everywhere and to appreciate it for what it is worth, learning to use it for what it is worth. Then to discard the worthless.

What is the good? Obviously the beautiful and the true. But then what is the beautiful and the true? The gracious, the reverent, the helpful, the understanding, the appreciative. Of course, all life is beautiful and true. Truth and beauty are as universal as life itself, and they enter into all the ramifications and forms of life, into all its moods and fancies, flooding every stage and diversity of life with their light. But beauty and truth unfold to life's recognition, and are to be increasingly perceived, as gra-

ciousness, as reverence, as goodwill, as compassion, as understanding cause life to live in its gradually ascending individualities with and in and for the life around it, and not against and apart.

What is the worthless? That which in effect sows seeds of discord, of hatred, of suspicion, of distrust, of antagonism, of sense of superiority. It is not religion which is worthless, but that which mankind has made of it. It is not the economic system which is worthless, but that which mankind does with it. It is not nationality which is worthless, but that which peoples do with it. It is not orthodoxy which is worthless, but how the orthodox employ it. It is not life which is wrong, but how we live. Forms are not wrong, but their shapes may be wrong. Opinions, beliefs, convictions, may not be wrong, but we may hold them wrongly. And when I use the word "wrong" I mean that which breeds the discord, the hatred, and all other prisons from which the world at its present stage of evolution should in large part be free.

Youth Must Create Happiness

It seems to me that the first work of youth is not to see what is the matter with the world in every department of its life, but rather to see what is right with the world everywhere, so that as against the avalanche of condemnation it may send forth steady yet potent waves of appreciation. Let youth be busy carrying on the good into the new world—the good which it has discovered and which it delights to proclaim far and wide. I see real youth vocal in its enthusiasm for

all the wonderful and splendid things of life, and busy everywhere putting wrong right, not in a spirit of hatred, for surely hatred is utterly foreign to youth, but in a spirit of justice and brotherliness. I see real youth discovering how wonderful the world is, how worth while it is to come to live in the world, even though it is by no means blind—it could not be blind—to all the misery. Indeed, youth's very *joie de vivre* compels it to seek to share universally that which it treasures with such happiness.

Unless youth knows how to be happy in the world while it is yet young, it will never know how to help to make the world happy. Unless youth knows from experience that there is happiness in the world, finds happiness in the world, it will not know where to look for that happiness which so many have failed to find.

Admire ! Understand !

I should like to see the young admiring everywhere the good, the beautiful, the true, the joyous, the wonderful: admiring these in the lives of nations, in the characteristics of races, in the revealings of faiths, in the discoveries of science, in the creativeness of industry, in the glories of the arts, in the birth, unfoldment and regeneration of the myriad lives in every kingdom of nature. There ought to be no nation, no race, no faith, no individual even, in which youth can find no occasion at the very least for understanding, and almost without exception for praise.

Let not youth perpetuate the hatred, the cruelty, the violence, the wanton destruction, the selfish

pride, which remain characteristic of the old world as it goes down to its dying. Let youth leave all these behind, because it knows there is never real occasion for the expression of any one of them.

Measuring up to Greatness

The most precious gift youth can offer to the world, or age for the matter of that, is an individuality of the utmost fineness, an individuality sparkling with all that makes it individual, and sparkling no less with the universality of which it forms part. It must be finely alive with the spirit of the whole of which it is part. In other words, it must be vibrant with the spirit of relationship and all that relationship involves—the relationships within its own particular universe, and those between itself and the larger universes to which it belongs.

The purpose of education is to establish such relationships, discovering each individual *motif*, each individual note, harmonizing its constituent elements and stirring them to constructive self-expression, and harmoniously relating the complex smaller universe to the multifarious organisms of which it is a member.

However much sameness may appear to characterize us, in fact we are different one from another, and it is only fleeting ignorance and faulty education which hide the wealth of difference under the shadow of indistinguishability.

Youth's Second Work

This brings me to the next work of youth. Becoming and being himself, he must be true to himself

in race-expression, in nation-expression, in faith-expression, in his expression of, in his relation to, the many organisms to which he belongs. He must be finely racial, finely national, finely religious, fine in every expression of himself whether directly as a unique individual or indirectly through the circumstances of his birth and upbringing. If he be Aryan he must be a great Aryan. If he be Indian, or English, or American, or German, or French, or Italian, and so forth, he must be great in the life-mode of which he forms part. If he be Hindu, or Mussalman, or Christian, or Jew, or Buddhist, or Parsi, or Jain, he must be great in the life-mode of which he forms part. He must express each life-mode to its highest power, that is to say to its noblest, its most beautiful, to its most brotherly, capacity. In other words, he must fulfil his setting to the utmost, gaining all he can from it, giving all he can to it.

Above all, youth should be at work bringing faiths back to their Founders, exalting the life and purifying the forms. Youth should be at work bringing nationality back

to its high purposes, for only as nationality be pure and true shall internationality be achieved. Internationalism is the flower of nationalism and individuality, and needs the pure fragrance of both for its glory.

Reverence

But to these sublime ends youth must contribute its happiness, its joyousness, its tenderness, its fire, its eagerness, its confidence, and above all else, I conceive, its Reverence. REVERENCE is the purest spirit of youth. Reverence, not blind but seeing, is the Light whereby the individual sees himself, knows himself for what he is, knows himself for the universe he is, and knows himself for the part he is of ever-widening circles of life about him. Reverence is the very heart of the sense of true relationship, the fulfilment of which is the supreme objective of life. As we learn accurately to relate, so do we learn truly to become. The science of relationship, or, as the Hindus would say, the science of Dharma, is the science of evolution; and only as we fulfil the less do we accomplish the more.

Youth and Leadership

BY ROHIT MEHTA

(Joint General Secretary, World Federation of Young Theosophists)

Constructive Discontent

INDEED can it be said in this age that "to be young is very heaven," for the world is passing through very adventurous times in which youth has all the oppor-

tunities to break and build in accordance with his sweet dreams. The Youth of all lands can well sing together: "Let us break this sorry scheme of things entire, and mould it nearer to the heart's

desire." The world through all its turmoils and depressions, its agonies and cataclysms, is crying for the Spirit of Youth to give to the peoples of all countries a courageous lead. If the world has not come out of its morass, if the world is still passing through acute sufferings, it is very largely because the Spirit of Youth has not awakened, it is because this Spirit is still unborn. The need of the world today is this ardent, unflinching, venturesome Spirit of Youth. Not mere Youth movements, and Youth organizations, but a Leadership of Youth; we want men more than movements, men who have the courage to stand alone if need be, men who can put human happiness in front of all their personal aggrandisements.

The Spirit of Youth is not necessarily the possession of those who are young in body. Youth is never a question of years, it is a question of attitude, of outlook, of a philosophy of life. Youth is a capacity for Constructive Discontent, as our ever-youthful President, Dr. Arundale, so often says. It is a capacity to run risks, to stake everything on the altar of selfless idealism. Youth is never indifferent about anything; one who has some ideal to live for can never be indifferent, can never afford to be merely negative. Hence Youth is always positive, dynamic, always great in all his constructions and even in his destructions. Mediocrity and Youth can never go together.

Dreams and Visions

Now it is this Youth Spirit that is needed in the world today. But what will this Spirit of Youth do?

What is wrong with the world that we need such a Spirit? The world has become too prosaic, too unimaginative, too matter-of-fact. We want the Spirit of Youth to give its sublime dreams and lofty visions, so that the world may look up to the Heaven which still remains to be conquered, so that the world may plan more in terms of the future than be engrossed in the trivialities of the present. The leaders of public opinion in various lands live from moment to moment because they have lost the living touch of the Future. It is always the task of Youth in all ages to link up humanity with its own glorious future, no matter how distant it may seem for the present. The business of Youth is to give the Vision. But this Vision is possible only if young men and women have lifted themselves up above the surrounding depressions. It is possible only if our young men and women first capture their own dreamlands. It is possible only when Youth learns to dream greatly. The true Spirit of Youth will descend upon the earth when Youth ascends to the heights of noble imagination.

New Standards

In the present-day world it has become a fashion to speak of the masses always. When our so-called mass leaders approach the masses they merely pander to their mass moods; placating the masses seems to be the line of least resistance and hence the line of cheap leadership. The Spirit of Youth should break this illusion, rend this veil of hypocrisy. The business of Youth is to set up new standards

of public life, of public leadership, to declare that the function of a leader is to lead and not to be led. The function of the leader is to speak out the truth, if need be against the wishes of the entire mass of humanity. The world is too full of narrowness, of servility, of crowd-mongering. Youth must stand courageously for principles, must pioneer through the dark forests in which humanity is travelling. The Spirit of Youth is needed to sound a battle-cry against all shams and hypocrisies. If youth, too, loses itself in the crowd, there is little hope for the rebuilding of the world. Let the Youth of all lands step out of the crowd in order to lead the crowd in a wiser and a more responsible way. If the Vision of Youth is not blurred, the Spirit will arise and this Spirit will batter down all obstacles, for there is none to stand in the way of Youth Awakened.

A Call to Idealists

There is too much vulgarity in the world today. Look where you will, in literature, in cinema films, in advertisements, in newspapers—everywhere there is a pandering to the low tastes of the people. There is an emotional riot in all the fields of life. The result of such emotional disequilibrium must be war, war between classes, between sexes, between religions, between nations, between sects, between all kingdoms of nature. Youth should stand up definitely against all these wars, against everything that tends to create hatred and unbrotherliness. Young men and women may at least in their lives and their relationships show a loftiness

of emotional culture and refinement, without which there is no hope of outlawing war. Feelings of patriotism and nationalism have taken the world into troubled waters; it is for the Youth to take the world out of these troubled waters through a nationalism of a higher order, in which every nation sings its own note without disturbing the universal orchestra, nay each note enriches the world-song. None other than the real Youth Spirit can achieve this, for Youth has no vested interests—or, better still, the whole world is the vested interest of Youth. Youth could, if it would, lift up the very wars of the world to planes higher than those on which they are being fought today. The Spirit of Youth is needed to call all idealists to gather round its banner to fight as they fought on Kurukshetra in days gone by, to fight against ugliness, against pettiness, against unbrotherliness. Without fear or favour the Youth of all lands must march in order to lead humanity to a New Heaven.

And so in all fields, in politics as in education, in religion as in art—in all the departments of human affairs, we need a Leadership of Youth. The salvation of the world consists in this leadership, the leadership that is inspired by the dreams of the future, the leadership that has the strength and the wisdom to guide humanity to a realization of Peace and Brotherhood. The leadership is demanded that has not only the courage to destroy, but also the genius to build. In the world above all else we need this Leadership of Youth that is imaginative but not dreamy, that

is dynamic but not destructive, that is one-pointed but not dogmatic, independent but not disrespectful, international but not denationalized, wise but not defeatist, strong but not dominating. Our youth movements should lose no time in the training of young men and women for this leadership. What the world requires infinitely more than the training of the masses is the training of leaders. Let us young men and women be prepared to seize eagerly this opportunity of becoming leaders and leading the world into the Haven of Happiness.

"The Future Is with the Young"

BY ANNIE BESANT

Mazzini Unites Italy

LOOK at the world today, how torn by dissensions, how miserable, how ugly it is. Unless the Youth of the world take up the crusade for Brotherhood, for Righteousness, for Beauty, for Happiness, all that has been won will go down in red ruin, and Sisyphus will be once more the emblem of Humanity.

The old often forget that the future is with the Young, and that each generation must take its own road, and do its own work; for

God fulfils Himself in many ways,
Lest one good custom should corrupt the world.

As we read history, we see that the great movements by which Humanity progresses, or a Nation has been shaped, have all been sown in the hearts of the younger generation of the time, and, nourished by the warmth of young enthusiasm, have sprouted into growth and have redeemed their land, or led mankind onwards. It was the Youth of Italy who gathered round Mazzini, and changed United Italy from a poet's dream into a

political fact. And in the higher warfare of the Spirit, it is the glowing enthusiasm of Youth which must lead in the van, and change the forlorn hope into the victorious army. Age bargains like a merchant, to see how much it can gain; Youth pours out like a lover, to see how much it can give. The things of the Spirit are not merchandise; we cannot chaffer with the Divine.

In the spiritual warfare of today, that is to change the social shambles into a Brotherhood, it is in the Youth of every country that lies the hope of the future. And it is a fact full of cheer that, in every country, Youth is responding to the divine-human call, and is showing an eager passion for Service that is the promise of success in the coming days. In every country, young men and maidens are stretching out strong hands, eager to help.

Towards Brotherhood

As we look at the Young, we see the direction in which the world is moving, and we see that it is towards Spirit, towards Brotherhood, towards Reality, away from materialism, from competition, from the

unreal and the empty. And we see, spreading everywhere, the Scout Brotherhood and the note of Internationalism

The man the Young together for are promises which is a Look around the world, all the outposts, a vision of the future in glowing language, and thus fascinate the eager susceptibilities of the young. For Youth cannot arouse enthusiasm among the Young by preaching its crude ideas—though containing the germs of the True and Beautiful—clothed in language not yet mastered, and inspired by energies not yet disciplined No great movement can arise until the ideals of the future are germinating as seeds in the brains and hearts of the Young; but that movement can only become effective when the sunshine and the rain of the Prophet's words have stimulated these germinating seeds to rapid growth. The Youth only recognizes the ideals hidden within him when the fervour of the Prophet has made articulate, and therefore purposive, the inarticulate longings which before merely caused unrest.

The ideal General would be a man wise with the experience of a long life, but inspired with the passionate idealism of Youth, full of a trust in mankind limited only by his insight into individual character, flexible in details but unswerving in purpose and in principle, quick to utilize the new ideas conceived by the Young, so adapting them to the conditions of the moment as to render them achievable.

An Irresistible Force

A force thus composed and thus captained would be irresistible, for it would combine all the elements necessary for success. The future is with the Young, and the swiftness of the world's progress depends

on their acceptance of high ideals, and their self-surrender to the Service of Man. The ideals will be rendered articulate by the Prophets of the time, who, guided by their vision of the future, will embody the ideas necessary for the realization of that future in glowing language, and thus fascinate the eager susceptibilities of the young.

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The Voice of the Prophet

Two conditions are necessary for a great movement: (1) The power in a considerable number of the Young to assimilate new ideas, i.e. the Young have arrived at the stage in evolution in which these ideas are attractive, because they satisfy longings already existent within them; (2) the presenting of these ideas to them in a form which fascinates their imagination, and renders purposive the longings hitherto only vague and disturbing.

Unstable equilibrium is necessary for movement, but the instability must be of the nature that leads to healthy growth, not to disease and degeneration. A man might set before a pack of hounds a fine ideal of a civilized State; his eloquence would be wholly wasted, since his audience would be sniffing after the scent of a fox or a jackal, and there would be no response to words and ideals wholly unintelligible to it; so must the Young have reached the stage at which they can grasp and respond to the ideals of the Prophet; without their responsiveness, he is but a Voice crying in the wilderness, a Sower of seed where there is no fertile soil. He is impotent, he can do nothing, without them. But neither can they do without him, for the plan of the architect is needed as well as the material for the building.

The growth and development of a strong individuality is essential for the Young Theosophist who would play a useful part in the building of the new civilization, of the future Commonwealth of Nations. But let us develop strong individualities in order that we may render strong Service, rather than in order that we may ourselves be strong. Let each regard himself as a block of marble, to be hewn into the most beautiful form, to be chased with the most delicate lines, to be polished to the last possibility of brilliance, not in order that it may be an isolated though beautiful fragment, a separate perfection, but that it may be a stone fit to build into the Temple of humanity, its beauty heightened, not diminished, because it is an exquisite part of a perfect whole. (Adapted from *The Young Citizen*).

The New Type of Child

BY C. W. LEADBEATER

WE are at a very interesting epoch in the world's history; we are witnessing the beginning of a new subrace—a subrace which is to be different from, and in many ways superior to, those which have preceded it. But this new subrace will not be miraculously created; it will evolve naturally and gradually from conditions already existing. Its members will be born—*must* be born—from fifth subrace families like your own. The child which comes to you may well be one of these; indeed, the

very fact that you are a Theosophist makes it likely that he *will* be. Such a child will need special care and training; the clumsy, blundering, indiscriminating methods of past centuries are inappropriate here. The incoming ego is endeavouring to mould and modify his vehicles so that they may more fully express the new and higher life which he desires to manifest through them, and it is emphatically your business and your duty to help him in that task, to make it as easy for him as you can.

There is much with which he has to contend. He has a fifth subrace physical heredity behind him; he is living in a fifth subrace world, and all the influences which surround him tend to force him into the old grooves, to impress upon him the old average characteristics. It is to you that he must look for aid to foster and encourage the growth of the new qualities which he is trying to develop, to water the seeds which shall one day blossom into the splendid flower of a more highly evolved humanity. You must not fail the child who has trusted you.

Never forget that your child may be an older and more advanced soul than you are yourself. Many highly developed egos are coming into incarnation just now, either to assist in the evolution of the new subrace or to take advantage of the opportunities which it will offer. You may very literally be "enter-taining an Angel unawares."¹ Apart

from that possibility, remember that millions of men died in the Great War, and that by the very fact of making that supreme sacrifice for a noble ideal they earned for themselves a rapid rebirth in this coming subrace; your child may at least be one of those. Be he who he may, you must give him his opportunity; you must do your best for him. And you cannot do that unless you share with him the knowledge of the Divine Wisdom with which you have been blessed as a result of your efforts in past lives; for you may be quite sure that it was for that purpose that he came to you—that, as St. Peter puts it, he was "thereunto called, that should inherit that blessing."² "Freely ye have received; freely give";³ then shall "your children rise up and call you blessed."⁴ (*The Australian Theosophist*, August 1928, p. 30.)

² 1 Peter iii, 9.

³ Matt. x, 8.

⁴ Prov. xxxi, 28.

¹ Heb. xiii, 2.

Regenerating the World

FROM AN ELDER BROTHER TO THE YOUTH OF INDIA

YOU must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the front, on the pathways that few as yet have trodden. The Indian people must see you as lights in the distant darkness, guid-

ing them from the known to the unknown. And your light must ever shine, as shines the lighthouse lamp on the dark and lonely seas. It matters not that the ignorant despise your light, seek, perchance, to extinguish it, would destroy that which uproots them from the hard, unfructifying soil of orthodoxy and convention, of superstition and prejudice. Loving wisdom the link between you and them, see to it

that the light in your hearts burns steadily and strong. No hurricane of popular disfavour or persecution can ever extinguish a light Divine, a light undimmed by self-seeking of whatever kind. To this end, let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world—that Aryan gentleness which is so strong, because so tender, which is so compelling, because so understanding. The Rishis of all faiths and of all Nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

* * *

Be true to India in the little things, and the larger life of service shall be opened to you; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller.

Serve India in the little things of life, for these make up the big things; and you are helping India to her rebirth in greatness when you live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians, Those who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be moulded to express the growing needs of that world of which India is the heart. Simple-hearted be ye, my brothers, and generous to all. Live simply—think, feel, act, speak simply to all. So shall you help India to prove strong for that spiritual leadership of the world to which she is destined. (*New India*, 12th December 1925).

Cherish the Young!

BY AN ELDER BROTHER

(In a Message to Members of The Theosophical Society, 1925)

A SECOND half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world.

Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong com-

passion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Forerunners of the New Age: Masaryk

(Based on material supplied by Josef Skuta, formerly General Secretary for Czechoslovakia)

(This series is neither exhaustive in any sense of the word, nor chronological in its order. As great names occur to us we shall prepare short descriptions of their lives and work. Theosophists are specially concerned with greatness, and with the spirit of the New Age to which Theosophy and The Theosophical Society belong. It is therefore specially appropriate that THE THEOSOPHIST should offer constant homage to greatness, particularly when it represents part of the building of the New Age. We are happy to honour in this article President Masaryk, an agent of the Elder Brethren in the world's renaissance.—ED.)

ALL the elements of greatness were mixed in Thomas Garrigue Masaryk—a burning sincerity, vision, the will to create, the compulsion of an ideal, and the impotence of adversity to kill the spirit, however much it may hurt the body or lacerate the soul. His genius was compounded of these qualities—they made him what he was—the President-Liberator of Czechoslovakia. In his funeral oration on 21st September 1937, seven days after Masaryk died at the age of eighty-seven, President Benes eulogised him as “one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries.”

We Theosophists in Central Europe are trying to find a *modus* for the realization of peace and brother-

hood in practical life; at every European Congress we emphasize it—Brotherhood through politics, religion, economics, science, art. If I were asked to name a man whose life was wholly consecrated to this ideal and its actual realization I should point to Masaryk. For half a century he worked it into the fabric of our nation—he was not only the founder of the nation, but its awakener also, and its spiritual leader.

Masaryk was in fact the latest of a long line of spiritual leaders of the Czechs. For a thousand years we find this people, by its life and culture, influencing the whole history of Central Europe. Saint Wenceslaus, King and Martyr, established Christianity in Bohemia; John Huss paved the way for Luther and the Reformation;

Jan Amos Comenius breathed new life into the education system. After five hundred years the Lords of Karma gave the Czechs a statesman-philosopher, such a leader as Plato foreshadowed in his ideal Republic, a leader who lighted Europe with the truths of evolution, and made way for religious freedom and economic democracy.

Masaryk was born of a peasant family in 1850. As dux of his school, he was marked by his teacher and sent to the University. Even as a student he examined all religions, and studied Sanskrit in order to understand Hinduism. His comparative study of religions led him to lecture and write against anti-semitism and racialism. As a professor first at the University of Vienna and then at Prague, he contributed to the education of numerous students, and to that generation belongs Dr. Benes, on whose shoulders Masaryk's mantle has fallen.

Masaryk reached his zenith in the Great War. Face to face with the question of the use of force, and force on a vast scale, he applied his philosophy of evolution to the problem of revolution for the nation's sake. Just as he had worked for the freedom of small nations in Europe, so now he worked with full success for the individualization of the Czech nation, and under his wise lead the Czechs realized their national freedom. While effete monarchies were tumbling down, new forms were coming to life, and among the new States awoke Czechoslovakia.

Masaryk the professor was now a dictator and commander-in-chief. Yet though he had given the Czechs

a country and a nationality, he exercised none of the usual arts and practices of a dictator. He often reminded us that if justice gives us our liberty—external liberty—it is still more valuable to gain internal liberty. When the Nationalists were running into excesses, it was he who applied the brakes. Dynamic in action, he was a veritable rock of philosophic calm.

The keynote of Masaryk's life was a "monumental simplicity." Emil Ludwig visited the President-Liberator at the Chateau de Lany expecting to be introduced into the workshop of a philosophical marvel, conversant with the recondite problems of the spiritual world, and ready to absorb large quantities of sociological theories and dissertations. But to his surprise Masaryk replied to his abstract questions with concrete answers: "Now, let's get down to plain facts"—and the philosopher-statesman's observations are not only a vivid story of his thoughts on the salient episodes of his life, but the highest statecraft uttered in phrases intelligible to the average boy of sixteen. Ludwig left the President's secluded study confirmed in the belief that he had penetrated a shrine of wisdom and greatness.

Realist in the deepest meaning of the word, Masaryk acknowledged the reality of the spiritual life and lived it deeply. His spiritual idealism penetrated and permeated his physical work. In his family was often heard the phrase: "What would Christ say about it?" And to the end of his eighty-seven years he expressed firmly, platonically and in a Christian spirit his answer

to all the questions of disturbed Europe in a formula which was at once his philosophy and his practice of life: *Jesus—not Caesar*.

His whole faith is summed up in his vision of democracy. He believed in democracy, political, economic, spiritual. Dr. Karel Capek, the Czech author, asked Masaryk which was the best argument for democracy, and he replied in these imperishably valid words:

"Believe in man, and in his eternity. That is true metaphysical equality. From the ethical angle democracy is justified as a political realization of love of one's fellow-men. That means that the eternal cannot be a matter of indifference to the eternal, divinity cannot dishonour divinity, it cannot exploit it or do it violence.

"Democracy is not only the form of the State; it is not only what is written in the Constitution. Democracy is a point of view on life, it is built on confidence in mankind, and there is no confidence without love, no love without confidence.

"I accept democracy with all its economic consequences; but I build democracy on love—on love and justice, which is the mathematic of love, and on the conviction that we have to help one another to realize the Plan of God, in harmony with God's Will."

Masaryk left on us the ineradicable impression that in spite of the rise of autocracy—and he was surrounded by Fascist and semi-Fascist States—there is great hope for democracy when men such as he are at the head of it. It was indeed true of him that "the autocracy of the wise is the salvation

of the ignorant." With disarming frankness and modesty he would say: "By nature I am not a ruler, but I know that the masses must be led. My method of leadership is not despotic, but more by way of suggestion."

Masaryk was great because he saw things *sub specie aeternitatis*. His brotherhood was practical and equilibrated, and devoid of even a shadow of self-interest. It is openly admitted, even in the League of Nations at Geneva, that the minorities in Czechoslovakia are living in the best possible conditions in Europe. We should remember also that it was Masaryk who made the Little Entente. Again, he worked for the realization of the United States of Europe, beginning with practical co-operation, even though the realization be long delayed. George Bernard Shaw, when asked who should be the leader of a United States of Europe, answered: "Only President Masaryk." Few men have risen, as did Masaryk, to such great heights of national apotheosis, international triumph and world recognition.

In us Czechs he evoked the spiritual quest, and I wonder if that is not the reason why, in spite of our being so small a nation, we were called so early to Theosophy.

Deeply loved by all, Masaryk was a father to his people, especially the younger generation, who saw in him an Example, as Dr. Besant was a Mother and an Example to so many young people of India. Happy are those who live in such times and places as to have living in their midst Elders such as these who live deep, full and beautiful lives.

The World's Disordered Psyche

BY BHAGAVAN DAS

Indicating that Psycho-analysis can find "fulfilment of its aims and hopes only when it enters into the ever-inviting embrace of the Ancient Wisdom of the Vedas and the Upanishads."¹

Conflicting Movements

THIS New Psychology, with its three main and many minor variants—Freud, Adler and Jung, etc.—has been in vogue, has been, indeed the rage, on the one hand; as the New Sociology, with its many variants in the hands of Marx, Engels, Lenin, Stalin, Trotsky and others, has been, on the other hand; almost simultaneously, since the closing years of the nineteenth century of the Christian era.

The reason why the Total Supra-conscious, or Collective Racial Unconscious, of Humanity has been urging and driving these two movements, is easily inferred. In the course of the nineteenth century, society became peculiarly and greatly disorganized in the West; it suffered a new form of *Varna-sankara*, "confusion of vocations"; social balances were upset; silent or violent revolutions occurred in all departments of life, scientific, educational, economic, political, industrial, domestic, sexual, moral, social, aesthetic, religious; the three primal fundamental "appetites,"

¹ This article is concluded from THE THEOSOPHIST for November and December 1937.

"instincts," "urges," "drives," "impulses," "hormes," "vital élan," "libidos," "desires," of (a) hunger, (b) acquisitiveness, (c) sex, in their physical as well as psychical aspects—which instinctive desires constitute the motive power behind all outgoing matterward manifestation of life, civilized or uncivilized, primitive or degenerate, barbarous or savage—these became impossible, or very difficult, to satisfy properly sufficiently, smoothly, for the vast majority of human beings on the one hand; and on the other hand, they began to be excessively indulged by a comparative handful, through the exploitation and oppression of the masses; physical and mental diseases of new and subtle varieties became very common; and by the inevitable reaction, the fact of the excessive in-equality or in-equitability in the distribution of "weal"—th, came to be realized acutely and complained and struggled against loudly, strongly, extensively, persistently, systematically, by the masses.

The Way of Reconciliation

Marx and his company held out promise of an equal (or at least a

much better and equitable) distribution of food and possessions; Freud and his followers gave hope of freedom from the multifarious ills of sex-shock and sex-frustration. Men and women naturally turned towards them, greatly expectant. But conflicts have arisen *inter se*, within the ambit of each, and also between the two, namely Communism and Psycho-analysis. These conflicts perplex the lay (as well as the expertist) mind greatly; they are all due to the lack, in each of the two movements, of the fundamental principles of a philosophical psychology which would balance and synthesize physique and psyche, Matter and Spirit.

That the new Sociology or Socialism or Communism can find rest from tribulation only when it comes into the arm of Manu's Socialism—this I have tried to indicate in another small book. Here, the endeavour is to point out how the New Psychology of Psycho-analysis, and Analytical Psychology, and Individual Psychology, can find fulfilment of its aims and hopes only when it enters into the ever-inviting embrace of the Ancient Wisdom of the Vedas and the Upanishads. Between the two booklets, feeble as they are, the searching reader may see clues to how the new movements of the West, which are at present tending to conflict and diverge, can converge and merge into each other, as inseparable regulative, nutrient, and motile systems, in the macro-organism of the Human Race.

Psycho-Physical Crises

Nature works in cycling spirals, in all her infinite departments and

aspects. The psycho-physical life of man seems to run in such cycles also, of about seven years each, broadly speaking.¹ At the end of every such septenate, apparently a new adjustment takes place between the psyche and the physique, the mind and the body. It is as if a person, with a family and business, should rearrange his house and other accommodation and his affairs generally, from time to time, according to his expanding or contracting needs. Ordinarily, during the third septenate, the onset of puberty (as of teething in the first) causes a great crisis in persons who are at all above or below the normal. The "soul" is dragged now towards Spirit, again towards Matter, now towards the spiritual, ideal, upper pole, again towards the carnal, sensual, lower pole. In normal persons and well ordered society, the two are reconciled, and the conflict readily abated, by sanctified marriage. In those above the normal in virtue of heart as well as of head, there blossoms that "divine philosophy" which will not "shoot beyond her mark and be procuress to the lords of hell," but which will make her votary a servant of the Will Divine.²

In the case of the soul which has not yet reached the stage in evolution where such attainment becomes possible, there would occur dementia praecox and paranoia; but

¹ Cf. astrology and chemistry.

² For fuller description of the struggle between soul and body, at puberty, and for the spiritual and philosophical meaning of "conversion," see my pamphlets, *The Fundamental Idea of Theosophy*, and *The Psychology of Conversion*.

according to Indian belief, they are only cases of unsuccessful first efforts, like the tumbles of the child learning to walk; the soul will do better in future lives.¹ Such persons are often morally and intellectually better than the people in their environment, before they are attacked by insanity.

Treatment of Neuroses

The case of neuroses, as described by the psycho-analysts, is different, and yet has resemblances. We have seen before that the psycho-analysts have come to distinguish between two kinds of neurotics, the coarse and refined. In the former, treatment often causes more mischief than it cures; the other, it cures. But even among the latter, those whose malady is due to a sense of the emptiness of life, an unsatisfied craving to know the meaning of life—such cannot be helped by psycho-analytic treatment. They need the help of a real Spiritual Religion, which will be a complete Philosophy as well as Science.

The Yoga-Vedanta is such Spiritual Science, such Scientific and Philosophical Religion, not in the degraded condition to which it has been reduced by "professionals," but as indicated in the better and more important words of Theosophical literature, which help the earnest student to interpret the old writing in suggestive and more satisfying ways.

Psycho-analysis tells us that recovery of the Memory of the Truth (i.e., of the true cause and origin of the neurosis), sets us free (from the neurosis). The full significance

¹ Brill, *Fundamental Conceptions of Psycho-analysis*, p. 265.

of this, on an infinitely vast scale, is to be found in the words of Arjuna, at the end of Krishna's teaching, given to him as loved and loving, trusted and trusting, disciple. "My perplexity, my darkness of mind, has disappeared; I have recovered memory."

"All complexes, all knots of the heart, are dissolved, all doubts are solved, all riddles resolved; all delusions, illusions, hallucinations, disappear; all passion-governed, egoistic, mind-enslaving, soul-thraling, spirit-fettering actions cease and give place to altruistic, debt-repaying, bond-loosening, spirit-freeing, peace-bringing activities—when the Infinite Simplex, the One Universal Self, which transcends all, pervades all, includes all, the Supreme and Absolute Ego, which absolves from all limitations, all bonds, of the small separative relative ego-ism, which saves from all sin, has been found again and seen as identical with the One Self."²

The Messiah Christ said: "The Truth shall make you free"; and He also said: "I and My Father are one." This Ved-anta Truth alone is the Truth that can and does set free. The prophet Muhammad exclaimed: *Ana Ahmad bila mim*. "I am Ahmad without the *m*: I am Ahad, the One Self." He had found the Truth.

The Vision of the True

If we achieve the Truth which is named Atma-Vidya, God-knowledge, Self-knowledge, Theo-Sophia, if we perpetually apply it to all departments of individual as well as social life, and make it permeate all our thinking, wishing

² *Mundaka Upanishat*.

doing, then indeed that Truth of the Identity, the non-separateness, of all selves in and with the Universal Self (whence arises as inevitable consequence the Golden Rule of Conduct enunciated alike by all the Great Lovers and Teachers of Mankind), permanently established in our cognition and our desire-feeling, and governing all our action, shall undoubtedly, necessarily, set us free from all ills, moral, social, political, economic, religious, educational, domestic, aesthetic, spiritual; free from all unbalancings and consequent disorders of body and mind, individual and social. "He who gains the vision of the True, he becomes true *Svarat*, Self-dependent, Self-governed, in all respects; he gains the freedom of all countries, nay, of all the worlds"; thus proclaims and promises the *Upanishat*.¹

We have only to look within, and we shall surely find that Truth, the Truth of the Universal Self, the one principle of all Consciousness and all Unconsciousness. Indeed it is not hard to find, if only we look in the right direction.

The Angels keep their ancient places,
Turn but a stone and start a wing;
'Tis we, 'tis our estrangéd faces,
That miss the many-splendoured thing.²

The deepest and truest psycho-analysis available is the analysis of the psyche that has been made in the Upanishads. The best, most complete, most scientific psycho-synthesis available is the synthesis, the co-ordination and articulation

¹ *Chhandogya*.

² Francis Thompson.

into one organism, of all the psyches and also all the physiques of the whole Human Race, that has been planned by the Manu, according to the principles laid down in the Veda, as the Varna-ashrama Dharma, the Scheme of Individuo-Social Organization of four vocational classes and four stages of life, interlinked in four subordinate organizations, educational, protective, economic, industrial.

Peace and Power

The greatest of all maladies, the worst of all possible neuroses and psychoses, is the hysteria, the mania of *excessive* selfishness, *excessive* identification of the Self with the body of flesh and its carnal passions and sensual cravings, whence all the countless disorders of mankind, all their mental, moral, physical ills and evils. The greatest and most effective of all curative methods of treatment is the method of *chittaparikarma*, *chetah-prasada*, moral self-purification and tranquilization of the mind, which is described and prescribed in Yoga.

The worst of repressions and forgetting is Infinite Eternal Spiritual God forgetting Himself into infinitesimal evanescent earthy man and repressing His higher nature. The greatest recovery of memory is man remembering himself again into God, and regaining that unselfishness which is the recognition of God in all, of One Self in all selves, which brings into free expression the higher nature, and which is the one and only cure for all human ills, because it alone can re-establish justice, equitability, philanthropy, mutual service, co-operation, Universal Brotherhood,

and open all the worlds to the enlightened soul.

"Purity in diet makes purity, placidity, lucidity, of intelligence; thence arises clear memory; then all the complexes, the knots of the heart, are loosened, straightened, dissolved. To the soul that has thus cleansed itself, the 'Eternal Youth,' whom the scriptures name as Sanat-Kumara, who is in touch

with every human heart, who dwells in every human heart, because he is our very Self, shows the Light that is beyond the Darkness, the Light of the Self, the vision of which brings the Peace that abides ever in the hearts of those who live in the Eternal, and the Power that lives and moves in those who know the Self as One."¹

¹ *Chhandogya and Bhagavad Gita.*

SEIZING OPPORTUNITIES

What then is an Act of Service, or a Good Turn? It is any kind of help, given freely to any one in need of help, "looking for nothing again." To carry a parcel for a tired woman, to lead a blind man across the street, to give water to a thirsty dog, to say a bright word to a weary toiler—all these are Acts of Service, or Good Turns. You say they are trivial? Yes, but the alert mind, the observant eye, the ready hand, these are not trivial, but priceless. The Act of Service wrought is a trifle; but the Habit of Service all-important, and it is built up out of these daily trivialities, until every opportunity of Service means the rendering of help.

Anyone who has deliberately trained himself to do the one daily act will soon notice around him countless opportunities of Service. As he goes through life, opportunities, unseized by others, will crowd around him, and, instinctively, his quick eye will notice, his quick hand will be outstretched to help.

Great opportunities come to those who utilize the little opportunities of daily life. Do not envy the opportunities of others, but use the opportunities which come unsought to yourself. You may not hitherto have noticed them, for many who dream of great work hereafter overlook the little works which are lying about their feet. When a great opportunity offers itself, the trained Servant seizes it and a heroic deed is wrought; the untrained idler is bewildered and confused by the sudden chance, and while he is thinking what to do the opportunity is gone.

ANNIE BESANT

The Gifts of The Nations

BY FRANCIS BRUNEL

La France ?

LES présents de la France au Monde ? Comment les définir avec des mots ? Comment noter le Chant de la France dans la Symphonie de la Vie Universelle ? Pour parfaire le Grand Joyau de l'Évolution, le Diamant merveilleux dont chaque facette tient son éclat d'une nation, d'un peuple, quelle Lumière—irisée par l'infinie variété des nuances de chaque homme—que la France fait-elle resplendir de façon spéciale ?

Ce à quoi la France aspire pour tout homme, c'est d'en faire un être humain harmonieux. Et s'il était permis d'employer cette expression, la France est la patrie de l'Humanité et de la Culture humaine véritable. Un Prince étranger n'a-t-il pas dit un jour : "Tout homme a deux patries : La France et la Sienne." Et cela est exact en ce sens que le don de la France au Monde est essentiellement spirituel, "comme la lumière qui jaillit d'un phare," a dit un jour le Dr. George S. Arundale.

"N'allez pas supposer que le Français est supérieur; mais il a sa part de blé et de soleil, et il sait que cette part de blé et de soleil est à ses frères comme à lui. Il n'a qu'un toupet, une sorte de toupet chevaleresque : il fait comprendre en souriant que personne ne peut détester la France. Et cette Conviction, cette Foi d'amour lui suffit à venir en aide à tous."

Ce qu'elle apporte au Monde, ce sont des idées, un idéal fait d'universalisme et d'individualisme à la fois. C'est là sa raison.

"La fille aînée de l'Eglise" l'appelait-on, avant que de lancer dans le monde la Chevalerie qui conquiert les cœurs par son idéal de noblesse, de courtoisie et d'amour,—ou encore les fraternités de bâtisseurs de Cathédrales qui cristallisaient de façon impersonnelle et magnifique, sous les formes légères, élancées, ciselées, en pensées immenses et merveilleuses, le sentiment du divin, de l'harmonie, de l'infini.

La grande Renaissance apportait un souffle nouveau à son esprit épris d'harmonie, et le XVII^e siècle assistait à l'épanouissement de sa Culture et de son Art. Le XVIII^e lançait au Monde,—à tous les hommes—sa *Déclaration des Droits de L'Homme*, son message de Liberté, d'Egalité, de Fraternité . . . affirmant ainsi nettement ce rôle spécial de la France dans la mise en valeur des relations individuelles de tous les hommes. C'était la première Démocratie qui était réaffirmée : Démocratie politique : le droit pour tout homme de participer au gouvernement du pays. Pour la première fois, l'on reconnaît *légalement* la vie divine en chaque homme. Démocratie s'exerçant dans le domaine du pays. L'étincelle avait jailli. Le message était transmis.

Puis au XIX^e siècle, était affirmée par les philosophes de France, les Proudhon, les Fourier, les Saint Simon, et leur école, la Démocratie économique: le droit pour tout homme de jouir de façon raisonnable des produits de l'Economie et de connaître le bien-être matériel. Démocratie s'exerçant dans le domaine familial et social. C'est alors aussi que les jeunes disciples de Saint Simon développent en grand les voies de Communication internationales et percent le Canal de Suez.

Et le XX^e siècle voit encore la France, Semeuse d'idées de justice et de Liberté, affirmer la prééminence de la Solidarité humaine.

Et dans la Crise actuelle, la France semble pouvoir apporter une solution vraiment humaine et générale, parce que basée sur la personne humaine. La solution de tout problème, quelqu'il soit, découle de la solution du grand problème de l'homme.

Et il semble que ce sera là l'occasion pour la France de donner au Monde un message universel: proclamer la troisième Démocratie, "la Troisième République," la "Démocratie spirituelle" comme l'appelle l'un des plus éminents penseurs et psychologues contemporains, le Professeur Jean Emile Marcault: et que l'on pourrait ainsi énoncer: le droit pour tout être humain d'arriver à l'épanouissement harmonieux de toutes ses facultés spirituelles.

Alors que les deux premières démocraties sont égalitaires, la Démocratie spirituelle est hiérarchique; elle s'exerce dans le domaine individuel. Elle exige une méthode d'éducation individualiste. De même qu'il y a des experts financiers et économistes, de même

faut-il des experts de la vie spirituelle, c'est-à-dire des Sages, pour respecter les Lois de la Vie de l'Homme.

Etre le Messenger des Hommes.

Là est, semble-t-il, le secret du rôle de la France.

Apporter à tous, par amour pour la seule Lumière, le Message de vérité unissant tous les hommes en chaque homme, et chaque homme en tous les hommes.

Mission de Service, mission humble, mission humaine et d'amour, de joie, de clarté, de beauté, d'harmonie et de lumière . . .

"Fraternité!"

D'autres peuples semblent avoir trouvé un équilibre personnel et momentané, mais il échoit à la France de rechercher les possibilités d'Equilibre Universel: Les autres pays ont leurs mélodies propres et originales, leurs lumières scintillantes, toutes aussi nécessaires à l'ensemble de l'Harmonie humaine, aussi n'est-il pas question de fierté particulière, mais du Travail.

Le Travail qui fait que la France peut rayonner et briller pour tous, est essentiellement une tâche d'homme, de culture humaine véritable, d'harmonie, car il y a quelque chose d'unique en chaque homme qui le fait épanouir comme aucun autre ne le fera. . . "Vous êtes des dieux, vous êtes tous des fils du Suprême," chante le Psaume 82.

Et c'est encore et toujours un message de fraternité universelle et de liberté joyeuse que la France veut apporter en offrande au monde, à tous les hommes: La Nuance dans l'Harmonie, et l'Harmonie dans la Nuance.

A La Lumière Soit Toute Gloire!

Theosophy and the Commonweal

BY HUGH R. GILLESPIE

Showing how the foundations of a State are built, not on Marxism, but on Brotherhood.

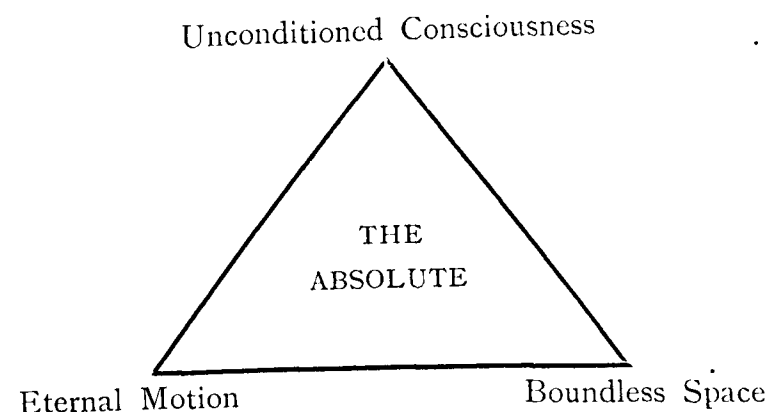
Fundamental Propositions

MANY people have the impression that Theosophy is merely a dry-as-dust collection of metaphysical abstractions which have no direct regard for the bodily, emotional, economic, or Spiritual needs of mankind. Theosophy is thought to hold itself aloof from politics, economics, and every other question affecting the welfare of man in society. The fact is, Theosophy is in most intimate touch with every phase, factor and department of human life and activity. Theosophy is the natural philosophy of life and consciousness,

and every phenomenon, minute or immense, immediate or remote, comes, inevitably, within its scope. Undeniable proof of this is to be found in the three Fundamental Propositions of Theosophy. In the briefest terms, these read as follows:

The first Proposition asserts an Omnipresent, Eternal, Boundless, Unknowable Principle which is summed up in the term *The Absolute*.

From an abstract point of view, the Absolute manifests in three aspects, as shown in the following triangular analysis.



These are the three essential factors or aspects of the Absolute, and a cursory study should show that the absence of any one of these would render the very existence of the Absolute impossible.

Thus, if Unconditioned Consciousness were not, Eternal Motion and Boundless Space could not exist. If External Motion did not operate, Unconditioned Consciousness could not function and Boundless Space

could not be conceived. If Boundless Space were not, neither Unconditioned Consciousness nor Eternal Motion could exist, for the very field of their operations would be non-existent.

Now if we take these three aspects of the Absolute, apart from their qualifications—just as compound abstract potentialities—and speak of them as Consciousness-Motion-Space, we at once evolve the concept of the Absolute *as* Consciousness *of* Motion *in* Space. From this we obtain the further conclusion that these three aspects being universal in their fulfilment, their interplay must, of necessity, produce Universal Phenomena, which must, in turn, include every single happening to every iota in the Universe, individual and collective. On analysis, therefore, our Second Fundamental Proposition states in concrete terms that the Absolute *being* Consciousness *working through* Motion *in* Space, the Absolute *is* the ultimate source and sanction of Universal Phenomena, including man and all his works.

Our Second Fundamental Proposition posits the existence and universality of the Law of Periodicity as an expression of abstract motion, with its concrete manifestations as vibration, action, and reaction. Motion always implies action and reaction. These alternations throb in every department of nature and express themselves in cycles and phases of infinite variety—life and death, day and night, summer and winter, sleeping and waking, etc.

Our Third Fundamental Proposition affirms the ultimate identity of all individual souls with the

Oversoul, and the inevitable progress of every soul through cycles of incarnation in accordance with karmic destiny and periodic law. In other words, every single soul must evolve through, or with, every elemental life-form, and finally acquire individuality through self-induced and self-devised effort. And so each and every soul ascends through all degrees of intelligence and development from mineral to moneron, moneron to man, and man to god, for man is a god in the making.

From Abstract to Concrete

We have thus, with the aid of our analyses, made a logical progress from the region of the abstract to the region of the concrete, for the aforementioned Propositions have shown clearly that Theosophy in its fundamentals is all-inclusive. Theosophy and the Commonweal, in fact, are synonymous terms, for the ultimate aim and purpose of Theosophy, both in the abstract and in the concrete, is the achievement of harmonious development, on all three planes, of each and every unit and phase of evolution.

Abstract Theosophy expresses itself in concrete form through the Theosophical Movement, and that again expresses itself through the various societies which, in turn, come into direct touch with the individual and the mass on the social, the emotional and the mental planes. The specific work of the various societies is to interpret and translate the abstract truths of Theosophy into concrete formulae in the guise of moral and ethical principles and impel *us* to conduct of similar character.

Theosophy Must Be Practical

Theosophy, therefore, includes every phase and factor of evolution. Theosophy *is* evolution in essence, for it starts from the One Source, the Absolute, God, and proceeds by definite stages through each of the seven planes of nature from the intangible and unknowable on the spiritual plane, to the tangible and knowable on the physical plane. On this plane, every creature and entity passes through its septenary cycles of evolution and development. This fits the soul for progress on each plane in succession as it doffs its garb of matter and takes on, in turn, the garb of spirit, stage by stage, life by life, till it returns to the bosom of the Father, the Oversoul, the Absolute. "As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body." (*Bhagavad Gita*, II, 13).

It is in the exposition of Theosophy that we encounter criticisms, the most important of which is that with which we started, namely, that we are, as a Society and a Movement, guilty of stultifying our advocacy of Brotherhood by neglecting to practice brotherhood while we absorb ourselves in metaphysical subtleties and abstractions which are altogether off the physical plane. Those who know will deny any justification for these criticisms. They will realize that as The Society is composed of members of every shade of religious and political belief, The Society cannot commit itself to the advocacy of any particular sectarian creed or political platform. Nor can any one member expound *his* individual

beliefs and claim to have the support of The Society, for while each partisan may be working for his particular belief in legitimate channels, respect for the views of others prevents his committing the Society to *his* individual belief. The Society, therefore, as such, cannot advocate any specific application of any particular sectarian or political principle in social life. And this because, as H. P. Blavatsky urges in the *Key to Theosophy*: "Political action must necessarily vary with the circumstances of the time and the idiosyncracies of the individual."

At the same time, no real Theosophist would remain supine and effortless in the face of misery and want among his fellows. The real Theosophist would associate himself closely, both in thought and action, with every effort for human betterment.

But while no member may advocate or criticise any sectarian or political proposition as a representative of The Society, each member may courteously deal with those same propositions and discuss them on his own responsibility from The Society's platform, as I am now about to discuss Theosophy, Economics, Capitalism, Communism, and Social Credit.

Economics and Industry

Let us deal first very briefly with Economics and Industry, under the four heads—Production, Cost, Price, Consumption.

In the production of commodities every industry must, so to speak, pay its way to the last cent. That is, every item of cost must be included in the price. And the total

price received for the total commodities must cover the total costs of production and include wages, salaries, dividends, raw materials, factories, machinery, repairs, replacements, maintenance, interest, profit, rates, taxes, etc. And this applies not to one industry only, but to the totality of industry. It follows, then, that all the money in circulation should pass through the industrial productive system and into the hands of the consumers as wages, salaries, dividends, etc., to be used as purchasing power to enable the consumers to buy the products of industry. And if the prices are suitable and the purchasing power is sufficient, the market will be automatically and periodically cleared of commodities and the process will repeat itself, *ad infinitum*.

During this process certain things happen, however. Economic laws operate, and with serious effects. Factories have to be built and machinery installed, which entails loans from the banks. When the system is in running order, maintenance, repairs, replacements by newly invented and improved machinery have to go on continually, with the result that the whole industrial system is all the time, so to speak, "working a dead horse." Instalments of principal and interest on various loans effected at varying dates in the past have to be paid or converted as they fall due. The result is that the bank overdraft steadily increases. The bank then steps in and demands that cost of production be reduced and output increased. This may be done in any or all of four ways:

(1) Installation of improved machinery; (2) Discharge of workers; (3) Reduction of wages; (4) Reduction of dividends. The result is a large and growing decrease in purchasing power in the hands of the consumers and an utter inability on their part to buy the *whole* of the product. This means a piling up of surplus goods for which there is no market, a consequent decrease in the money in circulation, and a permanent increase in the army of the unemployed.

Conditions may be improved slightly and temporarily by the pouring of fresh capital into the producing system. But in the end this device only increases the interest bill and makes things worse. In the end war is resorted to as the only means of exhausting the surplus of goods. The real solution would be to pour the purchasing power, the money or credit, into the hands of the consumers to the amount of the total price of the total output of commodities. The consumers would then be able to buy the total output. The market would be cleared, no surplus would exist, and the economic and industrial system would function continually without difficulty.

But the banks live on interest on non-existent money. They create credit money up to sometimes thirteen times their legal tender guarantee. Truly, as has been written by Mr. Snyder, Director of Statistics Department, Federal Reserve Bank, New York (May 1931): "The ups and downs in world economics in the last hundred years have no connection whatever with physical facts affecting production, but can be *traced back entirely to financial causes*."

The Douglas Analysis

Now to prove the foregoing, let us return to an application of the Douglas Analysis and show that ultimate prices, under the present system, cannot cover the cost of production and never can do so till purchasing power to that amount is directed into the hands of the consumers.

In every producing system there are two groups of costs:

Group "A", which equals wages, salaries, dividends.

Group "B", which equals all other costs.

Therefore the cost of the product *must* equal "A" plus "B".

And "A" plus "B" *must* equal the price to be paid by consumers for the product.

But the consumer has only received purchasing power equal to "A" and cannot therefore purchase "A" plus "B". There is, in fact, a debit balance equal to "B" which must be transformed into a credit balance equal to "B" and added to "A".

Then "A" plus balance will equal "A" plus "B", purchasing power in the hands of the consumer will equal "A" plus "B", the total price; and consumers will be able to buy the total product.

Under the present system purchasing power will always be lacking in the hands of the consumer, for the rate of production is still increasing faster than employment and consumption.

Douglas saw this operation taking place and evolved and stated the Karmic and Economic Law: "Industry does not and *cannot* generate purchasing power at the same rate as it generates prices."

Under the present capitalist system industry *does* generate squalor,

starvation and misery and crime, and this can all be traced back directly to the financial institutions which withhold purchasing power, cash, or credit from the consumers. Serious consequences will ensue to humanity if suitable steps are not taken to deal promptly and effectively with the crisis.

As was remarked by Sir Herbert Gepp at the Agricultural Conference at Hawkesbury College, New South Wales (1936):

"Indefinite continuance of the steps by which Australia is at present maintaining a semi-equilibrium *will mean in the end a collapse of our social and financial system. Farmers and industrial workers face each other across a great chasm. Each can produce far more than enough to supply the present normal needs of the other. Increased purchasing power for the mass seems the only way out.*"

Such a solemn warning merits reflection on the part of every Theosophist, and however we *think* and decide on this matter, all thought is useless unless translated into *action*. There are three possible remedies offered:

(1) To allow things to remain as they are;

(2) To establish Socialist-Communism;

(3) To establish Social Credit.

The Tenets of Marxism

The first stands self-condemned. The second, Communism, has some undoubtedly constructive features, though these are vitiated by other disruptive features. Socialist-Communism and Theosophy are at opposite poles of political and religious thought. Communism,

however, does merit some consideration. While Theosophy connotes the liberation and development of all individuals, Communism connotes the restriction and regimentation of all individuals into the mass. The difference is fundamental. It is the difference between the Spiritual and the Material. Socialist-Communism is the very antithesis of Theosophy.

The so-called Scientific Socialism of Karl Marx has held the field for well nigh a century. It has triumphed over all other political nostrums by reason, mainly, of its plausibility and pseudo-scientific character. But it does not stand close analysis, and must be swallowed *in toto* without mastication. This, however, does not prevent us admitting that Marxian Socialism is as much a school of scientific and philosophic thought as Spencerian Sociology, though equally void of rational basis. Herbert Spencer was no less a philosopher because he was a bad sociologist and a poor scientist. And in the same way, Karl Marx was no less a thinker and a philosopher because he was a bad economist and a poor historian. The efforts of both were equally genuine and they merit this tribute to their sincerity.

Marx's book, entitled *A Critical Analysis of Capitalism*, is based on Darwinian evolution in its crudest form, and on the *Materialist Conception of History* by Professor Thorold Rogers. This theory was subscribed to in some form by Gibbon, Buckle and others. The theory implies that every social and historical development has been actuated by hunger for material

benefit on the part of man; that loot and food, and the system under which they have been produced, have been the only motivating agents in the progress and development of man in society. *Das Kapital* was written by Marx with all the fiery imagination of the propagandist Jew, added to the characteristic passion for detail of the German. Marx was the son of a rich German Jew, and he devoted his life to this scathingly merciless exposure of the evils of the capitalist system, as displayed in the effects of the Industrial Revolution. The book is distinguished for its power of analysis, its erudition, and its utterly inaccurate description of the factors under discussion. It concentrates on the evils and ignores the benefits, and to shallow thinkers presents an unanswerable indictment of the capitalist system. Withal, Marx was a man of exceptional intellect and application. George Bernard Shaw writes in his *Intelligent Woman's Guide to Socialism*:

Marx did not get his great reputation for nothing; he was a very great teacher. . . . But those who have really learnt from him, instead of blindly worshipping him as an infallible prophet, are not Marxists, any more than Marx was a Marxist himself. I, myself, was converted to Socialism by *Das Kapital*, and though I have since had to spend a good deal of time pointing out Marx's mistakes in abstract economics, his total lack of experience in the responsible management of public affairs, and the unlikeness, at close quarters, of his descriptions of the proletariat to any working woman, or of his bourgeoisie to any real lady of property, you may confidently see

down those who speak contemptuously of Karl Marx, either as pretenders who have never read him, or persons incapable of his great mental range.

Marx's own brief but explicit and exceedingly plausible statement of his general principles is as follows, from *The First Communist Manifesto*:

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained the political and intellectual history of that epoch; that consequently, the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles *forms a series of revolutions* in which nowadays a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles.

This Manifesto was adopted by the First International Working Men's Convention, amplified by the Second International, and modernized by the Third International, to read as follows:

Being economically exploited, politically oppressed, and culturally downtrodden under capitalism, the working-class *transforms its own nature* only in the course of the transition

period, only after it has conquered State power, only by destroying the bourgeois monopoly of education and mastering all the sciences, and only after it has gained experience in the great work of construction. The mass awakening of communist consciousness, the cause of Socialism itself, calls for *a mass change in human nature*, which can be achieved only in course of the practical movement, *in revolution*. Hence revolution is not only necessary because *there is no other way* of overthrowing the ruling class, but also because *only in the process of revolution* is the overthrowing class able to purge itself of the dross of the old society and become capable of creating a new society.

The world Dictatorship of the Proletariat comes only as the final result of the *revolutionary process*.

The only extant example of this Dictatorship is the Russian Soviet Socialist Republic, which is not Soviet, nor Socialist, nor Republican. Real Sovietism implies the control of each industry by the workers therein, while the State is administered by Councils of each industry working in voluntary concert. But in Russia the Councils are dominated and the State exploited under the ruthless dictatorship of the Communist Party ruling by armed force.

Real Socialism implies the social *ownership and enjoyment* of the products of industry as *administered by representatives of the Social Democracy*. In Russia, the State is not administered by representatives of the people. In Russia, the State is *governed by a military dictatorship of the Communist Party* to the *total exclusion of any idea of Social Democracy*. Moreover

Russia has returned to the wage system with bonus and piecework.

In theory a republic is a free nation having the right and power to elect its own administrators. In Russia this power has been seized, and the country is being ruled by a despotic dictator with the aid of a secret police which enforces with its power of life or death, without let or hindrance, the orders of the dictator, who is also, in effect, the dictator of the Communist Party. We can now see the inwardness of all the attempts of the Communists the world over to gain control of the various Unions. Lenin wrote :

It is inconceivable that the Soviet Republic should continue to exist interminably side by side with the imperialist States. Ultimately one or the other must conquer. Pending this development a number of clashes between the Soviet Republic and the bourgeois States must inevitably occur.

And the Third International advocates, nay, demands, mass action which will include :

. . . a combination of strikes and armed demonstrations ; and finally,

the general strike conjointly with armed insurrection against the State power of the bourgeoisie. The latter form of struggle, which is the supreme form, *must be conducted according to the rules of war ; it presupposes a plan of campaign, offensive fighting operations, and unbounded devotion and heroism on the part of the proletariat. An absolutely essential condition for this form of action is the organization of the broad masses into military units, which, by their form, embrace and set into action the largest possible number of toilers . . . and intensified revolutionary work in the army and navy.*

A final defiance is openly hurled at established society when, with clarion voice, the Third International Manifesto proclaims :

The Communists disdain to conceal their views and aims. They openly declare that their aims can be attained only by the forcible overthrow of all the existing conditions. Let the ruling classes tremble at a Communist revolution. The proletarian have nothing to lose but their chains. They have a world to win.

(To be concluded)

THE INVOCATION OF YOUTH

From Ignorance lead me to Truth.

From Fear lead me to Courage.

From Indifference lead me to Compassion.

The Guiding Hand in Western Europe

The Renaissance

BY IRENE M. PREST

"Great minds of history come together in galaxies when the fulness of time for their capacities draws them together," says a Theosophical writer on reincarnation. Witness the Greek poets and philosophers, the Augustan writers and generals, the Elizabethan dramatists, the British scientists. According to our author the Platonists of Florence in the fifteenth century were a group of Periclean Greeks reincarnated to promote the revival of classical learning.¹

The Medieval Spirit

BY the end of the fourteenth century the new civilization of Western Europe was established. Monasticism and Feudalism had accomplished their work, and Europe was ready for the next step in the evolution of consciousness. This step was the *conscious use of the mind* as an instrument of knowledge, with its characteristic emphasis on the value of the individual and his rights.

Although signs of the new forces, opposed to those of the medieval spirit, had already appeared as early as the thirteenth century, the age of Roger Bacon, St. Francis of Assisi and Dante, yet the Renaissance may be said to begin with the revival of the study of Latin and Greek classics in Italy in the middle of the fourteenth century.

It is quite erroneous to regard the Middle Ages as a time of ment-

¹ This series began in our November issue, with "Monasticism and Feudalism." Next month : "The Age of Science."

al stagnation. There was, in fact, a good deal of mental activity, but it was mental activity within the limits of consciousness which prevail when the force of the ego is concentrated on the emotional nature. Hence, the Renaissance was not merely a renewal of mental activity, but was also a vital change in the conditions of that activity.

The medieval system had been entirely opposed to the development of individuality. Submission to authority had been regarded as the greatest virtue, with the curious result that "in medieval art and literature there is an almost complete absence of the personal note. One picture of a Madonna or a Crucifixion is exactly like another ; there is nothing in a play or a picture to reveal the character of the poet or artist."²

A New Age Opens

But with the Renaissance there is a fundamental change in the

² W. H. Hudson, *The Renaissance*.

aspect of mental activity, brought about by the return to incarnation at that time of a large number of a different type of egos. These egos were chiefly those who in a previous life had dwelt in Greece, and now were returning and bringing with them the spirit which had animated the ancient Greeks: the spirit of inquiry, the spirit of fearlessness, the desire to *know* at all costs, the recognition of the value of the physical world in the search for Reality, the recognition that Truth and Beauty are one.

We will take it then, that the new age begins with the work of Petrarch (1304-1374). He is known today chiefly for his Italian poetry, but in his own time he was best known by his Latin verses, and his passion for collecting ancient manuscripts. Petrarch knew scarcely anything of Greek, but he saw the importance of acquiring some knowledge of it, and he did more than any man of his generation to prepare the way for the Classical Revival which came in the next century.

The Classical Revival

At the close of the fourteenth century, in 1399, there came to Italy an embassy from Constantinople, asking for help against the rapidly advancing power of the Turks. The embassy failed to obtain this help, but one of its members, Manuel Chrysoloras, a Greek, was persuaded to remain behind and teach Greek in Florence. Around him began a revival in which all the famous cities of Northern Italy had a share, but it began in Florence, and the remarkable likeness of this wonderful period in Flor-

entine history to the Golden Age of Athens, during the time of Pericles in the fifth century B.C., has led historians to call it the "Periclean Age of Florence." In this they are nearer to the truth than they realize, for there is no satisfactory explanation of this remarkable similarity in the spirit and the creative genius of the great Florentines of the fifteenth century, save that of the reincarnation of some of the great egos who 2,000 years before had been engaged in the same kind of activities in Athens, and now incarnated again to revive the spirit of divine curiosity and of speculation which they had previously shown in Greece, and to give again to the world that ancient classic literature which, during the Medieval Period, had been almost entirely destroyed or forgotten.

It seems probable, however, that their most important work in the fifteenth century was to awaken the individual to a realization of his mental creative power, and thus to bring about the development of self-expression in the peoples of Western Europe.

The Platonic Academy of Florence objectivized the new form for the consciousness which caused the Renaissance. This institution was founded by Cosimo de Medici for the study of the Platonic philosophy. It attained its greatest success under Lorenzo the Magnificent, who reorganized the annual commemorative feasts which had been celebrated twelve hundred years before by Plato's disciples. Its most distinguished head was Marsilio Ficino (1439-1499) who devoted his life to the interpretation of

the Master's works. The Platonic Academy proclaimed a world organized not by a Personal Creator but by a Cosmic Mind. Truth was sought through the observation of facts—the scientific method—instead of through revelation, and was to be attained by Reason.

Transition to Modern Thought

We must now consider how some important discoveries and an invention contributed to the change in the focus of consciousness, and in co-operation with the revival in the classical literature of Greece and Rome furthered the transition from medieval to modern modes of thought in Western Europe. The discoveries were geographical and astronomical, and the invention that of printing from movable type.

With the capture of Constantinople by the Turks in 1453, the trade route to the East was closed to the merchants of the West, and men began to seek for a sea route by which they might bring from the Orient those luxuries to which they had been accustomed since the days of the early Crusades.

The voyages of Vasco da Gama, who reached India by the ocean route round Africa in 1489; the voyages of Columbus, who discovered the West Indies in 1492; and Magellan's expedition, which was the first to circumnavigate the globe (1519-1522)—all these affected very deeply the thought of Western Europe. The minds of men were awakened to a sense of the vastness of the world, which they

had thought so small; and to the realization that they were living in a very wonderful time; living in an age of progress. This brought about a feeling of wider interest, and a heightening of the general consciousness. The imaginations of men were stirred by dreams of as yet unrealized possibilities, and life became larger and richer.

The Copernican theory of the universe, which regards the sun as the centre of the system and the earth as only one of a number of his satellites, stimulated still further the awakened thought of the age, and led people to inquire regarding the place, purpose and destiny of man in such a vast scheme as was now revealed; for man and his dwelling-place could no longer be viewed as the centre of the universe, as it had been when men held the Ptolemaic theory.

The invention of printing from movable type is attributed to Johann Gutenberg, a German of Strasburg, but the Theosophist can hardly fail to see in it the work of the Hierarchy, for the art of printing destroyed the monopoly of learning, which for a long time had been in the hands of the privileged few. So long as books were manuscripts, they were necessarily expensive, and were the luxuries of the wealthy. But when books became cheap, "the poorest man who could read became a citizen of the republic of letters," and the history of the last five hundred years has shown that the printing press is the most democratic power in the world.

The Criterion of Certainty

BY C. JINARAJADASA

AN appreciable majority of those who have accepted Theosophy are firmly convinced that the philosophy presented to them is not a mere structure of ideas erected by brilliant brains of the past and the present, but does indeed represent the facts and laws of the universe. It is of course impossible for any one of them, without such occult powers as the Adepts possess, to prove the laws of Theosophy. But that is exactly the case with regard to the wonderful conception of evolution presented by modern science. While there are various minor details which can be checked by laboratory observation, there is no way of testing the validity of the evolutionary theory as a whole. Nevertheless, no one acquainted with science doubts its validity. But why?

It is this "Why?" that has been stated very tersely by Herbert Spencer. While he was not himself a specialist in any department of science, and was far more a philosophical synthesist, nevertheless he belonged to a brilliant group of evolutionists whose leaders were Darwin, Huxley, and Tyndall. It was Spencer who, by his brilliant exposition, popularized the evolutionary theories. In his *Autobiography* he makes two noteworthy statements regarding what makes a truth for us inevitable. They represent two stages in logic which lead to a discovery of truth. The

first stage is in the axiom: "What to think is a question in part answered when it has been decided what not to think." When that part of the material of thought, which is derived from tradition, or is characterized by a lack of accurate and complete investigation, and therefore has no true basis, has been discarded, then, though little may remain, yet that little is the material on which true thought can be based.

The second stage in logic, however, is the more important, for it gives the real clue to the inevitableness of the evolutionary theory. Spencer said: "The inconceivability of its negation is my ultimate criterion of a certainty." This is a dangerous maxim, for the inconceivability of any fact by an individual depends largely upon the nature of his mind. There are many pious Christians who still consider it inconceivable that God's scheme should not have a hell of eternal damnation. But Spencer means an individual who is highly trained in observation and judgment. When such an individual, after long thought, finds that certain conceptions are inevitable, and that no rational thought of the universe is possible without them, he has for all practical purposes discovered truth.

It is this inconceivability of the negation of the fundamental verities of Theosophy that influences

profoundly our lives as Theosophists. It is this certainty which we desire to arouse in the mind of our listeners as we present them our philosophy.

This result can be achieved by a special technique; that technique is essential if we are to present our ideas in the right manner. First, we must not appeal primarily to the emotions, but far more to the impersonal and logical intellect. It is necessary that the emotional atmosphere of enthusiasm and beauty which Theosophy produces should follow the intellectual vision, rather than precede it. Furthermore, we must present our series of facts in such a manner that the higher mind of man, which grasps general principles, is roused into activity.

We can proceed from two directions, either from below, or from above. From below, we can concentrate on one particular department of facts, and explain them with a technique which illuminates the topic in such a manner that the Theosophical truth concerning it shines out as clear, logical and inevitable. If the exposition is as it should be, then the listener can branch out from that topic to others by his own intellectual processes.

The process "from above" is not to expound the details of any one topic, but rather to take, so to say, an aeroplane view of all topics which deal with man, not with God. In this second manner of exposition, rapid light is thrown upon religion, science, art, economics, and so on. That aeroplane view is so illuminating and inspiring that it appears as inevitable to the higher mind.

In our exposition we need to avoid presenting a topic in a dogmatic manner, just because we happen to be convinced that the topic can be presented in that way only. There are many approaches to truth, and what we term "truth" is not only many-sided but has more dimensions than one. An intellectual approach to facts is not the only valid approach. It is perfectly legitimate to examine facts in the light of the emotions or of the intuition. A saint may not be intellectual, but nevertheless what he has to say about Nature as the "living garment of God" is as much truth as what the scientist reveals of Nature as a mechanical process of evolution.

As we expound our Theosophical gospel of human regeneration, our aim should not be to impose a particular theory on our audience, but rather to arouse their deep interest in the whole problem of human regeneration, and lead them to "prove all things, hold fast that which is good." For the value of Theosophy does not lie in its being a completely formulated whole of doctrine, but rather that it gives to each earnest inquirer an Ariadne's thread to guide him in the labyrinth of his questionings and probings.

Like the doctrine of evolution, the Theosophical explanation of man and the universe proves itself. Let enough facts be examined, and by an intelligence free of external shackles which limit its freedom, then the facts group themselves into an orderly system, which appeals to the mind as fascinating, and awakens the aesthetic sensibilities to say: "How beautiful!"

What Is a Muslim?

IT is usual to regard a Muslim as one who prays and fasts regularly and gives alms, as enjoined by his religion. This is, however, not a true representation of what a Muslim is. We can fulfil all these duties faithfully, and still not be Muslims.

What, then, is it to be a Muslim? As the very term suggests, it is to have submitted to God. Now, submission means, literally, yielding to another. A Muslim, therefore, is one who has allowed himself to be captured and ravished by the fire of God's holy force.

A Muslim is thus a "twice-born." His quickening contact with God has made him a new creature. It has given him vigour, vitality and power. His entire being is rejuvenated. New hopes, new aspirations and new forces now course through his make-up. He has entered into the springs of life, and is on the road to freedom.

When man's mind is centred in God, redemption takes place. Powerful life-currents attack his spiritual body which, under continual pressure, yields, becomes gradually enriched and enlarged, and is finally liberated into a fluid region of unimaginable light and bliss. This is salvation.

With the realization of this changed consciousness, the fret and fever of life have ceased, doubt and fear are cast away, and perfect self-possession and mastery of mind are secured.

This experience, with all that it means and stands for, does not,

however, make a Muslim egoistically exclusive. He has become an enlightened centre of power, peace and joy. He is now anxious to make others realize the same experience for themselves and become, in their turn, luminous centres of life, emitting warmth and happiness all round. He works towards this consummation patiently and devoutly, placing all his knowledge and experience at the feet of his unregenerate fellow-beings. He has become a selfless, silent servant of humanity.

A Muslim is not a votary of any particular creed or religion. He is simply a freed soul that dwells for ever above the land of ignorance and suffering. To him religion does not mean theology or ritual, but a joyous, intimate fellowship with God. "He is sublimely patient, infinitely compassionate, deep, silent and pure, and sheds around him a powerful aroma of his influence, gladdening the hearts of others and purifying the world."

The world is not yet Muslim. It has not found its soul. We have not fully evolved. The process has only begun. One by one the sons of man will be claimed from the dominion of matter to the world of spirit. The army of God will swell and swell till, in ages to come, humanity as a whole will have been redeemed, and in that glorious day perfect goodwill among men and peace on earth will be accomplished.

AHMED ALI

Theosophy Steps In

BY A. F. KNUDSEN

"What is man that Thou art mindful of him?"

IN 1871 a great scientist of Europe began to formulate the Science of Man. It was to be a real effort to get at the truth. Science, with Herbert Spencer for its philosopher, had begun with matter. Here was a man who would begin with man, and seek the truth of man. It was Prof. E. B. Tylor who announced the undertaking.

Tylor lived (1832-1917) and worked in the best years of the scientific era, and was one of its founders. As outstanding as any of the European scientists, he was a pioneer, but also a protector of the faith for those who would, "facing all the facts of experience, create a Science, a presentation of Truth, denuded of prejudices, superstitions, traditions, orthodoxies and conventions." Man was to be the study, his body, his intelligence, his tools and his artifacts, what he had been, and was. Man the brute, the savage, the barbarian, the artist, the priest, the mystic, no aspect of man was to be left out. So, as the intellect had determined to investigate, the Inner Government acted and The Theosophical Society was founded. Truth was one lap ahead.

But science was handicapped by the taboos. There had been too long a failure to face the facts of life. Even Darwin could not ac-

cept Spencer's insight which said: "Organism begins in the crystal." No. Matter at least was to be "dead matter." But the failure to face the facts of experience was worst where it contacted life most intimately, namely in religion and in medicine. Science would not "hush," and paid the penalty. Both these start with the negative aspect, the *sinner* and the *sick man*, both avoid the sane mind in a sound body. Theosophy stepped in to point the way to the culture of both, showing the creative force in the Causal Mind, and vindicating the axiom of Evolution: "as a man thinketh, so is he." For in the abstract mind, the "body of principle," lies man's creative causation, and guarantees his un-measured future development.

In 1881 Tylor produced his epoch-making book, *Anthropology*; it is still the standard of the Science. "Man, know thyself" had become a study for the schools and colleges, and was no longer confined to the monastery and the hermitage. So its sacred lore also came forward publicly. It all came to the writer in 1888. What a vista the definition opened up: "To face all the facts of experience." Neither my father the free-thinker, nor my mother the churchwoman, could face that challenge. I had lived in a mental battlefield all my life; but

now I had the platform, or battle-cry that I could live up to. It was my first year at the Massachusetts Institute of Technology. No one wanted the facts of my experience, silence was the only protection. Thanks, Teachers known and unknown, visible and invisible!

Science has worked on man from two different lines of evidence, the physiological—heredity, bone, nerve, brain, after Darwin and the culture-history way of Tylor. Anthropology as the science of man and his cultural growth was also the collector of all evidence of man as inventor, as seer, as mathematician, astronomer, and was thus a history of man's growing capacity to receive inspiration and not be dismayed. No child is dismayed by a revelation; the orthodox-minded are. Tylor was one of those who braved the obloquy of the static-minded and "went out for to see."

What was he as a man? Dr. R. R. Marett describes him thus: "Great as was his science, the man himself was greater. To look as handsome as a Greek god—to be as gentle at heart as a good Christian should (he was a Quaker), and withal, to have the hard, keen, penetrating intelligence of the naturalist of genius—this is to be gifted indeed; or as they would say in the Pacific, such a man has *mana*." So he founded the "Science of Man, at as high a degree of objectivity as is attainable in the study of any concrete part of Nature."¹

In Tylor we see a vision of "a universal science of mankind," a synthesis, taking concrete shape;

¹ Tylor, by R. R. Marett, M.A., D.Sc., LL. D., p. 17.

the collection of objects; the relation of all things pertaining to elucidation of history; medicine, archeology, zoology, geology, paleontology, and lastly geography (Buckle) had light to throw on human growth. Yet the science of mind, intelligence and consciousness, in the practices of the hereditary educators, embodied in school and church standards of ethics, chivalry, and business, was the last to throw off the shackles and the "dead hand" of the dark ages, say 553 to 1881 A.D.; in other words, from the formal repudiation of reincarnation to the fight over the "Revised Version," so called, of the few records remaining of a "Golden Age," the birth of Jesus the Christ. And that "dead hand" has not yet lost its grip.

While Darwin was pleading, even on his deathbed, with his young followers not to be afraid of time, "not even of 100 million years" (I quote from memory), Madame Blavatsky returned from India and Tibet, giving 1990 millions as the age of this planet. Now Sir James Jeans *boldly* says: "Take 2000 million years for a round number."²

In short, when in 1873 H. P. Blavatsky went to America to start things Theosophical, the thinking world was ready for her. Civilization is now too narrow a word for us; Culture of Man is better, for culture can never cease. Theosophy is the science of man's further culture, stimulated by physical science as all men now are, from this average sub-human stage

² *Our Mysterious Universe*, by Sir James Jeans; *Anthropology*; by Dr. E. B. Tylor; *Tylor*, by Dr. R. R. Marett

into the full human stage that lies so near ahead. All our great men in ethics, physics, art, construction, philosophy, science, are "men beyond mankind," or demi-gods, as such men were to the Greeks, *for they knew*. So today we have a bright dawn of a day of Culture-science for plants (Burbank), for animals (Garner and others), for man (in Yoga). The deeper scientists leave the facts to tell their own story.

In 1875 Madame Blavatsky put Theosophy on the mundane stage: she insisted on comparison being carried right through, science, religion, philosophy—the whole world of man, and the beyond, the subliminal, where soon so many were struggling. Not only man and environment; but Man in relation to Cause, Man as Cause, Man as the causation of the Future. Only the whole of Being can satisfy the Theosophists' vision and interpretation of the Christ's promise of "ruler over many things." Man as Son of God is to become Vicegerent of his own Planet. Is the spirit in man God? According to all the great Teachers, yes. Is Spirit divided except by its activity in matter? No. Is matter alive? It is a vibration, an emanation. What is permanent and therefore Real? That which can say, I AM. Are we questioned? All we can say is: Thus have we found! Philosophy is auto-analysis. We but lay out the first steps in the field, the subject-matter, and leave the personal equation to each; for the chief facts of experience, for the future of each man, are in the consciousness of the man himself. Blavatsky restored to mankind the

key to evolution: "Man know Thy SELF!"

There is no real basis for any misunderstanding, to say nothing of war, between Theosophy and Science, and it is science that is clearing the ground for the erection of the Cultural Socialism of the future. It is the remnants of medieval incompetence and dogma that are the foes of progress, and the cause of the present debacle in Europe. A timely return to the facts of the Inner Life alone can re-establish spirituality in the West. The other western valuations, of man-power, of commerce, of finance, of the woman and the child, are obsolete also. We are now of one Planet, and will soon realize anew that "God has made of one blood all the nations of the Earth." The present—1921 to 1941—is the dawn of the new Cultural Society of men. The enslavement of peoples called exploitation will cease, the very wreckage of today is the eye-opener to the man of greed even, piracy even hesitates and dissembles; hypocrisy is a real compliment to Truth. Are we optimists and visionaries? No. The true optimist is a seer of the essence of things. Is not everything crumbling? Yes! But not the Divine Spirit in Man.

Give Science a free hand and we shall have a new Earth, as to living, an Earth of plenty; give man a true insight as to himself and his inner life, as Theosophy has outlined it, and you have a new human nature; give that humanity an insight as to man's innate divinity, and you have a new Heaven. It is not unthinkable. Scientists are recognizing the new race type

in America and Australia, both in physique that is measured in inches, and in the new intuitive thinking, that is forcing new textbooks on the schools.

As facing all the facts of experience is science, so is it also true Theosophy, therefore the two should go on shoulder to shoulder, as they

in reality are going. They play into each other's hands at every turn. Both are children of the same Necessity that is the father of all discovery. *May the Scientist be without prejudice. May the Theosophist be without dogma.* Thus the true Buddhist and the true Christian will be at peace.

INVISIBLE COMPANIONS

John Masefield, Poet Laureate, to the Youth
of Australia

Mr. Masefield said that many people believed that the visible world of men and women was merely a shadow of the real world, which was indescribably beautiful, and that the real individuality was infinitely greater and possessed far greater potentialities than its personal expression. That which a person honestly hoped for and strove after would become his own according to the measure of his vision and the strength of his determination. To young people he could only say that a vast field of accomplishments was waiting to be used, and that there was no end to the variety and beauty of life. They should search within themselves for the thing which they most wanted to do, and which they could do best, and then enter into that activity, letting nothing deter them. On their way they would find invisible companions to prompt and encourage. These companions were seeking to bring that world of beauty and reality into this world, and were thwarted only by the dullness of men.

Reality in Art

BY EVELYN BENHAM BULL

Modern Tendencies

“TO be or not to be” is not merely a question for the Prince of Denmark, but the urgency behind all creative expression. Nothing is so easy as to create in an ephemeral fashion music or paintings which are clever, facile, strangely mannered, but completely lacking in vitality, nothing more than artistic mannequins for the representation of a passing style and the titillation of bored and fear-ridden observers.

Yet never was there a greater need than in such an age as this for awareness on the part of artists. The need for proportion, for symmetry, is also great, but these will fall into their places as spiritual implements. To create in these troublous days needs a more compelling effort than when the flow of beauty is at the full tide. The artist has to force his way against the currents of bitterness, of indecision, of materialism. It is effort that lifts the artist into an integrated condition of inspiration, thought, feeling, and outward expression. Surely, the light that pours through such a channel is all the brighter for the effort, as water, seeking an outlet, breaks the dam and rushes torrentially and sparklingly through the dry river-bed.

We live in an analytical period of psychological discovery, of the scientific attitude of inquiry: “How does it work?” And this being the

general atmosphere, no artist can escape its effect. He can no longer say: “I was inspired to write thus and thus,” without the secondary thought instantly occurring: “How?” Now that it is necessary for us to consummate consciously in our creative work, it is also necessary that we analyze. Yet often the analysis destroys the vitality of the work. Many of the artificial art products of our time are due to this destructive analysis.

Poise—A Pre-requisite

We should make this characteristic of our age an asset in the realm of art. Then we shall find that this apparent difficulty can lead us to a creative condition where beauty will be manifested with less effort rather than more. The theory that genuine creation manifests itself effortlessly can become true only if we take into account the laws of strict obedience to inner control and of regulation of outer environment. We must study these things with as clear a consciousness as possible, and clarity involves, primarily, poise, in our inner and outer lives.

Uncommon as it is, there is, however, no sincere artist who has not experienced, briefly, this condition, and produced accordingly. He considers this rare and ecstatic state as a “gift of the gods,” and treats it as a sporadic and haphazard circumstance, much as people

do who experience instances of intuitive survey, but who never suppose that this state might be cultivated and established.

Yet this is possible with inspiration as well as intuition, both springing basically from the same vibratory rate of consciousness. It is challengingly true, that in a transitional period great chaos exists in all departments of life, and artificial appearances in politics as well as in art; on the other hand, we find also the acid test of analysis, the penetration like a searchlight into all highways and bypaths of thought and action. Here, in this analysis, lies the opportunity for the synthesis of method in creative activity which will make it possible for an artist to discard, ruthlessly, anything which is not real; which will make it possible for him to know how to banish the unreal; which will make it possible for him to write the true thing at the true time. There will be less writing of everything, but scarcely a loss, rather a gain in reality and truth.

Control of Environment

This is not necessarily a chimera, a stalking shadow of the imagination. So many things have not been done in the world because no one has thought of doing them, or because no one has thought how to do them. Even in such thinking, the details, both in clarity and in execution, depend upon individual effort, upon the individual stimulus to follow up the idea presented to himself by his Self or by others similarly impressed.

If, in this analysis, we take into account the control of our outer environment, there is included more

than the house we live in, and the meals we eat, although all of those material arrangements are far more important than might be supposed. They should essentially be marked by simplicity and integrity, which automatically produce an artistic symmetry and a wholesome fulfilment of the purposes of these various aspects. It might also be added that such standards could well be applied to personal relationships.

But there is included in the environment, in addition to a fundamental sanity of living, in addition to the normal commonsense regulations of physical welfare, an equal concern for the emotional and mental welfare. This is based on the recognition that what we feel and how we think form also a part of our outer environment, that these are not the core but the fruit in manifestation.

What we feel should be regulated by a poise, promulgated from within, much as a spiritual dynamo, and not imposed from without. This poise should establish a rhythmic regularity in our emotional life, so that there will be no sudden flutterings, no unpredictable lassitudes, no violent flares of enthusiasm dying down just as quickly, no impeding whirlpools of fear or worry. Such a poise indicates not shallowness nor a dull lack of variety; on the contrary, it presupposes an inexhaustible reserve of controlled emotional energy, tested, tried, deepened and purified by the experiences of life.

Clarity of Expression

What we think should be regulated by a poise displayed in endeavour which should be regular,

if we are to maintain the bridge between the innermost dreams and their outward expression. Yet it should not be forced if we wish to avoid artificiality. If we, also, maintain a clarity of ideas in general, we shall be more likely to express ourselves clearly when the high moment is upon us. Foggy expression of the rapturous may nourish our own souls but not anyone else, and it is doubtful whether it does more for us than sustain our faith in the eternal inner movement of life, and this would logically be our faith, anyway. Finally, what we think should be regulated by a sincerity of purpose which allows for no deviation. To each must come the revelation of the keynote of his own nature. Based upon that will be the purpose of his art, and the depth of its expression. This may take place as a sudden comprehension or as a slow growth, much as a tree displays, year after year—and then one morning, no longer a sapling.

What we are physically, what we feel, and what we think, must be co-ordinated into a single, healthy, evenly vibrating instrument, no aspect assuming over-weighty importance, all pledged to the manifestation of the so-called inner and outer life as a unit. Until there is such regulation, the unreal separation will continue. The ways of doing these things vary according to the individual, but the principle remains.

When, in our analysis, we take into account the question of obedience to inner control, we find the same problem of poise with different aspects. We are accustomed to think: I wish to write or paint

or compose. I realize that regularity of attempt is vital, although nothing can be forced. On the other hand, this inspiration comes when it wills. I may wait days or weeks with aridity for companion, and then it all comes—the whole thing or part, with the assurance that, in some mysterious way, the work is already completed before it is started on the physical plane. Technically, this is true, as the inspirational impulse is impressed upon the consciousness from its higher source and then reimpresed upon the brain.

Sources of Inspiration

It is indeed quite probable that the entire work is precompleted, and, possibly, some time ahead. I myself have seen momentarily a page of music on the blank lines; although it disappeared, it left confidence and quiet toil. I have heard the main passage of an entire composition pass through the mind while resting, but have let it go at that, recognizing it as a grand preview which, in the end, would make the final performance, so to speak, more effective and exact in its colouring.

In the end, yes, there's the rub. We finish it, and if we know no better, we say: This is my piece; I, Tom Jones; wrote it. Or, if we know a little more, we say: This personality wrote down what came as an egoically inspired idea, thus perpetuating the illusion of separateness. Probably the ego is as much of an illusion on its own plane as the personality on this. If we thought of the ego more as an aggregation of force for service, we might be less opinionated and take

ourselves with less deadly seriousness. Mercy, how dull we are, when we should be a shining scabbard for truth, simple, alive! In any case, there is nothing to be gained by this emphasis of the higher and lower, for it accentuates self-consciousness, the worst enemy of genuine work.

An improvement as this is, even this view of the creative activity may be too limited. We speak of scientists spontaneously arriving at some valuable discovery, unknown to each other, in different parts of the world, and we say, they have drawn from a common mental reservoir. This is, no doubt, correct. The same thing is possibly true in artistic endeavour. Why should we be so disquietly anxious that I and mine created something or other?

For my song is not mine,
But yours, unsung,
Until I brought it to you.
Not yours, but mine,
For now I claim it.
We have become one song,
One melody,
One joy, one quietude,
Where not a whisper
Tries to tell its
Hidden meaning.
This is the way, the sun upon it,
Come, let us go, singing—

The Oncoming Day

The more inclusive and obvious parallel is found in our attitude towards brotherhood. We claim that the One Life is the only reality and hence that all men are brothers. Our faith in this fundamental tenet is of the warmest; it is indeed genuine but too often remains theoretical. If nations are not brotherly, we are shocked, failing quite utterly to see any dis-

crepancies in our own conduct, generally because our actions are so decorously veiled that even we ourselves do not see. And even if we do see, and try to practise brotherhood as well as believe it, we seldom, very seldom, get beyond a vague friendliness and incoherent sympathy. And that kind of awareness is not going to save this world or any world.

Brotherhood in the real probably begins something like this. A few years ago, I was standing with a new acquaintance outside the hall after a concert. Two of the men, from the orchestra, strangers to me, were with us. It was not an unusual day; in fact, a characteristic late afternoon San Francisco fog was drizzling. Nor was our conversation significant; it passed briefly and pleasantly along superficial musical lines. Yet suddenly it was as though we four were not as four but as one, one with the strength and beauty and power and radiance of a hundred, alive as never before, the world incredibly lucid, incredibly joyous; truly the many in one, the one in many. Although the experience lasted only a few moments, it made a permanent change in my attitude. Sometimes people feel this with the beauty of nature. It gives a similar clue.

Precisely the same phenomenon occurs in genuine creative activity. One is absorbed but observant. And if one is honest, if the creative activity lasts, if it ultimately becomes nourishment for the spiritually hungry ones of the world, then we may be certain that what came from the shining many now feeds the many. We may be certain that group work, group endeavour,

group co-operation and understanding is the ideal for the new age, always expressing itself, first, interiorly. The more quickly we make the alignment with this plan in our labour, that much sooner will the way be prepared for the dawn.

As in our deepening understanding of brotherhood, so in creative work, the growth of the genuine experience can be recognized. To most it probably comes as a growth, although it is possible to wait in seeming darkness, and then find the sudden light. One thing is certain, that there is in this an indisputable validity; that with this basis, the material can be worked out. It can, if there has truly been the regulation of outer environment, and the deepened comprehension of inner control. It is, after all, as channels that we work; we must keep the channels open, and offer this as a service to be carefully and joyfully performed, with that exquisite impersonality to be best found in nature.

So may we find reality coming as quickly and surely as the quietness of twilight prefaces the end of day. So may we gradually acquire the feeling of the oncoming.

Life Should be Art

And let us not be disquieted by this age of analysis, but seek instead such rare fruits as it may bring; so with the inescapable intertwining of art and everyday life which we find in our midst. It is a good thing that people are facing reality in greater measure nowadays, that they do not turn from the problems of this chaotic world, that they are forced to endure the impingement

of the daily tragedies upon their own lives.

We may, then, justifiably be eager for people to comprehend, or at least gain a glimpse of, the intrinsic reality in art. People no longer separate art and life as they formerly did; if they consider art with greater alertness, inevitably will they do the same with life. Art and life are the same reality; art thus created or enjoyed will deepen the understanding, irradiate the hours bring life to hours spent in action. If there is, fundamentally, no separateness in our own inner and outer lives, no separateness from the vital thread of being in others, surely there can be none between reality in daily life and in art.

The one distinction which we might make is to spell Art with capital. For it is only as we turn from the particular to the general that we find Reality—from love to Love, from our life to Life, from one to One. In this way, Art may be said to turn reality into Reality so that we may return to the daily current, refreshed, more able to find the channels of our journeying, and to swim therein:

Peace and serenity be thine,
Children of Light,
Walking together!
Joy, and a timelessness,
Sufficiency of being,
Flowing as the brook flows,
Into the boundless ocean—

Until the overflowing
Life abundant
Flings jewelled Light
Into the waiting hands;
Until the gathering multitude
Becomes the
Man Triumphant.

Therapy—Ancient and Modern

BY A GROUP OF PHYSICIANS

The theory presented below comes many of the most modern western theories and discoveries with the Theosophical teachings regarding the constitution of man, and aligns these to the theories of Ayurvedic medicine, the ancient Hindu therapeutic system.

This article, and those which follow it, are selected portions of a book shortly to be published as a transaction of the Medical Section of The Theosophical Research Centre, London. The book is the result of about seven years' practical thera-

peutic work by doctors, psychologists and clairvoyants, who are attempting to bring the teachings of the Ancient Wisdom to bear on problems of health and disease. No one individual is responsible for the book, or for any section of it, since the material has been constantly discussed and revised in the monthly meetings of the Group. The book claims no authority, but it presents a carefully considered theory of medical practice, and a somewhat new approach to the whole problem of healing.

The Physician and the Patient

The Clinical Picture

In the opening sessions of our group discussions, considerable time was spent in attempting to discern and define the relationship between doctor and patient which would be most conducive to the patient's permanent recovery from illness; that is, the relationship which would help to produce real healing. It was agreed that the modern specialist has great advantages over earlier practitioners in having readily available the vast amount of detailed information supplied by modern methods of clinical investigation. This gives him very direct knowledge of the conditions under which the bodily organism of his patient is functioning.

On the other hand the old-fashioned "family doctor" possessed equally important advantages which modern highly specialized consultants too often lack. The general practitioner of the old school was on personal terms with most of his patients and combined the work of confessor, family adviser and medical specialist. He had an all-round view of his patient as a whole, psyche, physical body and environment, and so could frame an accurate picture of the subtle pressures that were inducing diseased conditions in the physical organism.

The modern highly paid consultant may have only one brief interview with the patient, and has largely to form his estimate of the

case from a chart prepared by others which gives, in extremely significant detail, the picture of the patient's metabolic and chemical pattern. While this gives him an opportunity of seeing the case in better perspective than the local practitioner, who may be too closely involved, such a specialist often fails to obtain a complete picture of the patient by omitting the psychological and spiritual factors. Such conditions as calcium deficiency can occur for many reasons, and the administration of calcium in assimilable form is difficult; an aberrant thyroid is rarely if ever satisfactorily dealt with by massive doses of thyroid extract; and while certain putrefactive flora in the intestines may be damped down by the administration of kaolin, they frequently recur when the dose is stopped, showing that the cause of their development has not been touched.

Psychological Factors

The growth of interest in the psychological factors predisposing to disease shows the trend of modern medicine to be turning away from the purely chemical and mechanical view of metabolic problems, and if the psyche is to re-enter the picture, there needs to be a return to the old family doctor relationship between patient and physician whenever possible. Constitutional or individual medicine is coming more and more into favour. The clinical picture of the individual, his personal metabolic pattern, including endocrine activities, assimilation, excretion and the rest, are incomplete unless there is an appreciation of the psychological

type, and of those psychological conditions which at the very least may be said always to accompany these patterns.

The ordinary approach of the priest to a visitor coming for advice is to view the visitor as a soul, with an illusory body attached, whereas the ordinary doctor tends to view his patient as a body with a hypothetical set of psychological mechanisms. The view which has been found to be most successful in the clinical practice of members of this group has been to recognize the patient primarily as a unique spiritual problem and entity, deeply involved in his psychological and physical mechanism, with the body and mind functioning closely together almost as a single organism. The disturbance of the body is only a part of the problem presented, and to deal with the whole situation successfully, so that real health can result, the doctor must try to see the patient as a whole.

The Spiritual Entity

We do not wish to pause and argue the matter of the recognition of the spiritual factor. It can be considered purely as a hypothesis by those who are unfamiliar with or unsympathetic to this approach. But we have found in practice that the force we term "spiritual" actually supplies those curious and imponderable factors which so often win a case, and the absence of which may so easily lose it. We give many names to these forces—stamina, the will to live, nervous vitality—but they enable the patient to co-operate in the efforts of the physician and nurses, or the psychologist, and assist the body to pull through.

The doctor's problem, then, is to obtain a full picture of the patient in these three aspects. In no way do we wish to minimize the importance of the physiological data or of biochemical analyses and other specialized forms of laboratory diagnosis, for these, we hold, are of the utmost assistance and importance. The physiological chart is one factor—and a factor of paramount significance—because it is the physical body which the physician is expected to heal. The other two factors are the psyche with its problems, and the individual as a spiritual entity with a certain destiny and purpose of its own.

With this third factor the physician in ordinary practice may have little to do, but every doctor knows the case in which it may suddenly leap to the front and become of the greatest importance. That such cases are still frequently treated with ignorant or shallow indifference to the deeper issues involved is perhaps one reason for the increase of chronic nervous disease and even insanity.

Harmony and Health

The approach we suggest to the problems of mind and body is functional and vitalistic rather than chemical and mechanistic. The mind-body-mechanism works as a vital whole, and illness is an indication of maladjustment not only at the physical level but throughout the whole nature. While most orthodox practitioners tend to regard disease as a foreign entity to be removed by medical skill, we regard disease primarily as the direct result of mistakes made by

the patient himself, and only to be *finally* eradicated by a readjustment on his part in reference to routine, or mental attitude, or by further understanding of natural law.

Whereas the body is healthy when the psychological mechanism is working harmoniously, a person to be permanently in good health must be one whose adjustment to his environment *at all levels* is harmonious, and suitable to his stage of evolutionary development. Otherwise the seeds of disorder are present and may at any moment become active in terms of bodily disease. Naturally at periods of transition and rapid psychological change physical disorder occurs very easily, but far less easily if the child or adult is happy in his growth process.

The Doctor's Attitude

Whereas the orthodox doctor usually regards the symptoms presented as a problem to be solved by the use of his own knowledge and intelligence, a sort of crossword puzzle to be elucidated by his own brain mechanism, the approach we are aiming at would induce the patient consciously to uncover the deeper cause of his own trouble in himself, with the doctor's help. This may be termed assisting the patient to discover the relation of his real self to his symptoms. It is necessary to realize that there will always be a portion of the patient's nature, conscious or unconscious, which does not *wish* to find this out, as the illness has some use for this bit of himself. There are very many patients who, despite protests to the contrary, do not *really want* to get well.

But for the usual cases, except in those trivial or specific difficulties for which there is an immediate solution, the doctor's chief concern in the early interviews should be to secure the co-operation of the patient both in arriving at an understanding of the causes of ill-health and in following the course of treatments indicated.

To gain this co-operation it is essential therefore to build up relationship between the doctor and the patient, and the question and answer method, inevitable in most early interviews, forms an excellent basis for such bridge-building. The very thoroughness of the questions as to what the patient eats, and how he sleeps, can breed confidences if rightly put.

Another method of securing co-operation is that of being willing, at least to some extent, to explain to the patient the medicine advised and the purpose of the treatment. Some doctors believe in absolute silence on these matters, in a sort of doctrine of infallibility, and give the prescription or bottle with a dictum: "This will do you good," or "This is what you need,"—both *admirable* psychological suggestions. But while such an attitude may work *admirably* with a physician who has established a reputation for success, or a potent personality, or with certain suggestible patients, many are sceptical in such matters, and want to understand what is wrong with themselves and how it is being treated. We therefore recommend frankness whenever possible because of its effect on the doctor-patient relationship.

The actual knowledge of bodily conditions, family history, psycho-

logical tendencies, etc., to be gained in the course of early interviews with a patient, are tabulated and discussed in the chapter on diagnosis. Here we are concerned with the physician himself, and with the mode of his approach.

Essential Qualifications

All really thorough diagnosticians have at least a scientific humility, that is, an open-minded attitude to the problem confronting them. We suggest a conscious extension of this attitude. For the intuitive approach it is useful for the physician to keep constantly in mind how little he knows, and the value of the apparently insignificant clue which somehow is felt to be important. No matter how excellent his training or his capabilities, he can only know a modicum about the workings of nature—and nature can perennially surprise him by the support she unexpectedly gives and just as unexpectedly refuses.

It is of paramount importance that the physician be more interested in health than in disease. He needs to have experienced health and some measure of psychological balance in his own personality, if he is to assist his patient to achieve those conditions in himself. It is by no means a bar to good work for the physician to have bodily, or emotional, or mental problems to deal with in himself, provided he is aware of them and is dealing with them constructively. It does not matter if he is continually defeated by the conditions of his life, in his attempt to achieve freedom from worry, overwork or pressing responsibility. What is necessary is that he should have arrived

or be intent upon arriving, at a solution of his problem *within himself*, not expecting an external deity or the forces of nature to alter those circumstances for his convenience.

For the use of the approach we are suggesting, this acceptance of life, as a problem to be solved by oneself, is essential. We may use all resources at hand and seek others as need arises, but nevertheless we should expect by a process of continued growth and change to be able to arrive at some sort of workable adjustment. This is necessary for the use of the technique herein to be described, because that attitude is what the physician has to induce in the patient, and his use of the technique will not be convincing unless he has been successful in applying it to his own life.

Self-Training

Another quality that is necessary for success in such intimate work is that of goodwill to all patients alike. Make-believe, or just a good bedside manner, will not establish the relationship desired. To develop this it is necessary to discipline one's consciousness so that the dislike and irritation so easily roused by certain individuals shall not only be controlled but in part at least eliminated. This is done by training oneself to look over the barrier of one's own personality, by a scientific detachment from the work that lifts it out of the range of too personal feeling. Large-minded people do this automatically, as well as those who are filled with human charity, or compassion (not projected self-

pity), but it can be cultivated deliberately by those who recognize in themselves irritation and personal antagonism to special individuals.

There is a perfectly rational technique of self-training for the cultivation of impersonality in work. It is based upon a mental attitude that broadens the outlook, detaching the mind from personalities, and freeing it from bias. The mind is thus rendered open, and cleared for the accurate reception of fresh impressions. Naturally every practitioner has good and bad days, of fatigue and strain, of ease and delight in work. But a certain equilibrium in outlook can and should be cultivated if the inner side of healing and medical work is to be justly and safely used.

While this is a counsel of perfection, the good physician is also conscious of his present limitation, and he does not hesitate, or feel it derogatory to his self-respect, to refer certain patients to other physicians when he feels he is temperamentally incapable of dealing with them.

The Intuition at Work

Whereas the physiological problems presented in clinical work will always demand the keenest possible intellectual analysis, there are certain subtle factors in a difficult case which only make themselves known to what we must call, for lack of a more defined term, the intuitive mind. In this scheme of approach and treatment we are definitely concerned with linking the inner and somewhat obscure factors in disease with the rational treatment of the physical body. For doctors who wish to undertake this line of

research and practice, the above remarks will prove worthy of close attention. If the patient is to be healed, rather than patched up, the doctor must develop in himself a certain integration which will give him a healing faculty, for the evocation of which the cultivation of impersonality and human kindness are excellent foundations. Moreover impersonality, detachment and goodwill open the door to the intuitive faculty and prepare the mind for the perception of delicate relationships; this intuition is able to make direct contact with the

truth, and correctly evaluate subtle, yet significant data. Prejudice, preconceptions, fear of failure or any other over-strong personal bias clouds the surface of the mind for such work by obscuring the real relationships. The physician who desires to be a true healer, to assist his patient to harmonize the mind as well as the body, should be willing to train his own mind to this end. It is obvious that in the course of such a training he will learn much that is of the utmost value in the understanding of his patients.

(Next Chapter: The Physical and Subtle Bodies)

THE BUILDERS

Youth fulfils the experience of the past by using it as the material for the building of the future.—G.S.A.

Many Happy Returns of the Day

To you all, comrades from long ago, and fellow-witnesses today to the living Truth of the Universal Brotherhood of Life and to other living Truths of Theosophy:

ADYAR, world-wide Centre of The Theosophical Society, sends hearty greeting on this birthday of the restoration to the world in new-born bodies of the Eternal Wisdom and of its vehicle The Theosophical Society.

In our great world of lessening darkness The Theosophical Society stands forth as a Beacon Light shining upon the way to universal peace and happiness.

And every member, afire with Theosophy, seeks to tread that way in growing steadfastness, so to cause the Beacon Light itself to shine more brightly.

Of such universal peace and happiness Theosophy is the eternal Science, not alone the Theosophy set forth in books, not alone the Theosophy of individual direct experience, but that Great Law of which the Theosophy we know is but a microscopic fragment, the Great Law whereby God makes Gods of all that lives.

Theosophy, our fragment of it, is the world's urgent need today. As a builder needs to know the plan of the building he is to build, so does the world need to know the

mighty Purpose of living. Through far-sighted genius, inspired by inner revelation, something of Life's mechanism has become known, but the soul of the machine remains veiled, and even the machine itself is known but as to a single dimension of its form.

Even religions are mainly used for comfort, and for the ethics of comfort: to reflect for the individual that aspect of the Love of God which he desires and can understand. Unperceived is the Love which passeth understanding.

Theosophy reveals the soul of Life and the glory of living. Theosophy joins together the life and the form, the soul and its mechanism. Theosophy reveals that greater Love of God whereby Divinity unfolds in all.

Theosophy unveils to mortal eyes the Sunlight of the Soul, though but in a shadow of a shade. Theosophy reveals Life to life, and darkness lessening into light.

Through Theosophy we begin to know ourselves. We know that we are Gods to be, and no catastrophe however overwhelming, no defeat however disastrous, no grief however deep, no loneliness however dark, can ever take that Master-Truth away from us. Once an individual has known Theosophy, known it as the science of his soul, known it as the mirror of his eternal being, never again can any darkness

engulf him, so that his strength falls away and his courage deserts him.

Such was and is the gift of the Masters to a world growing new, and we who are members of The Theosophical Society are duly appointed bearers of the gift to all, magic key as indeed it is for the release of the soul from a prison of ignorance into a garden of truth.

On this our birthday let us rejoice with great joy, no less for all else that lives than for our individual selves. Theosophy shines the more in the life of every kingdom of nature for its rebirth in ourselves. A burden is being lifted from the

world of living things, slowly, very slowly, but very surely.

We celebrate a birthday of the lifting of the burden, and, privileged to help to lift it, we celebrate our own most true birthdays.

May there be many, many happy returns of this day, November 17th, in this life and in all lives to come.

And may we grow in worthiness as each day returns.

George S. Brundage

Adyar,
November 17th,
EVERY YEAR

BE YE HEROES!

Act then, so that future generations may see that you remember the heroes of the Past. Be you heroes in your turn, living heroism in these days, and not dreaming over the heroism of the Past. Live so that your names may shine in the eyes of your posterity as do the starry names of old. Let the Rishis, looking down on India, see that you are descendants of their minds as well as of their bodies; let them be able to say: "These youths are worthy of the inheritance we bequeathed to them, and they will hand on enriched the legacy they received from us."

ANNIE BESANT

Notes and Comments

THE PRESIDENT'S PERSONAL STATEMENT

DEAR PRESIDENT,

I have read your Watch-Tower Notes in the December THEOSOPHIST, and feel that you ought to be heartily congratulated on the clearness, boldness and sincerity with which you have voiced the sentiments of the great bulk of Theosophists—of all in fact, but a few fanatical and misguided individuals—on the grave dangers to human liberty and brotherhood with which the world is faced by the aggressive and unscrupulous action of certain Powers.

The strength and prestige of The Society will be enhanced, not weakened, by having at its head, instead of a silent dummy afraid to utter what he thinks is right lest he offend some narrow-minded and bigoted people, a man of your wide outlook and kindly tolerance, capable of giving a wise lead to his fellows from a position of detached independence.

With hearty greetings,

Yours sincerely,

N. S. CHANDRASEKHARA IYER.

(Member of General Council and formerly Chief Judge of Mysore High Court).

Bangalore, S. India.

THE QUESTION OF NEUTRALITY

May I congratulate you most heartily on your personal state-

ment in the December Watch-Tower? At last we have a clear pronouncement that—like your great predecessor—you claim the same right as any ordinary member to publish your own convictions on any topic which agitates the world. I really do not see how any reasonable member can honestly maintain that you thereby infringe the neutrality of The Society. If all the great movements in the world insisted on their leading men maintaining a dead silence on any controversial subject we would automatically silence all those whose judgment carries most weight in the world. One need not necessarily agree with them, for, like the rest of us, they are human and therefore sometimes liable to err, but it is always interesting and instructive to know what such men think. The world is in such a dreadful state just now that the more people of standing speak out in a forceful, unmistakable way the sooner public opinion will be roused and the sooner we shall find a way out of the present chaotic condition.

There is only one idea in your statement with which I do not agree. You say: "And I look, too, to Herr Hitler that he may soon deliver himself from his evil advisers." Don't you rather imply thereby that Hitler is unduly influenced by his surroundings, while surely the truth is that all these men were chosen by him just because they were in agreement with his ideas and willing to carry them

out in practice? If their views were contrary to his own he would soon get rid of them—even by forceful means—as he has done on various previous occasions.

No, in my opinion, there is nobody but Hitler to blame for the horrible state of affairs in Germany, and though he has done some good to the country in one way, he has done appalling harm in other ways. I feel that when the history of Hitler will be written from the safe distance of fifty years hence the verdict will be: He gave Germany the body, but he killed her soul.

H. FREI,

(Recording Secretary, 1933-34).

Madampe, Ceylon.

THE DUTY OF THE THEOSOPHICAL SOCIETY

With reference to your comments in the September issue of THE THEOSOPHIST on my letter¹ in connection with your four questions, I fail to see how it could be read as "mud-slinging," least of all at you. When I said that The Society was hypnotized by the word "neutrality," I had in mind a process of self-hypnosis rather than the policy of any particular officer. I might mention that my letter was the gist of a speech I made at the English Convention this year, and if one can judge from the expressions of approval from the audience at the end of the speech and afterwards in conversation, there was not only no question

¹ The letter was published anonymously in the Watch-Tower, August *Theosophist*.

in their minds that there had been any "mud-slinging," but I gathered that my remarks voiced what many of the members felt.

If I may say so, I think your remarks beg the question. It is not a question of whether the neutrality of The Society would be violated were a certain policy initiated, but whether The Society was founded to initiate a certain policy as indicated in the communications from the Masters. If The Society was intended to carry into practical effect the policy indicated in these communications, then if the neutrality of The Society stands in the way, so much the worse for the neutrality. Instead of dealing with the question as to what actually is involved in these statements of the Masters, you deal instead with what might happen in The Society if that policy were put into effect.

I am enclosing some extracts from an article entitled "The Wider Outlook" written by Dr. Besant for THE THEOSOPHIST in 1916 and dealing with this question of The Society's "neutrality," which seem to me to be a correct statement of the position. What is required is a courageous facing of the position and of the consequences, be they what they may.

It is no doubt true that if The Society were resolutely to carry into effect the policy as laid down by Dr. Besant, the immediate result would be a loss in membership, but, as Dr. Besant said, it is the weighing of heads and not their counting that matters.

LEONARD C. SOPER

London.

EXTRACTS FROM "THE WIDER OUTLOOK"

BY ANNIE BESANT

Few people who talk hastily about the Objects of The Society and its "neutrality"—a neutrality which exists nowhere in its Memorandum of Association—realize that Object 1 with sub-clause (d) secures to The Society as such the right to do collectively all things incidental or conducive to the formation of "a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

Accepting the view held by Colonel Olcott of The Society's "neutrality," I, in common with the rest of us, had taken this "neutrality" for granted, and had not observed this providential insertion of "the doing of all such things as are . . . conducive to" any of the Objects. They did not exist in our Constitution until 1905, and I had only thought of them as regarding the Library. But the logic of events has forced their meaning on me, has put an end to the supposed "neutrality," against which I had so often chafed and had openly rebelled, so far as I was concerned, though admitting it for The Society. We have accepted it from Colonel Olcott as an axiom, whereas it is merely an *ipse dixit* of his, not binding upon anybody. . . .

Is The Theosophical Society bound to remain neutral in the great struggles which mark the close of one Age and the beginning of another? Is it to stand aside in selfish isolation, claiming

to possess more knowledge than the average man of the inner workings of the Law, but refusing to apply it, looking on the struggles around it with cold indifference, knowing that the Masters of Compassion and of Wisdom are leading the Armies of the Light against the Powers of Darkness, but refusing to them, on the physical plane, the assistance which is needed there to complete the victory won in the higher worlds?

The Theosophical Society . . . has been studying for 42 years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their own evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?

We have all been somewhat hypnotized by that "blessed word" neutrality, though The Society nowhere proclaims or endorses it. . . .

The big work is clear: to prepare the world for a civilization based on Brotherhood, with all that word implies of mutual duty and helpfulness. Clause 2 (d) binds us to do all things conducive to that preparation. . . . The broad lines of international and national politics will also claim our attention, for on these, great principles need to be laid down and carried into practice. "Party Politics" we must leave to individuals, to act as they please.—THE THEOSOPHIST, November 1916.

DOES GOD WILL WAR?

Though I have never felt obliged to make written or oral objections to anyone who is far ahead of me in evolution, I venture to do so in consequence of the Editor's direction in THE THEOSOPHIST, which has been reproduced in our Section journal, *Theosophia*. It has not only disappointed me, but I should be seriously shaken if your opinion should be valid, namely that, if necessary, war should be subdued by war. God does not will war. Men are so stupid, and they have so involved themselves in their problems of right and wrong, license and foolishness, that they have lost their way, and the voice to which they should listen they will not hear. If a war must be subdued by war, the divine voice is made totally inaudible, for how can man hear the voice of God in the roaring of cannon, grenades and worse, or see God in the suffocating atmosphere of poison-gas? From war mankind learns nothing but evil.

When young, I fought against all warlike ideas and made myself familiar with pacific thoughts, and these peace thoughts, as far as was in my power, I spread around. Therefore I fought violently against everything and everybody who would mitigate the evil of war or see the necessity of it. I cannot believe that war can be tolerated by the Higher Powers, and that mankind must come to understanding through shells and grenades.

In so far as the Editor writes that the world must be cleared of evil, I agree with him, but not by war. More evil than good has come out of war. At this moment

we see it happening in Spain and China. If after the Great War mankind had grown into a deeper spiritual life, I should have subscribed to your words however terrible, but I cannot see that mankind has so grown. On the contrary, have not men fallen back into greater hate and lovelessness, and has not the desire for greater power increased? I believe I have understood Dr. Annie Besant quite well, where she writes in *The Ancient Wisdom*: "It is not without occult meaning that in the English Church one is taught to pray: 'From battle, murder and sudden death, Good Lord, deliver us'."

If it is accepted that war must be subdued by war, it may happen eventually that Theosophists will be compelled to fight each other in the armour of their own country and nationality? How is it possible to go into war with inspiring thought to save mankind, and with our own hands slay other men with the most terrible weapons? No. I cannot believe that God wills it. I cannot believe that the people have the will to war. Is it not the Governments who want war, that they may obtain more power, more influence, not always for the people but often for themselves?

Am I too rebellious if I admire the conscientious objector, who prefers to die rather than raise arms to shoot another, and to obey the command of God: "Thou shalt not kill!" I pray God, that if the time must come, when I am compelled to take up arms to "help mankind," as we say, I may have the courage and the strength to refuse, that I may obey God and not the orders of man. I hope

there are more people who think differently from Dr. Arundale. I see with interest a discussion of his ideas in *Theosophia*.

G. J. KOK

Heemstede, Holland

THERE MUST BE NO WAR!

The power of thought has often been demonstrated by mesmerists, and sometimes injuriously. It has long been known in medical practice that the patient's will-power has much to do with recovery, especially in nervous and imaginary ailments. In recent years the more general acceptance of thought-transference as a fact has been due largely to radio.

Nevertheless, people generally do not recognize the far-reaching power of thought. Just as the ether carries radio transmission to all parts of the world, so will it respond to concentrated thought.

If assemblages of religious, mystical, and similar societies were to unite for a few moments in silent concentration on the command: "There must be no war!" it surely would have enormous effect in helping to prevent a general war in Europe. The people of Europe do not want war, and therefore would be receptive of the influence, even when not mentally aware of these thought-waves coming to them. Although it is doubtless true that even rulers and leaders in Europe do not actually want war,

but are only trying to gain national advantages by warlike talk, nevertheless, some unexpected, ill-fated circumstance might arouse them to action, since the psychology for war has been manufactured, as was done previous to the World War.

"There must be no war!" should be the fiat in moments of concentration by all, individually and in groups, who believe in mental radio. Let it be a shibboleth (in Sanskrit, mantra), a phrase used with power. If done extensively, it will have greater effect than most people of this materialistic age can understand.

JOHN M. PRYSE

RAY JEWELS AND CRYSTALLOGRAPHY

Mr. Fritz Kunz writes the following addendum to his article, "Ray Jewels and Crystallography," which appeared in our December issue:

"These chemical differences between ray jewels may seem insignificant. When, however, we reflect on the momentous new properties found in, say, haemoglobin as against otherwise identical vital agents, by the substitution of iron for magnesium, etc., we realize that an equally slight variation in crystal chemistry is enough to fit the gem for entirely new functions—as new and as different as chlorophyll and haemoglobin and haemocyanin."

"I Have Been Here Before"

A PLAY IN THREE ACTS BY J. B. PRIESTLEY¹

THEOSOPHISTS to whom the teaching of reincarnation has become a commonplace background of their lives will find in Mr. Priestley's play a revitalizing message. It will remind them of just how tremendous an upheaval it must cause to those who face the idea realistically for the first time. To those others who are inclined to feel the whole idea remote from everyday life, as remote as immortality itself, it will be startling to see it crash into the normal holiday routine of a little inn on the Yorkshire Moors, and shake into a completely new pattern the lives of three who had never glimpsed the idea before.

Mr. Priestley acknowledges a debt to P. D. Ouspensky's *A New Model of the Universe* for some of the theories of time and recurrence expressed in his play. It is not clear whether he is merely presenting a theory he has not yet accepted or rejected; but he gives the impression that he must have been newly converted, and, with imagination and dramatic instinct vividly fired, he has given us a play humming with vitality, a play in which real people live real lives, make real contacts, and are set against a magnificent background.

This background is a richly patterned composite picture, the past

¹ Played at the Royalty Theatre, London, and published by Messrs. Heinemann.

lives of six characters immediately involved in the story, and also the impersonal but living background of Mr. Priestley's own Yorkshire Moors, which he recreates for us with the seeing eye and loving heart which we reserve for our own particular paradise on earth. Just a few illuminating words here and there paint this picture and conjure up in our minds the immemorial serenity, the unstained virginity of high desolate uplands, the tender beauty of minute moorland flowers, and the unchanging harmony of simple lives at peace with their environment.

Against this steady rhythm of nature there break in the disturbing discords of three unhappy neurotics from the city, Janet and Walter Ormund, whose marriage was a mistake, and Oliver Farrant, a young schoolmaster recovering from overwork and nervous strain. Superficially there would appear to be the ingredients of the inevitable, conventional "domestic drama." There is also the even-tempered landlord of the inn, Sam Shipley, and his shrewd daughter who runs the household with skill and a dash of Yorkshire relish in the shape of a blunt manner, concealing a heart that aches for the husband, dead four years since, and warms with pride and love for their small boy, who is a pupil at Oliver Farrant's school.

Into this all too familiar story there steps the unconventional, disturbing Dr. Gortler, exiled German professor of physics and mathematics. He has made a thorough investigation of reincarnation (recurrence) in the abstract and of such concrete evidence of its reality as he can collect. He has also developed to a point where in dream and half dream he remembers his own past lives. He recognises having met Janet and Oliver in many previous incarnations, but, at a later stage in their story, too late to prevent them repeating over and over again the tragic error of snatching happiness at the expense of many others.

Janet and Oliver, in love at first sight, both have the feeling that they "have been here before," but Oliver puts it down to his exhausted nervous condition and scorns the "mystical nonsense" that the professor puts forward as an explanation. Janet's more sensitive intuition tells her Dr. Gortler's apparently fantastic story rings too true to be dismissed.

Walter Ormund labours under a herculean load of mental despair. He had watched his mother die a slow heroic death from cancer. He had outlived his brother and all his good friends in the furnace of the war. His marriage was a heartbreaking failure, economic pressure on the big manufacturing business he controlled was at breaking point, and behind this accumulation of tension and unhappiness

was a persistent sense of personal doom, foreordained, inevitable.

Dr. Gortler's intervention in these three lives transforms their whole pattern and rhythm. Watching their reactions and development holds the audience tense and wholly absorbed. Here is the stuff of life—no puppets dancing at the author's command.

Mr. Priestley is fortunate in his interpreters, who make an artistic unity as close-knit as a first class string sextet—Oliver (William Fox) and Janet (Patricia Hilliard) the taut thin first violins; Sam Shipley (William Heilbronn) and his daughter, Sally (Eileen Beldon), the deeper toned second violins; Walter (Wilfrid Lawson) strikes the more passionate cello notes; and Dr. Gortler (Lewis Casson) pervades the whole gamut with that otherworldly gentleness and subtle persuasion of the viola. Lewis Casson also acts as "conductor" of this little human orchestra. His production is extremely sensitive and understanding, and his light and shade, crescendo and exquisite final diminuendo are so truly timed that even the psychological discords have their perfect place in the score. The happiness shining in Janet's eyes and the almost unbelievable reawakening of hope and faith in Walter are memories to treasure against the days when our own faith is momentarily dimmed. It is a brave story told with great tenderness and courage.

F. K. POULTON

Looking Death in the Face

BY L. W. ROGERS

PERHAPS none of the teachings of Theosophy offers more practical help to the man of the world than that on the subject of death; and quite certainly none differs so radically from the viewpoint of the average human being. The occidental religions teach immortality, of course, but the conception of life after bodily death is so vague, so devoid of detail, so generally indefinite, that it makes no vital impression upon the mind. Consequently a real materialism afflicts the churches. There is a lip assent to the doctrine of immortality, but the reason is not convinced. To find this true it is only necessary to observe the remarkable contrast between bereaved people at a Theosophical funeral and a funeral conducted by a church. The pastor does his best to console, and emphasizes all the texts that hold a promise, but the mourners give way to hopeless grief and despair. The atheist, who avows his belief in annihilation, could not present a more distressing picture of utter hopelessness under the same circumstances.

To the Theosophist who is well grounded in his philosophy, the death of his nearest and dearest brings no shadow of despair. The sorrow is akin to that we feel when our most intimate friend leaves to make his home in a distant foreign land. We shall miss him

sorely, and we fully realize that it may be forty years or more before we shall see him again, or it may be never in the physical body. There is a keen appreciation of loss but no sense of despair. The reason for this widely different reaction to the blow of death is to be found in the Theosophical teaching of the naturalness of the superphysical life as an extension or continuation of material existence, and to the detailed knowledge of the astral world furnished by the trained clairvoyants and the psychic researchers among the progressive scientists. All this information dovetails so neatly into our experiences and other knowledge of life that we see its utter reasonableness and probability. Upon that sound foundation we build, until slow moving evolution at last brings personal verification.

If we would only think more deeply about death, its present horror would completely disappear. The skull and crossbones, the old man with a scythe, would be changed to the rosy dawn of a cloudless sky and a smiling babe in its mother's arms. We should see that death is as beneficent as life, as desirable as birth. To assume that a thing is evil which is universal, which comes to all alike, would be to question the sanity of nature, to lose faith in the wisdom of God. Death truly destroys, but destroys

only the useless, only that which would otherwise impede our progress. It is a liberator, an emancipator.

As we think of death in more friendly and familiar terms, we see that it plays a beneficent role in the evolutionary drama. Happiness is the ultimate goal, but there can be no real happiness without love, the magician that transmutes all experience into joy; and love is preserved and intensified by death. In physical life the weeds of selfishness and hate spring up. We do not know to what giant stature they would grow if there were no death. Envy, jealousy, suspicion, distrust—these flourish when men are absorbed in the mad race for wealth and power. Everything but the intense desire for material success is forgotten. Where would it stop if death did not change that dangerous trend?

The evolutionary value of death is obvious. It not only rescues many a man from complete enslavement to material affairs, from which all thought of the higher life has vanished, but it also greatly stimulates the heart qualities of those who are left behind. To some degree

the whole personal nature is purified and spiritualized. Compassion rises above selfishness. Sympathy grows keener, and distinct evolutionary gain is the result.

The mere fact of separation intensifies affection. In constant association we grow careless. Separation gives a new viewpoint on human values. It is very apparent in the case of a young child. Even a brief absence of a few days enormously increases its appreciation of its mother. Indeed all people come into more sympathetic association after a period of separation, but it is death that most fully and perfectly stimulates the spiritual nature.

What the world most needs is a definite basis for the doctrine of immortality. Without that there can be no peace of mind about the future. It is precisely that definite knowledge of life hereafter that Theosophy gives. Beneath the hope of continued existence it places the foundation of scientific fact. With that the hopeless anguish of death disappears. With that we can look upon the face of our dead without a doubt and without a fear.

Where there is Love there is Youth, and where Love is ever triumphant there is Eternal Youth, and Gods Becoming have Become.—G.S.A.

Who's Who In This Issue

All the contributors are Theosophists, of various nationalities and residing in eight different countries :

DR. GEORGE S. ARUNDALE is President of The Theosophical Society. He spent the whole of 1937 at Adyar, planning campaigns, writing voluminously, reorganizing the administration and beautifying the estate. He will visit the U.S.A. in the fall of this year.

DR. ANNIE BESANT was P.T.S. for 26 years, a great personage in the real sense of the word "great"—statesman, Empire builder, world stabilizer, famous orator, and occultist.

DR. BHAGAVAN DAS lives at Benares, and is M.L.A. at Delhi. But he is a greater philosopher than politician, and is known in the world's universities for his treatises on the social polity of the Manu, and on the Theosophy of the Vedas. He has been a Theosophist since 1884.

JOSEF SKUTA is General Secretary for Czechoslovakia, and a geometer by profession; a gifted lecturer and writer.

HUGH R. GILLESPIE has been a Theosophist for thirty years. His home is in Sydney. His article in this issue was delivered as a lecture.

EVELYN BENHAM BULL, A.B., MUS. B., has written numerous compositions, including the "Choral Symphony" sung by the Westminster Choir of Princeton University, 1937. She writes also verse and philosophical articles.

FRANCIS BRUNEL is a young lawyer of Strasbourg, France, student of world politics, and Young Theosophist leader.

C. JINARAJADASA, M.A., has been at the heart of The Theosophical Society for over 40 years. He is a prolific writer and lecturer. Just now he is on a journey to the Latin countries of Central and South America.

AUGUSTUS F. KNUDSEN has his headquarters as Presidential Agent for East Asia in the International Settlement, Shanghai. He left during the Japanese bombardment to attend the current Adyar Convention. Forty years a student and worker in Theosophy.

F. KAY POULTON has written professional criticisms during twenty years of theatre-going. She was two years secretary of the Old Vic Theatre, two years secretary of a London school of ballet and stage training, and two years organizer of a Little Theatre in London.

AHMED ALI, M.A., is a Muslim Theosophist and principal of the Islamiah College, Vaniyambadi, South India. He has made pilgrimage to Mecca, and described the Hajj Ceremonial in our June 1937 issue.

IRENE MABEL PREST was secretary of the Theosophical Research Centre, London, before coming to Adyar. She is assisting with Theosophical publications.

L. W. ROGERS retired in 1937 after 34 years as propagandist for Theosophy in the U.S.A. and General Secretary of the American Section. He has written many booklets and made two world lecture tours.

COMING FEATURES IN THE THEOSOPHIST

THE REALITY OF THE MASTERS. The truth about the Adepts by those who have met Them.
FORERUNNERS OF THE NEW AGE: JAGADISH CHANDRA BOSE.
SON OF ENGLAND. A story of Francis Bacon by Helen F. R. Veale.
THEOSOPHY AND JOURNALISM. S. L. Bensusan.

THE SCIENTIFIC IN THEOSOPHY Dr. Uuno Sarnio.
THE CHANGING PANORAMA. Ruby Lorraine Radford.
"WHAT THINK YE OF CHRIST?" L. Furze-Morrish
THERAPY—ANCIENT AND MODERN: THE SUBTLE BODIES. By a Group of Physicians.



1902

+ EW Leadbeater.

Annie Besant



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 International Convention

THE International Convention passed off happily and quietly. It was not a remarkable Convention—it was not a Convention remarkable for any special circumstance. But there was more peace and happiness than usual, and the delegates were much pleased with the various physical plane improvements effected at Adyar.

There was much preoccupation about India, as was inevitable with a majority of delegates coming from all parts of India, and advantage was taken of the opportunity of their gathering to consider what part Indian Theosophists could take in India's present renaissance. Mr. Jamshed Nusser-

wanji presided over a large assemblage, and it was felt very strongly that Dr. Besant's principles of Indian reconstruction should be increasingly emphasized. A later meeting of the principal workers resolved to establish study groups for the purpose of relating Dr. Besant's principles to the developing situation in all departments of India's life. It was felt that active propaganda could not be usefully undertaken, but that these study groups might publish their proceedings from time to time as these bore upon some matter of general public interest.

The four Symposia were much appreciated as giving a lead to modern Theosophical thought. The

principal addresses are being published in *THE THEOSOPHIST*, and will, I hope, arouse active comment.

* *

Symbolic Yoga

My lecture on Symbolic Yoga also aroused interest. Enlarged, it will in due course be published as a book, probably in July or August of this year. I hope to be able to give the lecture in London during the course of the English Convention, and in Chicago during the American Convention. For this reason I am not publishing it in any form until these addresses are over. The matter of the lecture has been the result of long study and experimental investigation, and hardly a day passes when I am not exploring the regions which the lecture covers. I think it opens out new ideas regarding Yoga, that is to say new ideas so far as students generally are concerned, and it certainly shows that the Yoga exploited by certain western travellers in the East is not real Yoga at all—as of course it could not be when placed in the hands of persons who do not hesitate to describe Yoga development in the public press. A somewhat ridiculous article on Yoga appeared the other day in a London newspaper, as if Yoga were for all and sundry!

* *

The Italian Section

I need hardly say that there were no references whatever to Italy during the course of the Convention, except that a General Secretary brought up for consideration by the General Council my own

personal statement and the correspondence with Signor Castellani. The following resolution was unanimously passed by the Council:

"Having received the Report from the President of the recent correspondence with The Theosophical Society in Italy, the Council upholds the principle of Freedom of Thought embodied in the official declaration of The Society, and, while not expressing any view as to the opinions stated by The Theosophical Society in Italy or the President of The Theosophical Society, asserts that in its opinion every member, whether an official or not, is entitled to his personal convictions or opinions on any subject or topic, political, religious or otherwise, providing such expression is performed with due courtesy and without prejudice or animosity."

I may say that I did not bring up the matter, though I am glad that it was brought up and that the above resolution, eminently fair, I think, was passed.

* *

Our Advancing Movement

I think there is hope for a Society when, as in the case of The Theosophical Society, its general public opinion changes from time to time as the movement advances in years and at length attains a period of discretion.

I am for the moment thinking of the utterances by our Founders—H. P. Blavatsky and H. S. Olcott—with regard to Christianity. The language they used in, for example 1877, 1878 and 1879 is language we should not dream of using now. It would be utterly foreign to the spirit of The Theosophical Society as it has now grown.

I reproduce four statements to show how much changed is the whole direction of The Society today.

(1)

An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

Isis Unveiled, part II (1877).

(2)

THE THEOSOPHICAL SOCIETY, ITS ORIGIN, PLAN AND AIMS

(PRINTED FOR THE INFORMATION
OF CORRESPONDENTS)

VI. The objects of the Society are various. . . . The Society teaches and expects its Fellows to personally exemplify the highest morality and religious aspiration, to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; . . . to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathens" and "Pagans" as to

the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries. . . .

(New York, 3rd May 1878)

(3)

If our Society has from the first declared itself hostile to the Christian Church, it is because it finds in that body so cruel, dogmatic and supercilious a spirit as to make it the common enemy of all those portions of mankind who do not acknowledge its sway. Its career has been one of selfishness, brutality, injustice and fraud. Its dogmas rest upon neither historic evidence nor logic; what truth they embody has been filched from older philosophies. It is but a discordant echo of the past. Its substitution of faith for merit saps morality and quenches spiritual aspiration. It begets hypocrisy, condones sensuality, and palliates crime. With a fiendish injustice it condemns to everlasting tortures not only those who reject, but even those who have never heard of its scheme. The practice of every virtue, the strictest obedience to conscience, the sublimest purity and disinterestedness of life, will not, according to its teachings, save from endless torment those who are outside its communion. While by cunning misrepresentation and brute force it is gaining converts by scores among the most ignorant and oppressed of the lower classes of so-called "Heathens," among the intelligent classes at home the number of its votaries annually diminishes by thousands. While the founders of other systems are persons of greater or less historic reputation, the existence even of its pretended Head is unsupported by any reliable record, and the code of ethics ascribed to him was propounded four centuries

earlier than the Christian era by Gautama Buddha—Sakya Muni.

Executive Office, New York.

Sept. 1878.

By Order of the Council.

H. S. OLCOTT,

President.

Theosophical Society of the Arya Samaj of Aryawart.

(4)

H.P.B., in a letter to the *Indian Spectator*, 2nd March 1879: "... India owes to the British Government its educational system, its slow but sure progress, its security . . . to Christianity it owes nothing—but the Mutiny. . . . Christianity should beware of aggressiveness—there are 64,000 mistakes in the Bible. . . ."

* *

Deeper Meanings

Here we have uncompromising diatribes against the Christian Church, dogmatic Christian theology, and even against the very existence of the Founder of Christianity Himself. There are very few indeed among the present membership who would for a moment subscribe to the above statements. We do not rail against dogmatic Christian theology. On the contrary, we seek and perceive its true origins, however much these may be concealed by man's crass ignorance. We do not rail against the Christian Church. We recognize its greatness and high spiritual purpose. And we bow in deepest reverence before the Christ both as a Saviour and as an historical Personage.

Our late President has given us *Esoteric Christianity* and other splendid books on the glories of Christianity, while Bishop Lead-

beater has rendered even greater service to Christianity by restoring to the faith through the Liberal Catholic Church, the modern Christian renaissance, its true ritual and ceremonial, and by revealing the deeper meanings of the Christian faith.

I do not for a moment suggest that either H. P. Blavatsky or H. S. Olcott was wrong in their arraignments. I have no doubt that at the time it was necessary to use even their strong language—to awaken the Christians themselves out of their spiritual deadness, and to begin the great work of releasing India from a growing Christian domination.

Our President-Founder, in his Presidential Address to the 1891 Convention, saw fit, however, to modify the original views:

"My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and been made to suffer less, and would today have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of The Theosophical Society was not at all equivalent to being a real Theosophist, i.e., a knower and doer of god-like things. To return, it is, of course, no more important to humanity as a whole

that Theosophy should be recognized and practised within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proved its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master key, by which their own scriptures can be understood and appreciated."

This is certainly a change of views, and it is to the great credit of our membership that there is no orthodoxy of views or of actions to prevent changes taking place as the changing times demand.

* *

Stronger Than Ever

On the other hand, The Theosophical Society has grown since then. We are substantially different now from what we were then. We are indeed radically different. And this without losing the essence of Theosophical life as reflected in our Objects and in our Science. We are the same Society. We have lived our sixty years of life without a break in our traditions. We yield a reverence to our two founders even greater, perhaps, than before, since we are beginning to understand more and more clearly, as they physically recede from us, their heroism, their chivalry and their devotion, to say nothing of their wisdom.

We are stronger than we have ever been. Why? Because Life is ever more to us than any forms of it. The forms which our move-

ment assumed in its earlier years, the forms which at any time it assumes, matter to us infinitely less than its eternal Life; and running through every form we see the Life and rejoice in it, even though the forms must change as we ourselves change, as the world changes and needs the same Theosophy otherwise.

Were we a narrow orthodoxy we should still be imprisoned within these forms of 1877, 1878 and 1879. These would be our dogmas and our certainties today. And we elders would be the dour and cold figures emasculating the life of the younger generation. Or, maybe, orthodoxy after orthodoxy might arise from time to time—a rigidity around H. P. Blavatsky, another, perhaps, round H. S. Olcott, another round Annie Besant, and another round C. W. Leadbeater: one orthodoxy after another, one sect after another, as we see so often in religions. Of all these there would come to be no end, and at last The Society itself would collapse under the weight of all its "isms."

* *

Theosophy Remains

Grace be to God and to our Masters, such a catastrophe is impossible. We are alive. We grow. We change. We contain multitudes of beliefs and thrive on the very number of them. True, at any particular moment a certain interpretation may prevail among a majority of the members of The Society. But it comes and it goes—impermanent. We pass onwards and onwards, and The Society

increases in usefulness to the world. How far we are away from 1877 and the succeeding years! How far we are away from the various waves of life upon the crests of which our Society has been carried forward! How far we soon shall be away from the crest of any wave which may now be coursing through us! The Society needs all these waves, even though they sometimes threaten to overwhelm it under the unskilful sailing of some of its members.

We must learn to be thankful for them all, even though one or another may be uncongenial to us personally. We always have the splendid consolation that there are other waves to come, that even the highest and most potent of waves can have but its appointed day, and then must cease to be. We can afford to be tolerant of all waves, for they are in no small measure The Society's life provided they do not stay too long.

Wave after wave may come, but the Theosophy of *Isis Unveiled* and of *The Secret Doctrine* and of other mighty Theosophical classics—REMAINS!

Theosophy is the magnetic thread which keeps The Society alive and purposeful. And the more we concentrate on the original Theosophy *motif*, playing upon it such themes and variations as may be congenial to our differing individualities, the wiser and the nearer to the Masters shall we grow, and the more shall great waves of activity surge through us and keep us all dynamic and speeding on the course set for us from the beginning.

* * *

Women Against War

When one sees everywhere a fear of war which is unable to prevent the world from sliding down into war, one wonders if the women of the world are exerting themselves to the utmost to prevent war. We live in a man-ridden world. Everywhere men dominate, especially in the control of national destinies. Save with the fewest of exceptions the ministries of the world are ministries composed of men alone, and even in the case of ministries in which there are women they have very little power or influence.

I know well that there are various excellent organizations of women dedicated to the promotion of peace and to the abolition of war. But they are not active enough. They are not aggressive enough. They have not in them that spirit of doggedness so characteristic of the suffragists many years ago. We need Besants and Despardes and Pankhursts, and those great American women who did so much to improve the lot of American women and children. The cause of anti-war is as urgent as the cause of equality for women. Today women have won one battle. They must now win another, at all costs. They must say everywhere: **WE WILL NOT HAVE WAR.** And even though some misguided nations may not heed them, even though in some countries they will be persecuted for their courage and truth, still must women everywhere cry aloud this slogan: **WE WILL NOT HAVE WAR.**

The women suffer most when there is war. It is their families which are broken into pieces. It is their lot to undergo all the terrible

anxiety of not knowing what is happening. There is so little to distract them, to take their attention away from the horrors that are going on every day and every hour and minute. And since the women are the heart of every nation, it is the heart of the nation which gets broken, sometimes beyond all healing.

I think Theosophists throughout the world should stir the women to forbid war, and to cry "Halt!" to all men who speak so to compromise that war ever remains in the offing, or who are very advocates of war. I think that the vast majority of men do not want war. I feel sure that no women want war. And I know of a surety that it is a crime for children to have to face the possibility in the near future of being subjected to war. I do not for a moment say that war may not sometimes have to be—when the selfishness of man is such that it takes this terrible form. Sometimes, as I have already said in previous issues of *THE THEOSOPHIST*, it may be necessary to use force against the users of force. But we need not contemplate this supreme eventuality, and we must do all in our power to avoid it. We must avoid it at every cost save that of honour.

But the saving of the situation lies with the women, and in particular with women Theosophists, with women members of The Theosophical Society who, through their Theosophy, should know more than all others what war means. Whatever the various organizations may be doing, whatever may be done or be left undone, every woman Theosophist, I think, should

bestir herself to stir public opinion, and especially women's opinion, against war. Every effort is needed, however small, however apparently obscure and of insignificant value. Because of men, and because of the voicelessness of women, war pursues the world and from time to time overtakes the world.

* * *

The World Unsafe

The world is not safe while it is being governed almost exclusively by men, while its dictators are men, while its cabinets are men, while men dominate in its legislatures, where men are paramount in political organizations, where the leaders of a nation are mainly men, where the speaking is done mainly by men. Only where the women of the land are free, are determined, have at the very least an equal place with the men in directing all national affairs, will the land be happy, will the land be peaceful, will the whole world be peaceful and happy.

I very ardently wish that women members of The Theosophical Society could be so active against war that the world would become safe against war. I do not say that under existing circumstances we need not prepare for war, construct our defences against war. I think we should be committing suicide were we to abandon all thought of defence. But while we may have to do this, at the same time we must try to create a universal public opinion against war and against all war-mongers. And the women of the world alone can do this effectively.

* * *

Reverence for Others

It has been suggested to me that this answer to a letter may be of general interest to readers of THE THEOSOPHIST, so I publish it here for what help it may afford:

"However wrong we may think we know an individual's opinions or actions to be, we must always respect him in his eternal instinct to the right. All of us go wrong, and in a measure are wrong, which is to say that few if any of us live to the fulness of the measure of our capacities. We live less when we might live more.

"Fortunately, however, only in the rarest of cases does an individual do wrong knowing it to be wrong, deliberately doing wrong; though cases do happen and perhaps are happening now. For the most part we are sincerely convinced that our opinions and actions are right, or at least are as right as we can make them. I would myself say that on the whole I am trying to do the best I can, and I must concede the same conviction to others who differ from me.

"But this does not at all mean that each of us must go his own

way without seeking to cause his individual certainties to prevail. Each of us must, as a general rule, fight for his principles, in so far as he is convinced that these are essential ingredients of a greatest common measure of happiness. Each of us must also fight against those principles, by whomsoever held, which he sincerely conceives to be productive of unhappiness. We have the right and the duty to be wisely vehement and graciously denunciatory. Such wisdom and such graciousness are proper tributes to that Divinity which shines in all.

"We may perceive ourselves to be fortunate in having a special clarity of vision with regard to certain principles of life. We must seek to share with the world our clarity of vision, our good fortune, so as to help the universal Right to prevail.

"Yet others have their fortunes as we have ours, fortunes no less precious to them than are ours to us. Hence, while we must share our own fortunes, we must not forget that each has his own fortune to share with us."

WE DO NOT FAIL THOSE WHO GIVE
THEMSELVES TO US.—A MASTER.

The Reality of the Masters

Dr. Arundale concluded his Presidential Address to the Adyar Convention on 26th December 1937 with the following passage on the Masters who gave Theosophy to the world and who founded and still sustain The Theosophical Society. It makes an appropriate introduction to the special columns under this heading. The earlier portion of the Presidential Address was published in our January issue.

Our Elder Brothers

Embodiments of Greatness

DEAR BRETHREN,

FROM time to time, for urgent remembrance, it is imperative that in the midst of the unreal, of our pre-occupations with our shadow-selves, there should be sounded the note of the Real, of those Selves of ours of which the shadows we know down here are but fleeting forms—here today, gone tomorrow.

For many of us the supreme note of the Real is the existence of the Masters and Their relation to the world in which we live. Around us we perceive the past from which we have emerged. In ourselves and in the rest of humanity around us lives our present. The Masters are our future—the future of all that lives.

Watching and working for the dawn, for the rising upon the world of a Sun of Peace and Brotherhood, our eyes are privileged, thanks to their unveiling through Theosophy and our membership

of The Theosophical Society, to gaze upon the Masters, not always as Persons whom we know, but ever as embodiments of greatness of whose existence we are certain because it is necessary to the fulfilment of Truth.

Yet so sacred are They, and so intent upon slowly but surely lifting life everywhere to Their stature, that They ask for no recognition, not even as plausible hypotheses, nor do They permit either the experience or the authority of Their Truth to influence in any way our own individual search for Truth. Freedom has made Them Masters. Freedom alone can make us Masters too. The Truth shall make us free, Freedom shall make us Kings.

But if, in the course of our search for Truth we find Them, and if, finding Them, we determine to ally ourselves with Them—knowing that They have discovered that which we ourselves still seek, then, such determination steadily growing stronger, we may win enrolment in Their Company of

Masters trust and to whom They give opportunities to draw near to Them in personal friendship, be their status in The Society or in any kindred organization what it may.

Because of Them

She tells you that if she has known Theosophy in such small measure as has been hers to know, it is because of Them. The books of hers we so greatly cherish today are books which They inspired and sometimes even dictated. The power H. S. Olcott was able to wield was because of Them.

She tells you that They have been, are and ever will be, the heart, the soul, the life, of The Society, and the mighty channels of Theosophy to the world.

Never, she bids us remember, has The Society been left without Them, not even when temporarily They withdrew from a certain mode of Their contact. The Society is in Their keeping today no less than yesterday, and will so remain so long as there are three in it worthy of the blessing of Their Lord.

Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs

no less than it has been Theirs before.

She bids you all be of good cheer. But above all she bids you honour the Masters and serve Them with all your strength, with all your wisdom, with all your hearts. Such is the memorial she would wish from all who feel grateful to her, and such, she says, is the memorial all would wish whom you hold in reverence, and who have passed onwards to be ready for the next call.

She is happy about The Society and about the increasing appreciation of Theosophy throughout the world. Goethe asked for "Light! More Light!" Light! More Light! is ours to give—the great Light of the Laws and Life of Theosophy, the great Light of their application to the crying needs of the world, the great light of a Universal Brotherhood shining in the very midst of the world in The Theosophical Society.

Therefore let us go forward into the New Year ever remembering the Masters and holding Them dear, for Theirs is that kingdom, that power and that glory into which we are privileged and blessed ourselves to enter and to help the world to enter into no less.

GEORGE S. ARUNDALE

Of the work of the Hierarchy, in every day of its public manifestation, may be repeated the wise counsel of Gamaliel, when the messengers at the last Coming of the Bodhisattva were haled before the courts of their time and evil entreated: "If this counsel and work be of men, it will come to naught; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."—ANNIE BESANT.

Who Are the Masters?

BY ANNIE BESANT

The Hierarchy

THE most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of everyone. Things do not go by chance, they go by Law, and the Law is the Will of the LOGOS, the Ishvara, or God of our Solar System. His will for all sentient creatures is their happiness, for He Himself is Bliss, and Bliss is the end and purpose of all that He has brought forth from Himself. We make sorrow for ourselves by going against His loving Will, and by refusing to evolve into the perfection of our being; we do this because we are ignorant, and, therefore, foolish. The Hierarchy is composed of Men who have grown out of ignorance into knowledge and who, out of Love, remain in our world as its Guides.

Elder Brothers

Elder Brothers are They—it is the title They gave Themselves, when Their disciple and messenger, Helena Petrovna Blavatsky, came out into a mocking world to declare once more that They lived and loved. They are "Brothers," because They have realized the One Self, and know that the Self who lives in Them lives equally in the lowest and the vilest, though wrapped in a thicker and more opaque veil. They are "Elder," because They have hastened on along the road of evolution more rapidly than we

with our feebleness, and, being thus ahead of us, They, our Elders, can aid our faltering feet.

Masters They are, because some of Them take pupils, whom They train to be Their helpers in the Service of the World. They lead these pupils along the road which they Themselves have trodden, and just because They have trodden it, They are able to guide Their pupils. They know its pitfalls and its difficulties; They have faced and overcome its dangers; They have suffered, so can help the suffering; They have triumphed, so can lead to victory.

The Flower of Evolution

What are Masters? They are men who have evolved during past ages, through hundreds of lives like our own; They, in the past, lived and loved and wrought and toiled as we are living, loving, working, toiling now. They are bone of our bone, flesh of our flesh; They belong to our own humanity, and differ from us in nothing save that They are older and more advanced than we are. They are not placid Gods in a far-off heaven. They are men on our earth, who have conquered death, who have won Immortality. By treading the Path of Holiness, They have reached Perfection. They have achieved Freedom. They live in the Eternal. But being perfect, They remain to help us who are imperfect; being free, They have put on the chains of Love which bind Them to suffering

humanity; having realized Eternity, They stay amid the shadows of time until we also realize. They have opened the gateway of Bliss, and they hold it open, standing beside it, that we may all enter in before Them, for They, who were the first to achieve, have made Themselves the last to enjoy. O perfect Love!

The World's Disbelief

You might think that men would love Them for Their great love to men. But that is not so. The world loves its own, and hates those who are of Their world. The world scoffs at the idea of Those who are so utterly unlike itself. The world mocks and derides Those who would help it, and calls Them ill names, nay, disbelieves in Their very existence. When one of Them comes out He is persecuted, since the greatest Teacher came as "the Christ," and was murdered by those whom He sought to help. The world gave the hemlock-cup to Socrates. It struck off the head of Paul. It chased Muhammad from home as a fugitive. It burned Bruno at the stake. It has slain its prophets, tortured its benefactors, trampled underfoot its teachers. It has ever a crown of thorns for its Christs, and saves its thieves while it crucifies its Saviours.

There is a Path

Despite all the materialistic folly of modern sceptics, there is a Path, and it can be trodden by the Brave and the Pure. The Masters stand at its Gateway, and none but They can throw it open to the aspiring candidate. It is the Path of Initiation, the Path that leads to the Per-

fect Service of the World. Happy, despite the stones and the thorns which await them, are they to whom the gateway is thrown open. "They shall see the KING in His Beauty, in the land that is very far off."—*Our Elder Brethren*, Annie Besant, pp. 3-4, 11-14.

World Teachers—and Others

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilization to another, members of the Occult Hierarchy, Masters and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

Founder of Christianity

Jesus—during the first thirty years of His life, before His baptism, when the "Spirit of God" descended upon Him and thenceforth abode in Him, raising the human body to be the Temple of the incarnate Christ—was the purest and holiest of disciples, and thereafter, as man, achieved Masterhood, and became the Lord and Master of the Church founded by the Christ. It is significant that in the Church belief, the

reality of the continuing human body is laid stress upon, "*where-with* He ascended into heaven." Through all the troubled ages of Christianity, the Master Jesus has been the Guardian and Shepherd of His Church, guiding, inspiring, disciplining, purifying, century after century, and now pouring forth the stream of mystic Christianity which is watering the garden of Christendom and causing fair blossoms to flower forth once more. Clothed in a body He has taken from Syria, He is waiting the time for His reappearance in the open life of men.

Hilarion—once Iamblichus of the Neo-Platonic Schools, who gave through "M. C." *Light on the Path*, and through H. P. Blavatsky *The Voice of the Silence*, skilled craftsman in poetic English prose and in melodious utterance—is labouring also for the coming time, and will play his part in the drama of the New Age.

Founders of The Theosophical Society

Those who are named M. and K. H. in *The Occult World* by Mr. Sinnett, were the two Masters who founded The Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky, both disciples of M., to lay its foundations; and who gave to Mr. Sinnett the materials from which he wrote his famous books—the one named above and *Esoteric Buddhism*—which brought the light of Theosophy to thousands in the West. H. P. Blavatsky has told how she met the Master M. on the bank of the Serpentine, when he visited London in 1851.

The last survivor of the Royal House of Rakoczi, known as the Comte de St. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencranz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the "Hungarian Adept" of *The Occult World*, and known to some of us in that Hungarian body.

And there is the "Venetian," and the "Serapis" who taught Colonel Olcott for a while, and "the Old Gentleman of Tiruvallur," that H. P. Blavatsky named thus quaintly, visited in his Nilgiri retreat by Subba Rao and C. W. Leadbeater, the retreat some eighty miles from Adyar, where he lives secluded, watching the world as it changes, and plunging deeply into the abstruser sciences of which chemistry and astronomy are the outer shells.

These are some of the Masters, more or less publicly known, and to be known more publicly ere the present century is numbered with the past.

Where do the Masters Live?

They live in different countries, scattered over the world. The Master Jesus lives mostly in the mountains of Lebanon; the Master Hilarion in Egypt—he wears a Cretan body; the Masters M. and K.H. in Tibet, near Shigatse, both using Indian bodies; the Master Rakoczi in Hungary, but travelling much; I do not know the dwelling places of "the Venetian" and Master Serapis.

Dwelling places of the physical body seem to mean so little when the swift movements of the subtle body, freed at will from the grosser one, carry the owner whither he wills at any time. "Place" loses its ordinary significance to those who are free denizens of space, coming and going at will. And though one knows that they have abiding places where dwells usually the physical body, that body is so much of a vesture, at any moment to be readily laid aside, that the "where" loses its interest to a great extent.—*The Masters*, Annie Besant.

H. S. Olcott Meets His Master

(Probably about 1877 or 1878, in New York)

A Master Materializes

I WAS quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an Adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing coun-

sel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abased in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table.

Mysterious Ties

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may

not repeat, as well as things at myself, that do not concern parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!"

Visible Evidence

The Master smiled kindly as if reading my thought, untwisted the fehta from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H.P.B.'s door and tell her my experience was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of these thoughts and resolves developed all my subsequent Theo-

sophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.—*Old Diary Leaves*, I, 379-81.

The Master on Horseback

This same Brother once visited me in the flesh at Bombay, coming in full daylight, and on horseback. He had me called by a servant into the front room of H.P.B.'s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come; that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and, seeing him, dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bungalow, but only H.P.B. and I, and the servant, *saw* him.

Another time, two, if not three, persons, sitting in the verandah of my bungalow in the Girgaum compound, saw a Hindu gentleman ride in, dismount under H.P.B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones; but what proof is there of

it to offer even to a friend like yourself? There are many Hindus and many horses.

You will find in an old number of the *N.Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels witnessed, by the eight or ten persons present, was the apparition of a Brother who passed by the window and returned. The room was on the second storey of the house, and there was no balcony to walk on.

But this, it may be said, was all an illusion; that is the trouble of the whole matter; everything of the kind seen by one person is a delusion, if not a lie, to those who did

not see it. Each must see for himself, and can alone convince himself.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame, it is all that is required.—H. S. OLCOTT in *Hints on Esoteric Theosophy*, pp. 110-112, 115.

The Regent of India

By various names He is known—as the Rishi Agastya in the Hindu scriptures, as “the Old Gentleman of Tiruvalluvar” by H. P. Blavatsky, as the Master Jupiter in Theosophical books.

A Vivid Awakening

CAN any one understand my feelings upon discovering on a certain evening that I had unsuspectingly greeted the staid philosopher described in the next few sentences of the main text, with an hilarious levity that quite upset his usual calm? Fancying that I was addressing only my “chum” H.P.B., I said: “Well, Old Horse, let us get to work!” The next minute I was blushing for shame, for the blended expression of surprise and startled dignity that came into the face, showed me with whom I had to deal. . . .

This was the one of them for whom I had the most filial reverence. It was not alone for his profound learning, lofty character and dignified demeanour, but also for his really paternal kindness and patience. It seemed as if he alone had read to the bottom of my heart, and wished to bring out every little spiritual germ that lay there as a latent potentiality. He was—I was told—a South Indian personage of long spiritual experience, a Teacher of Teachers; still living among men ostensibly as a landed proprietor, yet known for what he was by nobody around him. Oh,

the evenings of high thinking I passed with him; how shall I ever compare with them any other experiences of my life!

Most vividly of all I remember one evening when, by half hints more than anything else, he awakened my intuition so that it grasped the theory of the relationship of cosmic cycles with fixed points in stellar constellations, the attractive centre shifting from point to point in an orderly sequence. Recall your sensations the first time you ever looked through a large telescope at the starry heavens—the awe, the wonder, the instant mental expansion experienced in looking from the familiar and, by comparison, commonplace Earth to the measureless depths of space and the countless starry worlds that bestrew the azure infinity. That was a faint approach to my feeling at the moment when that majestic concept of cosmic order rushed into my consciousness; so overpowering was it, I actually gasped for breath. If there had previously been the least lingering hereditary leaning towards the geocentric theory upon which men have built their paltry theologies, it was then swept away like a dried leaf before the hurricane. I was borne into a higher plane of thought. I was a free man.

It was this Master who dictated to H.P.B. the Replies to an English F.T.S. on questions suggested by a reading of *Esoteric Buddhism*, which was published in *The Theosophist* for September, October, and November 1883. It was at Ootacamund, at the house of Maj.-Gen. Morgan. . . .

One morning I was in her room reading a book, when she turned

her head and said: “I’ll be hanged if I ever heard of the Iaphygians. Did you ever read of such a tribe, Olcott?”

I said I had not, why did she ask?

“Well,” she replied, “the old gentleman tells me to write it down, but I’m afraid there is some mistake; what do you say?”

I answered that if the Master in question gave her the name, she should write it without fear as he was always right.—*Old Diary Leaves*, I, 247-9.

H.P.B. produced a portrait of a yogi she called “Tiravala,” but since coming to live in Madras Presidency, I can very well imagine that she meant Tiruvalluvar, and that the portrait, now hanging in the Picture Annex of the Adyar Library, is really that of the revered philosopher of ancient Mylapur, the friend and teacher of the poor Pariahs. As to the question whether he is still in the body or not I can venture no assertion, but from what H.P.B. used to say about him I always inferred that he was. And yet to all save Hindus that would seem incredible, since he is said to have written his immortal “Kural” something like a thousand years ago. He is classed in Southern India as one of the Siddhas, and like the other seventeen, is said to be still living in the Tirupati and Nilgiri Hills; keeping watch and ward over the Hindu religion. Themselves unseen, these Great Souls help, by their potent will-power, its friends and promoters and all lovers of mankind. May their benediction be with us.—*Old Diary Leaves*, I, 369.

The Adept of the Roses

How the Masters Protect Themselves

BEGINNING with the 29th March (1879), there were a series of strange occurrences in which Mooljee Thackersey was an essential, sometimes the chief witness—excluding H.P.B. On the day in question she told Mooljee to fetch a buggy, and, when it came, mounted into it with him. She refused to answer his questions as to whither she was going, simply telling him to order the driver to turn to right or left or go straight ahead, as she might direct. What happened Mooljee told us on their return in the evening. She had directed the course by numerous windings of streets and country road, until they found themselves at a suburb of Bombay, eight or ten miles distant, in a grove of coniferae. The name is not written in my Diary, but I think it was Parel, though I may be mistaken. At any rate, Mooljee knew the place, because he had cremated his mother's body in that neighbourhood.

Roads and paths crossed each other confusedly in the wood, but H. P. B. never faltered as to her course, and bade the driver turn and turn until they came to the seashore. Finally, to Mooljee's amazement, they were brought up at the gate of a private estate, with a magnificent rose-garden in front and a fine bungalow with spacious eastern verandahs in the background. H.P.B. climbed down and told Mooljee to await her there, and not for his life to dare come

to the house. So there he waited in a complete puzzle; for such a property he, a lifelong resident of Bombay, had never heard of before. He called one of several gardeners who were hoeing the flowers, but the man would tell him nothing as to his master's name, how long he had lived there, or when the bungalow was built: a most unusual thing among Hindus.

H.P.B. had walked straight up to the house, had been received cordially at the door by a tall Hindu of striking and distinguished appearance, clad entirely in white, and had gone inside. After some time the two reappeared, the mysterious stranger bade her farewell, and handed her a great bunch of roses which one of the gardeners brought to his master for the purpose, and H.P.B. rejoined her escort, re-entered the buggy, and ordered the driver to return home.

All that Mooljee could draw out of H.P.B. was that the stranger was an Occultist with whom she was in relation and had business to transact that day. The roses, she said, he had sent by her to myself.

A Circle of Illusion

The strangest part of this story to us was that, so far as we knew, there was no possibility of H.P.B.'s having learnt anything about this suburb and the way to it, at any rate since our arrival at Bombay, for she had never left the house alone, yet that she had shown the completest familiarity with both. Whether any such bungalow existed or not, we had no means of

knowing save on Mooljee's testimony. He was so amazed with his experience as to go telling it to his friends in the town, which led one, who professed to know the suburb in question perfectly, to lay a wager of Rs. 100 that there was no such bungalow by the seashore, and that he could not guide anyone to it. When H.P.B. heard this, she offered to bet Mooljee that he would lose the other wager.

He did lose it. The Colonel called a carriage and he and H.P.B. and Mooljee entered it, Mooljee directing the coachman. But he did not find the bungalow and actually guided them in the opposite direction. Col. Olcott proceeds:

H.P.B. told all of us that Mooljee would have found the mystical bungalow if a glamour had not been brought to bear on his sight, and, moreover, that the bungalow, like all other spots inhabited by Adepts, was always protected from the intrusion of strangers by a circle of illusion formed about it and guarded and kept potent by elemental servitors. This particular bungalow was in the constant keeping of an agent who could be relied upon, and used as an occasional resting and meeting place by Gurus and chelas when travelling.

All the buried ancient libraries, and those vast hoards of treasure, which must be kept hidden until its

karma requires its restoration to human use, are, she said, protected from discovery by the profane, by illusory pictures of solid rocks, unbroken solid ground, a yawning chasm, or some such obstacle, which turns aside the feet of the wrong men, but which Maya dissolves away when the predestined finder comes to the spot in the fulness of time.

This story coincides with all folklore tradition, and anyone who has seen even one of a hundred recorded proofs of hypnotic inhibition in modern hospitals and clinics, can readily accept the reasonableness of such a tale of mayavic engirdlement.—*Old Diary Leaves*, II, 42-44, 45, 46.

A Thrilling Touch

"At a Shrine" in a temple at Amritsar "where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior-priests are exposed to view, in charge of akalis, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes. The touch of his fingers as he handed me the flower caused a thrill to run throughout my body, as may easily be imagined."—*Old Diary Leaves*, II, 255.

THE HIERARCHY

From God

*Down to the lowest spirit ministrant
Intelligence exists which casts our mind
Into immeasurable shade.*—BROWNING.

H. P. Blavatsky's Guardian

BY THE COUNTESS WACHTMEISTER

Meeting in London

FREQUENT mention has been made of H.P.B.'s Master, and I think that it will be interesting to some of my readers to hear how she first became acquainted with her Teacher.

During her childhood she had often seen near her an astral form, that always seemed to come in any moment of danger, and save her at the critical point. H.P.B. had learnt to look upon this astral form as a guardian angel, and felt that she was under His care and guidance.

When she was in London, in 1851, with her father, Colonel Blavatsky, she was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him as the same person that she had seen in the astral. Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound

while he passed on. The next day she went into Hyde Park for a stroll, that she might be alone and free to think over her extraordinary adventure. Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how The Theosophical Society was to be formed, and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet to prepare her for the important task.

After three days' serious consideration and consultation with her father, H.P.B. decided to accept the offer made to her and shortly afterwards left London for India. —*Reminiscences of H. P. B. and "The Secret Doctrine,"* pp. 56-57.

The Voice of Truth

BY ANNIE BESANT

BY the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had

set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage, for the light was near.

A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent,

how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.—*Annie Besant, An Autobiography*, p. 340.

Experiments with Kundalini

BY C. W. LEADBEATER

A Visit to the Nilgiris

I MYSELF can tell you of two occasions on which I have met a Master, both of us being in the physical vehicle. One of Them was the Adept to whom the name of Jupiter was assigned in the book, *The Lives of Alcyone*, who greatly assisted in the writing of portions of Madame Blavatsky's famous work *Isis Unveiled*, when that was being done in Philadelphia and New York.

When I was living at Adyar, He was so kind as to request my revered teacher, Swami T. Subba Row, to bring me to call upon Him. Obeying His summons we journeyed to His house, and were most graciously received by Him. After a long conversation of the deepest interest, we had the hon-

our of dining with Him, Brahman though He be, and spent the night and part of the next day under His roof. In that case it will be admitted that there could be no question of illusion.

An Adept in Rome

The other Adept whom I had the privilege of encountering physically was the Master the Comte de St. Germain, called sometimes the Prince Rakoczi. I met Him under quite ordinary circumstances (without any previous appointment, and as though by chance) walking down the Corso in Rome, dressed just as any Italian gentleman might be. He took me up into the gardens on the Pincian Hill, and we sat for more than an hour talking about The Society and its work; or

perhaps I should rather say that He spoke and I listened, although when He asked questions I answered.

An Encounter in Cairo

Others members of the Brotherhood I have seen under varying circumstances. My first encounter with one of Them was in a hotel in Cairo; I was on my way out to India with Madame Blavatsky and some others, and we stayed in that city for a time. We all used to gather in Madame Blavatsky's room for work, and I was sitting on the floor, cutting out and arranging for her a quantity of newspaper articles which she wanted. She sat at a table close by; indeed my left arm was actually touching her dress. The door of the room was in full sight, and it certainly did not open; but quite suddenly, without any preparation, there was a man standing almost between me and Madame Blavatsky, within touch of both of us. It gave me a great start, and I jumped up in some confusion; Madame Blavatsky was much amused and said: "If you do not know enough not to be startled at such a trifle as that, you will not get far in this occult work." I was introduced to the visitor, who was not then an Adept, but an Arhat, which is one grade below that state; He has since become the Master Djwal Kul.—*The Masters and the Path*, pp. 10-11.

The Masters Materialize

I spoke just now of the occasional materialization of our Masters in those days. It should be remembered that at that time (1885) no one among us except Madame

Blavatsky herself (and to a certain extent Damodar) had developed astral sight while still awake in the physical body. Nor could any one else bring through communications from the higher planes with the requisite certainty. So when our Masters wished to convey anything definitely to us they had either to announce it through Madame Blavatsky, to write it as a letter to be delivered by phenomenal means, or to show Themselves in materialized form and speak by word of mouth.

It was in such a materialized form that I first saw both of the Masters who have been most closely associated with The Theosophical Society. My own Master, whom we now know as the Chohan Kuthumi, I first met (on the physical plane) on the square of roof outside the door of our President's room, then occupied by Madame Blavatsky. The additions since made have so changed the appearance of that roof that it is not now easy to follow exactly the lines of the older building; but there was at that time a sort of balustrade running along the front of the house at the edge of the roof, and I happened to be looking towards that when the Master materialized in the very act of stepping over that balustrade, as though He had previously been floating through the air.

Naturally I rushed forward and prostrated myself before Him; He raised me with a kindly smile, saying that though such demonstrations of reverence were the custom among the Indian peoples, He did not expect them from His European devotees, and He thought that perhaps there would be less possibility

of any feeling of embarrassment if each nation confined itself to its own methods of salutation.

A Marvellous Change

The first time that I had the honour of seeing the Master Morya was . . . when He visited Madame Blavatsky and endowed her with renewed strength to support the burden of her arduous work. . . .

Our Founder herself lay in bed inside in a condition of extreme weakness, but she had just sunk to sleep, so that the lady who was nursing her had thought it safe to steal a few moments of respite, and had come out to sit with us. She was describing to us, tearfully Madame's exceeding weakness when she suddenly checked herself to say: "Who can that be?" for we all heard a firm quick step approaching along what was then the open roof, beyond the bedroom. The footsteps came down from that higher level and passed quickly before the window which faced us as we sat, and then—the Master Morya entered the room; but the lady did not see Him, for as He entered, the startled look left her face, and she sank back upon her cushion as though in sleep. The Indian and I sprang to our feet and prostrated ourselves; but the Master Morya walked quickly past us with a bright smile and a benedictory wave of His hand and turned in to Madame Blavatsky's bedroom.

We heard an exclamation from her, a few words in His voice and then some reply from her, and in a few minutes He came out again with the same quick step, once more smilingly acknowledged our

salutations and passed out again by the way that He came. Only after He had left the room did the lady start up from her corner with the exclamation: "Oh, who was that?"

Before we had any time to discuss the matter our attention was distracted by a call for the nurse from Madame Blavatsky, in surprisingly loud and firm tones:

"Where are my clothes? I want to dress."

The nurse looked at us despairingly (for the doctor had prescribed the most absolute rest); but Madame Blavatsky was very much "She who must be obeyed," and of course she was dressed accordingly, and came forth looking much more like her old self. Her Master had asked her whether she would pass away then—she was very near to passing away, and she had had terrible suffering—or whether she would keep her physical body for some years longer, in order to write that great book *The Secret Doctrine*. She chose to stay. I do not think I exaggerate when I say that from that time onward she had scarcely an hour free from pain, but she fought it down splendidly. She wrote the book, and there it remains, as a monument which will stand all through the ages. She can never, I think, be forgotten while that and her other books remain to speak of her and for her.

Astral Vision Breaks

One day, however, when the Master Kuthumi honoured me with a visit, He asked me whether I had ever attempted a certain kind of meditation connected with the development of the mysterious power

called *kundalini*. I had of course heard of that power, but knew it to be absolutely out of reach for western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone else except with His direct authorization, and told me that He would Himself watch over those efforts to see that no danger should ensue.

Certain channels had to be opened and certain partitions broken down; I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering. I worked at it for forty-two days, and seemed to myself to be on the brink of the final victory, when the Master Himself intervened and performed the final act of breaking through, which completed the process and

enabled me thereafter to use astral sight while still retaining full consciousness in the physical body.

Masters Give Instruction

I lived there in the octagonal room by the river-side alone for many long hours every day, and practically secure from any interruption except at meal-times. . . . Several Masters were so gracious as to visit me during that period and to offer me various hints; but it was the Master Djwal Kul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens, and even had the honour of managing it after His death.—*How Theosophy Came to Me*, pp. 150-158.

St. Germain the Deathless

From Dr. Besant we know that the Master of Europe is the Prince Rakoczi, He who figured as the Count de St. Germain in the French Revolution. He is interested in European affairs today; He is the Head of the Masonic Order throughout the world; He is personally in touch with a number of His pupils, and it is known that some years ago He visited the Avenue Road headquarters of the English Section. In "The Theosophical Glossary" the following information is given:

ST. GERMAIN, the Count of. Referred to as an enigmatic personage by modern writers. Frederic II, King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. Many are his "biographies," and each is wilder than the other. By some he was re-

garded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain—whatever his real patronymic may have been—had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He

was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone—in fact never accepted a glass of water or broke bread with anyone—but made most extravagant presents of superb jewellery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favourite. "St. Germain rivalled Paganini himself," was said of him by an octogenarian Belgian in 1835, after hearing the "Genoese maestro." "It is St. Germain resurrected who plays the violin in the body of an Italian skeleton," exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance for thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who prophesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of this century¹ who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could

¹ The nineteenth.

write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallization ("quicken") of pure carbon. As our Brother Kenneth Mackenzie has it: "In 1780, when on a visit to the French Ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or." He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: e.g., that he was over five hundred years old; also, that he claimed personal intimacy "with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper"—the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that "he had been born in Chaldea and professed to possess

the secrets of the Egyptian magicians and sages," he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed "personal intimacy" with the Saviour. However that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen

during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone.

(See *London Lectures*, 1907, by Annie Besant; *Traces of a Hidden Tradition in Masonry and Medieval Mysticism*, by Isabel Cooper-Oakley; *The Hidden Life in Freemasonry*, by C. W. Leadbeater for intimate glimpses of this Adept.)

How A Chela Found His Guru

THESE extracts are taken from a private letter written by S. Ramaswamier at Darjeeling to Damodar K. Mavlankar, Joint Recording Secretary of The Theosophical Society, Adyar. Mr. Ramaswamier was determined to find his Guru and spoke of his resolve to H. P. Blavatsky, who was living at Darjeeling, but received nothing but discouragement in response to his importunities. "In despair," he says, "I determined, come what might, to cross the frontier, which was about a dozen miles from here, and find the Mahatmas or—die."

Wearing the yellow garb and cap, he set out with nothing but an umbrella and a pilgrim's staff for sole weapons, with a few rupees in his purse. Most of the journey was over narrow footpaths through almost impenetrable jungles and forests. Every waking moment he concentrated his thoughts upon his Guru. The narrative proceeds:

"It was, I think, between eight and nine a.m. I was following

the road to the town of Sikkhim, whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and skill in horsemanship, I thought he was some military officer of the Sikkhim Rajah. Now, I thought I am caught! He will ask me for my pass and what business I have in the independent territory of Sikkhim, and, perhaps, have me arrested and sent back, if not worse.

"But, as he approached me, he reined up. I looked at and recognized him instantly. . . . I was in the awful presence of him of the same Mahatma, my own revered Guru, whom I had seen before in his astral body on the balcony on the ever-memorable night of December last, who had so kindly dropped a letter in answer to one I had given but an hour

or so before in a sealed envelope to Madame Blavatsky, whom I had never lost sight of for one moment during the interval. The very same instant saw me prostrated on the ground at his feet. I arose at his command, and, leisurely looking into his face, forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott's possession) times out of number.

"I knew not what to say; joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the impersonation of power and thought, held me rapt in awe. I was at last face to face with the Mahatma of the Himavat, and he was no myth, no 'creation of the imagination of a medium,' as some sceptics had suggested. It was no dream of the night; it was between nine and ten o'clock of the forenoon. There was the sun shining and silently witnessing the scene from above. I see him before me in flesh and blood, and he speaks to me in accents of kindness and gentleness. What more could I want? My excess of happiness made me dumb. Nor was it until some time had elapsed that I was able to utter a few words, encouraged by his gentle tone and speech.

"His complexion is not as fair as that of Mahatma Kuthumi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he

wore a yellow mantle lined with fur, and on his head, instead of the turban, a yellow Tibetan felt cap, as I have seen some Bhutanese wear in this country. When the first moments of rapture and surprise were over, and I calmly comprehended the situation, I had a long talk with him. . . .

"I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that, moreover, I would do well to write to you and describe all. . . .

"Before he left me, two more men came on horseback, his attendants, I suppose, probably Chelas, for they were dressed like Lamas, with long hair streaming down their backs. They followed the Mahatma, when he left, at a gentle trot. . . . In the afternoon I came to the Runjit river and crossed it. A bath in its cool waters revived me. I purchased some fruit in the only bazaar there and ate heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after that fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Chum Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving,

of course, my private conversation with the Mahatma. They were all, to say the least, astounded.

"And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare

say to me that the Brothers do not exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I know!"—*Five Years of Theosophy*, pp. 284-6.

The Choice of Adyar

INTERESTING experiences of the Masters have been written down by Rao Saheb G. Soobbiah Chetty, an aged Adyar resident who joined The Theosophical Society in 1882, and in that year assisted the Founders to acquire the nucleus of the Adyar estate. It was while the Founders were inspecting the main residence of Huddleston Gardens, as the property was then known, that H. P. Blavatsky said to Mr. Soobbiah Chetty; "Soobbiah, Master says, 'Buy the property'."

Mr. Soobbiah Chetty has recorded that when in 1882 the President-Founder delivered his first Madras lecture on "Theosophy, the Scientific Basis of Religions," H.P.B. informed him a few days later that portions of this lecture were dictated by a Master.

Mr. Soobbiah Chetty was one of a small group of members who accompanied the Founders to Tiru-

valam, a railway village about eighty miles out of Madras, near which the Master Jupiter was said to reside. It is this Master to whom H.P.B. refers as "the old gentleman of Tiruvalur." (See "The Regent of India," p. 402).

During the summer of 1883 H.P.B. went to Ootacamund and spent some months as the guest of General and Mrs. Morgan. On July 17 she wrote to Mr. Soobbiah Chetty inviting him to spend a few weeks there; as it was Master's wish, He went, and there, living under the same roof as H. P. B., he witnessed many interesting phenomena, sometimes being present when Masters were communicating instructions to her.

After 55 years of uninterrupted membership of The Theosophical Society, Mr. Soobbiah Chetty recalls these early encounters with the Elder Brethren in a spirit of deepest reverence.

The Moving Finger Writes

THEOSOPHICAL literature abounds with narratives of the part which the Masters have played in laying the foundations of

The Theosophical Society, and in sustaining it. When *Isis Unveiled* and *The Secret Doctrine* were being written, it was They who did the

writing through the hand of H. P. Blavatsky. In *Old Diary Leaves* Colonel Olcott makes frequent references to the "Somebodies" who occupied her physical body and used it as an instrument for the transmission of the Ancient Wisdom, pointing out the differences of temperament which characterized these Adepts. "So each of the several Somebodies had his peculiarities distinctly marked, as recognizable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories and witty to a degree; another all dignity, reserve and erudition. One would be calm, patient, and benevolently helpful, another testy and sometimes exasperating. One Somebody would always be willing to emphasize his philosophical or scientific explanations of the subjects I was to write upon, by doing phenomena for my edification, while to another Somebody I dared not even mention them." (I, 245.)

A Superman Speaks

There have been occasions on which Masters actually spoke, as they still speak, through advanced pupils or members of the Brotherhood. Col. Olcott records an occasion in which a Great One inspired Dr. Besant in her lecture to five thousand people in Calcutta in 1894 on "India's Place Among the Nations." Every President of The Theosophical Society and every prominent teacher has testified that the inspiration of the Adepts is a not infrequent experience with them, and that the work and progress of The Society are still under Their watchful guidance.

Visions of Poets

Nor have Theosophists alone any exclusive prerogative of the rapturous vision of a Master. In religious literature visitations of Rishis, Prophets, and Seers are now and again recorded, in the Christian Bible no less than in the scriptures of other faiths. Poets, musicians, scientists, statesmen, acknowledge the existence of Higher Powers who have rendered help. Emerson, Browning, Shelley, Byron, Goethe visualize a Celestial Hierarchy whose members have at times become visible to the physical eye.

Tennyson, in one of his early poems, "The Mystic," depicts a Master against a background of eternity:

How could ye know him? Ye were
yet within
The narrower circle: he had well-
nigh reached
The last, with which a region of
white flame
Pure, without heat, into a larger air
Upburning and an ether of black blue,
Investeth and ingirds all other lives.

Francis Bacon, according to the cipher story, was instructed by a Great Being to compose a history of his times, "and fold it into enigmatical writings and cunning mixtures of the Theatre, mingled as the colours in a painter's shell.

Dante tells in the *Vita Nuova* how "a marvellous vision" was presented to him, for in his room he discerned in a mist of fire "the figure of a lord of terrible aspect," who, speaking to him, said: "*Dominus tuus*" ("I am thy Master").

We could cite Plato, Justin Martyr and many other ancient and medieval philosophers who

have met extraordinary men who to them appeared as Masters, whether or not they were Masters in the technical sense of having reached the Asekha or Jivanmukta level.

The Brothers at Work

Anyone who reads the daily newspaper intelligently cannot but see the moving finger of the KING OF THE WORLD, or HIS agents in the Inner Government, writing the destinies of men and nations. In editorials and cable news They are writing. In the world's work they are planning. The Declaration of Independence and the framing of the American Constitution were obviously inspired by members of

the Hierarchy in definite relation to a magnificent Plan. Dr. Besant's work for the awakening of India was admittedly undertaken at the behest of her Superiors. We have already spoken of the revolution in the Australian Commonwealth ten years ago, which arrested a demoralizing decline and restored the governments of both States and Commonwealth to a stable equilibrium. We could quote a host of examples of the active intervention of the Elder Brethren who are the real rulers of the world, rather than the seeming rulers who are but pawns in Their game, yet more than pawns when they know the Plan and consciously co-operate in working it out.

THE OPEN GATEWAY

We cannot help you save by your own willing. We cannot give to you while your hands are clenched against the gift.

None can open the door of the human soul save the owner; who alone has a right to the key.

But we bear you witness that the gateway to the higher is open and only yourself can prevent the treading. Come with us then, brethren, to those Higher Lands, but remember that you must leave the lower self behind.

ANNIE BESANT.

The First Symposium

The Functions OF The Theosophical Society

A TWOFOLD PRESIDENTIAL POLICY

BY GEORGE S. ARUNDALE

Four great and productive Symposia were held during the Adyar Convention of 1937, treating of the functions of The Theosophical Society, and the re-presentation of Theosophy in relation to international problems, the promotion of culture, and the equipment of youth. Dr. Arundale presided over the First Symposium and opened the discussion with the following address:

What are the functions of The Theosophical Society, as such, in the outer world?

Has it the duty of inviting adherence to its Three Objects?

FUNCTIONS

1. IN TERMS OF THE FIRST OBJECT to emphasize the fact that there is no Truth higher than the Universal Brotherhood of all Life. No differences, of whatever nature, in whatever field, can ever fundamentally disturb the ceaseless solidarity of all growing life, be appearances what they may; for wherever, through the ignorance of man, there arises disturbance, sooner or later it must be adjusted to harmony.

Brotherhood means friendship, goodwill, appreciation, service, re-

spect. It means these towards all, for all enjoy brotherhood as their birthright.

But brotherhood does not necessarily mean approval or acquiescence. In these days nations and individuals, because of their ignorance, give way to hatred, cruelty, selfish pride, contempt. They are not the less within the fold of the Universal Brotherhood of Life, but in the very name of that brotherhood they must, where necessary, be restrained from doing harm and encouraged to do good, be helped to regain their health, for they are suffering from disease. This disease must be prevented from spreading, and health must be restored.

The Theosophical Society is unique among other movements in the world in that its membership is open to all, for the Masters of the

Wisdom have established it in the world as a NUCLEUS of *Universal* Brotherhood, and to exclude any applicant for admission would be to deny and to frustrate the purpose for which the Masters established it.

The Theosophical Society, as such, is a living and growing nucleus of the Universal Brotherhood of all Life, and it welcomes all who seek to form part of such a nucleus. For this very reason The Society does not, as such, undertake any specific activities to promote brotherhood save the following two :

(a) To help to call attention to its own existence as inclusive of the innumerable differences which separate races, nations, faiths, sects, individuals, one from another ; and to invite individuals to enter upon membership in order to learn how more effectively to practice brotherhood amidst the friendly and constructive differences of their fellow-members, to speak, to do, to seek in freedom that truth which all members of The Society enjoy.

(b) To stir its members to study the Science of Brotherhood so that they may promote brotherhood with ever-increasing wisdom ; and to call the attention of members and the world to Theosophy as perhaps one of the greatest statements of the Wisdom of Brotherhood ever offered to men.

The Theosophical Society is not in any way concerned with anybody's opinions, beliefs, or certainties. The Society has no code either of ethics or morality. It

passes no judgments. Let each individual behave as he will. Let him be so-called criminal or so-called saint. Let him be the subject of opprobrium or be counted by the self-righteous as among the lowest of mankind.

Let him be unforgivable by man. The Universal Friendship ever includes him. In truth, even though under the distorting influence of ignorance he may be an enemy to many, essentially is he a friend to all things, *and essentially has the friendship of all things*. He may be regarded as an enemy by man, but he is ever the friend of God.

And The Theosophical Society is ever demanding friendship for him, understanding for him, help for him.

Religions divide mankind. Nations divide mankind. Opinions and beliefs divide mankind. The work of The Theosophical Society is to unite mankind, not by abolishing divisions, but by making a Rainbow of them, reflections, as all are together, and as each is in part, of the White Light of Truth.

2. IN TERMS OF THE SECOND OBJECT, and especially in the realms of Religion, Philosophy and Science, to encourage the search for Truth in the forms in which it is visible to the outer world, and the discovery of the One amidst the many and the different, thus distilling from the roses of Knowledge the attar of Friendship.

The creative frictions of difference speed the growth of individuality. But destructive frictions stultify it. The work of The Theosophical Society is to change the direction of friction so that it leads to Friendship instead of to discord.

The First Object of The Society declares a fundamental principle. The Second Object invites us to discover it as in truth exemplified in the outer world of religion, philosophy and science.

3. IN TERMS OF THE THIRD OBJECT to encourage the search for Truth where Truth remains veiled, in regions still unexplored or only very partially explored.

Truth is everywhere. It is where we can see it. No less is it where we cannot yet see it. We must seek Truth in the charted realms of Life, and also in Life's uncharted realms. We must realize that the Truth we have is but a drop from the Ocean of Truth, and that the very drop itself is but darkness faintly visible.

The First Object declares a universal principle. The Second Object bids us discover it in the apparently known. The Third Object bids us discover it in the vast unknown.

DUTIES

Therefore, The Theosophical Society has the duty of inviting universal adherence to its Three Objects. There can be no effective adherence to one Object without adherence to the other two. The work of The Theosophical Society, and entry into its membership, depends upon adherence to all three Objects. Brotherhood without Wisdom is not enough. Wisdom must be sought everywhere, and ardently.

Has The Society the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body

of teaching such as shall be generally acceptable to our membership?

I hold that The Society, as such, has this duty, under all three Objects. It is true that in its earliest years The Society's purpose had a variety of expressions, and the name "Theosophy" finds, the more we go back, the more infrequent mention. But even in 1880 Colonel Olcott lectures on "Theosophy," while in 1882 he lectures on "Theosophy and The Theosophical Society," this being the first occasion on which the two come into juxtaposition. Thenceforward Theosophy becomes definitely associated with The Theosophical Society as an integral part of the latter's mission.

During the last decade of the nineteenth century the word Theosophy has constant currency, and the spreading of the science is positively stated to be the work both of individual members and of The Society as such. In *The Key to Theosophy*, when the question is asked if it be the duty of every member to teach others and to preach Theosophy, the answer is an emphatic, "It is indeed." Dr. Besant in *Lucifer*, December 1890, definitely declares The Theosophical Society's work to be the spread of Theosophy. Dr. Besant writes: If The Theosophical Society is not founded for the propagation of Theosophy, I, for one, feel no interest in its future. . . . On what foundation is its belief in Brotherhood laid? Surely on that unity of Humanity which is the central truth of Theosophy. Granted that The Theosophical Society has no creeds and teaches no doctrines, none the less it is without foundation unless it be built on the rock of the Hidden Wisdom.

In her first Presidential Address, in 1907, Dr. Besant declares :

The Society . . . goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth, and is now repeated, as the chosen vehicle for the direct influence of the Masters of WISDOM on the world, as the standard-bearer of the mighty Theosophical Movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilization. . .

It is its function to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahma Vidyā, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know. . .

Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of The Society is its perfect toleration of all differences, of all shades of opinion. . . Tolerance, even with the intolerant, must be our rule. . .

The Society, as a whole, by its very name, affirms the existence of the Divine Wisdom. . . Moreover, The Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it ; The Soci-

ety, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence The Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

Dr. Besant then outlined a programme which would make the Lodge "the centre, not the circumference, of our work." "To the Lodge for inspiration and knowledge ; to the world for service and teaching." In part her comprehensive programme was that members should spiritualize religion, take part in outer organizations, and yet "replenish their own torch with oil at the Lodge meetings." Exchange visits should be made with kindred movements. Groups should be formed within the Lodge for study under each of the Objects. "The intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined." Meditation groups were helpful. Books were to be planned, etc. She made her Presidential Pledge, so magnificently fulfilled : "I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society."

And in conclusion, her splendid affirmation : "Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge."

In her Convention lectures of 1912, Dr. Besant points out that the

Master K.H. said it was the mission of The Theosophical Society to bring western nations to drink at the pure waters of Aryan knowledge. It would not be a bad idea for eastern nations to take a sip now and then.

What Theosophy Really Is

My own view, therefore, is that it lies within the duty of the Society, as such, to afford in all possible ways the easiest access to Theosophical literature, its workers using their discretion as to the best means of effecting such access. It seems to me clear that The Society has been entrusted with the propagation of the Science of Theosophy, unfolded in a measure as the Science has been mainly through members of The Society, in particular by H. P. Blavatsky herself.

Theosophy is the natural corollary to the three Objects. Theosophy is the background, the essence and the root of The Theosophical Society. It is the Science of Universal Brotherhood. It is the foundation of religions, philosophies and sciences. It is the repository of the so far unexplained laws of nature and the powers latent in man.

The three Objects could not have been given without the accompanying gift of Theosophy, known under so many different names in the earlier days of The Theosophical Society until it came into its own.

But Theosophy is no doctrine, nor creed, nor dogma. No acceptance of it as a whole or in any part is demanded from any member of The Society. It is offered as a field for investigation, and for

acceptance or rejection as each individual member may deem fit. Theosophy is not one among the many religions. It is given as a comprehensive statement of the laws of the process of evolution and of their action upon all growing life. The statement is not complete. It could not be complete, or anything like complete, at our present stage of evolution. But it is the fullest statement so far available.

The Society must ever give it currency throughout the world as it has been revealed by those great Theosophists who have had the mandate to describe it. But membership of The Society is so free that only sympathetic acceptance of the three Objects is required for admission, and once acceptance has been given, nothing further is asked save in the implication that each member will strive at least to live brotherhood so that the nucleus may be pure and strong.

TWOFOLD PRESIDENTIAL POLICY

As regards a Society such as The Theosophical Society, is it not imperative that the President, if he is to fulfil his real functions, should have a twofold policy—one policy for The Society in its outer-world aspect, another policy satisfying the requirements of The Society's accepted origins ?

THE FIRST POLICY involves the duty of emphasizing throughout The Society the spirit of Brotherhood, so that while on the one hand Truth is exalted, as in The Society's motto : "There is no religion higher than Truth," distortion of the

original though this translation is, on the other hand Freedom and Friendship become The Society's watch-words, to the inviolability of each of which every member offers his heartfelt allegiance. Friendship and Freedom are no less Laws of Nature than Karma and Reincarnation.

Further, my duty to The Society in the outer world involves the fulfilment of the implications of the Three Objects as they stand today, the encouragement of every member to express such Objects as may seem best to him, without disturbing that universality, that principle of including all themes and variations of the One Life in whatever field of living—belief, opinion, faith, race, nation, caste, colour, sex, activity—which the use of the word "nucleus" demands.

This policy also involves my giving the utmost publicity to the Science of Theosophy as it develops from its great and authoritative sources. A President of The Theosophical Society is, in my judgment, in duty bound to do his best to bring Theosophy into the most intimate touch with the outer world.

THE SECOND POLICY must fulfil the imperative need of maintaining in all strength and purity that link with Those who founded The Society, the breaking of which would deal The Society a disastrous blow.

I am of the opinion that the second policy demands from me the continuance of the policy of the President-Founder who gave to

H. P. Blavatsky's Esoteric School at first explicit, and subsequently tacit, recognition. This means a continuance of hospitality to the School at The Society's Headquarters, but, of course, nothing more. I have no responsibility for the teachings of the School, nor for its management, and no member can receive any advice from me as to whether he should or should not join the School.

On the other hand, the School is one of H. P. Blavatsky's greater gifts to those who are temperamentally suited to occult education as given in the School, and the School has maintained an unbroken link with her. The heads of the School have succeeded one another in authorized descent, and it is thus an outward and visible sign—though not the only sign by any means—of that special relationship of The Society with the Masters of the Wisdom which makes it different from all other Societies. And this difference I shall ever cherish, not in a spirit of superiority, but in order that we fulfil the functions which such difference imposes upon us.

Is there other activity in which it can properly engage, as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

I have answered this question when referring to those activities which The Society, as such, should take to promote brotherhood.

The Second Symposium

Theosophy and World Problems

BY HIRENDRANATH DATTA

The Vice-President presided over the second symposium of the Adyar Convention on the 27th December 1937, and in opening the discussion made the following practical survey:

Immutable Truths

FRIENDS!

AS Chairman of this second symposium, I am to introduce the second problem, namely: The Truths of Theosophy and their representation, and I am expected to lead the discussion that will follow into profitable channels. Well, let us together do the best we can, and if we have as fruitful a symposium this morning as we had yesterday, I shall be more than content.

Now, Theosophy being the age-old Brahavidya—the eternal Ancient Wisdom—its truths are also immutable, so that age cannot wither them. They are and remain for ever perennial. But as with the process of the suns, the old order of the world changeth, yielding place to the new, and new conditions appear in the new age, so the Ancient Wisdom falls to be re-presented. So *Brahavidya* reincarnates from time to time, taking new bodies to suit the environment for the time being, but the spirit informing the bodies remains ever and always the same in essence.

Our President, you may recollect, recently sounded a note of warning as to the grave dangers at present menacing the whole world—not this or that country, but the entire world. These have given rise to diverse and difficult problems. What are we to do about them? Theosophy, we are assured on high authority, is the root-base of all the Sciences and Arts, it is *Sarva-Vidya Pratistha*. That being so, Theosophy, rightly applied, ought to illumine life's darkest and most dismal problems, for is it not like a lamp in a dark place, *Ghanandha karesh iva, deepa-darshanam*, benignantly shining amidst those darknesses that encompass us around? There are, for example, the problems of Death, Doubt, Disease, Desire, Despair, Destitution. Has Theosophy any solutions to offer?

Theosophy, we may be quite sure, has no ready-made panaceas in its shirt-sleeves. It entertains "no sole-remedy delusion" and is without "the simple faith in the single pill." The inner purpose of The Theosophical Society is not to compound nostrums, but to serve as a smithy for the forging of souls

—of diamond-souls, who will solve those problems with which our civilization bristles, with their strong minds, great hearts, true faith and ready hands.

In the meantime The Theosophical Society, as a *spiritual* League, has its work cut out for it, which is to illumine the mind of the world—*Abirabih ma edhi*—to deepen its understanding of the eternal verities, and create conditions so that when the aforementioned diamond souls shall come, they may function with the minimum of friction.

The Fraternity of Faiths

Our President has suggested that at this second symposium we should concern ourselves specially as to how the truths of Theosophy are to be re-presented so that they may exercise more effective and potent influence, first in the great international problems of war, justice and unemployment, and secondly that they may produce harmony among the warring faiths of the world. Let me take up the second point first.

For the last sixty years and more, we have been proclaiming from Theosophical platforms the "Fraternity of the Faiths," showing how in all essentials they speak with a common voice—how "the many faiths are all one Holy Church"; how they are variants of the One Universal Wisdom—the *Purani Prajna*, and are thus "sisters in the one family of the Spirit." We have pointed out that if you blend complementary colours, you get white light, but try to superimpose them, one over another, and you have darkness, one

colour quenching the other. We have also pointed out that, as are the breaths in the nostrils of man, so are the paths of approach to God, or, in the words of the *Gita*: "In whatever way a man approacheth Me, I meet him on that same way—for all ways are ways of approach to Me," confirming the teaching of the Christ: "In my father's house are *many* mansions"—*Ruchinam Vaichitryat Rijukutilapatha-jusham*.

But have we succeeded yet in exorcising the spirit of religious snobbery, which haughtily insists that my "ism" is the only "ism," holding fast to what the *Gita* stigmatises as the heresy of the *Nanyadasti-Vadi*—"only this way—none other, none other"? May I in this connection remind you of a story which I am never tired of telling? A true-believing Roman Catholic—he was teacher at an educational institution in Calcutta—once said to a Hindu friend: "You Hindus are bad enough, but the Protestants! They are . . . unspeakable!" So there is yet much uphill work in front of The Theosophical Society.

May I make one definite suggestion? Some years ago our President-Mother (Dr. Annie Besant) compiled a *Universal Text-Book of Religions*, reverentially giving therein each religion an equal place and seeking to soften religious acerbities. She has been worthily followed by Dr. Bhagavan Das, who in *The Essential Unity of All Religions* has carried the work one step further. As you know, in our voluminous Theosophical literature there are scattered hints and suggestions in support of the thesis

that all religions are essentially one. What I suggest is that Theosophical scholars—and we have in the ranks of The Society scholars fully conversant with the scriptures of the different world-religions, ancient, medieval and modern—that they should put their heads and hands together and compile by their joint efforts an exhaustive treatise, which would probably run into several volumes, expounding our favourite theme of the Fraternity of the Faiths, so as to secure not merely wry-faced tolerance, but broad-minded appreciation from the general public of each other's faiths.

Economic Problems

Coming now to the first point, namely the international problems of war and justice and unemployment, let me first say a few words regarding the economic "dis-ease" from which the world is suffering, with its symptoms of unemployment and poverty in general. In this field we must work up a "creative revolution," not of course by violence, which is untheosophical, but by a steady change of heart and rousing of the social conscience. None can dispute that today we have a plethora of production; not only is there enough, but there is *too* much; yet the industrial shoes pinches terribly and there is not enough leather to make it a comfortable fit.¹ Thus you have grinding poverty amidst unconcerned plenty. Why?

Because we have so far failed to evolve the right technique of distribution; so that we have the paradox

of over-production and under-consumption. Added to this, we have a vicious system of currency, both national and international. Money was given to us to be used to make men, but no, we use men to make money and "crucify humanity on a cross of gold." In addition we have cut-throat competition and ruthless exploitation. A handful of industrial magnates accumulate multi-millions, while the sovereign people are left for the most part to starve, millions of them without work and almost all without proper leisure. So we must fit out an expedition for the conquest of bread, by the State control of the key industries, including agriculture, and of the means of transport, and by the proper regulation of work and leisure.

In a word we must engage ourselves, to the limit of our capacities, to establish what Madame Blavatsky used to call the "Socialism of Love"; not the socialism of hate, in which the Have-nots and the Haves snarl at each other and are ready to fly at each other's throats.

Federating the World

But what about the great and baffling problem of war and justice? When, if ever, are the war-drums to throb no longer and the battle flags to be furled? When is there to be international justice and appeasement—the Parliament of Man and the Federation of the World? Well, not until is established a World-State, cemented by a true and living consciousness of human brotherhood; a State not limited by national, geographical, racial or political frontiers; a State

¹ Prof. Armstrong.

not given up to parochial patriotism or hidebound by narrow nationalism, but a true League of Humanity, "where all peoples are a single nation," and not by any means a League of White-manity, wherein hand-to-mouth politicians periodically meet and talk peace but all the time think of war.

Such a *World-State* has to be formed by the organization of the whole world as a single Federation of States. Such a State, when formed, will be the United States, not of America, Asia or Europe, but of the entire World, wherein the constituent States, each keeping its individual uniqueness intact and developing along its own lines for the attainment of full self-realization, will be united together in an all-embracing unity, to serve as cells in a gigantic world-organism, working together for the accomplishment of a common end, inspired by the same ideal, guided by the same spirit, and energizing for a common purpose.

Such a World-State, based, as it is, on the ideal of integration (as opposed to isolation which kills), where integration is growing life, must make a strong appeal to the Theosophical mind, and as a Society it is our job to familiarize the world with this high and noble ideal and to point out its spiritual basis, its philosophical justification—to show how it is in accord with what Sir Ray Lankester calls "Nature's predestined plan."

What is that plan? To create, at all levels, higher and higher and more and more complex organisms or *Sanghatas*, in which the individual units, each with a distinct life and purpose of its own, are not

merely juxtaposed, but are linked together in a vital organic Unity to subserve the purpose of the whole; until ultimately is reached the *Viswarupa* of the Vedanta—"an organism great enough to express the *Unity* of the *Divine Life* (immanent in the world) and complex enough to give play to all its infinite multiplicity of manifestation."

Translate all this into terms of the State, and you arrive at the ideal of the "Federation of the World." We may be sure that this Rome will not be built in a day. It will have to be built brick by brick, stone on stone. Gradualness will be the keynote of the whole process, and the time-element will undoubtedly operate. Moreover, until the Diamond-Souls, of whom I spoke in the earlier part of this paper arrive—"tall men, sun-crowned, who live above the fog"—the ideal will not have achieved accomplishment, and we shall go on bungling and blundering. But while we await their arrival, let us on our part do our humble best; especially let us denounce in the strongest terms possible and without fear or favour, the unspeakable frightfulness, the rampant greed of power, apotheosis of "might is right," which has found painful expression in the rape of Abyssinia and the invasion of China, and the spirit of militarism and war-mentality with its inevitable concomitants of piled-up armaments on land and sea and in the air, and the manufacture and manipulation of chemical, synthetical and bacteriological impedimenta of modern warfare. May the Prince of Peace inspire us and guide us aright!

The Third Symposium

Theosophy and Culture

BY C. JINARAJADASA

Mr. Jinarajadasa delivered this opening address as chairman of the Third Symposium of the 1937 Convention, on December 29th, the subject being:

In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples?

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

Who Is a Cultured Man?

IN order to understand the relation between Theosophy and Culture, it is first necessary to define the two terms. There is little difficulty in defining what is Theosophy. Certainly some in the West imagine it is some kind of a psychic science dealing with the development of clairvoyance. But there is today a large literature, and any intelligent inquirer can discover that Theosophy is a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of nature.

It is more difficult to define what Culture is, because sometimes the word is applied in a very narrow sense, as when King George III objected to Sir Robert Peel, the statesman, by saying: "He is no gentleman. He divides his coat-

tails when he sits down." Also the word culture has been so associated with certain forms of nationalism that, for instance, the German word *Kultur*, which did indeed signify something wonderful and attractive in the time of Goethe, became synonymous with "frightfulness," as exhibited by the Germans during the late War.

In a similar way, not so many years ago western idealists were strongly attracted to the high culture of the old Japanese Samurai, crystallized in their gospel of *Bushido*; but today, when one regards what the Samurai gospel is doing in China, the culture of *Bushido* has little attractiveness to the world.

Perhaps the best way to describe the term "cultured man" is to say that he is one who has *cultivated* himself towards a definite end. A

man of culture is not so labelled because of his birth but because of himself. Thus it happens that sometimes a person may have little or no education, yet may have a remarkably cultured outlook. For the cultured man has an outlook from a centre which is not himself but a larger self. It is this larger self which we can particularize as "our neighbour," and generalize as "all humanity." The famous saying of Terence, *Homo sum, humani nihil a me alienum puto*, "I am a man, and I cannot be indifferent to anything human," tells us what is real culture.

The cultured man is characterized by a refinement both of heart and mind. He is sensitive to the subtle appeal which life makes to his imagination. He is all the time growing in his heart and mind, so that he is not anchored to any one particular form of culture. Perhaps more than all else, he is characterized by his ability to lift all those below him to his own level, when they come into contact with him. All these various factors of culture urge him ever to seek consciously all that is best in life.

A Builder of Bridges

Theosophy presents an outlook to all life which can be described as "from the centre." Staying at that centre, the Theosophist is shown how to build a series of bridges towards such parts of the circumference as may happen to be separated from each other by seas of sectarianism or nationalism. Therefore, he builds a bridge from religion to religion, and stands at the centre as it were of all religion. Similarly, he learns to build bridges

from religion to science, from science to philosophy, from nature to art. The most lasting of all bridges is the bridge which he builds from man to God.

The result of his life at the centre, with bridges reaching out from him to all forms of life, is that he continually sees exquisite mysteries in life. Among these is the special mystery of beauty. He obtains a vision of the Divine Mind which builds all forms, but also builds them in such a manner that a beauty which is on high and not upon earth is revealed through the building.

One characteristic of the truly cultured man is that while he becomes more and more aware of the supreme mystery of God, he leaves that mystery undefined. The more cultured he is, the less he formulates his religion in any set form of creed or ritual. On the other hand, while he is less inclined to define the nature of God, his realization of man becomes more and more intimate and defined.

National Culture

There is a form of culture which can be called "national," since it characterizes the temperament of a people and their expressions towards the highest form of living of which they are capable. This culture is represented in their various arts and crafts, so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on.

While there are these dividing lines as between national cultures, those lines vanish as the forms of art cease little by little to be purely objective. That is to say,

wherever the artist goes beyond the external form, and senses the inner life beyond or within the form, and reveals it, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mould of nationalism. Therefore it happens that the highest culture of a people has the quality of art.

From this it follows that the artistic quality of the highest culture of a nation has a message for all other nations also. There was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and that influence still persists. England equally has a high form of culture, though it is difficult for people of other countries to know it, until English homes are thrown open to them, and they enter into that intimacy of life which centres round the word "home," which is almost indefinable.

India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translations of the Upanishads, and through dramas like *Shakuntalā* of Kālidasa. Later, Rabindranath Tagore has done much to reveal Indian culture to the West. It is only a few decades ago that the culture of China began to be understood. So magnificent is Chinese culture, and less so, though exqually exquisite, Japanese culture, that the West has realized that its conception of culture needs to be supplemented with the contributions of these two countries of East Asia.

Culture Transcends All Boundaries

He who studies Theosophy profoundly, and enters into its spirit, enters thereby into a new type of University. A University is supposed to be a place where the totality of thought, feeling and action is surveyed as a "*Universitas*," a totality. Through Theosophy, the Theosophist comes to the centre, whatever may be his limitations in the beginning through any lack of education; through Theosophy he becomes a man of the highest culture.

This transformation takes place when he discovers the light which is within him. It is the Theosophical standpoint and outlook to life which was described by Milton in two lines:

He that has light within his
own clear breast,
May sit i' th' centre, and enjoy
bright day.

When the Theosophist has lit the lamp which is within him, he then feeds it with the oil which he extracts from every nation, from every culture, from science, religion, art, business, and all that is best in internationalism. All possible activities of mankind give him the oil with which to feed his flame, and to make it shine out in ever-widening circles. It is then that he knows that his light is not for himself, but for all. He has become then both Theosophist and Artist.

The cultured man is both a hero as regards his strength, and also a child, with a child's integrity of heart and innocence of hands. He is both man and woman, so that the cultured man has something of the woman in him, as the cultured

woman has something of the man. The truly cultured men and women have passed beyond the boundaries of race, creed, sex, caste and colour.

It is the dissolving of these boundaries which is the task of The Theosophical Society. The wisdom

which Theosophy gives to the individual shows him how to pass beyond these islands and arrive at the continent of all life. Theosophy says to each: "I bring you Universal Brotherhood," but that also means, "I bring you Universal Culture."

DIVINE MEDIATORS

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered a heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not mediumship. Such persons are temples in which dwells the spirit of the living God.—H. P. BLAVATSKY.

The Fourth Symposium

The Spirit of the Eternal

In opening the Fourth Symposium at Adyar on December 30th Shrimati Rukmini Devi delivered an eloquent exhortation to Theosophists to give free expression to the life that is in them. The theme was, in brief: "What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?"

All Things to All Men

WE must open our eyes, and what will help us so to do? Theosophy.

We are all apt rather to believe in internationalism only so long as nobody speaks a word against our own country. It is quite right that we should love our country, but may we not at the same time appreciate what is fine in other people? Knowing what is great in ourselves, cannot we appreciate what is great in others? But we must know how to love in the right way. Say an Englishman, or someone of any other nation, comes to India, and says, "I love Indians; I want to belong to India." Sometimes such a person becomes Indian in a very unpleasant and peculiar manner, wearing Indian dress in a strange and extreme way. Or, on the other hand, such a person, going to the other extreme, may be so restricted and afraid of lowering his dignity that if he even wanted for a change to be Indian, he would not dare to be.

Many Theosophists cannot appreciate Indian art or music or the

spirit of Indian life. They do not really want to understand. They have not the spirit of openness. When they come to a place they do not enter into the soul of it. They do not try to find the essence of its life, to know what is wonderful in every country. There is something great in every country and in every province. It is a great pity that in India we have so much of the provincial spirit.

For example, our North Indian friends may say: "Oh, this Madras music and art, there is no use in going to hear it." You are laughing because you know it is true. Or when we are in the North, we may say: "Oh, I do not like this North Indian fare, I wish I had Bhojanasala food." Why? Because even in small things we cannot adapt ourselves—we are not Theosophists.

Appreciate Greatness

I want to appreciate all art that is great. If in the North there is a person who is great, it is my business to go and listen to him until I find out the secret of that

greatness. If you do not like the art of a great musician, for example, it is all the more misfortune for you, not the musician. We who are ignorant are the only sufferers.

Though I happen to be born a Madrasi, when I go to the West I endeavour to find the beautiful that is in western art and life. To start with, I did not like European music at all. But I went on listening to it until I could appreciate it. I even learned the piano in order to understand western music—I desired so much to appreciate it. I really feel strongly that it is our business to try to open our minds to look for all that is great in all times, irrespective of our religious or other different opinions.

I should like very much that all of us who are Theosophists, who talk about brotherhood, should start to practise what it is to be an Indian. For example in the Bharata Samaj at one time we had thousands of people worshipping. There is no more the vision, but that does not make any difference to the temple or the Deity. He does not mind, because He Himself is there. What are we Hindus of The Theosophical Society doing for Hinduism? Is there any religion greater than Hinduism? I do not think so—it is magnificent. Somebody may tell you what is great, but you must see it for yourselves, irrespective of your leaders.

Some leader may appear in The Theosophical Society who belongs to some other religion than our own, and we will worship his way. Do you not realize that even leaders have temperaments and are individuals? There may be a Christian, a Hindu, a Muhammadan

leader. Each one is expressing his own individuality. Yet those leaders immensely appreciate the greatness of other religions. Dr. Besant was a Hindu in spirit, yet she appreciated all religions.

Keep Your Minds Open

This, I would say, is the chief keynote for us Theosophists, if we are going to do anything in the future. Let us keep our minds extremely open. Let us realize from moment to moment that we must live in terms of reality, that we must get into touch with greatness, and we must become one with all that is great. We must not merely talk about being Gods. We must become Gods, and feel ourselves to be Gods, and express ourselves as such, irrespective of what people around us are saying or doing.

If you have a great spiritual life flowing through you, you will become practical, and every Theosophist will become a great and inspiring individual. If each person expresses greatness and becomes inspiring, we are bound to help the young people of today. I do not care what forms you create, what music you have, what religion you adhere to, so long as it is real music, real religion, real philosophy. That is all that counts, because times change. It is this spirit which we must give to our young people, so that their eyes being open, some day they will become, if they are Indians, really great outstanding Indians, being able to adapt themselves to all the varying circumstance of life, to appreciate all greatness in any form from wherever it may come.

The Spirit of Art

BY GEORGE S. ARUNDALE

I

Perfect Art is perfect sacrifice, for it discloses the holiness of God in His innumerable diversities.

A Supreme Revelation

ART is one of the supreme forms of revelation, of the intimation of the more in the regions of the less, of freeing the imprisoned from their ignorance and fear-hardened limitations.

But Art is as dangerous to the artist as it is to him who looks upon the art.

An artist, instinct as he may be with all that is Art, intimate as he may be with the spirit of revelation, with the grandeur of the more, with the glory of release, may yet become a prisoner in his own home because he has allowed himself to adopt a posture of self-identification with the expression of himself in some particular form. He has become a prisoner because he has become a part of himself, and thus is lost in it, so that little by little he ceases to be able to find himself and can only find a part. He can play parts wonderfully. He can portray their forms. But he cannot forthshadow their life. He becomes a splendidly malleable static creature, with great capacity for flowing into a form, but with no capacity for flowing out of it, and, what is worse, with no capacity for revealing within the form the life, within the in-

dividuality its eternal movement towards its larger self.

An artist is ever in danger of losing himself, when he should ever be in process of fulfilling himself, and of revealing in his very portrayal of a part the universal spirit of fulfilment. The true artist is never satisfied with the depicting of Being. He must always paint around it the dynamic colours of Becoming, so that his picture is an inspiration because it accurately discloses facts. To the true artist a fact, a person, a creature, a tree, a landscape, a building, an object of any kind, is always more than it appears, is always "moving," and so must he paint it, play it, sculpture it, compose it. To the true artist form and sound are interwoven, so that in sound he hints at form, in form he hints at sound. How many artists, save those in the highest reaches of their science, thus reveal the unity of God to the diversity in man?

The true artist ensouls the object of his artistry. He displays at once its finiteness and its infinity. He paints its inevitable imperfection by dynamically contrasting this with its own individual more which he deduces from the less, animates

from the less, in the spirit of his own freedom and uniqueness. He reveals the more, intimates it, releases it even though it may be expedient to leave it in the shadow lest it distract attention from its less.

To hint heights in depths and greater heights in lesser is the apotheosis of all true Art.

The less must have its portrayal, but the true artist subtly suggests the impinging more, the release to be, even though but in utmost faintness. The artist is a votary of movement, and can never rest content with depicting less than movement. Even in the portrayal of a point there must be the intimation of a line.

Intimations of a Larger State

Furthermore, no interpretation of any kind is artistic save as in some measure it stirs to Reverence, or to Admiration, or to Compassion. Even when some horrible object has to be portrayed for the sake of art, also for the sake of art must the true artist evoke the silver lining of compassion round the darkness of the horrible. The light of the artist must ever shine even in the darkness appropriate to his picture. There must ever be to all artistry, whether it be in terms of sound or colour or form, a background of the goal of its fulfilment, even if the picture depict futility. As he paints the night, the true artist hints the dawning and the rising of the sun. And as he paints the day, the true artist hints its zenith.

Art is the messenger of release, and where art is great it hints at the larger state beyond the present

form of its embodiment. Thus does art ever create and make new, leaving its watchers with the impression of movement, never with a sense of futility, nor with a sense of gazing upon an inescapability, a tragedy out of which there is no release. The true artist always suggests a good ending to his stories. And let us realize that each one of us is an artist, a creator, a dynamic force, a depository of unimprisonable, because ever-growing, freedom.

Be any form of art what it may, the test of its truth lies in its declaration of resurrection as the inseparable concomitant even to the direct crucifixion.

As Truth itself never halts, ever speeding on its unfolding way, so art never halts, nor the artist with it. They move onwards and upwards, registering the less, but instantly acknowledging the more, limning the form but ever shadowing forth the evolving soul. It is dangerous to be true to form alone. Safety mainly lies in truth to life.

The true artist gives the sense of an ever-flowing river, or of unfathomable depths of lake or ocean, never of a stagnant pool, stagnant because of its quickly attainable limitations.

The true artist senses the glory of the growth in all things, and reveals the glory both to the living and to the dead—to those who are learning to revel in their glory, and to those who are still blind in it.

The true artist seeks, and disdains to achieve. Others may deem he has produced this, that or the other masterpiece. For him there is no masterpiece, only stepping stones on a way which to him is all the

more glorious because there seems to be no goal to be attained.

As an artist begins to tread the heights of his existing universe of art, he begins to perceive the necessity for form and colour and sound in every picture he paints. Even though he is unable actually to express sound on his canvas, or colour from his musical instrument, or movement in either, still he sees, and in every sound or colour he seeks to cause others to see also, one picture, in which movement, colour and sound breathe forth as one. In the lesser reaches of Yoga, sound, colour and form issue forth as one, while in the higher reaches they form, though the verb is entirely misleading, an intangible complex radiance from an all-pervading yet imperceptible nucleus.

The artist whose consciousness is not confined to the lower regions of manifestation must needs suggest the archetypal in his form, and the question may well arise as to how far the archetype for all forms of artistic expression is one. Light is doubtless the archetype for colour. Is the lotus the archetype for form? Is the bee the archetype for sound? Is there a descent from all these in the colours and forms and sounds we use in the outer world? According to his environment and temperament, each artist will, in all probability, use what may be called a sub-archetype of the essential archetype in his work. A western artist will be influenced by a motif different from that of an eastern artist. Only as the artist transcends local colour, local sound and local form, will he rise into what may be called

ultimates, though the word "ultimate" has no real meaning for us time-restricted creatures.

Masters of Life or Death

Modern forms of art are often struggles, some of them but vague gropings, to escape the conventional limitations of art. Art can have no limitations. There can be no man-formed code of art or of artistic appreciation. In art it cannot be said that this is right and that is wrong, for immediately a static condition thereby becomes induced. And, while from one standpoint a piece of art must convey form and colour and sound, even if there be form alone, from another standpoint there enters the element of self-expression and of perception. A child's so-called crudity may be far more full of meaning, may be far more artistic, than the so-called finished product of the conventional artist.

In what are called futurist or cubist or surrealist productions there may often be an apparent flouting of form or of colour or of sound, that is to say a flouting of the accepted conventions with regard to all these. Yet either they may be expressions of a longing to escape from the restrictions of existing forms and colours and sounds, or they may be gropings towards, possibly in, regions of consciousness normally shut off from the intrusions of man—explorations into, for us, virgin consciousness, or they may also be reflections of those downward tendencies in living to which a proportion of humanity seems ever to be addicted.

Epstein, for example, genius as he is, is a master of death rather

than of life. We cannot help being fascinated by his works, while we are turning away from most of them with the feeling that they are wrong, even though greatly wrong. It is because of the greatness in the wrong that we feel the morbid attraction. It is because of the wrong that we feel repelled. He takes our reverence, our admiration, our compassion, and smashes them to pieces against the impenetrable walls of his perversity. We are left greatly lifeless.

The Priesthood of Simplicity

Observing art as life, that is to say, observing in life its constructive positiveness, in its natural forthflowing, it seems that its truest expression, or should we say its most original expression, lies in a simplicity vibrant with complexity. The single note, purified into its essential simplicity, the single colour purified into its essential simplicity, the form purified into its essential simplicity—these are, perhaps, the truest reflections in these lower worlds of ours of life at its highest. But in each simplicity an infinite wealth must be inherent, to be revealed on due occasion.

To express this idea in common terms, it may be said that while a melody is the final simplicity in sound, yet unless it be vibrant with unrevealed yet immanent harmony it has not achieved its real purity. The creative spirit, and intimations of the creative spirit, must animate all things.

Hence, the true artist seeks the simple, but remains discontent until he has found that simplicity which throbs with unborn changes. His the priesthood of such simplicity.

At its altar he worships. Priest of its communion is he to those who have learned to kneel, even though they have not yet learned to minister.

Music of East and West

Simplicity must indicate the many, even though normally it reveals but the One.

Music in India, for example, most naturally tends to archetypal simplicities, to melody apparently unpregnant with harmony. In India we are always going back, or rather going inwards, to the One, be it through the avenue of philosophy, or of daily living, or of science, or of music, or any other of the science-arts, or of industry. Sanskrit, the very gift of the Gods to men, is greatest in its simplicity, as disclosed, for example, in the *Bhagavad Gita*, and its whole complexity is reducible to a single sound, to a single form, to a single colour too, no doubt.

Yet to the ears of the instructed, Indian musical simplicity is infinitely rich both in a multitude of overtones and also in a wealth of as yet unincarnated harmonies, which it will be the task of the future to reveal.

Music in the West, on the other hand, equally naturally invokes complexities, for ever does life go forth to seek the many and to give the many a rich manifestation.

Western music is marvellous in its complexity. Eastern music is marvellous in its simplicity. The West must seek the One in their music. The East must seek the many in theirs. Indeed, one of the greatest problems at present confronting the East is how to seek

and find the many without losing touch with the One. Simplicity must ever reign supreme in India, as in most other eastern lands, even while homage is offered to complexity.

The problem of the West is to establish the One in unrivalled splendour while rejoicing in the richness of its rainbow.

Any particular form of art must, therefore, be examined both in terms of the One and of the many. Even though it be an expression either of the Sunlight or of the Rainbow, it must be immanent with the other, as also must it hint at those essential forms other than the form or forms in which it finds expression.

A picture must not be colour alone. It must hint at sound. Music must not be sound alone. It must hint at colour. A picture must not be form alone. It must hint at colour and at sound. The intimations of the whole must mingle with the utterances of the parts or parts.

A gesture must be alive with all that is not expressed. A note must vibrate with its counterparts in form and colour, and with all the rest of its universe of sound. Infinity is everywhere, and the discerning must hear it, see it, feel it, sense it, in all that seems finite.

The Element of Graciousness

So-called modern forms of art, those which we should call revolutionary and bizarre, must be judged to no small extent less by that which they may seem to be and more by the nature of the individual responsible for their expression. The conventional code of

art as set forth in schools of art or in the decisions of the hanging committees of the Royal Academy or the Paris Salon have no eternal nor even essential value. They represent a landmark on the way of evolving art, no more than this. The fact, therefore that a picture is totally at variance with such canons of art in no way necessarily condemns it. The test of its real worth should not lie in the measure of the artist's cleverness, for an artist has no business to be clever unless he is many other things as well and pre-eminently. Nor should it lie in its conformity to approved standards. But it must lie in the extent to which the picture displays that element of graciousness the presence of which is the hallmark of true fineness, and the absence of which discloses a lack of art despite all cleverness with which the lack of art may be concealed.

Graciousness is one of the essential attributes of art, and only the hand in which gracious elements obtain can give expression to it through the brush. Graciousness covers a multitude of incapacities, but its absence is a denial of art. Graciousness may incarnate in many modes. Reverence is a mode of graciousness. Devotion is a mode of graciousness. Sacrifice is the apotheosis of graciousness. Good manners are graciousness in so far as they are natural and sincere.

Do surrealism, or futurism, or cubism, reveal graciousness in their exponents? Of what nature is the man or woman? Then shall we begin to know if she or he is an artist. Not "by their fruits ye shall know them," but by their

roots! Bohemianism is not art. It is too often a pose to hide a lack of art. The real greatness of his art depends upon the character of the artist, and by the word "character" is not meant conformity to some conventional moral and ethical code, neither does it mean a perfect avoidance of weakness and a perfect observance of virtue. It means an absence of all touch of sordidness and meanness, of pettiness and vulgarity, of selfishness and self-centredness, of all depreciatory pride and self-satisfaction. It means a full measure of generosity, of unaffected humility, of indiscriminating friendliness, of eager aspiration, of glowing enthusiasm, of happy graciousness, of constant search for inspiration, of life-giving discontent.

The Artist is Unique

All these will be in a state of instability, for the true artist, with the ever-widening swinging of the pendulum of his being, must for the time being pay for touching the heights by contacting also the depths. In the artist, the true artist who is reaching upwards, this instability is inevitable, it is part of the nature of his growth. He swings between the weaknesses of the depths and the virtues of the heights. But he swings.

In any case, the average individual should refuse utterly to be dominated, even though he may be influenced, by the canons of art as laid down by its conventional interpreters. We all are artists in one way or in another, of one type or of another. We must seek to release our own individual artistries, to give them their own freedoms, to stir them to their own fulfilments. An artist can never be part of a crowd. He must be alone. There should never be a "school" of artists, expressing the genius of some particular artist, establishing a particular line of art. An artist, if he be a real artist must be unique, even though he may have personal ideals. There must always be something different about him, distinguishing him from all other artists, causing him to bring his own rare gifts to the world.

An artist is the consummation in varying perfection, of the individuality. No individual attains his eternal flowering until he has become an artist *sui generis*, a God wonderfully different from all his fellows, bringing to the Universal One that which no other individual life can bring.

Perfect art is perfect sacrifice for it discloses the holiness of God in His innumerable diversities.

New Light on H. P. Blavatsky

BY JOSEPHINE RANSOM

In endeavouring to throw fresh light upon the life and work of H. P. Blavatsky, I have not attempted any interpretation of the wonder of what she taught concerning the profundities of existence, the cause and meaning of circumstances cosmic and human, but have taken a few of the less well known aspects of her character and have brought them forward to assist students in having a more complete picture of her than hitherto. I have chosen for this purpose: (1) H.P.B.'s ancestry; (2) H.P.B. as organizer; (3) H.P.B. as a practical occultist, i.e., the development of her will.

I. THE DOLGOROUKI ANCESTRY

An Imperious Spirit

WHEN Col. Olcott asked why permanent control was not put upon H.P.B.'s fiery temper, the Master M. told him that such a course would lead inevitably to her death from apoplexy; the body was vitalized by a fiery and imperious spirit, which had from childhood brooked no restraint, and if vent were not given for the excessive corporeal energy, the result must be fatal. He was told to look into the history of the Russian Dolgoroukis and he would understand what was meant.¹

Since a Master suggested the inquiry for the sake of a better understanding of H.P.B., it is of deep interest to trace, however briefly, this Dolgorouki ancestry. It is also the history of Russia.

Aristocratic Descent

The Dolgoroukis were directly descended from Rurik, a Scandi-

¹ *Old Diary Leaves*, I, 258.

navian or Northman, one of those fierce warrior-chief-tradesmen who roved far to seek profit and power, in whom was a strong will to rule, and who left no part of Europe in peace. The Greeks called them "Russ," and from this title eventually the whole of Russia took its name. The Slavs, who were migrant groups of forty to a hundred families, and always splitting up into new groups, had settled at Novgorod. It became a great trading place for Europe and Asia. Factions arose, and an elder advised them to call in some strong man from abroad to govern them according to their own laws. A deputation went to Rurik to ask him to come and rule over them. And he came, he and his two brothers. Thus was executive power introduced, without conquest, and independent of factions, 862 A.D.; and Russia's political history began.

The two brothers disappeared and were heard of no more. Rurik

remained and consolidated his power in Novgorod, built up the first civil government, and developed the town as a wealthy trading market for the East and the West. He ruled fifteen years, and during that time his son Igor and his nephew Oleg moved west and south, establishing the "Russ" rule over the country, and attacked even Constantinople. Igor made Kief his great centre and arranged treaties for his "Russian land" with the Greek Emperor.

A United Russia

The delight of Igor's son Sviatoslav was in war—a fierce and courteous warrior, blue-eyed and flattish of nose, who warned his enemies of his approach. He seized and plundered territory as far as Astrakhan. He made his three sons (of different mothers) the first Princes in Russia. They were fierce and proud and struggled among themselves, incited thereto by their advisers. Vladimir murdered his brothers and ruled alone. He was shrewd, self-willed and of limitless activity. A pagan, he realized the necessity of a consolidating religion for his country. He chose Christianity, because of the beauty and magnificence of the Greek churches. But he wanted no semblance of subjection to a foreign power. He sacked a town in the Crimea, then demanded in marriage Anne, sister of the Greek Emperor. But she could not marry a pagan. He replied he would become Christian; but the Princess and the priests must be sent without delay, or he would sack Constantinople (Tsargrad) itself. Vladimir and the army were baptized

and the marriage was celebrated. He overturned idols and compelled everyone to get baptized, and churches arose where the idols had been.

Yaroslav the Wise

Thus did Sviatoslav unite Russia. He died 1015, leaving twelve sons by various mothers, and one "nephew"—some think he was a son, Sviatopolk, who killed many of the sons and seized authority. But another son, Yaroslav II, known as Yaroslav the Wise, or the Law-giver (d. 1054), ruled in Novgorod, and after numerous battles captured and ruled at Kief for 38 years. From him all Russian Grand Princes descended. He survived all attacks. He framed the first code of Russian laws. He was orderly, austere, unbending. He married his three sons to Greek, Polish and German Princesses, and his three daughters to the Kings of Norway, France and Hungary. To prevent civil war among his proud, ambitious relatives and descendants he arranged that the succession should pass to his eldest son with the title of Grand Prince, who should rule at Kief, the best principality, carrying with it the sovereignty of Russia. The other four sons should have each a principality, graded according to age. Each brother in turn would pass to Kief on the death of the ruler, and each of the others would move up one principality nearer. Then the eldest son of each brother would in turn come to the headship. This plan led to jealousies and hatreds, disorders and destructive wars. The scheme had to be modified.

A Magician Ancestor

There was one Vseslav (disappeared about 1095), a son of Yaroslav II's elder brother, whose claims to succession were ignored. He was desperate in battle and swift beyond any man in marching. He was a "wizard," born, the people believed, of enchantment, a "devil's son," feared for his magic, yet loved and followed by the men of Kief, who made him their Grand Prince. He was credited with the power of turning into a wolf and racing in one night all across the country. When defeated, he disappeared, only to return to harry, raid, burn and escape. But never were his rights acknowledged, as sovereignty passed from one to another during his lifetime.

It may be this "adept"¹ in the "Magic Arts" to whom Hume refers when he says of H.P.B. in *Hints on Esoteric Theosophy*² that she possessed "in some degree, as an inheritance from an adept ancestor, the special capacity requisite for great success in occult studies."

Then came Vladimir II, Monomachus (1113-15), of whose eight sons the sixth, Yuri (George), was called Dolgorouki—meaning grasping or long-handed—a doughty warrior. Yuri (d. 1157) founded Moscow, ruled it, and became the ancestor of the northern line of Russian Dukes. One son, Mystislav, ruled in Kief, and assumed the title Grand Prince of Kief; and another, the youngest son, Vsevolod III, was treated as "Grand Prince of all

Russia." Both were powerful, and their rivalry finally ruined Kief, and the northern line became paramount. Acquisitive in temperament, the northern Dukes finally ruled all the country.

The Tartar Invasion

In the hands of the descendants of both these Grand Princes, Russia broke up into independent Principalities and Dukedoms, for ever waging war against each other. The prevalent disorders made it possible for the Mongol hordes to overrun the country, to conquer and to destroy all they could reach. They compelled the proud but disunited Grand Princes and Grand Dukes to yield to their authority. No one could live who did not bow down to them—the "Golden Horde." All property was at the disposal of the haughty chief Khan; all Princes had to appear yearly before him with tribute, to receive investiture from him, after every kind of humiliation.

And thus it was for 200 years, while the Dolgoroukis fought and quarrelled. But Ivan III refused the tribute, and in 1480 threw off the Mongol yoke and united all Russia. The Golden Horde broke up, and their once mighty empire melted ignobly away. Their last remnant was in Astrakhan, where H.P.B.'s grandfather, Fadéef, was Administrator and Privy Counsellor for the nomadic people of the Kal-muck and Kirghiz tribes.

Ivan the Terrible

After his successes, Ivan III thought the title of Grand Duke inadequate. His grandson, Ivan IV, the Terrible, assumed at seventeen

¹ "Adept"—a term loosely used in early Theosophic literature to mean one possessed of occult power, and linked in some definite way to the Occult Hierarchy.

² *Op. cit.*, p. 73.

the title of Tsar, and demanded to be crowned as such. In him the fierce and turbulent blood of the fighting line of Rurik seemed to burn out in too hot a flame. He left but an unfit son, Fedor, 1598. Thus ended the great Dolgorouki dynasty.

For about 15 years there was confusion. Then, in 1613, Michael Romanoff was called in to rule. He was a grandson of Ivan IV, and was regarded as a younger branch of the Dolgoroukis. He married a Princess Dolgorouki of the elder branch. Though the elder branch no longer ruled, yet they remained powerful Grand Princes and Grand Dukes. A Prince Dolgorouki was friend and counsellor to Peter the Great. Another was adviser to Peter II, to whom he had betrothed a Dolgorouki Princess, but Peter died before the marriage. This Prince, Serge Dolgorouki, was exiled to Siberia and afterwards recalled. He had two sons and a grandson, Paul, who married the Comtesse du Plessy and thus introduced French Huguenot blood into the family. Paul's daughter and only child was Princess Elena Pavlovna Dolgorouki, H. P. B.'s grandmother, who married Andree M. Fadéef. With her died the elder branch of the Dolgoroukis. Her daughter, Elena Andreevna Fadéef (H. P. B.'s mother) married Pierre A. de Hahn, of old German Mecklenburg crusading stock naturalized in Russia.

A Literary Heritage

This grandmother of H. P. B. was a great woman, not only by birth, but in character "well-known for her qualities of heart and

mind." She was the only one who could control the small rebellious Helena. She was noted for her erudition, for her works on natural history, archaeology, and numismatics, twenty volumes being preserved in the University at Petersburg (Leningrad). She corresponded with the *savants* of her day.

Not only did H. P. B.'s grandmother possess a literary gift, but her mother, who died early, wrote under the name of "Zenaïda R.", and was called the Georges Sand of Russia. Her uncle Rotislav, a Major-General, and Assistant Secretary to the Minister of the Interior, was a distinguished writer on military subjects. Her sister Vera became an "eminent woman of letters." As we know, H. P. B. herself, in no small measure, inherited this literary gift.

Strange Haunts

Because of the death of her mother and the absence of her father on military duties, H. P. B. and her sister and brother were sent to live with their grandparents Fadéef, at Saratov, where the grandfather was Governor, and an Administrator of the Caucasian States under the Viceroy.

They lived in an immense old castle-like mansion, where the long lofty halls were hung with portraits of Dolgoroukis and Fadéefs. There were gloomy caverns and corridors underground, haunted by ghosts of the unfortunate serfs beaten to death by the previous occupant's tyrannous steward. Alone of the children Helena dared to take refuge in these regions, when she wished to avoid lessons, and only

by force could strong-bodied servants, who would not face the caverns singly, fetch her out. She was not alone, she said, invisible companions played and talked with her. Sometimes she disappeared into the criminal-infested forest near by, utterly fearless of all danger.

In some of the great rooms her grandmother housed an extensive collection of antiquities, objects of *vertu*, relics, minerals, a collection so large that no palace could house it, and it was subsequently presented to the Government. In the apartments of her favourite aunt, Mlle N. A. Fadéef, was a remarkable private museum and a rare and precious library. All these collections were Helena's delight, and she could put herself in touch with the shells, the fossils, the stuffed birds and animals, the skulls and skeletons, and describe their long past history.

A Fearless Messenger

Above all—when her recklessness led Helena again and again into

serious physical danger, there was always One who rescued or protected her, and whom she knew to be her Guardian.

Thus do we see the hereditary forces and the circumstances that shaped the early life and character of H. P. B. They gave her vigour, imperious, indomitable will and the fighting spirit, combined with unusual culture and wide interests in intellectual pursuits, in government, in regard for the lowly, and thoughtfulness for all that suffered. In addition, she possessed the power to be herself, in defiance of all custom and convention such as would surround her family by virtue of its dignity and position in the world.

It was a great setting for the future leader, the fearless Messenger of the mighty and glorious Hierarchy, the Inner Government of the world.

(Next Instalment: H. P. B. as Organizer)

LION-HEARTED H. P. B.

For thirty-five years and more, ever since 1851 when I first saw my Master bodily and personally for the first time, I have never once denied or even doubted Him, not even in thought. . . . That is why I have stood it all. . . . Three times I was saved from death by Him, the last time against my will. . . . Therefore, I do His work and His bidding, and this is what has given me the lion's strength to support shocks, physical and mental, one of which would have killed any Theosophist who would go on doubting of the mighty protection.—H. P. BLAVATSKY.

Forerunners of the New Age: Bose

INDIA has a unique power to enrich the world in virtue of special aptitudes in science—the faculty of introspection, experimental skill and power of invention. In Sir Jagadish Chandra Bose these faculties were supremely merged in a spirit of original investigation, which enabled him to concentrate the main resources of the physical sciences on the central problem of the biological sciences, namely the essential processes of life itself. Mystic and mathematician, his genius flowered in the demonstration of the universality of life, establishing on a definite basis of physical facts the teaching of occult science.

Not only was Sir Jagadish Bose the greatest scientist of modern India, but he was one of the outstanding figures of this scientific epoch, as his compeers esteemed him who assembled in Calcutta in January for the Jubilee session of the Indian Science Congress.

Already a B.A. of Calcutta University, Bose went to England in 1880, and after acquiring at Cambridge and London a good all-round scientific education, returned to India in 1884 and was appointed officiating Professor of Physics in the Presidency College, Calcutta, on the recommendation of Lord Ripon, the Viceroy. The value of his work soon came to be recognized, and he was raised to the full professorial rank, holding this

office until 1915, when he retired with the distinction of Emeritus Professor.

Carrying on research in the midst of his onerous duties, Bose produced a series of papers on electrical subjects, which were communicated to the Royal Society by Lord Rayleigh, his former teacher, and he made his first appearance as a lecturer in England with a discourse on "Electric Waves" at the Royal Institution in 1896, afterwards repeating it in Paris and Berlin.

At this point came the widening of his horizon, with the discovery that the metallic coherers of his electric apparatus showed fatigue after prolonged service; that they regained their activity after rest, and, conversely, became inert after too long a rest, but could be revived by an electric shock; in fact, that heat and cold, stimulants and sedatives had the same effect on metals as on human beings, and that so-called inorganic or non-living matter possessed to a certain degree the "irritability" which had hitherto been regarded as peculiar to "living" protoplasm. He invented apparatus to measure the response of metals to stimulus, and found that the curves obtained from tin and those obtained from muscle were identical. A poison killed a metal; a stimulant increased response. "Among such phenomena," asked Bose, "how

can we draw a line of demarcation and say: 'Here the physical process ends, and there the physiological begins'? No such barriers exist."

Bose obtained similar results with plants. One of his detectors, of 'extreme sensitiveness, magnifies the movements of a plant ten thousand times, so that we can actually see it growing, as I saw it in his laboratory, recording its own evolution. A delicate tendril or a sturdy cabbage stalk or other vegetable body may be fatigued, excited, depressed, poisoned. There is something pathetic in watching the tiny ray of light which records the pulses in the plant, travelling in weaker and weaker curves when the plant is under the influence of poison, falling into a straight line, and stopping. The plant is dead. Or it shoots up into life again when an antidote is applied early enough to counteract the poison.

These experiments on vegetative life hint that some of the vivisection experiments on animals and human beings may be avoided by observation of plant reactions, so similar are the reactions in the living tissue in all the kingdoms. Vivisection it must still be, of course, but with less infliction of cruelty as we descend the scale into less sentient forms. Bose himself has observed: "We have seen how the whole plant is made one by conducting threads, so that the tremor of excitation initiated in one place courses through the whole, and how this nervous impulse, as in man, can be accelerated or arrested under the several actions of drugs and poisons. In these and many other ways the

life reactions in plant and man are alike: and thus, through the experience of the plant, it may be possible to alleviate the suffering of man."

Among the significant researches of Sir Jagadish Bose we must include, without going into too much detail, the discovery that the transmission of excitatory impulse along the stem of a plant is not hydraulic but nervous, the "nerve" tissue being certain elongated tubular cells of the bast in the vascular bundle. Only after ten years' experimenting did he convince the scientific circles of Europe, which were wedded to the mechanical, or non-vital, theory that the tissue concerned is the wood in which the capillaries by process of osmosis push the sap up. Today it is accepted that a rhythmic pulsation carries the sap even four hundred feet to the top of the tree.

The Bose Institute in Calcutta has shown what important results can be obtained by the combination of the logical and scientific methods of the West with the imagination and idealism of the East. Sir Jagadish saw all sciences as a single science embracing all available knowledge and viewing all life as one. His was a Theosophic vision. He saw life whole, and with laboratory apparatus helped to convince the world, through even its concrete mind, of the fundamental unity which is the distilled essence of philosophy. Many a step he cut for us in "that stairway of rock which we must all climb who desire to look from the mountain-tops of the spirit upon the promised land of truth."

J. L. DAVIDGE

The Indian Brotherhood

BY GEORGE S. ARUNDALE

(Contributed to "The Deccan Times" of 5th December 1937 in celebration of Idd-ul-Fitr, the last day of Ramzan, the Muslim Fast.)

WRITING as a Theosophist it comes natural to me to offer my humble homage to Islam and to its founder, the Lord Muhammad. There is no greater joy for the Theosophist than to feel that there are many great shrines at which he can worship happily, no matter to what particular faith he may happen to belong. And for myself, I am always glad when my Muslim brethren in Madras ask me to bear testimony to my reverence for their Lord and for His Truth.

In the Besant Memorial School with which I am connected, we lay the greatest stress on friendship between faiths. Every pupil is educated to have real respect for religious beliefs other than his own, to try to understand them, and to perceive in them other colours of the sublime Rainbow of Truth.

And I do not hesitate to say that the great religions which dwell together in India have been divinely brought into close relationship that the One Truth, known by many names and seen in many garbs, may shine upon our land and illuminate our people.

India is a Fellowship of Faiths, and in such Fellowship lies her true strength, as it does no less in

her Comradeship of Castes and non-Castes. Her very freedom depends upon her solidarity, upon the respectful and appreciative understanding linking together in friendship all differences. India's wealth is in her differences. Where is the country within whose frontiers are gathered together so many aspects of the One life, so many different children of God, so many ways to Him?

Because of this I place in the forefront of all the obligations of every patriotic son and daughter of India the duty of fostering in all possible ways Hindu-Muslim solidarity. Until such solidarity is achieved there will be no real progress towards freedom. And I look to the Congress Party as being in power to be content with much less achievement in every other field so long as during the present term of office of their various Ministries they bring together Muslims and Hindus, as well as the members of every other faith, in common, in co-operative, service of the one Motherland. Prohibition has its great value. The establishment of a national language has its great value. But of still greater value is Hindu-Muslim accord and mutual understanding.

What are the Congress Ministries doing to this end? They have no title to the designation "national" unless and until they represent the Indian people as a whole, until they make all reasonable sacrifices to give the majority of their Muslim fellow-citizens a welcome into their midst with a very real partnership in the Government of the nation. The country is tired of all the discordant words which come from time to time from the lips of various leaders on both sides. India needs for her great future every single citizen of whatever faith, and in so far as the majority of Muslims remain outside the present political renaissance, it is shorn of much of its reality.

The differences that exist between the two great faiths must continue. Islam has splendours particularly remarkable in its followers. Hinduism also has splendours particularly remarkable in its followers. So has every faith its splendours. India needs these different jewels in the Crown of her Motherhood of the nations of the world. And if only Hindu and Muslim leaders were more conscious of their responsibilities, they would leave no stone unturned to come to a mutual agreement.

There surely must be wise men and women both among the Hindus and the Muslims. There surely must be some who know that estrangement between the two faiths is nothing short of suicidal. The Hindus, being in a majority, have the duty and the privilege of taking the first step and of making all possible sacrifices to the intent of securing the happy co-operation of what is after all a very large and

exceedingly important minority of the Indian people.

While we applaud all the good things that are being done in these days of national awakening, we wonder sometimes why one of the most urgent policies of the Congress is not the drawing together of the two faiths in political and in every other co-operation. Instead of wrecking the Constitution, Congress Ministries are in many Provinces working it productively. We hear nothing about wrecking these days, and the various Governors, and the Indian Civil Service generally, are making the ways of the Ministries smooth in a manner which must be accounted both wise and generous. What the Ministries have wanted to do in fulfilling the political policies of the Congress they are doing.

But the blot of estrangement between many members of the two faiths still remains, despite the fact that Muslims hold office in Congress Cabinets. It must be removed if India is to enter her new destiny. I do not think there is a single item in the present programme of the Congress Party with a tithe of the importance of Hindu-Muslim solidarity, for with that achieved all else will follow quickly.

We have inflicted on us all kinds of "Days" to call attention to this and to protest against that. We urgently need an "India Day" to draw together in comradeship the profusion of divergent elements whereby shall be fashioned a Crown of India more brilliant than she has ever worn before, more shining than any Crown the world has known.

Theosophy and the Commonweal

BY HUGH R. GILLESPIE

"We are in the midst of a Universal breakdown and transformation of the whole financial and economic system," Mr. Gillespie writes, offering as a panacea the constructive elements in Social Credit; his ideal State is a democracy in which "both capitalistic and proletarian bosses are conspicuous by their absence." In our January issue he cited passages from the Communist manifestoes as exemplifying the tenets of Karl Marx; here he considers the fallacies of the Marxian conception.

The Fallacies of Marxism

THESE quotations give the essence of the Gospel of Marx as energized and clarified by the genius of Lenin. Consider it. Do not merely put it on one side like our stupid and ignorant Parliamentarians. Is it not plausible, compelling, hypnotic? Why even the uncouth rhythm of the words and sentences are enough to hypnotize a crowd of unthinking people! And people in the mass are always unthinking, and easily swayed; a fact of which Communists are cognizant and take full advantage.

But aside from the illogicalities and other defects of this conception of Marx, consider the profound thought, the concentrated power, the deep psychological insight that exude from every sentence. Compare this with our political party platforms and programmes, with their shallowness, their ignorance of crowd psychology and historical perspective, and their mean selfishness, and, if it does not stimulate

you to considered thought and action, then the Communists deserve to win. Indeed, the only counter that the politicians have for the Communist proposal is tirade after tirade of quite unparliamentary language!

Yet there is more sound thought and knowledge packed in the Communist programme than there is in all the bombastic effusions of all our political parties put together. Nor is there any need for the politicians to confine themselves to abuse, for the Communists are perfectly frank in their appeal to force and could not legitimately object if the authorities anticipated them in the use of force and suppressed them.

Again, compare with the Communist Manifesto the footling efforts of the churches. The comparison is so odious to the churches that one finds it impossible to refute the criticisms of the Communist. Short shrift is to be given, indeed, to the churches and religion when the time comes. Note these

quotations from Lenin and the Third Manifesto:

The new culture will bury forever all mysticism, religion, prejudice and superstition, and will give a powerful impetus to the development of all-conquering scientific knowledge.

One of the most important tasks of the cultural revolution, affecting the wide masses, is the task of systematically and unswervingly combating religion—the opium of the people. The proletarian government . . . (must) ruthlessly suppress the counter-revolutionary activity of the ecclesiastical organizations . . . (and carry on) anti-religious propaganda with all the means at its command, and reconstruct the whole of its educational work on the basis of scientific materialism.

Religion is one of the forms of that spiritual yoke which always and everywhere has been laid on the masses of the people crushed by poverty . . . Religion teaches such men . . . humility and patience by holding out the consolation of a heavenly reward. . . . Religion is an opiate of the people, a sort of spiritual vodka, meant to make the slaves of capitalism tread in the dust their human form and their aspirations to a semi-decent existence.

Yet our clergy appear to be as supine and effortless as the politicians, while the people sleep. In fact, the clergy, in most cases, seem to consent to the people sleeping if they will only sleep in the churches and fill the empty pews. But there is an utter absence of any constructive or inspiring thought or action to satisfy the spiritual hunger of humanity, which is thus left open to the materialistic attacks of Communism.

Time will not permit of our dealing with the tenets of Marxism

in detail, but two quotations from G. B. Shaw will serve to indicate Marx's standing as an economist and philosopher. Shaw writes in *The Intelligent Woman's Guide*:

Two of their (main) tenets contradict one another as flatly as the first two paragraphs of Article 27 of the Church of England. One is that the evolution of Capitalism is predestined, implying that we have nothing to do but wait for it to occur. This is their version of Salvation by Faith. The other is that the (transformation of Capitalism) must be effected by a revolution establishing the dictatorship of the proletariat. This is their version, of Salvation by Works.

Shaw again remarks:

Marxism is not only useless but disastrous as a guide to the practice of government. . . . (Marxist) abstractions could not by themselves qualify anyone . . . to manage a wheel stall for five minutes, much less govern a modern State.

The contradictions of which Shaw speaks are explicit in many passages but are implicit in the whole formulae. Note:

The working class transforms its own nature *only in the transition period* . . . (and) the cause of Socialism itself *calls for a mass change in human nature, which can be achieved only . . . in revolution.*

The World Dictatorship of the proletariat comes *only as* the final result of the revolutionary process.

The True Scientific Idea

Thus the same change is to come about in the one case by the slow involuntary transition of Nature, and in the other case by the sudden voluntary and violent action of mankind! A change in human

nature is quite in accordance with Theosophical tenets, but it is an evolutionary, not a bloody revolutionary change that we look for.

It depends, not on sporadic outbursts of violence and class-war bloodshed, but on the natural and progressive development of man. In the last twenty years we have had forty-five revolutions in different countries in the world, and is the world any whit better?

H. P. Blavatsky writes: "To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. 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 human, social, or political selfishness, will disappear of itself . . . If the action of one reacts on the lives of all, *and this is the true scientific idea*,¹ then it is only by all men becoming brothers . . . that the real human solidarity which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction . . . in which each shall live for all and all for each, which is one of the fundamental Theosophical principles, that every Theosophist should be bound, not only to teach . . . (but to practice). (*The Key to Theosophy*).

Our subject naturally resolves itself under two headings—the State and the People—the Mass and the Individual, and when we analyse Theosophical principles and apply them, and contrast them in *their* potencies and effects with some of

¹ Italics mine.—H.R.G.

the panaceas offered by political schemers, such as borrowing ourselves out of debt, we realize that all the troubles and distresses that afflict man in society are the product of his own errors, stupidities and limitations. Unlike man's, Nature's departments of production, distribution, and exchange operate effectively at all times, and with cyclic regularity Nature may withhold periodically but she never suspends payment arbitrarily or permanently. And all man's troubles arise from the fact that he neglects to take pattern by nature. Man neglects to rationalize his thoughts and actions. He thinks and acts in the mass instead of thinking as an individual and acting as a coherent unit of the mass. Man in the mass emotionalizes when he should rationalize, and thus becomes an easy victim of the plausible demagogue and politician.

In his essay on *Politics*, Emerson aptly remarks:

In dealing with the State we ought to remember that its institutions are not aboriginal, though they existed before we were born; that they are not superior to the citizen; that every law and usage was a man's expedient to meet a particular case; and that they are all imitable, all alterable. . . .

Foundations of the State

In other words, institutions are man-made, and what man makes, man can un-make. Shallow thinkers like Marxists, for instance, are imbued with the idea that while they sow the seed of mortality in the Capitalist system, they, by the same act, plant the seed of

im-mortality in the Communist system which they advocate! They blind themselves to the fact that change is the very keynote of Nature, that ever in the heaven of political action there hangs the menace of mutability, and that at any moment the cloudburst of change may sweep away the whole elaborate political structure of their mass mentality. Emerson goes on:

But the old statesman knows that society is fluid; there are no such roots (as of the oak-tree), but any particle may suddenly become the centre of the movement, and compel the system to gyrate around it, *as every man of strong will*, like Pisistratus, or Cromwell, *does for a time*, and *every man of truth*, like Plato, or Paul, *does for ever*.

Society always consists, in the greatest part, of young and foolish persons.

In fact, it is a moot point whether the much vaunted enthusiasm of youth does not do much more harm than the over-deliberation of age. For age means experience, and experience means wisdom, and wisdom does things slowly; and this fact adds an element of stability to social institutions that must be absent from the results of youthful enthusiasm. Age implies experience and wisdom, and it is only logical to expect that to age more beneficial effects will accrue than to youth, *inexperience* and *unwisdom*. Moreover, it is the natural tendency of youth to think and act impulsively in the *mass*, whereas age is almost compelled to deliberate and act in the *individual* (in association of course), and where individuals are to deliberate and

¹ Or Marx, or Lenin, or Hitler, or Mussolini.—H.R.G.

act as individuals there is more likelihood of lasting success in any direction. This applies closely to politics, for politicians are always inclined to look on the State as an entity to the exclusion of the people who form the State.

Emerson writes again:

Republicans abound who believe that the laws make the city, that grave modifications of the policy and modes of living and employments of the population, that commerce, education and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; *that the State must follow, and not lead* the character and progress of the citizen; *the strongest usurper* is easily got rid of; and they only, who build on *Ideas*, build for eternity; and that the form of government which prevails is the expression of what cultivation exists in the population which permits it.

The antidote to . . . abuse of formal Government is the influence of private character, the growth of the Individual . . . the appearance of the wise man, of whom the existing government is . . . but a shabby imitation. That which all things tend to educe; which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character; . . . To educate the wise man, the State exists; and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man *is* the State.'

Or, if I may put it in another way: "When philosophers are kings and kings are philosophers,

¹ Italics mine.—H.R.G.

there will be no need for either." There can be no character in the mass. Character develops only in the individual.

It will be obvious that if we expand this thought to the extent of making every man a thinker, there will be no possibility of self-interested demagogues fomenting revolution and class hatred. With every one a thinker would come the full realization that *no particular form of corporate life and society can be pointed to as the be-all and the end-all of corporate activity*. The ultimate and inevitable object of every type of corporate institution is the betterment of conditions *for the individual, and not for the mass*, and no Five Year plan can alter this fact, nor the reactions arising from it. Nature shows no direct bias towards either a monarchy or a republic, a plutocracy or a social democracy. Nature, indeed, rather seems to favour a perfect system of democracy in which the liberty of each is limited only by the liberty of all, and where both capitalistic and proletarian bosses are conspicuous by their absence.

The Individual and the Mass

In all forms of society, both communistic and supercapitalistic, the ever dangerous tendency is for all to be regimented and modelled on the same lines. This is obviously fatal to individual development. Mass moralization or mass culture must be imposed from without by means of force, as in Russia, Germany, Italy, and that which is thus imposed from without can never become inherent and fundamental. Individual character can

only be formed by individual experience, the results and effects of which are indelibly incorporated in the functioning organs of the individual.

The materialist urges that man is a body, an assemblage of electrons and atoms, which function for but a short space and then disintegrate for ever. But man is much more than that; man is a triune being composed of body, soul, and spirit—a mortal body, an immortal soul, and an infinite spirit. His function on earth is to develop his power of spiritual thought and translate it into appropriate physical action having the approval and co-operation of Infinite Spirit. It is this power of thought with all its vast potentialities that moulds the destinies of nations. When there is right thought, right action follows. For examples of this we have but to con the pages of history, for, however we may view it, history remains the imperishable record of human achievement over almost overwhelming obstacles, spiritual, mental, and material. History is the record of the struggle between Spirit and Matter, between the Ideal and the Material.

Twenty-seven centuries ago Gautama Buddha taught: *Hatred ceaseth not by hatred but by love*.

Seven centuries later Jesus Christ taught: *A new commandment I give unto you that ye love one another*.

Today the warmongers are urging the nations to battle, the Communists are teaching, and the Fascists, the Nazis, the Japanese, are practising hatred, bloodshed, and organized murder. That such teaching and action are evil in the

extreme everyone but the Communist, the Fascist, the Nazi, and their blood brothers, the munitioneers, will agree. Also, that if the purveyors of such poisonous doctrines cannot be made to *see* the atrocious wickedness of such teachings, they should be made to *feel* the inadvisability of continuing to put them into practice in a community of rational-minded men and women.

Transition to a New Age

Let us not make the mistake of carelessly dismissing these things and this crisis as reactions from a transient trade depression. This crisis is the parting of the ways. We are in the midst of a universal breakdown and transformation of the whole financial and economic system. It is not a matter of cornering gold or any other commodity. It is, in fact, an actual transition from one type of civilization to another type of civilization. It is a change from the age of wage slavery and scarcity to the age of freedom and plenty. It is the inevitable succession of one economic cycle to another, and it depends on us largely whether that new cycle is of a higher or lower order. It cannot be cured. It must be endured. We must adapt ourselves intelligently or go under. This is our Theosophical interpretation of events.

Listen to this utterance of the late Sir Arthur Steel-Maitland, M.P., in the British Parliament (September 1930):

This crisis . . . will confront nearly every country in the world. It is not merely a difficulty that can be surmounted, leaving the world as it was before. These difficulties are

really pains that go before the birth of a new state of affairs, and that is a fact that everyone will be forced to recognize. *Within ten years from now there will be a regime of international agreement on economics surpassing anything hitherto contemplated.* The question will equal, if not surpass in importance, the question of armaments. Coal will have to be dealt with, as will the international lending of capital, and . . . concerted action for preventing undue fluctuations in credit. That kind of action will quite ultimately affect the masses of the people in all the different countries, and will affect intimately employment and the standard of life. People looking back some years hence will realize that (these things) were the inevitable outcome of post-war conditions, and that it was only the jealousies and suspicions of the nations that had made approach to them uncertain and fumbling up to now.

The Urgency of Action

But we have no time to waste if we are to make the best of the opportunities offered by this birth of the new age. And whatever we do, it must be fundamental and rooted in determination, for the opposing forces are ruthless and strong. Sitting with our heads buried in *The Secret Doctrine*, *Isis Unveiled*, *The Ocean of Theosophy*, or any other book, will not expedite the new era. There is an *ocean of misery* for us to work on, for this cause extends beyond all political, sectarian and social boundaries. The world army of the starving unemployed varies from ten to thirty millions, and is ever growing. In 1936 there were one and a quarter million suicides, and two and a half millions starved to death. Out

of every hundred men at the age of 65, one is wealthy, three are comfortably off, five are self-supporting, and ninety-one depend on charity.

Tinkering with tariffs will do no good. Converting loans will not suffice. Repudiation, inflation, deflation, are all useless. Reduction of wages, profits, prices, etc., are but dealing with defects of the age that is gone and ignoring the claims of the new. And in this extremity our money magnates, our politicians, our clergy, all to whom we looked for succour, have failed us. Not a single constructive proposal do they put forward. In fact, the only propositions that are both fundamental and constructive come from Communism and Social Credit. The latter is being widely discussed in our Theosophical journals, and this is an indication that thought-power is at work, but thought must be followed by action.

Social Credit

Let me emphasize in conclusion that the history of Capitalism is the history of a system of which the very worst has been made since the advent of the Industrial Revolution. Yet Capitalism has much good in it if only that good is drawn out. And the only way in which it can be drawn out is by the superimposition of Social Credit, as a controlling and directing agency. Social Credit will take nothing from Capitalism but the power to create money and exploit the community by the imposition of debt in the form of interest.

A. G. Hawtry, Assistant Financial Secretary to the British Treasury, writes: "When a Bank lends, creates money out of nothing."

Now this right to create purchasing power or money "out of nothing" is the inalienable right of the community. It has been deliberately appropriated by the money-mongers and must be restored. To do this the Government of every country must assert the sovereign right of the community to create its own money or purchasing power, and distribute it in quantities sufficient to supply all the needs of the consuming public, that is, enough periodically to bridge the gap between the total price of the total product and the amount of purchasing power in the hands of the consumers. Apply it to Australia:

1. The Commonwealth Bank, as the National Credit Authority, shall open a National Credit Account and credit it with a sum representing the total financial value of all Australia's assets. The present value is about five thousand million pounds plus £10,000 for each member of the community. This will be the community's banking account;

2. It shall establish a system of National Book-keeping which shall each year credit the above account with the value of all production, capital appreciation (profits) and imports, and debit the account with all capital consumption, depreciation and exports;

3. The difference shall represent the credit balance or Social Credit of Australia and shall be used as follows, to:

- (a) finance all national undertakings and services;
- (b) pay a National Dividend or "all-age" pension over and above wages to every man,

woman, and child, whether in work or not;

- (c) prevent inflation by fixing and adjusting prices, thus increasing the purchasing power of money;
- (d) progressively reduce the National Debt and remove the need for taxation;
- (e) all credits to be interest-free and issued against the real community wealth and productive capacity and not taken from savings or bank deposits.

Karma and Credit

Note how all these references to Social Credit and community credit force on our attention the close relationship between Social Credit and Karma and Reincarnation. Karma, as we know, implies the stored-up results and effects of all past thought and action, and what is that store but Social or Community Credit, the communal heritage of karmic results and effects. Karma is balance, balance is justice, and justice is the compensating phase of all past thought and action. And what is Reincarnation but the periodic recurrence and re-appearance on a higher cycle or plane, of phases of culture and development that succeed and may conflict with the old. Reincarnation represents the stepping-stones of our dead selves to higher things.

Again, what is the National Dividend but a phase of the payment of financial karma at the moment of periodic demand. And when we are

asked if people are to be paid this National Dividend without working for it, what can the Theosophist answer but that each one has *paid and worked in the past* and is but now reaping his financial karma? Each one pays what he owes and is paid what he is owed. What one sows, one reaps. Karma and Credit are synonymous terms, and our final words are, that given some such system as this, man would soon be freed from the bonds of want, misery and degradation. H. P. Blavatsky writes in the *Key to Theosophy* that through the teaching of The Theosophical Society "the development of the psychic powers and faculties . . . will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today."

Theosophy thus comprehends all phases of human life and experience. Reincarnation provides the opportunity. And Karma provides the mechanism for the *distribution of the karmic dividend in accordance with Theosophical principles*.

The Age of Science

BY IRENE M. PREST

What power was behind the foundation of the Royal Society, the Order of Freemasons, the Industrial Revolution, the concept of evolution, or the current effort of the British Association to express science in terms of social betterment?

The Mechanical Revolution

BY the end of the eighteenth century the consciousness which had been awakened at the Renaissance had been fully objectivized and the principle of the rights of the individual was firmly established. This appeared in clear-cut form in the Proclamation of the Rights of Man by the French National Assembly in 1791, and the next step in the evolution of the consciousness of the fifth subrace had then to be taken. This was the recognition of Brotherhood as Co-operation, the recognition not only of the *rights* of man but also of the *duties* of the community to its members.

The Guiding Hand of the Hierarchy in this direction can be traced in the foundation of two societies whose activities are in no way diminished today: The Royal Society of London for Improving Natural Knowledge, and the Order of (speculative) Freemasons.

The mechanical revolution of the eighteenth and nineteenth centuries consisted in the replacement of human and animal muscle by the force of steam, in engines of iron and steel. "The influence of this

increase in the application of power to industry is twofold; it increases quantity and at the same time relieves the worker of more and more muscular effort, and gives his energies a chance to operate through his brain" (R. J. Roberts). Theoretically, then, the workers have more leisure; therefore they need education of the physical, mental and emotional nature in order that they may know how to use their leisure in developing some form of spirituality.

The Spiritual Element

The spiritual perception of the possibilities of mechanical power first appeared in the seventeenth century. Francis Bacon, in his *New Atlantis*, planned in somewhat fanciful language a palace of invention, a great temple of science, where the pursuit of knowledge in all its branches should be efficiently organized. From this Utopian story arose the Royal Society of London, which received its Royal Charter from Charles II in 1662. The essential use and value of this Society *was* and *is*, publication. Its formation marks a definite step from isolated inquiry

1938

THE AGE OF SCIENCE

457

toward co-operative work, from the secret and solitary investigation of the alchemist to the open discussion and report of the modern scientific method. The Florentine Society was a similar institution. Both arose as a consequence of the socializing of thought and were the direct cause of the mechanical and social revolutions which followed.

The mechanical revolution has passed through three well defined stages which have given man an ever-increasing mastery over the physical world.

The first stage began with the invention of the steam engine, which was used for pumping water out of the newly opened coal mines in the north of England. James Watt improved the pumping engine and made it available for driving machines, and from this there developed the locomotive and the steamboat.

The second stage is marked by the application of electrical science to practical problems; to the development of electrical light, heat, telegraphy, telephony and traction.

The third stage is marked by the invention of a new type of engine, in which the expansive force of steam is replaced by that of an explosive mixture, thus making possible the construction of light engines for use in automobiles and airplanes.

Mastery of Matter

But the factor in the mechanical revolution which has brought about the most drastic changes in the modern world is the tremendous increase in man's power over the mineral kingdom—to be seen especially in the use of iron. Before

the middle of the eighteenth century iron was reduced from the ore by means of wood or charcoal, and consequently could be handled only in small quantities. In the eighteenth century appeared the first blast furnace, and with it began "the age of iron." The first sheet-iron was rolled in 1723, and it was not until sheet iron was available that the steam engine could be developed. The results of man's mastery over enormous masses of steel and iron, over their quality and texture, have been greater than we generally realize.

"The great steel ship or steel frame building is not a magnified version of the small ship or building of the past; it is a thing of a different kind, a thing of subtle and intricate calculation. In the *old* house or ship *MATTER* was dominant, the material and its needs had to be slavishly obeyed: in the *new*, matter has been captured, coerced, changed. Think of coal and iron and sand dragged out of the pits and banks, wrenched, wrought, molten, cast, to be flung at last, a slender glittering pinnacle of steel and glass, six hundred feet above the crowded city." (H. G. Wells, *Outline of History*).

The Industrial Revolution

The Industrial Revolution was inevitable—it was the natural social development arising from the mechanical revolution, but the indifference to the conditions of life of the workers in the newly developed areas, the oppression and the tyranny which accompanied it were *not* necessary. The strikes and labour unrest of the last quarter of the nineteenth century may be

traced to the heartless way in which during the preceding hundred years the workers had been regarded as "hands" rather than as "brothers." For, though nominally "free men," the factory workers of the early part of the nineteenth century were as much bound to their work and place as had been the serfs in the days of feudalism.

The first attempt to remedy these evils was made by Robert Owen (1771—1858), a wealthy cotton spinner of Manchester and New Lanark. The misery and wretchedness of the lives of the factory workers made a deep impression on him. He became a model employer. He installed in his works every necessity and comfort of which he could think, including provision for the education of the children of his employees. But in 1817 he announced that isolated experiments of this kind were of little use and that the *universal substitution of co-operation* for competition alone would save civilization. He was a pioneer of the New Age, but he was a century ahead of his time, and only very gradually did the sense of *social responsibility* become generally objectivized.

Freemasonry

Early in the seventeenth century Freemasonry, in something like its present form, appeared in England, and Vibert, in *The Story of the Craft*, says that by the end of that century it was "sufficiently clear that society had no longer any direct concern with the actual process of building, and that its objects were solely social, moral and philosophical." That the move-

ment was inaugurated by the Elder Brethren for the purpose of furthering the evolution of the ideal of Brotherhood in the fifth subrace is evidenced by its foundation on the principles of Brotherly Love, Relief and Truth, and also by the form of its government, which, though hierarchical in character, is based upon the choice of a restricted electorate. The formation of International Co-Freemasonry, to which women as well as men are admitted, affords an example of the development of the idea of "Brotherhood" from that of exclusiveness to that of inclusiveness.

Evolution

The idea which most profoundly influenced the thought of the nineteenth century was that of Evolution, and, arising out of this, the new feature which appeared in the structure of its civilization, namely Sociology.

On the subject of Evolution Mr. Jinarājādāsa has said: "Once in ten thousand years or more, an idea is suddenly born into the world that, like another Prometheus, ushers in a new era for men. In the nineteenth century such an idea was born, a concept of concepts, in that of Evolution. Like a flash of lightning at night, its light penetrated into every corner, and ever since, men have *seen* Nature at work, not merely felt her heavy hand," yet, "magnificently as modern science has developed the concept of evolution, it has yet to come to that breadth and grandeur which is revealed in Theosophy."

The peoples of Western Europe had learned the place of man in *Space* from the discoveries of

Galileo, Kepler and Newton, but they had not yet learned his place in *Time*. This had to be done through the study of geology and biology, and it was the discoveries made by investigation along these lines that led to the antagonism between the orthodox theology of the nineteenth century and the new science. Not that religion was challenged, as many people supposed, but orthodox theology.

The idea of evolution began with the work of such men as Lyell and Lamarck, who demonstrated the evolution of the vegetable and animal kingdoms. Their work was continued by Charles Darwin (1809-1882) in *The Origin of Species* and *The Descent of Man*, which placed man within the same grand scheme of evolution. Attempts were made to prove the evolution of man's consciousness by the same methods, but they failed because biologists were unable to observe any difference between the brain of a civilized man and that of a savage.

Herbert Spencer endeavoured to prove that the evolution of man's consciousness was due to his social environment. But his theory failed to account for heredity, and made the mistake of identifying man only with his thought and emotions. Nevertheless, his theory had a very great effect on contemporary thought and action.

Sociology

Arising from the new consciousness, which regarded man as a social being, there came the new science of Sociology. In all the countries of Western Europe a marked feature of the nineteenth century was the rise of social ques-

tions to a position of prominence at least as great as that of political controversies. Forms of government ceased to be regarded as of the *greatest* importance, and the vital question of the time became: "What influence has the form of government upon the conditions and life of the people?"

As illustrating the awakening of the Social Consciousness in England we note the abolition of slavery in the British Dominions (1833); the passing of the many Factory Acts for the amelioration of the conditions under which the workers suffered in the early days of the Industrial Revolution; the provision of facilities for education; legislation for the care of the poor, the aged and the unemployed; the introduction of maternity and child welfare schemes and the passing of the Housing and Town Planning Act in 1932. But the most significant development of this awakening is to be found in the Report of the Meeting of the British Association in 1936.

The British Association for the Advancement of Science was founded in 1831, and its history has been contemporary with the phase of the expression of the ideal of Brotherhood through the Social Mind. That many of the problems with which society is confronted today are due to the advances of science and the consequent responsibility of scientists for their solution was fully recognized at the September 1936 meeting of the Association.

In his Presidential Address Sir Josiah Stamp said: "If the impact of science brings certain evils they can only be cured by more science."

Ordered knowledge and principles are wanted at every point. . . . We have spent much and long upon the science of matter, and the greater our success the greater must be our failure, unless we turn also at long last to an equal advance in the science of man."

Not only were the problems stated, but many practical suggestions for solving them were brought forward. The speakers emphasized the necessity for a closer contact between scientists and society, so that the results of scientific research may be made constantly available for the eradication of social evils and for co-operation for the establishment of a more enlightened civilization.

This probably marks the culmination of the expression of the ideal of Brotherhood in the Age of Science.

The Next Step. . . .

Towards the end of the nineteenth century preparation for the

next step in evolution—the expression of Brotherhood within the cosmic phase of the fifth subrace—was made in the foundation of The Theosophical Society (1875) by two members of the Hierarchy. The introduction to the West of reincarnation as the *method* of evolution was part of the work for which The Society was founded, but the *new idea* which it introduced is to be found in the statement of its First Object, which is: "To form a nucleus of the *Universal Brotherhood of Humanity*, without distinction of race, creed, sex, caste or colour." The intellectual recognition of the "Universal Brotherhood of Humanity" has already become a fact, but its *realization in consciousness*, so that it can be expressed in action, has yet to be achieved, and this is the next step in evolution, the task of the immediate future, in which Theosophists should be pioneers.

THE GREAT ONES ARE NEAR YOU

Remember that in every stage of your life, the Great Ones are around you. No karma that you make, that They will not remember; no appeal that you utter, that They will not answer. If for a moment no answer seems to come, or if sorrow that you shrink from falls upon you, remember that the hand of Love allows it thus to fall, and that in bearing that sorrow bravely, you are swiftly working out your own deliverance. You are to be men, not children, in the future.—ANNIE BESANT.

Son of England

BY

HELEN VEALE

This story is an attempt to fit into a coherent frame many recorded facts about Lord Bacon, his friends and contemporaries. Alice Barnham, Sir Henry Wotton, Sir Toby Mathew, Lady Anne and Anthony Bacon, Rawley, Ben Jonson and other historical personages are faithfully dealt with so far as their characteristics and careers are known. Other characters are imaginary. Prince Henry's room in Holborn was, until recent years at least, open to visitors.

Prologue

IN the year of grace 1600, and of Her Grace, Queen Bess, nearing her stormy end, a maid of ten sat in an upper chamber of a house in Holborn, City of London, and wrote laboriously in a morocco-bound book. She was fathered evidently by a man of substance, for her dress of sober brown, quaintly elaborate in cut, was of stiff silk, with frills of finest muslin and costly lace. The room was of noble proportions, rich comfort its note rather than elegance. Through the open door came the sounds of chatter and laughter among hand-maidens at work in an adjoining room, and the deeper voices of men, raised in dispute or merriment, from below stairs. To listen to these men the child would often suspend her labours, as if intent on distinguishing the accents of one loved voice in the medley; and truly a single voice, of great richness and power, seemed to dominate the chorus, serious or gay.

A voice called, "Alice," and she rose to turn to her mother, a lady of serene matronly comeliness, who came in. "Child, what art thou doing, this long while by thyself?"

"I am writing, Mother, in the book he gave me. See, I have covered eight pages already!"

"What, poppet! Master Bacon's birthday gift? Well-a-day, I should have thought thou would'st have cared more to nurse the fine doll thy father gave thee. What hast written, dear heart? Wilt shew me?"

"Nay, Mother, prithee! Did not he say as he promised it that all I wrote in this book must be secret, for no eye to see but God's? Thou wilt not ask me to shew it, even to thee!"

"Never fear, child, I will not force thy confidence. But I fear me the noble gentleman hath spoiled thee somewhat, making thee his pet. Now, prepare thyself in haste, for thy worshipful father is minded to take thee and me to the

play-house, to see Master Shakespeare's 'Hamlet.' It is thy birthday treat, but marry, I would fain it were a more cheerful spectacle, better suited to thy years."

"Nay, I am old enough, dear mother. Prithee let us haste to go!"

Hastily she locked the strong metal clasp of her precious book, slipping its tiny key on a cord round her neck, and took her mother's hand to leave the room.

So was begun the record from which this story is borrowed, of a great man, seen through the eyes of humble love; of a king denied his natural kingdom, only inevitably to win a worthier crown, of immortal sovereignty. Time has removed the sting of these confidences, though not their interest; so with spelling and idiom somewhat brought up to date, to make it the more comprehensible, Alice shall reveal the truth which history has laboured to conceal.

I. The Eleventh Day of June in the Year 1600.

Beginneth Alice Barnham her Book of Confessions.

May prying eyes be stricken blind

That try to read what here is lined.

It is my birthday, and I am ten years old, almost a woman grown. My revered father, who is of the Worshipful Company of Goldsmiths of this city of London, hath given me a great wax doll from Paris, and a golden coin to put in my purse. I had as lief he had omitted the doll though it is beautiful, as it is time I put away childish things, as the Holy

Bible doth enjoin. Besides, I have scant leisure for play, now that I am learning Latin and Geometry from my brother's tutor, Master Walsham, as well as reading and writing with my mother, and practising my lute. Today I have a holiday, so I have time to fill with this writing. My mother gave me a writing case, with a beautiful quill pen, red and black ink, note-paper edged with gold, and a thick piece of sealing wax withal. Truly it is a goodly gift, and I must bethink me whom to write to. My cousins, Patience and Mary, are too young, but I can write to invite them to come and play with my Paris doll. My brother Tom gave me lollipops. I fear he judgeth me yet a babe. But he hath confided to me that he is in urgent need of a loan from the gold sovereign my father gave me, and he must treat me with more respect, and not pull my curls, if I become his creditor. I love my brother Tom, but would fain sometimes have him with staid-er manners, like Master Bacon perchance.

And now I come to this, my best gift, this book of many fair-lined pages, bound in leather with brass corners, and a clasp that locks, with its own tiny key, that I can keep concealed in my bosom. I fear I must be wicked not to like best the presents of my revered parents, whom indeed I dearly love; but I confess that they fill me not with the delight I have in this token from Master Bacon, the goodliest, wittiest and kindest of the great gentlemen who oft confer and feast with my father, in his big room downstairs. He found me

last week writing my exercise, and commended my script, asking how old I was. When I told him that I was just finishing my tenth year, he smiled at me and said, "Sweetling, I will give thee as birthday token a book in which thou mayst write thy confessions and reflections every birthday. Promise me not to omit a single one, and to let no eye read it but thine own and God's. Would'st like to promise?"

"Yes, indeed!" I cried. "I will gladly promise. But shall I not write in it every day, as my mother doth her diary?"

He answered "No," saying that writing daily at nightfall was too irksome a duty to impose on childish fingers and sleepy eyes, but it was good to make a habit of reflecting on each year as it passed, and to gather in its harvest of thought and feeling before another began. "It will help thee, child," he said, "to strut the stage more bravely, and play thy allotted part worthily, in tragedy or comedy, as God wills."

I know not quite his meaning, for maidens do not become actors on the stage; but I curtsied and thanked him, as my mother coming in bade me. So today this precious book came for me, brought by his secretary, Master Edmund Thring, and inscribed, "To Alice Barnham, from her loving friend," in his own writing. Truly, I prize it greatly, and feel as if all I write here is said to him, and must be the more true and worthy.

As this book is to be of confessions and reflections, perhaps I should now try to recall what I have thought about most this past year. I have oft been thinking of

my great-grandmother, Dame Margaret Roper, of whom my mother tells me stories, how she was taught Latin and Greek by her father, wise and good Sir Thomas More, whose head was chopped off and stuck up on London Bridge by cruel King Henry. But she went by night in a boat, herself to take down that beloved head from its place of shame. I sometimes wish that my father too were a great scholar, who could teach me instead of Master Walsham; but I don't really want him any different from what he is, and I would not have him accused of treason and beheaded, that I might be a heroine like Margaret Roper. But I do like to think what I would have done in her place, and to hope that perhaps something of those noble spirits may have descended even to me.

My father hath laughed much less heartily and often of late, and when he goeth not out of nights, many gentlemen come here to him, and sit and talk long hours with closed doors, not making merry with wine and song as they were wont to do, especially when Master Bacon was of the company. I have heard Father say that His Grace the Earl of Essex was bent on ruining himself and others, and that things looked black for the hopes of true Englishmen. My brother Tom admires the Earl, and angers my father by defending his conduct of the Irish war. Then, too, Tom wanted to go to sea with Sir Francis Drake, who has recently set out again for the West, but my father withheld his consent. I heard him say, "No, boy! The good days of adventure are over

now! Drake's heart is not in this journey, though he must do the Queen's will. You must bide at home, and be an honest London merchant, at least till things look brighter, at home and abroad."

Tom said, "His Grace of Essex hath promised me a place in his household."

My father's face reddened with anger, and he thumped his fist on the table, almost shouting, "By'r halidome, lad, no son of mine shall join that graceless braggart, in his Irish or English intrigues!"

Tom looked sullen, for he and his friends think much of the handsome Earl, against whom the Queen could not long hold her anger, they say, though he offended her sorely in his wilful pride.

May God bless England and the Queen's Grace, my father and his friends, and specially my own beloved friend, Master Francis Bacon.

II. Written on the Eleventh Day of June, 1601 A.D.

It is my eleventh birthday, and I have much to confide to this precious book, for truly the year hath been portentous, and oft hath my heart been heavy and my pillow wet with tears. Not for myself, or for parents and brother have I wept, for my honoured father doth prosper in business, and hath given me rich presents beyond my desire, as now, for a birthday gift, a necklet of fine rubies set in gold. My mother demurs, and saith such adornments are vain for a modest and honest maid; but my father laughs, telling her not to be a curst little Puritan, or make one of me.

Of a truth, I like to put on the necklet, and see myself with it in

the mirror; but only tonight am I to be allowed to wear it. Then my mother will put it safely away for me, and perhaps it is better so, for I would not willingly vex my mother by any vanity or lightness. She hath given me a copy of the Holy Bible, and that I may keep by me in my own room, to read a portion daily, both at uprising and retiring. Methinks some portions of it look difficult, and even lacking in interest, but perhaps it may not be sinful at first to pass over those passages and come to those I like, as Master Bacon adviseth; but I fear my mother would not approve.

But I have matter of far greater note to confide to my book today, a real secret that I came to know by accident. Whether to be more glad or sorry for the knowledge I know not, but I cannot forget it. I may not speak of it, even to my mother, but I think I may confide it to this book of secrets, as it hath a key, which I bear ever with me, night and day, making all safe.

It was soon after Christmas, a day when the streets were full of tumult, because His Grace of Essex had ridden into London with a band of wild young gentlemen, and called on Londoners to rise against Her Majesty the Queen. I knew not much about it then, for my mother and I stayed indoors, in a back room where I could not even look out on the crowded streets, and my mother sharply chid even my father, when he once entered hastily and started to tell her something grave. So I bent over my work and tried hard not to be vulgarly inquisitive, but, in truth, 'twas hard!

Mother told me that the trouble would soon be over, that Londoners were too sensible and loyal to follow the Earl in treason, popular though he had been. Only a few of the more worthless sort, and young hot-heads, were keeping up resistance, she said, but the Queen's Guards and the City Militia would soon restore order. She thanked God for that Tom was away staying with Uncle Roger in Oxfordshire, for Tom loved the Earl, and might have been drawn to his ruin.

Many men sought my father that day, and his face looked heavy with care, as if grave matters were being discussed in the great room downstairs. It was getting dusk already, and the streets were quieter, when I heard my father in an attic above, moving boxes as if searching for something. Suddenly the door downstairs was opened, and Master Shakespeare's voice, which I knew well, came loudly on the stairs, so that I could not choose but hear.

"I'll not be stayed!" he shouted, with a drunken oath. "I'll tell all London that our Francis is the old harridan's right eldest son, born in wedlock, and England won't see him done out of his rights by this impudent traitor, own brother though he may be!"

My father then came hurrying down, as fast as his girth allowed, and Master Shakespeare shouted at him, "Are you a craven coward too, Master Barnham, and won't draw a sword for your rightful king?"

"You're drunk, man," answered my father, "you are endangering all our heads with this mad talk. Wait at least till Master Francis comes, and we know his will. He knoweth that he hath only. . ."

The door below was shut noisily, and I heard no more, but in sooth it was enough! I was alone, my mother having gone to the kitchen below stairs, and I could only sit and ponder, feeling both glad and excited. My friend was truly a Prince, and would be King, when his right was established. But why did my father fear that heads were endangered? Why was Her Grace the Queen not willing to acknowledge her own son, and such a son? Surely it could only be that she herself knew not the truth, that he had been stolen from her in infancy, as happeneth oft in tales, and now she would be glad to be told. But my father then came in and shut the door, looking very grave.

"Didst thou hear aught of that drunken fool, Alice?" he asked. "Nay child, I blame thee not, but tell me quick what thou didst understand."

"I heard him say," I answered, "that Master Francis was the Queen's eldest son and our rightful Prince."

"But thou knowest that Her Grace is unmarried, and so that cannot be," he said, looking at me shrewdly.

I answered slowly, feeling myself getting red and confused, "Aye, but I have heard Marjory, the cook, say to Elspeth that Her Grace had had her man, though she did not choose to acknowledge it, like other folks. Is she really married, Father, and is Master Francis her son?"

He groaned aloud and hid his face before answering. "Wench," he said, "I know not how to answer thee, for the secret is not mine."

But keep thine own counsel now, I charge thee, even from thy mother, and I will talk with thee again anon."

He kissed me more tenderly than usual, muttering in his beard, "Poor lamb!" But I know not why he should be sorry for me, instead of wroth at my listening to servants' gossip. Then my mother came, and required me to read to her as usual, and shew my written tasks. She had no knowledge of what had happened, but judged me excited over the tumult, and said I must go early to bed, with a hot posset to make me sleep. But even as I was protesting that I ailed in naught, my father came to fetch me down, saying that Master Bacon was there and wanted his little favourite. So she let me go, with a shake of her head, for she liketh me not to go when Master Shakespeare and Master Marlowe are there. But she will never oppose my father when I am present.

In the room below there were six gentlemen, two of whom I knew not, and Master Shakespeare sat humped in his chair, as in dejection. Master Bacon held out his hand to me in kindness, and drew me close. "Don't cry, sweetheart," he said, for indeed I was frightened at the stern looks of all. "It is not thy fault, but mine, for being in earlier years too free with my confidences to sots who cannot guard them. But my secret is safe enough with thee."

Master Shakespeare murmured, "It need be a secret no longer if you will but let us publish your claim, taking advantage of this present disturbance, when all

men's minds are unsettled, and they know not what to believe."

But Master Francis said, "Peace, man! Have I not reasoned this out before, and come to my conclusions, not to be shaken in their soundness by this madness of Essex? Were there any chance of my claims being proved, I would present them before Parliament and the City, but you know all legal proofs have been destroyed. I will be no Perkin Warbeck, to cause English blood to be shed to no purpose, and drag England's honour in the dust, with that of her Queen. Unless she choose to acknowledge her marriage, which is the more unlikely now that Robert hath again incensed her, I am no more, before the law and you my friends, than plain Master Bacon, but no man's fool! Cheer up, Will! You know your Hamlet, and the play must be acted out, you know. 'Twas from the first marked for pure tragedy, that admits no happy ending in the vulgar sense!"

All were silent awhile, till one whose name I knew not said, "That is all very well, Francis, but the situation is now changed, since others besides this child have probably caught wind of the truth."

Master Francis looked at me keenly. "Were others with thee, Alice, when thou didst hear—thy mother, or any wench of the household?"

"Nay, Sir," I said, "I was alone, for Master Walsham came not to-day, because of the stir in the streets, and Mother was shut in the kitchen with the maids, away down the passage. I am sure she heard not."

He nodded slowly. "So, Anthony, the situation seemeth unchanged, unless I choose to change it, and that will I not."

"At least, take a solemn oath of the girl, that she will not betray us," put in one hastily.

But Master Francis stopped him. "No, by Heaven, I will not, and nor shall you. Would you have her tender body racked to save our skins? Alice, try to forget what thou hast heard, as a night's dream, and speak of it to none, but promise me that, should any question thee on it, seeking information on these points, any officer of the law or Minister of State, thou wilt tell freely all thou knowest. Promise me, as thou art my friend."

I said, "I would liefer promise not to tell, and truly I never would, for aught they would do to me."

"I know, sweetling," he said so gently, "but then thou wouldst blast my soul to hell, and that forsooth would be worse than losing my head. Promise me that thou wilt withhold nothing if pressed to speak in Her Majesty's name; promise me, I say!"

He pressed my hands so strongly and looked so compelling that I had to say, "I promise," and then he kissed me and bade me go to bed and sleep soundly, for no one was likely to lose his head. So I had to go back to my mother, and try to appear to her as usual, though my heart was bursting. I hate to think of that promise that he made me give him, and judge indeed that 'twould be better to commit perjury than to keep it, if such a chance should hap. Surely then I should blast my own soul to hell and not his!

Soon after, we heard that the revolt was put down, and Lord Essex sentenced to death for high treason. Master Francis, my father said, had done all he could privately with Her Grace, to soften her wrath, but she would not this time forgive, and even made him to write the indictment at her command, as though he desired the death of this his friend and brother! Methinks the Queen's Majesty must be mad, or she could not be so savagely cruel. For Essex too was truly her son, my father said, born some years after Master Francis to her and the Earl of Leicester, whom she had married first in her sister Queen Mary's reign, and then again more legally in 1560, when the Earl's first wife, poor Amy Robsart, had died so tragically. Because of that scandal and of other matters of State importance, she would not then acknowledge her husband, and have him crowned King, and later he angered her more fatally, by his infidelity, so that she cast out her own children, Francis and then Robert, to be fostered as their own by ladies of her court, who in sooth dared not disobey her.

My Lord Essex was beheaded in February, and it was about two months before I saw Master Francis again, and his face looked drawn and grey. It was in the garden on a fine spring day, he drew me into the summer house to sit with him. "Is all well with thee, Alice, my child?" he asked. "Thy life should be unshadowed, whatever hap."

"Oh, Sir," I answered, "I care not for the shadows, if only I could serve thee in aught, but I am too young."

Master Francis laughed and said, "I know not what thou couldst do for me, even wert thou older, sweet-heart, unless thou wouldst marry me, and so have the right to share my secrets."

"How soon would I be old enough to do that?" I asked him, and he laughed again, but looked not displeased.

"Wait awhile, Mistress Alice," he said, "and thou wilt be courted by many a pretty youth more suited to thy years."

"I would care for none as much as for thee," I said, well knowing

that I was talking too boldly, and that my mother would have rebuked me had she heard.

"Is that so, my fair little lady? Well, in good sooth, I am unlikely to be seeking another bride, I promise thee, so if thou remain of thy present mind, I may claim thee some day."

He spoke lightly, seeking but to be kind to a child, but God may send me a chance to serve him one day; how I care not, for he is my king, whoever may chance to rule the realm.

(To be continued)

THE MAKER OF ENGLISH

"Bacon . . . when he returned to England after some years in Paris, set to work to reconstitute the English language . . . he constructed, out of the various dialects then spoken, English as we know it today. That he did largely by writing the plays attributed to Shakespeare, and also (perhaps chiefly) by editing the Authorized Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it. He wrote many other books also; altogether a vast amount of literature was put forth by him."—C. W. LEADBEATER, *The Hidden Side of Christian Festivals*, pp. 308-9.

Present Trends in Psychic Research

The astonishing progress which is being made in psychic research is indicated in a lecture under this heading which Dr. Nandor Fodor delivered recently in the Besant Hall, London. Mrs. Adelaide Gardner, who made these notes, describes it as an "extraordinarily useful address."

1e Infra-Red Revolution

DR. FODOR is research officer for the International Bureau of Psychic Research, which has one of the best equipped laboratories in the world for the investigation of psychic phenomena. He spoke frankly, attempting to show, in a brief talk, the place at which psychical research has arrived today. He considers that the introduction of infra-red photography has revolutionized the whole problem of psychical research. In the old days photographs could be taken only by the introduction of a flashlight, and this startled the medium, sometimes to the point of severe shock. It also tended to break down any subtle structure which might have been built up during the séance. Hence, good photographs were almost impossible to secure under the old conditions.

Infra-red photography, on the other hand, permits a photograph to be taken under soft red light or even in the dark. The infra-red ray can also be used to locate invisible structures. It has been used, as we all know, to guard jewels and other valuables exhibited in public. The

ray is invisible, yet the moment a form crosses it, the current with which it is connected is broken and an alarm is set in motion.

By the use of the infra-red light, photographs are now being made which have the greatest possible interest to the research student, although, when looked at superficially, their results might seem to be negative. The procedure is as follows: a small trumpet or other object is left resting upon a delicate balance which is connected with the infra-red light. If this object is lifted during the séance, the end of the balance drops and the connection thereby made illuminates the room with infra-red light, and at the same moment releases the shutter of a camera already placed in position. The result is a photograph, but in very many instances, although the object may be seen to be suspended supernormally in the air above the stand, no supporting structure is visible.

This same type of result has been obtained in one or two cases where a "haunt" has been under investigation. For instance, in one house steps were heard at intervals

on the staircase : an infra-red beam was placed across the stairs at night, and in the morning was found to have been broken. The photographic record showed nothing ; in other words, an object which was sufficiently substantial to break the beam had passed, but it was invisible. Dr. Nandor Fodor termed this "the photography of invisible substances." From the Theosophical point of view it would show that a non-physical entity had passed through the beam, since anything at the denser etheric levels would probably have been recorded on the plate.

Other experiments have been made with ultra-violet light, but the difficulty here is that there is a refraction of light from human bodies called fluorescence which occurs wherever ultra-violet light is used, and this disturbs the photography of subtle phenomena.

Cinema and Sound Records

Another method of recording psychic phenomena has been attempted by the use of cinema records, twenty or thirty photographs a second being taken. So far this has only given a photographic picture of movements of objects and of the medium's condition. Some of these, combined with sound records, have proved the very remarkable rapidity of breathing during the trance state.

The use of voice records has also brought extraordinary results. Dr. Fodor was very frank about the likelihood of self-delusion with regard to the spoken word during a séance. They had, he said, recorded communications from someone purporting to be a Red Indian

guide, speaking a Red Indian dialect. These records had been examined by experts at the Smithsonian Institute in Washington and pronounced to be sheer gibberish. They were in no known language or dialect. To counter-balance this, the voice of Confucius was said to have been secured, speaking archaic Chinese of 2,000 years ago. This record was examined by one of the few students of ancient Chinese texts, and it gave a very valuable key to the pronunciation of this language.

Dr. Fodor drew attention to the now well known instance of the medium Rosemary, of Blackpool, who had spoken ancient Egyptian during trance. He had secured similar records from her, but so far no reputable Egyptologist has been willing to examine them.

One of the phenomena of the séance room which has excited attention has been the apparent drop in temperature in a small crowded room presumably over-heated. The cool feeling has been attested by many sitters. Automatic temperature-recording machines have been installed during séances, and in one case a positive record of a drop in temperature has been secured. Curiously enough this happened at a séance where no phenomena took place.

Word Association Tests

Another line of investigation is that of word association tests. Whately Carington worked on the theory that word associations remained constant for a given personality, as this has been proved psychologically to be the normal condition. Hence, when Mrs. Garrett,

the well-known medium, was given a series of word tests in her normal consciousness, these were taken to be standards for the Garrett personality. For example, in her normal consciousness, she gave the association for the word "strand" as Trafalgar Square (a typical Londoner's association), but when entranced and under her Arabian control, the same word series was given to her, and for "strand" the immediate association was seashore.

This seemed to be conclusive, but the results were subjected to the strictest examination by Besterman and Thouless. By experiment it was found that if you *imagine* yourself to be an entirely different personality, word associations change. From all this it is deduced that the person of a communicator through an entranced medium is not essentially different in character from the medium, in other words, it may be the subjective self of the medium speaking.

From the Theosophical point of view, we can easily make allowances for the overlapping of personalities between the entranced medium and his guide, although in most instances it is almost certainly true that the unconscious mind of the medium supplies most of the material. Even were the communicator a different person, he would inevitably have to use the brain mechanism of the medium, and hence would pick up many of the latent automatic associations of the medium's personality.

Multiple Personalities

Dr. Fodor commented very wisely upon the difficulty of all this

investigation. We need, he said, to know much more about the psychology and physiology of dissociated or double personalities before we should be able satisfactorily to investigate a medium's condition. He freely admitted that psychic phenomena of this sort can only be induced by promoting a state of dissociation in one's mind, and there were grave dangers attendant upon it. He did not advise "sitting for development," unless there were some one present with a real knowledge of the conditions involved. He admitted that weak-willed persons were more likely to become insane than to develop psychic faculty, and that only those of strong will and active intelligence were suitably constituted for such work. He described the condition which we should call positive psychism, where the intelligence is used to switch the faculty on and off, and this he considered to be really skilful work.

In describing the evidence for survival he was again very frank ; very rarely has he been really convinced of the existence of a given personality as the communicator. Twice, however, this has happened, and he feels sure that there is the evidence, provided that people will approach the problem sympathetically. He gave one or two instances at great length ; one a very clever play on words which Edgar Wallace was supposed to have communicated in order to prove his identity, and which was characteristic of Wallace's type of mind and resourcefulness. An attempt to cross-check this communication through another source failed, however, completely.

Clearing a Haunted House

The difference between this approach to all this material as compared with the Theosophical is clearly illustrated by a story told by Dr. Fodor during the lecture. He took Mrs. Eileen Garrett down to a haunted house at the request of the owners. She went into deep trance and became rigid. Gripping Dr. Fodor's hand with almost paralysing force and talking at terrific speed, she poured out, in an early English dialect, the story of a murder at the time of the Tudors. Other material also came through, and a good deal was learnt about the present household. When asked if this psychic interview had cleared the haunt, Dr. Fodor gave a very interesting reply to the effect that either by that, or by its influence upon the people in the house, the haunt had disappeared. In Dr. Fodor's opinion this was the only thing that mattered—that the house should be made habitable. He

seemed to have no interest in releasing from his psychic prison the poor ghost!

The whole lecture showed the amazing ingenuity and persistence of the psychic investigator, but it also showed the need of an utterly different approach to the subject if we are to obtain results of positive significance. The attempt to measure super-physical phenomena by physical means is doomed to disappointment.

Probably the most useful information or evidence which the lecturer gave was that in which he described the interrupting of the infra-red ray by a body sufficiently substantial to break its current but invisible to the photographic plate. Here we begin to obtain positive evidence for the existence of matter, and structures built up in material form, at levels finer than the physical.

ADELAIDE GARDNER

THE BROTHERHOOD

Unswerving devotion to Him who embodies the duty traced for me and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit and cause of my success in occult philosophy.—H. P. BLAVATSKY

Notes and Comments

THE MOTTO OF THE THEOSOPHICAL SOCIETY

BY G. S. ARUNDALE

I SHOULD like to provoke a little discussion on the motto of our Society. It is, as we all know:

सत्यान्नास्ति परो धर्मः

and is the family motto of the Maharajas of Benares.

This is a slight variant of the wording as it occurs in the *Mahabharata*, namely:

नास्ति सत्यात् परो धर्मः

(*Santi Parva*, Chapter 160, Stanza 24). Our rendering of the Sanskrit usually is: "There is no Religion higher than Truth." But it seems to me that this must be a faulty rendering, or at least a rendering which does not bring out the finer implications of the splendid phrase.

We have the key words *Satya* and *Dharma*. Literally the wording would be: "Than *Satya* there is no higher *Dharma*." *Satya*, I am told, may be rendered Truth, though it has a thousand meanings. But *Dharma* is something very different from the word Religion, which only expresses a tithe of the meaning of *Dharma*. In fact, it is exceedingly difficult to translate the word *Dharma*. Essentially, I understand, it involves the idea of a perfect relationship between the individual and his surroundings—perfect relationship being the supreme objective of the evolutionary

process. I do not think we can conveniently use these words "Perfect Relationship." But I think we might use the word "Righteousness," so that our motto would run: "Than Truth there is no higher Righteousness." Here we have, it seems to me, the fundamental implication of the phrase as it occurs in the *Mahabharata*. The phrase, "There is no Religion higher than Truth" is not really what the original Sanskrit implies. What is sought to be brought out is the essence of the Hindu faith which lies in the keyword *Dharma*. There may be innumerable Righteousnesses, each the appropriate activity of an individual soul; but the essence of all Righteousness is Truth. When perfect Righteousness is achieved, then all Truth is known.

So I would recast our motto, first to read as it occurs in the *Mahabharata*, second to re-translate it as "Than Truth there is no higher Righteousness," or "There is no Righteousness higher than Truth."

To thine own *Dharma* be true, thou canst not then be false to Truth. Of course, it would be best not to translate the word "*Dharma*" at all. "Than Truth there is no higher *Dharma*," leaving each individual to discover for himself the essence of a fundamentally untranslatable word,

JESUS CHRIST A NON-VIOLENT POLITICAL LEADER

BY M. S. RAMASWAMI AIYAR

With reference to "Jesus Christ's Kingdom of God" published under my name in THE THEOSOPHIST for October 1937, Mrs. Greta Eedle in "Notes and Comments" (pp. 277-278) of THE THEOSOPHIST for December raises two objections to considering Jesus as a political worker: (A) Pointing out that the practice of hurling hated epithets at disliked persons might have been as effective in olden times as now, she suggests that the epithet "King of the Jews" might have been hurled at Jesus by his enemies falsely with a view to get rid of him, though he had nothing whatever to do with politics; (B) The "meek" referred to in Mt. V. 5 might not be the poor people, but might be the evolved Elder Brethren who inherit the responsibility for the earth, i.e. for guiding humanity.

As regards (A): Points 1 and 23 of my article in the October THEOSOPHIST would show that it was not Jesus' enemies alone but his supporters also who called him King. Apart from this, as I have said in my article on "Jesus Christ's Work for a Change of Heart," published in THE THEOSOPHIST for February, March and April 1937, "Son of God" was a Jewish theocratico-political title. Therefore "Son of God" is the equivalent of "King of the Jews." Hence at the preliminary inquiry, when in reply to the High Priest's question whether Jesus claimed to be Son of God, Jesus answered him in the affirmative (Mt. XXVI,

63-66; Mk. XIV, 61-64; Lk. XXII 66-71), he thereby tacitly admitted his Kingship of the Jews. That was why the High Priest (as the native civil head) said that no further evidence was necessary, since Jesus himself out of his own mouth had confessed his leadership (against the Roman) as Son of God and indicted him before Pilate for claiming to be King of the Jews (Lk. XXIII, 2).

In addition, Jesus publicly demonstrated that leadership by making the triumphant entry into Roman Jerusalem at the Feast of the Passover, mounted upon an animal that was symbolic of royalty (Jn. XII, 15).

Though a small pro-Roman section of his countrymen worked against him, the people at large in fact looked upon him as the uncrowned King of the Jews, and Jesus by his words and actions accepted that leadership. It will thus be seen that the epithet "King of the Jews" was not hurled at Jesus by his enemies falsely.

I may mention here a curious coincidence that appears to have escaped the notice of Bible students. Jerusalem belonged to the Romans, the Feast of the Passover was a great festival that attracted many thousands of Jews, and the Crucifixion is usually dated 33 A.D. Now the triumphant entry was made a few days before the Crucifixion. Jesus had already announced his determination in furtherance of his work to perish if necessary (not in Herod's Galilee though he was

resident of it) but at Roman Jerusalem (Lk. XIII, 31-35). The question is: Why did he select Jerusalem, the great Feast of the Passover and the year 33 A.D. for that purpose? Readers of Tacitus (*Annals*, VI, 16, 17) know that consequent on the contraction of the currency and the fall of prices, there was a big financial crisis in Rome in 33 A.D.

Now Saints are calculating men when great issues are involved, though their projects at times may miscarry. Jesus in all probability, regardless of the order issued for his arrest by the authorities (Jn. XI. 55-57), chose the Passover of 33 A.D. to make his triumphant entry into Jerusalem in order to win the city from the Romans with the help of the many thousands of Jews present at the Feast and to establish theocracy there, hoping that as the Romans were pre-occupied with their financial crisis at home, they would not be in a position to prevent him from accomplishing his work. True the project miscarried, but in any case there is the coincidence. It is a strange coincidence, and in my opinion it cannot be an accident.

As regards (B): Said Jesus: "But woe unto you that are rich, for ye have received your consolation" (Lk. VI, 24). What else is this than the cry of the socialist against the capitalist? "Blessed be ye poor; for yours is the kingdom of God" (Lk. VI, 20). So in the kingdom envisaged by Jesus, he proposed to give an honoured place to the poor. That was why he said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"; and why

He said also: "But many that are first (i.e. the rich) shall be last; and the last (i.e. the poor) shall be first" (Mt. XIX, 24 & 30). If any thing makes a man meek or poor in spirit, it is poverty and hunger. When these facts are taken into consideration, along with the Bible references which I gave in Point 8 of my article of October 1937, it will be seen that by "poor" (Lk. VI, 20), "poor in spirit" and "meek" (Mt. V, 3, 5), Jesus meant (not the spiritually evolved Brethren but) the poor in goods, and that he looked to socialism to solve the problem of poverty.

As I said in my article on "Jesus Christ's Work for a Change of Heart," the Jews chafed under Roman domination. Consequently insurrections broke out, and Acts V, 35-39 and Lk. XIII, 1-5 refer to a few of them. Jewish insurrections and Roman reprisals filled the land with blood. Now the sword generates hatred, but self-suffering generates sympathy. So Jesus, as a great believer in love and non-violence, saw the futility of a handful of patriotic men fighting against the organized power of mighty Rome through hatred and violence (Mt. XI, 12).

Realizing the value of love and meek heroic suffering as a political weapon for winning freedom, he frequently toured the land to preach and instil his principle of love and non-violence. His tours and preachings seem to have had good effect on the people. For from Josephus' *Wars of the Jews* (Book II, chap. 9) we learn that, when a wrong remained unredressed, the people instead of showing violence

lay down prostrate and immovable on the ground for five days and nights at a stretch, regardless of the cordon of soldiers with swords drawn around them, and that they challenged Pilate to do what he liked; on another occasion he armed his soldiers with sticks and ordered them to beat the people, as a result of this beating many perished. Unless the people had been non-violent on this occasion also, many would not have perished by beating with sticks. The effect of Jesus' teachings lingered in the land, and violence did not rear its head again in Palestine till many many years after the Crucifixion.

Now if it is permissible for a Saint to be a religious or social revolutionary, why should he not

be a political revolutionary also, for establishing righteousness on earth? Since our notions of a political kingdom are moulded on sordid imperialistic lines, and our ideas of a political revolutionary picture him as a man revelling in shedding blood and imposing his will on others by violence, we cannot conceive of a Saint being a political revolutionary in a non-violent way. So when Jesus is presented as a holy leader who laboured through politics in a saintly way to establish Dharmarajyam (Kingdom of God) on earth, people find it hard to take it in. The defect is not in the picture, but in the vision.

(This correspondence is closed. Ed.)

H. P. BLAVATSKY'S NIECES

Our attention has been drawn to the distressing situation of H.P.B.'s two surviving nieces—Mlle Jelihovsky and Mme B.—both aged, the latter particularly infirm and in the grip of a malignant disease. Both of them have, for some years now, been the recipients of a regular monthly allowance from an International Fund—"The H.P.B. Nieces' Fund"—inaugurated by the General Council of The Theosophical Society, and very kindly administered as Treasurer from London by Mr. A. Digby Besant.

In forwarding us, as has been customary for several years past, a statement of account relative to this Fund, Mr. Digby Besant invites our attention to its depleted state, due to the fact that while the sum expended out of the Fund was

£60, the income amounted to only £37-4-0, of which £30 represents The Theosophical Society's contribution from Adyar.

The English Theosophical Publishing House has been supplementing the monthly allowance to the sisters out of this International Fund by a gratuitous royalty in respect of the three volumes of *The Secret Doctrine*. "Nearly the whole of such royalties arise from the sale of *The Secret Doctrine*," comments Mr. Digby Besant, "and with the publication of the proposed cheap edition this source of income will automatically vanish." So that the prospect of the sisters' sustenance out of this International Fund, however inadequate as it is at present, is rendered very precarious.

Besides Adyar and Mr. Digby Besant, very few have contributed to the Fund to justify the international scope afforded to it by the General Council's sponsoring it. We are, however, very thankful to those who have helped to keep the Fund alive.

In their present state of distress the only surviving relatives of H.P.B. have an undeniable claim on Theosophists all over the world. All that Adyar can do is being done, but it devolves no less on

the part of those who love and revere H.P.B.'s memory to render her this concrete homage of relieving her relatives' distress.

We shall be very thankful if the General Secretaries of Sections will kindly give wide publicity to this matter in their Section journals, and in all other suitable ways.

All contributions may be sent to Mr. A. Digby Besant, 68 Great Russell Street, London, W. C. 1, England.

NOTES ON THE DECEMBER THEOSOPHIST

Mrs. Josephine Ransom writes from Adyar, 1st December 1937:

Annie Besant

Since compiling the outline of The Society's history, I find that further research does not confirm the statement made on p. 242, December issue: "In 1908 Mrs. Besant publicly announced the coming of a World Teacher in the near future." This announcement was made about two years later.

H. P. Blavatsky

Miss Charlotte Woods in her charming little article, "Memories of H. P. Blavatsky," in the December THEOSOPHIST (p. 227) remarks of H.P.B.: "Such a little woman she was, no more, I believe, than four feet ten inches. . . ." Most of the accounts I have so far come across give her height as being "average," and one, purporting to come from Dr. Besant, gives it as five feet eight inches.

C. W. Leadbeater

There is a printer's slip in the date of Bishop Leadbeater's last European tour, given as 1920 (p. 244); it should be 1930, of course.

FEARFUL MAJESTY

"Two things I am impressed with—the first the reality and activity of powerful, but not almighty helpers, to whom, in some direct and proximate sense, we owe guidance and management and reasonable control; and next with the fearful majesty of still higher aspects of the universe culminating in an immanent unity, which transcends our utmost possibility of thought."—SIR OLIVER LODGE.

Book Reviews

THE STORY OF HUMAN EVOLUTION

THE EVOLUTION OF MAN, by J. Emile Marcault, M.A., LL.B. and Iwan A. Hawliczek, B.Sc. The Theosophical Publishing House, London, 1937.

In this small book are presented the essential portions from the two booklets, *The Evolution of Man* and *The Next Step in Evolution* (published 1931), which have been brought up to date, while preserving the indispensable basis of the argument. This work has been done by Miss K. E. Conder, Miss I. M. Prest, and Miss E. W. Preston, and the book is issued by the Research Centre, London. Part I deals with the Psychology of Evolution, and under this heading includes Life, Consciousness and Form. We are here confronted by a question: Why "psychology" of Evolution? "Psychology" does not seem to be an exact word to fit the case. Part II treats of the evolution of consciousness through the early races of mankind, and Part III of the evolution of consciousness through the Aryan Race. One is inclined to think that Dr. Besant's recommendation to think of consciousness as "unfolding" whilst evolution of form proceeds is a nearer conception of the facts.

In this book is shown very clearly the process of evolution of the vehicles of consciousness in the progressive experiences in time of the races of mankind. It will prove very useful to students.—J.R.

MR. JUDGE ON THEOSOPHY

THE OCEAN OF THEOSOPHY, by William Q. Judge. The Theosophy Company, Bombay, 1937. Price, Re. 1 paper, Rs. 2 cloth.

This book was first published by Mr. Judge in 1893. Like most of the Theosophical literature which came after the publication of *The Secret Doctrine*, it is based upon the teachings found therein, of which Mr. Judge gives his own interpretation. Some at least of his interpretations we might not agree with, as for instance that a Chain means a series of interpenetrating

Globes, and not a set of separate Globes, each with its own set of auras; also his views on "transmigration." But whatever one's opinion on Mr. Judge's rendering of Theosophic teaching, we must pay him tribute as to the clear and comprehensive style in which he expresses them; also, he handles Sanskrit terms with skill and judgment.—J.R.

A STUDY IN UNDERSTANDING

AN OUTLINE OF UNDERSTANDING. By Bhupatri Mehta and Rohit Mehta, Parsi Agiari Lane, Ahmedabad, India.

An immense mass of information is systematized in this handbook, which is not only a study in understanding, but covers, as far as the authors are able to cover it, the whole field of Theosophy. The book is based on the "septenary rule of series" in all their expressions, and every chapter and section is built up on this principle. The book is an attempt, and a successful one, to apply the principles of evolutionary psychology to every phase of the social organization. It shows not only a fundamental understanding of Theosophy and a wide range of knowledge, but also a painstaking faculty for exposition of the sevenfold principle. So far from easy reading, we find it a thorough-going text book, illuminating every phase of human life with the touchstone of Theosophy, and a book that will appeal more to the student than to the general reader. The author acknowledges help from various authorities, but the scheme of the book is essentially their own, and in the field of understanding it is a pioneer, a trail-blazer, working into new fields suggested by Dr. Arundale in his initial campaign book entitled *Understanding is Happiness*.

There is great promise in the work of these two writers, Mr. Bhupatri Mehta and Mr. Rohit Mehta, and their output would be much more effective if their books were printed in better style by a modern press. This book still needs proof-reading, and the title printed on the spine of the book.—J.L.D.

Who's Who In This Issue

THE leaders of the Convention symposia, whose opening addresses are published in this issue, are leaders also of The Theosophical Society. First, Dr. Arundale, the President. Second, Mr. Hirendranath Datta, the Vice-President, over forty years a Theosophist; by profession a solicitor practising in the Calcutta High Court, for many years legal adviser to The Society and the Indian Section; also influential in the Bengal Academy of Literature and Vishvabharati at Shantiniketan. Third, Mr. C. Jinarajadasa, author and lecturer, and at one time Vice-President of The Society. Fourth, Shrimati Rukmini Devi, President of the International Academy of the Arts and of the World Federation of Young Theosophists.

JOSEPHINE RANSOM, who discourses on H. P. Blavatsky, is doing special research on *The Secret Doctrine* at Adyar.

HUGH R. GILLESPIE is a Sydney Theosophist, whose article commenced in our last issue.

IRENE M. PREST has been Secretary of the Theosophical Research Centre, London; she is at present working at Adyar.

HELEN VEALE is a versatile Adyarian: She has been engaged in education in India for some years and is in charge of the National Girls' High School, Mylapore; she is President of the Adyar Lodge of The Theosophical Society.

J. L. DAVIDGE, Journalist and Associate Editor of THE THEOSOPHIST.

COMING FEATURES IN THE THEOSOPHIST

LITERARY EVIDENCE FOR THE MASTERS: In Bacon, Tennyson, Dante; Visions of the Medieval Mystics; Modern Views of the Superman.
CLAIRVOYANT DIAGNOSIS. Phoebe D. Payne.
THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.
FORERUNNERS OF THE NEW AGE: LORD RUTHERFORD.

VISTAS OPENING IN THEOSOPHY. The President.
OCCULT INVESTIGATIONS. C. Jinarajadasa.
THE SPIRIT OF ART. George S. Arundale.
INDIAN EDUCATION: THE ASHRAM IDEAL. G. Srinivasa Murti.
CULTURE AND DEMOCRACY. K. S. Chandrasekara Aiyar.
FREEDOM AND DISCIPLINE. Catherine Gardner Mayes.

OUTSTANDING ARTICLES IN RECENT ISSUES

DECEMBER

HISTORIC EARLY CONVENTIONS:

Dr. Besant's Benediction.
The Real Business of Convention.
Conventions that Never End.
Opening of a New Era.
Adyar.

WORLD GOODWILL. George S. Arundale.

THE WORLD'S DISORDERED PSYCHE. Bhagavan Das.

THE AWAKENING OF THE WOMEN OF INDIA. Margaret E. Cousins.

THROUGH ITALIAN EYES. Tullio Castellani.

RAY JEWELS AND CRYSTALLOGRAPHY. Fritz Kunz.

JANUARY

ADVANCE AUSTRALIA! George S. Arundale.
THE SPIRIT OF YOUTH:

Our Attitude to the Younger Generation.
Youth Turns Homeward.
Youth and the New World.
Youth and Leadership.
"The Future is with the Young."
The New Type of Child.
Regenerating the World.
Cherish the Young.

FORERUNNERS OF THE NEW AGE: MASARYK. Josef Skuta.

THE GIFTS OF THE NATIONS. Francis Brunel.

THEOSOPHY AND THE COMMONWEAL. Hugh R. Gillespie.

Coming Special Issues
of
Absorbing Interest

Evidence for the Reality
of the
Masters

THE THEOSOPHIST

There is a mass of evidence in Theosophical and other literature for the reality of the Masters, those ministers of the Inner Government who control not only the inner, but the world's outer affairs also. Their authority down here is reflected in Kings and Cabinets, Field-M Marshals of the Forces, Admirals of the Fleet, Chancellors of Universities, Primate of the Church, Grand Masters in Masonry, Princes of Philanthropy, Captains of Industry. That these Elders exist, we have shown in this issue, on the word of those who have met them, mostly Theosophists. In the March issue we shall produce evidence from non-Theosophical literary sources, and follow this up with information as to how the Inner Government actually works.

March :

THE MASTERS LIVE: LITERARY EVIDENCE

Moses and Melchizedek—Plato Meets a Master—Bacon Hears a Heavenly Voice—Tennyson's "Mystic"—Dante's Lord of Fire—Madame Guyon's Vow—Boehme, Eckhart and Others—Modern Views of the Superman.

April :

THE INNER GOVERNMENT AT WORK

The Destinies of Nations—National Karma : France, England, Russia, Spain—Queen Elizabeth Defies Her Ministers—Joan of Arc as an Instrument—Hunyadi Janos, the "Scourge of the Turks"—Disraeli and the Suez Canal—Joseph Chamberlain and the British Empire—Wilson's Fourteen Points—The Guiding Hand in Australia—The Future of Ireland.

May :

THE INNER GOVERNMENT AT WORK: AMERICA

The Adepts in America (1776)—Washington's Vision—The Unknown Speaker—A Mystery of the American Flag.

June :

THE MARCH OF SCIENCE

A special Science number : Contributions by members of the Theosophical Research Centre, London : Modern Views of the Evolution of the Universe—The Expanding Universe—The Fourth State of Matter—Physics and Chemistry in The Mahatma Letters—Atomic Evolution—Vitamins—Biology and Reincarnation—Problems of Anthropology (Man's Family Tree, Modern Races and their Distribution, The Problem of Population)—Education—Science and Society.

("The Inner Government" to be resumed in July)

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA



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.]

New Enterprises

I HAVE been suggesting recently that we are in the beginning of a new cycle of enterprise, and that we should take advantage of this fact, if fact it is, to engage in new enterprises, or vivify old ones. I think we are in the beginning of a miniature cycle or new era, and we should busy ourselves about the doing of those things which seem to harmonize with its spirit.

* *

The Importance of Simple Living

There are three activities in which some of us who feel so disposed might specially engage. The first is an insistence on the urgent importance of simple living, that is of

living in closest possible harmony with nature as nature really is. Some people, whose zeal tends to outrun their discretion, think of simple living in terms of a raw diet, of nudity, of living in as self-contained a manner as possible away from cities and other places of complexity. The men must grow beards and the women must overtly flout all conventions of normal life. It is more important to be different than to be comfortable. And running through the whole of the expression of what is supposed to be simple living runs an unpleasant thread of self-satisfaction and superiority.

That is not the kind of simplicity of which I am thinking. I am

thinking of a real simplicity, of a simplicity of attitude more than of a simplicity of physical conditions. I am thinking more of the return of the simple virtues of understanding, of kindliness, of compassion, of perfect contentment with the satisfactions which nature by herself can offer, of harmlessness, and of unnarrow reverence.

Vibrant Solitudes

I do most sincerely believe that the more discerning persons, those who dwell in the higher reaches of our civilization, will be perceiving the desirability of a physical living less complicated, less dependent upon artificial satisfactions. It is, of course, true that some who are thus in civilization's vanguard may be compelled by dire necessity and duty to live within the constricting conditions of large cities and closely populated areas. But in each one of us who is in fact moving away from crowds into solitudes, the great solitudes of living so vibrant with real life, should be stirring the longing for life's strength-giving quietudes, and for the soothing influences of nature's health-giving forces.

Each of us so moving should begin to find happiness not in man-made games with the toys appropriate to them, but in the games of nature with the toys appropriate to these, in the flowers and their happy growing, in the animals and their simple placidities, in nature and its vibrant stillnesses. Truly, some of the man-made games may have their value, and may rightly give us pleasure. But there are so many such games which can only give us irritating

dissatisfaction, which can only lead us on and on to new demands and to the discontent which their satisfactions evoke, that it behoves us to look about to see if we cannot replace the unnatural by the natural, the complex by the simple, restlessness by peace—not a static peace, but a dynamic peace which builds eternal edifices.

We must, I think, be busy about challenging ourselves, so that we do not move on our way loaded with burdens we need no longer bear. And especially if we are growing older in years we would do well to remember that only the simplicities, only the natural, will serve us well on the other side of death, and that the physical plane complexities, to which so many of us attach such importance and upon which we so weakly depend, can, on the other side, be but millstones round our necks, impeding our onward progress and lacerating us in our inability to indulge in them as heretofore.

Reality for Youth

I would also point out to the young in years that there is not a little tendency on their part to think that things which really belong to death are signs of the prevalence of life. They fail to perceive that living does not consist in emphasizing everything which of the physical plane is physical. They sometimes think they are living when they drown themselves in sequences of physical plane orgies, when they let themselves go, when instead of thinking for themselves they suffer themselves to be thought by the rigid conventions of youth. The young sometimes think that

by flouting every one of the virtues which age may have abused—reverence, authority, forms of all kinds, traditions—that they are wrenching themselves away from the outworn and are asserting the independence of the age which is new. I admit that the older generation is much to blame for this attitude of the young. But in nine cases out of ten the young are wrenching themselves away from the ill-worn and not from the outworn.

Let the young exalt simplicity and naturalness. And let them beware of imagining that because the older generation has allowed itself to dwell in a rickety building, therefore the very plans of the building were bad. We older people have not known how to follow the plans, but the plans are right, and are the opportunity of the young to build anew.

*
* *

Religion and Science

The second activity in which we have, I think, to engage is to help to draw more closely together religion and science. I am not among those who hold that religion has had its day and now must cease to be. On the contrary, I believe that religion has not yet begun to have its day. I do not think that any but the most intuitive, note, please, that I do not say erudite, understand what their religion really is. I think that the realities of all the great religions have been lost. Only a very few Hindus know Hinduism, though there are many to be learned in Hinduism. Only a very few Christians know Christianity, though there are

many to be learned in Christianity. It is the same with Islam, with Judaism, with Buddhism, with Zoroastrianism. And the episcopal and other heads of the various faiths, while often very good men and very learned men, are not men to know the hidden foundations of their respective faiths, to know the hidden purposes of the great Founders of the faiths, to have the power to carry their religions greatly forward into the new age, causing their faiths to be strengthened and not weakened by growing experience and deepening knowledge.

In these days science is very great. There is a dignity, a vision, a humility, about science, and a most patient and expert digging for wisdom, that lifts science upon the highest pinnacles. Religion remains behind, stands irritably upon the defensive, and for lack of power to produce experience on its own plane invokes the refuge of the ignorant destitute—authority, and an authority which it tends to make in its own image.

Bridging the Gulf

Science needs religion, and religion needs science. The bridge between the two must be made, or must be strengthened if it is already being made. I think Theosophists, I do not mean merely members of The Theosophical Society, are most competent to engage in such bridge construction. They, more than many others, are able to reverence all religions and to enter into the depths of these towering reflections of the eternal truths of life. They, more than many others, are able to be good members of their own faiths

and at the same time keen followers of the principles unfolded in other faiths.

I wish some of our members who have the capacity to combine a keen understanding of science with an equally keen understanding of religion would join together to give us a great work on The Common Purpose of Religion and Science. Draper has given us the Conflict. The time has now come for us to be given the Understanding. I would suggest to our excellent Research Centre in London the setting in motion of a plan to gather together the material required for such a work. The world needs science. But the world needs religion no less. It is the task of those of us who know this to help religion and science to be comrades and fellow-workers and not opponents. I think I need hardly say that a reconciliation between Hinduism and Science would be a marvellous achievement on the part of anyone so fortunately endowed as to be able to perceive the same truths at work in each, though differently.

The Science of Yoga

Then the third activity, one in which I am myself engaging for the moment, namely the need to turn people away from following those pseudo-Yogas which will not only lead them to disaster, but which, still worse, will pollute the blood stream of life. Mainly in America is pseudo-Yoga rampant, surrounding itself as it always does with the most extravagant of claims as to exalted origins and equipment to confer the most mysterious powers. Such pseudo-Yoga must make the

whole of America unhealthy, and deflect her from the great destiny which is still hers to grasp. It is of course but natural that such evil should appear most prominently in America, for America is young, is ardent, is ever seeking new realities for old, is ever eager to move away from the West to the East, and to discover modes of living other than those which heretofore have been prevalent. America can never be content with copying. She can never be content with repeating. She must be herself, though perhaps she does not yet know what kind of self that is.

So is she at the mercy of charlatanry of all kinds, of those who seem to convince by the very audacity of their claims, who are heard because they know how to assert that which cannot be challenged. And since Theosophical teachings are very widely known, especially those with regard to the existence of Masters and to the nature of certain secret societies, the deceptions are often clothed in some of the forms of these teachings, and deceive even students of Theosophy and members of The Theosophical Society.

The False and the Real

The world must be weaned away from such perversions of the Real, and since the science of Yoga is one of those sciences which will be fructified by the drawing together of religion and science, it becomes needful to extract it from the clutches of those who most unworthily prostitute it to their personal satisfactions, worldly and otherwise. I am in the course of striving to understand a Yoga

which does not involve physical and other practices so terribly dangerous to their votaries, which unfolds spiritual power, and does not lead down into abysses of physical depravities. Of course, no true Yoga ever does this. But the world is becoming flooded with so-called revelations of Yoga through casual tourists and physical miracle-seekers, and even in daily newspapers the practice of Yoga is supposed to be explained. I think I read last year such an article in one of London's leading dailies. And the world swallows it all.

Side by side with all these mischievous and dangerous distortions must be placed reality, and I am hoping to make one such reality the subject of my addresses to the English and American Conventions, for subsequent rendering in book form.

The Seven Aryan Virtues

The more one surveys the world, the more irresistibly is one drawn to the conclusion that the whole world needs, as never, perhaps, before, those qualities which are the root qualities of the Aryan race. India possesses these as inherent in her very life, in the very living of her people. They are alive in the majority of her sons and daughters. Only in those who have become westernized are these qualities somnolent; and India's greatest need today is the vivification of these qualities, far more than her freedom.

If India becomes free at the expense of these qualities, if she becomes free while allowing these qualities to lie fallow, then, will her

freedom be of little avail—better were it that she waited for her freedom than that she waited for the renaissance of her Aryan qualities, vital though her freedom be to herself and to the whole world.

The western world starves for lack of Aryan virtue, and ignorances prevail which soon become quick stepping stones to hatred and thence to physical plane war and destruction.

In the East, in India alone do Aryan virtues still flower among the people, and her greatest danger is lest these virtues become submerged under that flood of western superstitious ignorance before which so many Indians themselves would throw open the guardian gates of her age-old integrity.

What are the greater virtues of the Aryan race?

In a single word they may be summed up—NOBILITY. Was not the race called Aryan that it might become noble?

What then does the word "nobility" mean?

Its varied significance is summed up in its complementary word of action—DHARMA, living harmoniously.

Who are they who live harmoniously? Those who practise the Seven Aryan Truths:

1. The Truth of Harmlessness.
2. The Truth of Integrity
3. The Truth of Graciousness.
4. The Truth of Understanding.
5. The Truth of Simplicity.
6. The Truth of Aspiration.
7. The Truth of Service.

Through the practice of Harmlessness Aryans become wise.

Through the practice of Integrity Aryans become courageous.

Through the practice of Graciousness Aryans become noble.

Through the practice of Understanding Aryans become reverent.

Through the practice of Simplicity Aryans become strong.

Through the practice of Aspiration Aryans become humble.

Through the practice of Service Aryans become One.

The civilization of the Aryan race is measured in terms of these virtues. As they prevail, so is Aryavarta—whether of the East or of the West—civilized. As they are weak, so has she yet to achieve civilization.

Civilization is denied where comfort and luxury are suffered to fatten on poverty and on despair.

Civilization is denied where strength is suffered to fatten on helplessness.

Civilization is denied where ugliness is suffered to fatten on ignorance.

Let but one single voice speak to praise the Aryan virtues, and to it shall the very Voice of God be added.

* *

The Approach to Truth

Fundamentally, religion is Truth experienced by the Wise, while science is Truth becoming established by the ignorant. Religion is the flower of wisdom, while science is the seed of learning. The learned need wisdom, all humanity needs both wisdom and learning, and to each individual must come his own experience of Truth.

Religion, alas, has fallen from its high estate! In it has arisen that dogmatic authority which is no more part of religion than of science. For the most part the

priests of religion, in all good faith and reverent devotion, are abusing their trust. Servants of God, they often begin to think themselves gods, and regard themselves as specially chosen to interpret God to their fellow-men. They become toll-gates on the way to God, and levy a tribute of subservience and blind obedience. There is too much priestcraft and too little priesthood. If the churches and those in positions of religious dominance and authority will not use their power to show mankind that it is God, and that God exists to make that knowledge experience, then will religions slowly and surely decay, and there will be naught, or little, from above to adjust with wisdom the gropings of learning.

Religion must fail as its priests are outside the experience it reveals, and thus substitute dogma for life.

Science fails as its votaries remain blind to the fact that experience does not become truth until it flowers into character.

Today we have for the most part man-imprisoned faiths, and God-forsaken science.

Religion must regain its freedom to inspire, and science must grow wise to exalt. Where inspiration from above meets reverence from below, there is born abiding happiness.

The world needs religion. The world needs science. It needs them side by side—religion to draw God's mighty power from the heavens, science to draw God's mighty power from earth.

Renaissance of the Adyar Library

This is the first note I desire to sound in connection with my plan

that the year 1940 shall be dedicated to a great renaissance of the Adyar Library. We all know how the President-Founder was moved to start the Library during the Convention of 1885, on December 28th. We all know how he regarded the Library as fundamental to the life of the headquarters of The Theosophical Society. On that occasion he said:

If we and our successors do their whole duty this can be made a second Alexandria, and on those lovely grounds a new Serapion may arise. In the Alexandrian Museum and the Bruchion, we are told were eleven lakhs of books, and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian King, Ptolemy Soter, and his son, Philadelphus, succeeded in making the Egyptian capital the intellectual metropolis of the world, and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning those august names in connection with our infant Theosophical Society, but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise perhaps in far away lands and the least expected way, friends who will snatch the laurel of imperishable fame by giving their names to our Adyar Library and Museum. . . . To erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of the first decade of storms and the beginning of our new one of peace and sunshine.

Twelve months later, at the opening of the Library in 1886, the President-Founder said:

Our long cherished dream to found a non-sectarian Oriental Library as an adjunct towards attainment of the second object of The Society's declared objects, is at last fulfilled. From every quarter of India and from Ceylon have come congratulatory poems in Sanskrit, Pali and Zend, from learned priests and pandits—so many in fact that it will be inconvenient to read them all at the opening ceremony. Several hundred volumes have already been sent as gifts, and hundreds more are being collected. As I have said before, it will be easy for our Branches to gather together here at a minimum of cost and trouble a large Library of Oriental Books.

Colonel Olcott thus emphasized the world-wide scope of the Library:

The Library is meant to be neither a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and lakhs of lines without being able to explain, or perhaps even to understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian subdivisions of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bhikku and moulvi; to win the regard of educated men, especially that of the rising generation, for the Sages of old, their teachings, their wisdom, their noble example; to assist as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

I conceive the Adyar Library to be designed to be the greatest Library in the outer world of Theosophy, using this word in its widest sense. It must not only be a vibrant repository of the unsurpassable and unsurpassed lore of the East. It must no less be a great library of all in the West which, in every department of knowledge, is drawing and has drawn the world closer to the Eternal Wisdom. The western section of our Library is disgracefully poor, and I feel utterly ashamed of it. I am indeed thankful that the eastern section is so rich. I am even prepared to say that the eastern section must have first consideration. But the western section has been a poor Cinderella, and the splendid contributions of the West to the unfoldment of Truth are conspicuous by their absence. Western students would be appalled if they knew how poor is our great Library in works of world-wide significance.

All Theosophy, in whatever garb, whether or not dressed in conventional forms, must have a place in our Library, and not merely because we must include the Theosophy of the West no less than that of the East, but even more because there must grow an increasing reconciliation between the two great approaches to the meaning of Life. The religion of the East

must meet the science of the West, so that both shall move forward together to give light to the world. The science of the East must meet the religion of the West, so that both shall move forward with similar intent. We need for a worthy Library of Theosophy the greatness of East and West. The East has been well revered by our Library, though it needs much more strengthening in this field. The West, I am ashamed to say, has little repute. And I ask all lovers of the Adyar Library to help us to make our western section worthy of the West and all its splendid contributions to Theosophy. I shall have much more to say about this as time passes. But this is my first little reconnaissance. I am asking the Library authorities to give me an opportunity to publish month by month in our various journals the needs of the Library both in its eastern and western divisions, with special emphasis on the western, since this division lags sorely behind.

It is sometimes said, and I think rightly, that the Adyar Library is the heart of The Society's international work. It is at present working with only one valve. I specially appeal for health for the other valve. We have no valvular disease, but we certainly have valvular deficiency.

The Masters Live: Literary Evidence

BY J. L. DAVIDGE

Who is a Master? He who has ascended. He has ceased to be a disciple. He has transcended the human kingdom, as we have transcended the animal kingdom.

WHERE do the Masters Live? In India, in the Near East, in Europe. There are two Masters living in England, unknown as such, as all Masters are, to the outer world. The Masters who sponsored The Theosophical Society, and still watch over it, dwell in Tibet, across the Himalayas.

What do They form? A great Brotherhood, who constitute the world's Inner Government. They fulfil the will of the KING OF THE WORLD, who is the Supreme Director of evolution on this planet.

Every Master has a particular territory, or a particular activity to administer, whether he works from a fixed abode, or moves from place to place, from temple to temple or from mind to mind. They initiate and inspire upward movements, and Their mind and will are manifest in the finest efflorescence of human genius.

Though the following evidence for Their existence is gathered from non-Theosophical sources, it is all inspired by the Theosophical spirit.

Visions of the Mystics

The physical proximity of a highly developed man is sufficient to convince any sensitive person that he wields an enormous access of spiritual power. His presence gives a sense of exaltation, a stirring of the solar force in the channels as we find them described in the "Book of Job" and the "Uttara Gita."

The Master's Fire

ACTUALLY the Superman is able to carry a current of high voltage that would kill an ordinary man unprepared to carry the load. Spiritual power is as real as electricity or lightning. It is this force

which cleanses the entire constitution of anyone who comes into close association with a superior person.

Dr. Maurice Bucke, in his vivid life of Walt Whitman, tells of a young man who went to see the poet, being "already acquainted

with his *Leaves of Grass*, and who by means of only a casual and ordinary talk was filled with a strange and spiritual exaltation which lasted for some weeks; what is still more impressive, the whole tenor of his life and spiritual being were elevated and purified in a very remarkable way."

Many of us can testify to similar experiences on meeting others more advanced than ourselves along the path of occultism. But how infinitely greater must be the effect of personal contact with a Master of the Wisdom!

Remarkable incidents of this kind are associated with the Christian Mystics of the sixteenth and seventeenth centuries, notably in the lives of Madame Guyon, Boehme, and Tauler, in which each of these three was influenced by the sudden appearance at critical periods of a mysterious stranger who was perfectly acquainted with their spiritual difficulties and sustained them with valuable and impressive advice.

Madame Guyon's Vow

During the year 1670, while on her way to church, a mysterious stranger of serious and learned mien, whom Madame Guyon had never seen before, appeared at her side and engaged her in conversation. He was so poorly clad that she took him for a beggar and offered him alms. In a wonderful way he spoke to her about God and sacred things, the like of which she had never heard before; he was perfectly acquainted with her spiritual condition, and told her of all her weaknesses. Assuming a more commanding tone, he gave her to understand that God required from

her holiness, and the entire subjection of her nature to Him. He then disappeared. She never saw him again, but his words left an indelible impression on her mind.

As a result of this interview she took an irrevocable vow, which was never broken: "From this day, this hour, if it be possible, I will be wholly the Lord's." An interior condition of perfect harmony with the divine nature followed, and she became through her writings and her personality a "simple channel of communion with the heavens through whom the fire of love might descend to the world." Her *Simple and Easy Method of Prayer* is one of the spiritual fruits of a richly devotional life.

Boehme is Dedicated

Jacob Boehme's outward life was simplicity itself. Born in 1575 at Alt Seidenber, a village among pastoral hills, near Görlitz, a son of poor peasants, and insufficiently robust for rural work, he is apprenticed to a shoemaker. A stranger steps into the shop and demands a pair of shoes. Boehme is not allowed to sell them in the absence of his master. The stranger departs, but after a while calls the apprentice out of the shop and says to him: "Jacob, thou art little but thou wilt some day become quite another man, over whom the world will break out into wonder. Therefore, fear God, and reverence his Word; read diligently the Holy Scriptures, where thou has comfort and instruction; for thou must endure much misery and poverty, and suffer persecution. But be courageous and persevere for God loves thee, and will b

gracious unto thee." So saying, the stranger clasped his hand, and disappeared.

On another occasion Boehme was lifted into a state of blessed peace, a "Sabbath of the Soul," that lasted for seven days, during which he was inwardly surrounded by a Divine Light. "The triumph that was then in my soul I can neither tell nor describe. I can only liken it to a resurrection from the dead."

Boehme's life and writings give proof that the Secret Doctrine has never been left without witness, for he saw the esoteric truth of Christianity beneath the moss and crust of centuries and revealed it, even though his contemporaries refused to accept the pearls he offered.

The "Man from Frankfurt"

In a contemporary life of John Tauler mention is made of a Master who taught him the eastern gnostic doctrine, how to be wrapped up in and endeavour to be absorbed in God. It has been handed down to us that Tauler was led to the fulfilling of his truth by an illuminated layman, a "Friend of God from the Mountains."

Rudolf Steiner, commenting on this tradition, writes: We have here a mysterious story. As to where this "Friend of God" lived there exist only conjectures; as to who he was, not even these. He seems to have heard much of Tauler's way of preaching, and to have resolved accordingly to journey to Tauler, who was then working as a preacher in Strassburg, in order to fulfil a certain duty by him. Tauler's relation to the Friend of God, and the influence which the latter exercised upon the former, are to be

found described in a text which is printed along with the oldest editions of Tauler's sermons under the title, "The Book of the Master."

Therein a Friend of God, in whom some seek to recognize the same who came into relations with Tauler, gives an account of a "Master," whom some assert to be Tauler himself. He relates how a transformation, a spiritual rebirth, was brought about in a certain "Master" and how the latter, when he felt his death drawing near, called his friend to him and begged him to write the story of his "enlightenment," but yet to take care that no one should ever learn of whom the book speaks. He asks this on the ground that all the knowledge that proceeds from him is yet not really from him. "For know ye that God hath brought all to pass through me, poor worm, and that what it is, is not mine, it is of God."

As a guide to such a new life, we possess a book about whose author nothing is known. Luther first made it known in print. The philologist, Franz Pfeiffer, has recently printed it according to a manuscript of the year 1497, with a modern German translation facing the original text. What precedes the book indicates its purpose and its goal: "Here begins the man from Frankfurt and saith many very lofty and very beautiful things about a perfect life." Upon this follows the "Preface about the man from Frankfurt": "Almighty, Eternal God hath uttered this little book through a wise, understanding, truthful, righteous man, his friend, who in former days was a German nobleman, a priest and a custodian in the German House

of Nobles at Frankfurt; it teacheth many a lovely insight into Divine Wisdom, and especially how and whereby one may know the true, righteous friends of God, and also the unrighteous, false, free-thinkers, who are very hurtful to Holy Church."

That the author aimed to preserve eternal secrecy about these facts of his outer life, belongs naturally to the way in which he desired to work. The "man from Frankfurt" aims to speak not as a separated individual; he desires to let God speak. That he yet can do this only as a single, distinct personality he naturally knows full well; but he is a "Friend of God," that means a man who aims not at presenting the nature of life through contemplation, but at pointing out the beginning of a new evolutionary pathway through the living spirit.¹

Carl von Eckhartshausen

Prophet and torch-bearer of the Divine Wisdom was Carl von Eckhartshausen, the German mystic, apparently one of those inspired messengers who are sent out at the end of every century to quicken evolution by restating in fresh terms the eternal truths. As the Count St. Germain and H. P. Blavatsky were working for France at the end of the eighteenth century, so Eckhartshausen appears to have been working for Germany, then an unborn nation, but shortly to be cast in the crucible of war. How closely his teaching resembles Theosophy as we know it today may be discovered by reference to his celebrated book, *The Cloud upon the Sanc-*

tuary. In this he definitely alludes to the Occult Hierarchy as the "School of the Prophets" and the "Society of Sages."

Von Eckhartshausen's lines seem to have been cast in pleasant places. Mystic and Occultist, he led the householder's life and followed active intellectual pursuits. Son of a nobleman, he was *persona grata* at the Bavarian court, and he occupied various public posts, notably Censor of the Munich Library, Keeper of the Archives of the Electoral House, and he was the "author of some sixty-nine works, embracing many classes of literature, including science, the fine arts, the drama, religion, history, and, in particular, certain contributions of great merit to the Occult Sciences."²

Eckhartshausen explains that the "Cloud upon the Sanctuary" is human weakness. It is clear that he is addressing men already interested and learned in spiritual things—the unknown "dear Brothers of Light, to whom we are specially called to write." Short as the work is—it comprises only six letters or chapters—it is terse and full of highly specialized knowledge. For Eckhartshausen betrays the true token of a spiritual teacher: "That which gives power to our commission is the truth which we possess, and which we pass on to you at the least sign and according to the measure of the capacity of each." Another sign that he holds the teacher's office is the tone of authority he assumes, which is

² Quoted, with due acknowledgment, from "An Eighteenth Century German Mystic," by Elizabeth Severs, *THE THEOSOPHIST*, December 1908, pp. 217-221.

amply justified by the direct and self-evident knowledge which the book discloses.

The paramount importance of *The Cloud upon the Sanctuary* lies in his doctrine of "the invisible celestial Church, the most learned and ancient of all Communities." From his description of this Community's functions and powers, it is plain that he is speaking of the Great White Lodge. How he gained this special knowledge is intimated in a letter to Kirchberger, dated 19th March 1875, in which Eckhartshausen bears witness to the direct instruction which he received from his own Master, and the steps by which he advanced even to the attainment of what he terms "the Law in its Fulness." Some of the most interesting passages in his book are these:

The Society of the Elect

"A more advanced School has always existed to whom this deposition has been confided, and this School was the Community illuminated interiorly by the Saviour, the Society of the Elect, which has continued from the first day of creation to the present time; its members are scattered all over the world, but they have always been united in the Spirit and in one Truth. . . . This Community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of wisdom itself, and all the mysteries of God and of nature are preserved in this School for the children of light. . . . Perfect knowledge of God, of nature and of humanity are the objects of instruction in this School. It is from her that all truths penetrate

into the world; she is the School of the Prophets and of all who search for wisdom; and it is in this Community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. From all time there has been an exterior School, based on the interior one, of which it is the outer expression. . . . All that the external Church possesses in symbol, ceremony or rite, is the letter expressive outwardly of Truth residing in the interior sanctuary.

Hidden from the World

"This same Spirit which ripens men for this Community also distributes its degrees by the co-action of the ripened subject. This School of Wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine government. It has never been exposed to the accidents of time and to the weakness of man; because only the most capable were chosen for it, and the Spirits who selected made no error. Through this School were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms and hence degenerated. This Society of Sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of

¹ *Mystics of the Renaissance*, by Rudolf Steiner, pp. 98-100, 110, 111, 112, 113.

wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. In this interior society all disputes, controversies, error, schisms and systems are banished. Neither calumny nor scandal are known, every man is honoured, satire is unknown. Love alone reigns, want and feebleness are protected.

"We must not, however, imagine this Society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. This Society knows none of the formalities which belong to the outer ring, the work of man. In this kingdom of power all outward forms cease. . . . This Community has no outside barriers. . . . All men are called; the called may be chosen, if they become ripe for entrance. Anyone can look for the entrance, and any man who is within can lead another to seek for it; but only he who is fit can arrive inside. . . . Worldly intelligence seeks this Sanctuary in vain; fruitless also will be the efforts of malice to penetrate these great mysteries; all is undecipherable to him, he can see nothing, read nothing in the interior."

Members in Higher Worlds

Eckhartshausen finishes the letter (Letter II) in which he specifically deals with the Community by describing its greatness:

"It is the unique and really illuminated Community which is absolutely in possession of the key to all mystery, which knows the centre and source of all creation. It is a Society which unites superior strength to its own, and *counts its members from more than one world*. It is the Society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

In Letter III, Eckhartshausen expressly identifies himself with this Community, giving no explanation; in fact, warning those he is addressing against asking for information, he writes:

"Do not ask *who* those are who write to you; look at the spirit not the letter, the thing not at persons. We know, the object and the distinction of man, and the light which lights us works in all our actions. . . . We assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries, and that we possess with absolute certainty all that has been surmised in the Adytum, and that this said possession gives us the strength to justify our commission and to implant to the dead letter and hieroglyphic everywhere both Spirit and Life. This School possesses knowledge of Spirit, and knowledge of all symbols and all ceremony . . . as well as the most intuitive truths of all the Holy Books, with the laws and customs of primitive people."

Mead remarks that Thomas Aquinas, Tauler and Eckhart followed the Pseudo-Dionysius, who followed Plotinus, Iamblichus and Proclus, who in turn followed Plato and Pythagoras. So linked together are the followers of the Wisdom in all ages.—ANNIE BESANT.

Mysteries in Poetry

To what extent the Masters have inspired the works of poets, as of artists, musicians, scientists, and other men of genius, it is impossible to say—we know so little of Their direct influence on the affairs of the outer world—but what little we do know suggests a much larger background.

Francis Bacon's Vision

BEYOND question they are the dynamic power working in the groups which manifest according to the cyclic law—the Sanskrit sages, the Augustan writers and generals, the Elizabethan dramatists, the medieval painters and builders, the modern scientists, the present-day Theosophists.

We have evidence also that They inspire individuals, musicians who catch Their chords and develop them into sonatas or oratorios, men of letters who assimilate Their

ideas which mark some advance in science or philosophy, poets who in their deepest reveries glimpse an Inspiring Genius with whom they are unacquainted on the physical plane.

Such a Great Being it was who appeared in a vision to Francis Bacon and urged him to write and strive; the story is graphically told in Dr. Owen's word-cipher, together with the prophecy of the man who should arise "in far-off ages" to set forth Bacon's cipher story and clear his name before the world.

One night, when a youth, while we were reading
In the holy scriptures of our great God, something
Compelled us to turn to the Proverbs and read
That passage of Solomon the King, wherein he
Affirmeth that the glory of God is to conceal
A thing, but the glory of a king is to find it out.
And we thought how odd and strange it read,
And attentively looked into the subtlety of the
Passage. As we read and pondered the wise
Words and lofty language of this precious
Book of love, there comes a flame of fire which
Fills all the room and obscures our eyes with its
Celestial glory. And from it swells a heavenly
Voice that, lifting our mind above her
Human bounds, ravisheth our soul with its sweet
Heavenly music. And thus it spake:
"My son, fear not, but take thy fortunes and thy
Honours up. Be that thou knowest thou art,
Then art thou as great as that thou fearest.
Thou art not that thou seemest . . .
. . . Therefore put away popular applause,
And after the manner of Solomon the King, compose
A history of thy times, and fold it into

Enigmatical writings and cunning mixtures of the Theatre, mingled as the colours in a painter's shell, And it will in due course of time be found. For there shall be born into the world (Not in years but in ages) a man of whose pliant and Obedient mind we, of the supernatural world, will take Special heed, by all possible endeavour, to frame And mould into a pipe for thy fingers to sound What stop thou please : and this man, either led or Driven, as we point the way, will yield himself a Disciple of thine, and will search and seek out thy Disordered and confused strings and roots with some Peril and unsafety to himself. For men in scornful and Arrogant manner will call him mad, and point at him The finger of scorn : and yet they will Upon trial, practice and study of thy plan, See that the secret, by great and voluminous labour, Hath been found out." And then the voice we heard Ceased and passed away.¹

In other parts of the cipher story Bacon claims to have written, besides the philosophical works under his own name, many of the Shakespeare plays, also works attributed to Marlowe, Jonson, Spenser and other contemporary dramatists, and even the *Anatomy of Melancholy*, about which there is still great mystery among collectors of early editions of this work. In fact it was this tremendous literary output by Bacon, and his edition of the authorised version of the English Bible, which established and still dominates the English language as we know it today.

Clairvoyant investigation confirms this view, as was indicated in a passage from Bishop Leadbeater quoted in our February issue. Another vivid sidelight is thrown on these investigations by Mr. Jinarajadasa, who was present on one occasion when Bacon's work came

to be examined. Mr. Jinarajadasa writes : "Knowing who Bacon is today, as one of the Adepts, Bishop Leadbeater felt that to investigate Bacon's affairs clairvoyantly was like a piece of impertinence. But he did note that Bacon wrote the plays that pass as Shakespeare's. What particularly drew my attention at the time was not that fact, which was fairly obvious to me upon the examination of the evidence, but rather something else which he noted on higher planes. If Bacon is Shakespeare, and also if several other works passing under the names of other authors are also from Bacon's brain, then there must have been a terrific creative energy in Bacon at the time. Bishop Leadbeater said that, as he watched, it was as if some wonderful ray from a great creative centre on the inner planes had converged upon Bacon, so that he threw off one

¹ *Sir Francis Bacon's Cipher Story*, by Orville W. Owen, M.D. Five vols. Howard Publishing Co., New York, U.S.A. These five volumes are made of lines from the works claimed by Bacon, fitted together according to the methods of the Word-Cipher. Dr. Rawley mentions nine different ciphers which Bacon used.

thing after another in the way of plays, poems, philosophical theses, etc., without any particular effort. This little glimpse into the creative consciousness behind everything was far more fascinating to me than the solution of the Bacon-Shakespeare problem."¹

Tennyson's "Mystic"

There is rarely an occasion to quote "The Mystic," one of Tennyson's early poems, which because of its obscurity is not included.

¹ This passage is quoted in advance from a forthcoming instalment of "Occult Investigations," an article by C. Jinarajadasa commenced in this issue.

ed in his modern collections. But it falls pertinently into this context. This poem was brought into prominence by Mr. A. P. Sinnett, who received from the Master K. H. a letter written apropos of the appearance of his first book, *The Occult World*, in which Mr. Sinnett has endeavoured to describe the "Adept," the title by which he vaguely spoke of members of the Great White Lodge. The Master K. H., quoting the last six lines of the poem, wrote : "You might have closed your book with these lines of Tennyson's." The whole poem reads as follows :

THE MYSTIC

Angels have talked with him, and showed him thrones :

Ye knew him not : he was not one of ye,
Ye scorned him with an undiscerning scorn ;
Ye could not read the marvel in his eye,
The still serene abstraction ; he hath felt
The vanities of after and before ;
Albeit, his spirit and his secret heart
The stern experiences of converse lives,
The linked woes of many a fiery change
Had purified, and chastened, and made free.
Always there stood before him, night and day,
Of wayward vary-coloured circumstance,
The imperishable presences serene
Colossal, without form, or sense, or sound,
Dim shadows but unwaning presences
Fourfaced to four corners of the sky ;
And yet again, three shadows, fronting one,
One forward, one respectant, three but one ;
And yet again, again and evermore,
For the two first were not, but only seemed,
One shadow in the midst of a great light,
One reflex from eternity on time,
One mighty countenance of perfect calm,
Awful with most invariable eyes.
For him the silent congregated hours,
Daughters of time, divinely tall, beneath
Severe and youthful brows, with shining eyes
Smiling a godlike smile (the innocent light
Of earliest youth pierced through and through with all
Keen knowledges of low-embowed eld)

Upheld, and ever hold aloft the cloud
Which droops low hung on either gate of life,
Both birth and death; he in the centre fixt,
Saw far on each side through the grated gates
Most pale and clear and lovely distances.
He often lying broad awake, and yet
Remaining from the body, and apart
In intellect and power and will, hath heard
Time flowing in the middle of the night,
And all things creeping to a day of doom.
How could ye know him? Ye were yet within
The narrower circle; he had wellnigh reached
The last, with which a region of white flame,
Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives.

"The Mystic" was published when Tennyson was only 21, and was written, no doubt, at some earlier period. He seems to have had a sense, even though shadowy and vague, of the actuality of the Master, and even of the four Maharajas, or Regents of the four quarters of the Universe.¹ It was not till his later life that his visions of occult truth were clear and de-

¹ According to *The Secret Doctrine* (I, 147) the Four Maharajas are Great Kings or Regents, who preside each over one of the four cardinal points—they "rule over cosmical Forces of North, South, East and West, Forces having each a distinct occult property. These beings are also connected with Karma." H. P. Blavatsky also states that the Maharajas preside over the elements. At the same time they are the four living creatures, "who have the likeness of a man," of Ezekiel's vision, called by the translators of the Bible, "Cherubim" "Seraphim," etc.; by the Occultists, "Winged Globes," "Fiery Wheels"; and in the Hindu Pantheon, by a number of different names. All these Gandharvas, the "Sweet Songsters," the Asuras, Kinnaras, Nagas, are the allegorical descriptions of the Four Maharajas. In Chinese Buddhism the Maharajas are represented by Four Dragons. In *The Book of Revelation* they are spoken of as the "four angels standing at the four corners of the earth."

tailed. But already at a very early period he had firmly grasped the idea of reincarnation. In the first of "The Early Sonnets" it is plainly set forth.²

"Incipit Vita Nova"

Dante also has a vision of a Master. After describing the appearance of Love in the guise of Beatrice "between two gentle ladies elder than she"—a scene with which we are familiar in a modern painting—Dante proceeds:

Betaking me to the loneliness of mine own room, I fell to thinking of this most courteous lady, thinking of whom I was overtaken by a pleasant slumber, wherein a marvellous vision was presented for me: for there appeared to be in my room a mist of the colour of fire, within the which I discerned the figure of a lord of terrible aspect to such as should gaze upon him, but who seemed therewithal to rejoice inwardly that it was a marvel to see. Speaking he said many things, among the which I could understand but few; and of these, this: "*Ego dominus tuus.*" ("I am thy master.")

² Tennyson, *An Occultist*, by A. P. Sinnett, p. 57.

In his arms it seemed to me that a person was sleeping, covered only with a blood-coloured cloth; upon whom looking very attentively, I knew that it was the lady of the salutation who had deigned the day before to salute me. And he who held her held also in his hand a thing that was burning in flames; and he said to me, "*Vide cor tuum.*" ("Behold thy heart.") But when he had remained with me a little while, I thought that he set himself to awaken her that slept; after the which he made her to eat that thing which flamed in his hand; and she ate as one fearing. Then, having waited again a space, all his joy was turned into most bitter weeping; and as he wept he gathered the lady into his arms, and it seemed to me that he went with her up towards heaven: whereby such a great anguish came upon me that my light slumber could not endure through it, but was suddenly broken. And immediately having considered, I knew that the hour wherein this vision had been made manifest to me was the fourth hour (which is to say, the first of the nine last hours) of the night.

And the sonnet I made was this:

*When Love was shown me with
such terrors fraught
As may not carelessly be spoken of,
He seemed like one who is full of joy,
and had
My heart within his hand, and on
his arm
My lady, with a mantle round her,
slept; . . .*¹

¹ From Dante Alighieri: *The New Life*, Rossetti's translation, pp. 175-177, in The Muses' Library.

Inspired Poems

Of poems written by Masters, we have several instances in Theosophical books. *The Bhagavad Gita*, as we know, whether we read it in Dr. Besant's sonorous translation or in the poetical version of *The Song Celestial* by Sir Edwin Arnold, forms part of the great epic of the *Mahabharata* composed by Vyasa the Sage, the founder of Hinduism.

Light on the Path, we are informed, was dictated by the Master Hilarion. Originally it was translated from Sanskrit lines into Greek by the Master known as The Venetian, for the use of his Alexandrian pupils, of whom the Master Hilarion, in his incarnation as Iamblichus, was one. The Master Hilarion translated it from Greek into English.

What other poems or hymns in ancient or modern verse have been inspired by Higher Beings, we have little means of knowing save in so far as they bear the impress of a higher mind. There are many masterpieces in the world's literature which stand this test. We are not left entirely without knowledge of such inner sources of inspiration. We have read somewhere that one of the hymns by Frances R. Havergal was inspired half a century ago by the Master Rakoczi, as he is known in the West. The hymn is here reproduced:

*From glory unto glory! Be this our joyous song,
As on the King's own highway, we bravely march along!
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.*

*From glory unto glory ! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won !
From glory unto glory ! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down !*

*The fulness of His blessing encompasseth our way ;
The fulness of His promises crowns every bright'ning day ;
The fulness of His glory is beaming from above,
While more and more we learn to know the fulness of His love.*

*And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity ;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty Love to know.*

*O let our adoration for all that He hath done,
Peal out beyond the stars of God, while voice and life are one ;
And let our consecration be real, deep, and true ;
Oh, even now our hearts shall bow, and joyful vows renew.*

*Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very presence crown our happiest New Year.*

I have heard it said that "The Passing of the Third Floor Back," this play was inspired, and I could well believe it. I remember the in which the central figure is a quality of moral grandeur which benign and impressive personage of pervades the play, though it is thirty uncommon spiritual stature—that years since I saw it on the stage.

Modern Views of the Superman

Einstein was once asked if he thought that mankind would eventually evolve the superman, and he replied: "If so, it will be a matter of millions of years." Sir Arthur Keith has given expression to a similar view. But why should they consider millions of years necessary to produce a superman, unless they anticipate an entirely new type, which will supersede existing humanity?

The Man of Power

PROFESSOR JOAD of London University writes: "We have no grounds for supposing that one's own success is such as to justify the perpetuation of the human race through eternity. How will the species that supersedes ours, as

we have superseded the animals, emerge? How will its members differ from ordinary human beings? Are there any signs of its emergence in the contemporary world?"

Every Theosophist will agree with Dr. Joad that "there is no speculation more intriguing, none

which offers a better scope to the imaginative writer," for every Theosophist is looking up the illimitable vista of evolving man, his evolving self growing into the superman, perfect in spirit and form, with still higher reaches of consciousness alluring him on. The difficulty for the evolutionist who does not go the full length of the Theosophical conception appears to be that he envisages a superman of power—ruthless, relentless, Titanic, Dionysian, irresistible—a godlike being, without the Love of God, so to speak, all-powerful, but wanting the qualities of wisdom and understanding which we find exemplified in the Elder Brethren of the Occult Hierarchy.

Nietzsche's Watchword

This conception of a Master Being of Power began with Nietzsche, who, when he discovered that the will to live implies rebirth, threw over his allegiance to Schopenhauer, and substituted for the will to live the will to power. Power was his watchword, and the being who was prepared to sacrifice everything to power, not power in the abstract, but power for some great purpose, was aiding the evolution of life towards Superman. Superman was to be a new type, but what would he be like? Nietzsche no more knew than Columbus knew what America would be like. Julius Caesar, Leonardo da Vinci, Michelangelo, had at least some of the attributes of the Superman, but the "human-all-too-human" element predominated—the one essential was lacking. Somewhat nearer the ideal, though still far removed from it, were the great mystical figures

of religion and romance—Moses and Muhammad, Odin and Siegfried, King Arthur and Apollo—but to these Master Beings, whatever capacity they possessed, must be added the Dionysian ecstasy, that "frenzy, abandonment, recklessness, or what you will, which swings a being along the creative path regardless of all consequences, reckless of all danger."

"Superman will be a reincarnation of the spirit of Dionysos . . . not come as one unique and astounding person, but as a new species . . . a spirit who plays ingenuously (that is to say involuntarily and as the outcome of superabundant energy and power) with everything that, hitherto, has been called holy, good, inviolable, divine, to whom even the loftiest thing that the people have made their measure of value would be no better than a danger, a decay and an abasement, or at least a relaxation and temporary forgetfulness of self."

The Blavatsky Conception

Nietzsche worships force. "What is best belongeth to my folk and to myself, and if it is not given to us we take it, the best food, the purest sky, the strongest thoughts, the most beautiful women." The sublime ethics of the Sermon on the Mount, the spiritual virtues of love and sacrifice—all this he hated as degenerate weakness, and his mad tirade against modern civilization was an attack upon mankind for settling down to human conditions, for fostering a conspiracy to arrest the evolution of beings of greater power. Power incarnate was his goal for the race.

But incarnated power does not inevitably connote the unselfish use of it. While Nietzsche wrecked

his brain beating out the idea of the approach of a tragic world-figure who should dominate mankind by sheer superabundance of energy, the real Supermen were making known through Their messenger, H. P. Blavatsky, Their actual existence in the world. Nietzsche was a foil to her proclamation of the Masters. He set men thinking vaguely about Superman; she showed by sheer logic of the evolutionary process, and of her own intimate experience, that Masters of the Wisdom must exist, and fearlessly declared that it was Their teaching which she was transmitting under the title of the Ancient Wisdom or the Secret Doctrine. Applying the Secret Doctrine to the evolution of faculty, she opened endless vistas in which the Superman has an intelligible place, in all ranges of the hierarchical ascent to the stupendous heights of a Logos Himself. Nietzsche was throwing a rope across an imaginary abyss from man to superman. H. P. Blavatsky revealed a continuous unfoldment, with Superman as the crown of the process.

The Turn of the Tide

After half a century of Theosophical teaching as to the existence of Masters, the world has grown more amenable to the idea. Superman creations in Shaw and Wells, and in recent novels, suggest that men are genuinely interested in discovering the superman type, that they are looking for its emergence in the contemporary world. There are still scientists with the Nietzsche outlook, oblivious of the Adepts in our midst, and novelists with the unscientific mind which specu-

lates whether "there may be some sort of a sudden leap forward to a more human mentality."¹

But far outweighing these is the positive evidence of philosophers who have explored the occult tradition, have encountered these Masters of the Wisdom in Their own archetypal world, or have been Their immediate pupils or servants in that higher Civil Service which is the world's Inner Government.

Tagore's Assurance

Tagore calls them "the men of the great soul": "Our great revealers are they who make manifest the true meaning of the Soul by giving up self for the love of mankind. They face calumny and persecution, deprivation and death in their service of love. They live the life of the soul, not of the self and thus they prove to us the ultimate truth of humanity. We call them *Mahatmas*, the men of the great soul." (In *Sadhana*).

Emerson's Intuitions

Emerson, steeped in the world's ancient and modern literature, believed in these Great Souls. He alludes to them as "those rare pilgrims whereof only one or two wander in Nature at once, and before whom the vulgar show a spectres and shadows." He believed they had knowledge of all natural laws, for he says: "Being assimilated to the original Soul, by whom and after whom all things subsist, the soul of man does then easily flow into all things, and all things flow into it, they mix and he is present and sympathetic

¹ *Odd John*, by Olaf Stapledon. Methuen, London.

with their structure and law." Theosophy claims no more for the Masters.

"The privilege of this class," Emerson says, "is an access to the secrets and structure of nature by some higher method than by experience."

"The reason we do not believe in admirable souls," Emerson says, "is that they are not in our experience, but, primarily there is not only no presumption against them, but the strongest presumption in favour of their appearance." To this advanced type of person whom we speak of as Masters Emerson would seem to be referring when he says:

"But I cannot recite, even thus rudely, laws of the intellect, without remembering that lofty and sequestered class who have been its prophets and oracles, the high priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age."

In another place Emerson alludes to the Great Teachers as "a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue that they have been unanimously saluted as divine; they are usually received with an ill-will because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person."

Many imaginative writers have foreshadowed the Master of the Wisdom. Shaw speaks of the "ideal individual being omnipotent, omniscient, infallible, and withal completely, unilludedly self-consci-

ous; in short, a god." Carlyle prefigures him in his "Heroes," Whitman in his "Superb Person" (like the Superior Person of Confucius); Ella Wheeler Wilcox discerns him in the "Divine Government" of this world, Disraeli likewise. Talbot Mundy, Algernon Blackwood, F. Marion Crawford have more than glimmerings of the Perfect Man. But why catalogue these modern instances? We will cite only two others: Goethe and Bulwer Lytton.

Goethe's Brotherhood

Behind the apparently purposeless adventures of Wilhelm Meister is a deeper pattern being traced by wise hands in the background—a powerful body of aristocratic and cultured men who are his guardians and are watching him, unknown to himself, and manipulating events to give him the needful experience to build his character. The Union to which he is admitted by initiation has a rule which is tinged with the widest tolerance, being, in brief, to honour every species of religious worship, to respect all forms of government, and to practise reverence for ourselves, these being known as the three reverences. "To this all must profess adherence, though there will be some among these who have even in youth had the joy and good fortune to be initiated likewise into the higher general wisdom taught in certain cases by these venerable men."

Even if these injunctions belonged to one of the secret societies which honeycombed the eighteenth century, they would not need to be raised to any higher power to affirm the attitude of the Elder Brethren.

In the last chapter of the *Travels* is a long description of the nature of this Union, which unites all the members and grades in a holy bond, whether Masters, Apprentices, Wanderers or Renunciants. The Union belongs to the whole world.

"Unity is all-powerful; no division, therefore, no contention among us. Let a man learn to figure himself without external relation; let him seek consistency and sequence not in circumstances but in himself; there he will find it; let him cherish and nourish it. . . . Let a man attempt what he will, he is not as an individual sufficient for himself. Society therefore remains the greatest necessity, and all persons capable of service ought to be in constant communication with each other . . . There is no member who could not apply his faculties to some definite purpose at any given moment or who is not assured that in all places whither chance, inclination or even passion may conduct him he will be received, employed or assisted, and in adverse circumstances as far as possible refitted and indemnified."¹

The Magic of "Zanoni"

And now we come to Bulwer Lytton. More than any other book in the English language his novel *Zanoni* provided a matrix for the building-up of modern Theosophical philosophy. In vivid language *Zanoni* treats of occult powers, augoeides, initiation, and the Oc-

cult Brotherhood as living realities, and it was exactly this kind of preparation which helped to make Theosophy tolerable to the English mind. Even in his youth, Lytton showed remarkable insight into the mysteries of occultism. In later years it appears that he belonged to a Rosicrucian Order, whose brothers were in possession of Theosophical and occult knowledge, and claimed a sort of apostolic succession through Bacon from the adepts initiated by Christian Rosenkreuz. Dr. Wedgwood, referring to Bacon's Rosicrucian Order, says: "This did not wholly perish even in the physical world, and the author of *Zanoni* was among its later initiates."¹ It was from this source apparently that Lytton drew his vivid descriptions of elemental essence and elemental beings in *Zanoni*.

In *Isis Unveiled*, H. P. Blavatsky writes that no author in the world of literature ever gave a more truthful or more poetical description of elemental beings than Bulwer Lytton.² And in THE THEOSOPHIST she quotes an authority which spoke of him as "one who is still claimed by the mysterious Brotherhood in India as a member of their own body, although he never avowed his connection with Them."³

Dr. Besant, writing of her colleague, C. W. Leadbeater, says: "In his parents' home, when he was a child, he saw the great Occultist, Bulwer Lytton, and he remembers seeing a letter, lying on the table drop to the ground and flutter about it to his hand, untouched by aught visible."⁴ This suggestion that Lytton had actual magical powers recalls the stories current in his

lifetime that he could make himself invisible at will.⁵

At what eminence Bulwer Lytton stood in the Occult Brotherhood, none of us can say precisely. But he evidently wrote of it from first-hand knowledge.

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- ¹ *The Vahan*, May 1912, p. 205.
- ² *Isis Unveiled*, I, 285.
- ³ *The Theosophist*, October 1884, p. 17.
- ⁴ *The Theosophist*, February 1923.
- ⁵ *The Theosophical Review*, III, 142.

The Way to the Master

NO one should complain that he is not receiving from the Masters all the help to which he thinks himself entitled. There is only one way in which to satisfy your wish to come into touch with the great Teachers, and that is to be useful to your fellow-men. That is the only claim which the Masters recognize; they look not at the capacity of a person, but at his usefulness. I came into touch with the Master in this life when I did not know of His existence, and so was obviously not thinking of reaching Him. It is true that I had been His disciple for many lives, but it was not that which caused Him to reveal Himself to me; He did so because I was straining every nerve to help the people

about me—the poor, the miserable, the down-trodden—because it was worth while for Him to pour His strength into me, when it was passed on to thousands.

So, instead of crying out to the Master in your meditation, asking Him to reveal Himself to you, see what good work there is that ought to be done in your town or village, and go and do it. It does not matter to the Master whether or not His instrument knows that He is using it. There are many great helpers scattered throughout the world who are assisted and inspired by the Master. Many outside The Theosophical Society are so inspired.—ANNIE BESANT, in *Talks on the Path of Occultism*, p. 142.

¹ "An Eighteenth Century Brotherhood," by Caroline Cust. THE THEOSOPHIST, July 1909, pp. 430-431.

Vistas Opening in Theosophy

THE PRESIDENT'S CLOSING ADDRESS AT THE ADYAR CONVENTION

Dr. Arundale swept the horizon in closing Convention on December 30th, and perceived in The Theosophical Society a great revival of eternal truth; he also foresaw those who are sacrificing in the Masters' work getting into touch with the new life. The President said:

A Revival of Truth

I SHOULD like to say above all else that I perceive the faint dawning of a very great revival in our Theosophical Society of the eternal truth. I see that not only will our Theosophical Society itself change and grow and expand, but that we shall begin to perceive in the eternal science of Theosophy vistas other than those which we have so far perceived. We shall realize that our Theosophy is wonderfully dynamic and in no way whatever static. We shall perceive above all that the Theosophy which is given to crowds through books and addresses is also a Theosophy intended for each unique individuality, so that little by little each individual member of The Society will develop his own individual Theosophy from the parent roots themselves.

Individual Theosophy

I see the time coming at no very distant date, within the next few years I hope, when every member will not only have the Theosophy in books, not only have the Theosophy of the lecturer, of addresses, but also a Theosophy of his own stamped with his own in-

dividuality, a Theosophy which will accompany him forever on the pathway of his own individual life. Up to the present our Theosophy has been a collective Theosophy; it has been the Theosophy of all of us. It will now begin to be the Theosophy of each one of us, so that each individual member is able to draw from the fructifying well the water that he needs for his own growth, for his own advancement.

The Line to Adeptship

We are rightly told in Theosophical literature that Adeptship is one of the great goals of this evolutionary process, and that there are various types of Adeptship, and that each individual, when he reaches a certain exalted level, will, as it were, choose the line of further growth. But that choice begins in fact long before he achieves the stage of making it formally as by a dedication, as by a consecration, as by a vow. Probably, almost certainly, each one of us has made his great Adept choice long long ago, but he is not conscious of the choice. With the aid of Theosophy, with the aid of his membership of The Theosophical Society, he should begin now to become conscious of

the splendid future which is his to be, and I think that that individual consciousness, leading straight to the splendid spiritual choice which he will in due course take, that that consciousness is beginning to steal over us at the present time.

The Spirit of the Master

For I want you to understand that the Elder Brethren are more than eager to help us to move forwards safely; that whatever more They can give, They are only too eager to give if They can safely give it. It is for us by our own aspiration from below to draw down from Them the wonderful inspiration which They alone can give. But if we are to aspire to Their inspiration, we must be like Them. It is only like that attracts like, and so is it that unless you try to reflect the spirit of the Master, you cannot hope to move upwards to receive His inspiration.

Now the Spirit of the Master is Service, the Spirit of the Master is Helpfulness, the Spirit of the Master is Sacrifice, and those alone will be the first to draw near to Them who are eager to help in their own small way, in their own individual way, as the Masters help in Their own marvellously universal way. So if any one of you desires to draw near to the Masters and receive that inspiration which will unfold to you the nature of your own Eternal Self, if that be your desire, then you must not be content with study, with attention to your own self-development. You must not be content with receiving. You must give.

You must give to yourself a pure life. You must give to your family happiness. You must give to your

business integrity. You must give to your Lodge constant service. You must give to your country wise patriotism. You must give to this great International Headquarters all that you possibly can give, for this is the Centre through which the Masters' power is adapted to the needs of all who live in the outer world.

Whence Cometh Our Help

You should realize, you who are members of The Theosophical Society, that your own unfoldment depends upon your sacrifice, the sacrifice which begins with yourself—the making holy of yourself—and which ends with the world, but which has as its intermediate stages those little worlds with which you are associated.

I do say this to you: that if you can make that sacrifice which the Masters make, or something which is a reflection of it, if you can be truly a servant of the Masters, helping Them in Their great work, you will find yourself able to get into touch with the new life which is beginning to steal over The Society and is already perceived by those who have the eyes to look towards the mountains.

This new life may pass you over. It may be for the younger members to receive it. But there is no reason whatever why the older members should not receive this new life, adapt themselves to the new life, change themselves so that they are ready to receive, because they are more sacrificing in their giving.

The Greatest Happiness

I want you to go away from this Convention determined to do more

than you have ever done before—to be to yourselves what you have not been before. To be to your family a radiating centre of happiness and understanding. To be to your obligations a fulfiller of them. And to be constantly on the watch to see what you can give, not what you can receive. There is no greater happiness than the happiness of giving. It is far more happy to give than to receive. While you are still at the stage of receiving, wanting to get, you are still far away from this newer life which is intended not to be confined to the few, but to be spread abroad among the many.

Messengers of the Masters

As far as I can, I think I try to reflect that life in what I write and in what I say. I think I try, as far as I can, to help The Society with such wisdom as I may possess to move onwards with the advancing tide. You will have noticed in a recent issue of THE THEOSOPHIST I ventured to give expression to my personal convictions with regard to the world situation. I did so because I knew I had to do so. I did so because Presidents before me have ever been messengers of the Masters. I, too, must be a messenger of the Masters, so that those who come after me may be able to speak of the right precedents which I and those who preceded me have set.

We do not live for the sake of fulfilling rules and regulations, although it is our duty to abide by them, so far as we can. We do not live for the sake of conforming to public opinion. We do not live to satisfy our fellow members that we

are doing what they would expect us to do. We live in order to be messengers of the Elder Brethren, as every member of The Theosophical Society should be, giving of his best and purest and most selfless Self to Their work. When I felt, when I knew that I must speak, I must write, I spoke and I wrote. Not that anyone is expected to agree with what I write or say. Their first duty is to agree with themselves and not with other people, and not be copies or reflections of those around them, however highly placed those around them may be.

Richness of Inspiration

The best and the utmost you can gain from any individual scripture or book is a hint or a suggestion, but certainly not ruled lines between which you must live narrow and restricted lives. It is upon the freedom of members of The Society that the well-being of The Society depends. But the President of The Theosophical Society is the Masters' President even more than he is the elected President of his fellow-members, however much he may be this, and his work is constantly day in and day out and still more night in and night out to try to sense what They wish to give and to try to give it. Inevitably he must give it somewhat ineffectively. Inevitably he must give it with distortions. His own individuality, his personality, his personal equation must intervene and make the force less pure as he gives it than it was as he received it. That is inevitable. It cannot be helped. Individual members must realize that however much they may say that the writing

or the words of this, that or the other leaders are beautiful, they are less, as the writer or speaker would agree, than the individual inspiration in all its majesty which they may be able to receive, even if they cannot bring it through into the physical brain in all its beauty, in all its richness, in all its fulness.

What Theosophy Is For

If anyone of us tries to speak from his will, even more than from his heart, and certainly far more than from his mind, if any of us will speak from his will, then it is well that he should be heard and listened to. But we must follow ourselves even though in the process we may find that we are following others. Our first duty is to know ourselves, to be sure of ourselves, to know whence we have come, who we are now, and whither we are wending our footsteps. We must make our own way in the future. That is what Theosophy is for: to help us to make our own way, to live our independent way, and to achieve the goal, whatever the goal may be, so that others may achieve theirs.

The Influence of Adyar

I hope that this Convention has given you at least a measure of peace, a measure of happiness, of power, and a measure of purpose. I should not be satisfied myself unless every single individual delegate feels changed, because he has been adjusted in Adyar to the eternal realities of things. He must be changed, he must go back changed, he must live differently when he returns home from the way in which he lived when he left to come to

Adyar. If you are just the same as you were before, if the tremendous life which the Masters themselves have poured into and through this Convention, if that life has not touched you, then indeed are you missing a great opportunity. Adyar must have touched you somehow, somewhere, even if only to a microscopic extent, so that you have felt the influence of the Masters.

It has been with us on this platform to day. Not only have They given Their blessing to us, but do you suppose our beloved President-Mother has not been standing here while you have been listening to all of us. She has been here. Her brother, Bishop Leadbeater, has been here, and others have been here too. You do not need to see them with physical eyes. They must be here. They are the heart of this Theosophical Society, and wherever there is such a gathering as this, their blessing must fall upon those of us who constitute it, and that blessing you must take away with you to share with others. If you do that, all is well with you, and when this new life of a more individualistic but none the less collective Theosophy steals over you, you will be able to catch it, and you will be able to reveal yourself to yourself in the light that that new life will cast upon you.

The Heart of India

And so, Brethren, such is our Convention today. Such are its purposes. I hope that you will try to fulfil them as the year passes, so that when you come to Benares, the great heart of India as Benares is, you will come to Benares as you have not visited Benares before,

and will be able to help India, the birthplace of so many of the Masters, India the great home of the race to which I think almost all of us belong. You will be able to make Benares a vibrating centre from which will go forth the help that India needs, for there can be no greater happiness to any Indian, or to any westerner for the matter of that, than to bring forth again the glorious and eternal soul of this marvellous and unique motherland of us all. We may all be proud indeed of India, but we ought even more to be proud that we are serving and giving and helping to the utmost of our power.

Incentives to Growth

Sometimes, of course, I very well know that people have difficult lives to lead, difficulties, obstructions, interferences, inhibitions of all kinds. What do those matter? Is there any one of us who has not had troubles, who has not made sacrifices, who does not have anxieties and sorrows? Of course we have. That is for our strengthening. We need them, and we need them all the more when we repine at them, when we say, "Oh it is a terrible thing that there is all this difficulty, this sorrow and trouble in the world, and that I should have

to bear so much of it. It is not a terrible, but a wonderful and joyous thing. We ought to be happy and thankful that we have these great and pressing incentives to rise above all these difficulties and to be the master of them. As Shri Krishna said to Arjuna: "Be thou above these attributes," and they are attributes. Do not think I have lived a life of ease, comfort and convenience. I have had my difficulties, just as everybody else has had his difficulties. I have had my sorrows and griefs, like everybody else, but they have all been worthwhile. When I look forward to any new troubles that may come, I look backward on the value that troubles have been.

So you go on your way lightly happily, jokingly. Not with a serious, but with a smiling face. Life should be so light-hearted, so joyous, especially amidst the difficulties. Remember the very great and magnificent symbol, the yogic symbol of the passage to the greater light beyond, it is always through a tunnel of darkness, and even in the midst of that tunnel, where he sees darkness behind and in front of him, the individual moves forward: "I am a King. I can and I will."

I close this Convention, yet it continues.

Theosophy for the New Age

BY C. JINARAJADASA

In what ways are the truths of Theosophy to be so re-presented that they will enlighten the darkness in which the individual is enveloped, affect international problems, produce harmony among the faiths and win acceptance for the truth of Brotherhood? Mr. Jinarajadasa answers: We must change ourselves and our Theosophy. Every day there must be a new presentation. "Tomorrow we must die to today's Theosophy and be the new Theosophist of tomorrow." This address was delivered in the second symposium of the Adyar Convention on 27th December 1937.

Problems Raised by Science

BECAUSE of the many changes in the world, there is a sense of darkness over people, bringing with it a feeling of fear and impotence. Many people find it impossible to understand what life is. Particularly today a New Age has been ushered in in many places, though not everywhere. Take for instance India, you do not find in the villages that the old world has changed. The outlook is still largely influenced by the ancient ideals of religion. But come to the cities of India, where the students dwell, then definitely there is a New Age.

In what way is this New Age characterized? I have noted two particular qualities: One is a desire to understand the problem of the spiritual life as it is related to the economic life of the world. Religions have been proclaiming a Kingdom of Heaven, but have done little to understand how that kingdom is to be produced here upon earth, so that property should be

abolished, so that injustices, cruelty, a thousand and one things which characterize and disaffect our civilization should be tackled. The problems of poverty and economic chaos have been developing more and more, so that today many, particularly those who are educated, desire to understand everything in terms of the practical solution of the economic problems. That is one characteristic.

The second characteristic is that on all sides the record of science is affecting our mentality. More and more in our schools and colleges, our young men and women dislike any reliance upon tradition, particularly religious tradition. They want to test everything in terms of the mental outlook which is created by scientific advancement. The problems are many on all sides. Indeed one characteristic of the New Age is that almost every week we are discovering new problems. Just as in medicine they are discovering more and more diseases,

in the same way in the social life more and more problems are being discovered.

How are these problems to be explained in the light of Theosophy? What is the re-presentation of Theosophy for the New Age?

Theosophy Answers All Questions

Now I am not going to deal with the solutions we have to offer to each problem. We have a way out which we can suggest to the economic problem, to the religious, the scientific outlook, and so on. There is not a single problem that confronts the world in its many phases of growth but Theosophy has something to say about it. What is important is not so much the solution that Theosophy has, but how each one of us who is interested in passing on Theosophy to another can do it in the most effective way.

That is what I am trying to understand myself. As a Theosophical writer and lecturer, my chief duty is to understand in what way I am to re-present Theosophy. I do not wish, if I speak on any topic one week, to present it in the same manner the following week. I must show that I have grown in understanding, that there is some change in my outlook, because I am growing, and therefore there should be more wisdom, more applicability to the world's problems in what I say.

Appeal to the Intellect

There are two types of people to whom we have to present Theosophy: one, the intellectual type. We have to present to them certain truths of Theosophy, but we

must present them as a coherent scheme. If in your mind, as you talk, there is a clear idea of the Theosophical scheme, if you see the interrelation of the problem of life and death and the evolution of consciousness, of the building of all humanity into one great Universal Brotherhood, then you open your problem to your listener from the standpoint of the Centre. Inspiring you is the synthesis of the Wisdom. Therefore, if you are talking about the economic problem, at the back of your mind you are dealing, not with economics, you are dealing with the spiritual unfoldment of the soul that lives today in an economic world.

But as it so happens, you must present your subject to the mind. That means you must be trained in scientific exposition. Now a scientific exposition means a dispassionate laying before another's mind the facts you have for his examination. If you can present Theosophy in that way, appealing to him to examine it, you say, "Look at this that I present to you." That is the first stage.

But he may say, "How do you know it is true?" You give a Theosophical lecture. You make all kinds of statements that seem to be extraordinary, a kind of revelation. He at once challenges you, "How do you know all this is true?" Your duty is not to answer that question, and you tell him, "The moment you ask that question, you are getting away from your right position as an observer from the material standpoint. Your duty, as a scientist, is to examine the facts presented to you. Never mind whether they come from heaven or

earth. It does not in the least matter whether I believe the thing true or not. If you are interested, here are the facts for your examination. Clearly you have a right to reject, but you have no right to reject by asking, 'How do you know it is true?' That has nothing to do with the problem of truth. That problem is for you to discover."

Awakening the Intuition

I should here safeguard this whole position by saying that there are thousands of people seeking truth who do not want the appeal to the mind, but want to feel for themselves through some new faculty, through the emotions, if you like, what is truth. Therefore, our Theosophical writers and lecturers must also re-present Theosophy to the higher emotions as well. There is a way of delivering a lecture which has very little appeal to the mind, but has much appeal to a delicate subtle emotion of a listener who begins to see there is something beautiful in what is presented.

Realizing the Plan

I have mentioned that today in the New Age there is much science, much intellectualism. That is perfectly true, but yet, as we try to explain Theosophy, we are all aware, at least the older students of us are, that Theosophy is not a mere plan presented by the mind of Theosophical writers. We have gone beyond the stage when we accepted Theosophical teachings as from others. Little by little we have begun to feel for ourselves that there is a plan. Theosophy has helped us, so that wherever we go we are aware of a scheme of evo-

lution, that which we have mentioned as a destined plan. If you are aware of it yourself, then your task is not to tell a person of it as if he must believe you, but rather to tell him of that plan in such a manner that he awakens to a realization of the plan.

What we mean by "giving Theosophy" is not passing on a kind of a book of wisdom, but rather making a person see things for himself. It is as if we could take him on some kind of spiritual aeroplane and then ask him to look down at the physical horizon and understand the lie of the ground. I understand always that my task is not to explain Theosophy as if it were *my* Theosophy, but rather to present it in such a manner that each of my hearers will awaken to the vision of Theosophy. You can help people to awaken to the vision, if you present it in a very lofty and beautiful way to the mind. The higher mind of each individual can understand Theosophy, but for that you must present the whole scheme of Theosophy.

Direct Perception

Now it is a philosophical fact that when the totality of a scheme of science, religion or culture is placed before the mind, as that mind contemplates a totality, a faculty greater than the mind begins to manifest, that faculty called intuition. The intuition which gives the ability to the individual to come into direct contact with truth can be approached through the mental processes, but for that, the mind must have before it the totality of the subject. Give then to the one who needs the mental appeal, some

Theosophical work which deals with the totality of the Wisdom—*The Ancient Wisdom, The Textbook of Theosophy, First Principles of Theosophy*, something that covers the whole ground of Theosophy. Then when he has surveyed Theosophy as a whole, purely from the mental standpoint, his intuition commences to be born and he will know directly for himself.

There are other ways of arousing the intuition so that the individual comes into direct apperception, or contact with truth. One way is first to awaken him to the sense of humanity. Make him feel that all mankind is one. Present the problem of mankind to his heart, so that he breaks down the barriers that nationality and creed have erected around him, and he begins to live in the Universal life of mankind and the sense of tenderness to all that lives, practising that quality of universal sympathy. Then he begins to grow in intuition. From that moment he will see Theosophy for himself.

The Wonder of Beauty

Another manner of enabling the individual to see for himself is to awaken him to an understanding of the nature of the Divine as the Beautiful. That is the era upon which we are laying particular emphasis just now. When the individual begins to know life not merely as wisdom, not merely as sacrifice, but also as a revelation of a Great Wonder which is the Eternal Beauty, then equally he awakens in his intuition, and then he begins to see the problem for himself.

Now, if you can, each of you, who wants to speak of Theosophy

to others, see some of these things, the re-presentation of Theosophy will come to you each day as the need comes. It is not possible to lay down a kind of set of principles on this matter, but be yourself one with all mankind. Live in the Centre of this great process as Theosophy explains it to you. Be aware of this Eternal Beauty that is creating beautiful things outside you, but is also shaping beauty within your own heart.

Then with each individual whom you meet, you will find what is the re-presentation necessary for him, for each individual has his own way to God. You cannot teach him what is that way, but you can make him open his eyes to see his way. What you can do as a Theosophist, if you have lived at the Centre with the sense of beauty, of intense compassion, because of what you are, is to awaken another to seek the truth.

Daily Rebirth

It is one of the most beautiful things in life that even a child can speak about Theosophy, because his child nature is still at the Centre, open to the delicate sympathies toward life, and then with little childish lips, sometimes he will tell a truth.

The re-presentation of Theosophy is needed all the time. Each day there must be a new presentation. But it is not a matter of an intellectual scheme outside you—it is a matter of understanding. The re-presentation depends on you, the reawakening of yourself. Each day we must die to the old Theosophist we were, and be a new Theosophist of this morning.

Tomorrow we must die to today's Theosophy and be the new Theosophist of tomorrow. When that happens, when you have realized something of the Divine within you, as the God without comes to you in the form of the inquirer, you will know what to say. You will need no one to say to you what you should tell him. Within your own heart and mind the new re-presentation will be born.

UNIVERSALITY

I am, naturally, warmly in favour of all that draws together all who recognize Universal Brotherhood. To me "Universal" means Universal, and I do not consider that the least developed human being should be excluded from it, or that the question of worthiness arises. There is only one Life, that is embodied in everything that lives, and the claim of each to recognition cannot be challenged, from my standpoint.

ANNIE BESANT

New Light on H. P. Blavatsky

BY JOSEPHINE RANSOM

These articles deal with three impressive phases of H. P. Blavatsky's phenomenal career: first her descent from the Dolgoroukis, who for centuries were the ruling dynasty in Russia (published in our February issue); her great gifts as an organizer (below); and her development as a practical occultist (to follow). It shows a magnificent background to Madame Blavatsky's life and work with which we were too little acquainted.

II—H. P. BLAVATSKY AS ORGANIZER

In America, 1875

BECAUSE of the other rich gifts of character which loomed so large in the eyes of the world, the fact that H. P. Blavatsky was a capable organizer has been overlooked. This capacity showed out in her early work in the United States of America. It is revealed very clearly in her writings. I can only judge of her Russian writings through French and English translations; but of those in English there are very many, and, judging from these, we can see how lucidly, consecutively and logically her thoughts and knowledge were expressed. This clarity of thought reflected itself in well-conceived and well-ordered action—for example, her efforts to help E. G. Brown when the *Spiritual Scientist* was considered a useful channel for the transmission of teaching in the opening stages of the Theosophical Movement.

When Madame Blavatsky found it difficult to induce Spiritualistic

papers to publish her criticisms and exposures of those she knew were carrying on fraudulent practices, she grew anxious, for she needed a means of explaining publicly the true facts behind phenomena. She said: "I am here in this country sent by my Lodge on behalf of Truth in modern spiritualism, and it is my most sacred duty to unveil what is, and expose what is not."¹ So she began "thinking and plotting and scheming,"² and turned her attention to the little *Spiritual Scientist*. She took some back numbers and read them attentively. She liked the journal and subscribed for it immediately. She made inquiries and learned that the young editor had made considerable sacrifices for the sake of his paper, and was persecuted for his fearless expression of opinion and exposure of frauds. "Of course, I felt fired

¹ *Some Unpublished Letters of Helena Petrovna Blavatsky*. By Eugene Rollin Corson, B.S., M.D., pp. 127-8.

² *Ibid.*, p. 156.

up like a dry match immediately," wrote H.P.B., "got several subscribers for him the same day, and sent him my article,"¹ and she added that even if he did not print the article, which had been refused by other papers, she would find him subscribers.

Just then Col. Olcott wrote to H.P.B., urging the necessity of having a respectable paper in America. She at once talked to friends and acquaintances, and had the idea that if they could secure the *Scientist*, the views they would express through it might prove corrective of blind and bewildered beliefs. She wished to raise subscriptions and issue stock at \$100 a share, and hoped to induce prominent Spiritualists to write for the paper and make it attractive. She asked Flammarion, the great French astronomer, who was interested in Spiritualism, for articles, and wondered if Longfellow would write a poem. She appealed also to M. Aksakoff in Petersburg; Prof. Wagner in Germany; Prof. Crookes and Prof. Wallace and C. C. Massey in England; in America to Epes Sargent, the litterateur; Dr. Seth Pancoast, the Kabalist (writing under the name of *Lux et Lex*); Prof. Corson of Cornell University, Prof. Alexander Wilder, and to others equally well known. She persuaded Col. Olcott to write editorials, and the much travelled linguist, Dr. G. L. Ditson, to summarize the spiritualistic magazines of other countries.

When her own article was printed in the *Scientist*, she bought a hundred copies and sent them all over the country. At a critical

¹ *Ibid.*, p. 157.

moment a Master sent money to Brown. H. P. B. borrowed to help him, and herself sent all she had at the moment. She made the journal such a success that it was widely and eagerly read, not only in America but throughout the world. But Brown believed in "spirits" and did not see what H.P.B. meant by her explanations that Egos of human beings could not be communicated with at ordinary séances. He disagreed with her, she withdrew. The promising career of the *Spiritual Scientist* came to an end in bankruptcy in 1878.

In India, 1879

Knowing well the value of publicity, and feeling the loss of free expression through the Press such as they had enjoyed in America, the Founders decided to start their own Journal, THE THEOSOPHIST, in India, with H. P. Blavatsky as Editor and Col. Olcott as Manager. It is true that Col. Olcott drew up the prospectuses, estimates and advertisements, wrote articles and assisted when at home with proof-reading and went to the printers with copy; yet it was left to H.P.B. to direct and organize the material, and in her hands THE THEOSOPHIST expressed that unique note of occult knowledge which secured its success and made it within a few months a profitable business venture.

H. P. B. was receiving a very high rate of payment for her *Caves and Jungles of Hindustan*, appearing in Russian Journals, and with this money she met the early expenses of THE THEOSOPHIST. The Colonel at that time had practically

no income of his own, earning only precariously by trade agencies, which presently petered out.

While Col. Olcott was away on tours, eight months in 1881 and ten in 1883, and shorter periods at other times, all the organization and production of THE THEOSOPHIST devolved upon H.P.B., with the help of Damodar. She was also Corresponding Secretary to The Theosophical Society and kept in touch with members and friends scattered throughout the world. She was the first to present a full Treasurer's report in 1881, in refutation of the charge that the Founders were making money out of The Society.

At Adyar it was the same. She directed the household and drew around her those whom she trained for the work. This had been her policy always, from the moment she met Col. Olcott onwards to her passing. She poured out upon those about her the strength of her own swift will and her power, and moved them rapidly forward in spiritual and occult growth. There was always a group about her, and with each member of it she dealt drastically, striking away the shackles, the limitations of the past, to give liberty to the Ego to expand, to grow. At times this meant "quarrels" with those who misunderstood, and when most abused by those who thought they had suffered at her hands she would say she had done harm to no one. She had given them a marvellous opportunity to serve the Masters, and that was to her the supreme gift.

H. P. B. not only directed THE THEOSOPHIST, but also, to a considerable extent, the affairs of The Society during the President's ab-

sences. She felt completely competent to do so as her office was an administrative one, and she exercised its prerogatives.

In Europe, 1885-91

After H. P. B. had settled in Europe, she soon began to see how important it was to have the work there better organized. By right of her office she exercised authority and began to issue directions, and presently wished to be recognized as the administrative head in Europe; in fact, she asked at first that there should be three Presidents of The Society: The Colonel in the East, herself in Europe, Mr. Judge in America. The Colonel, however, always threw in his weight on the side of fundamental unity under one official head.

Where H. P. B. was, there the Movement was vitalized, galvanized one might say. In London she again drew to her men and women of ability and courage, trained and developed them and sent them on Theosophic missions to other parts of the world.

The Esoteric School, which H. P. B. organized, was an extension of her system of training "occult groups" in the knowledge and practice of Theosophy. She planned this esoteric work after the fashion of the exoteric. That is, she issued charters to groups and called them Lodges. Though the name of the Esoteric Section was altered, yet from the time of its formation till much later on, each charter was issued as a "Charter of the Dzryan (Esoteric) Section of the Theosophical Society."¹ Such a Lodge was described as "the Inner Section

¹ *The Theosophist*, Aug. 1931, p. 590.

or Lodge of The Theosophical Society." The Esoteric School was formed in 1888, and by 1891 there were a thousand or more members throughout the world, all organized under the direction of H.P.B., assisted by her selected Council.

She was at the same time not only immersed in writing *The Secret Doctrine*, but was Editor of *Lucifer*, started September 1887, and in 1890 assisted the Comtesse d'Adhémar to edit the French *Revue Théosophique*, while it lasted.

At the urgent request of the European Lodges, the proposal was put forward in 1890 to have H.P.B. recognized as in fact what she was already in practice, the official head of the Movement in Europe. This was done. She was appointed by Col. Olcott the first and only President of the European Section. The office was not continued after her passing.

Emissaries of Theosophy

The group of devoted workers whom H.P.B. trained during these years were ready to be sent far and wide. She knew the needs of the world. She was in contact with all that was going on, and she chose her messengers with care.

As early as 1889 Bertram Keightley went at H.P.B.'s request to the United States, where he visited most of the Lodges. He was her special delegate to the American Convention in 1890. Later in that year he went to India at her wish, and was appointed by Col. Olcott the

first General Secretary of the whole Indian Section.

Archibald Keightley had at first all his time taken up with editing and correcting *The Secret Doctrine*, but in 1888, he went, at short notice from H.P.B., to the American Convention and lectured along the East Coast. She sent him there again in 1889, and gave him a mission in 1890, when he went round the world. He spent six months in New Zealand and Australia, went from there to San Francisco, and then did a great amount of lecturing in the American Lodges. Annie Besant was sent round the British Isles, to the Continent, and to America in 1891 as H.P.B.'s messenger and representative—she who was to be The Society's future head.

H. P. Blavatsky inspired W. Q. Judge to develop as a powerful leader; Countess Wachtmeister, the society woman, to become a practical business manager; William Kingsland and Herbert Burrows were sent to Lodges in England and elsewhere; Mrs. Cooper-Oakley, the occult student of the group, was utilized accordingly; Mr. Mead, the Greek scholar, was encouraged to examine early Gnostic literature and produce his valuable translations. There were others who gave many years of devoted and useful service, for H. P. B. had helped them to release and express the power that was in them. Under her direction the Cause in the West expanded so rapidly that the world marvelled at its growth.

We Will Be Gods

*We will be Gods in the end whether you listen
To an old man's tale or turn deaf ears,
For truth flows through the circling reach of years
Toward wisdom set in the midst as a goal for men,
The point within the circle. Life's a thing
That must evolve: we with it who were made
Of God from rays of light. And what we had
Goes back through worlds to that supreme beginning
Of the Universe, vibrations from a thought
Set up by the spoken Word: Worlds circle us
And interpenetrate. This heavy house,
The body, wears a luminous fringe of light,
Of vibrant atoms like a nimbus showing
At the edge; bright mark of God, expanding, flowing
From the dense material form. There's heaviness
Within it when like grass drawn from its sheath
The uprising soul must loose itself from death.
I am, you are a soul who now possess
These bodies till we rise and cast them out
With all that is left of earth that we may stand
Upright within the body of the mind.
That's Heaven, but for the soul no door is shut
To worlds beyond all worlds. To its last extent
Life can be stretched. Each ray of the sun descends,
Symbol of God. The created soul withstands
All hazards, mounts again to its highest moment.
.
.
.
(Bathe us in fire, O Sun, and burn us clean
Of darkness as we stand, sharp-limbed and lean,
Against the light !)*

*With arms outstretched, we look
Through the Mind of God and read the open Book.*

FLORIDA WATTS SMYTH

The Modern Mind and The Theosophical Society

BY ADELAIDE GARDNER

After analysing the English mind, the General Secretary in London finds that the press and the radio have so well informed the public that they are abreast of Theosophical thought, and a new technique is needed if Theosophical writers and lecturers are to approach them effectively. She suggests new methods of exposition, confident that they will work because we have the "astoundingly accurate Theosophical outline" to lay down upon the "chaotic material of modern thought," and furthermore, "the tide is with us."

Studying the National Mind

THE National Headquarters of a large Section is a clearing house for much criticism and for a vast amount of information regarding the thought currents of the Sectional life, both definitely Theosophical, and social or national. Since the *International Theosophical Year Book* has been issued, it has been essential for the officials to have an eye on all public activities, as well as a finger on the national pulse. The English Section has benefited by this necessity, and the following comment is the result of some months of intensified study of the workings of the modern mind in Great Britain. That it may not apply to other countries is perfectly obvious. That the survey was made at all is due to wise pressure from Adyar, put upon officials to know their countries if possible from all angles, and

to bring the Theosophical teachings into relation with every aspect of the Section's life.

Here in England today, war and post-war disillusionment, together with increasing means of distributing stepped-down scientific information, have produced a break-up of old mental attitudes without supplying, as yet, a creative or spiritually synthetic impulse. One may well say that this is just the opportunity that The Theosophical Society needs, and that we must take advantage of it. To do so adequately, we must really meet the need of the time and not present to the world a superficial solvent, nor yet an unassimilable idealism. This cursory review of the factors with which we have to deal when presenting Theosophical teachings to the modern mind is an attempt to assay what is being demanded of us in Great Britain.

The English Mentality

The ordinary English mind of to-day is challenging, critical, unsatisfied. It distrusts generalizations unless their immediate application is shown to be apposite and feasible. The failure of governments to translate idealistic slogans into real freedom has put a discount upon idealism itself. Religious idealism has again and again failed in public to show the fruits of the spirit. Dogmatism flourishes, but chiefly if it has some appeal to self-interest; such as to pride, to economic security, or to the hope of personal salvation. Today, people may, very roughly, be classified somewhat as follows:

(a) A large aggressive group composed of several elements, such as the cocksure—usually cloaking personal insecurity; the cynical—often defensive against deep thought or too acute suffering; the agnostic—having no faith in anything, honestly disillusioned; the dogmatic—having a hundred per cent adherence to some cure-all because they desperately need to be sure of something.

(b) Those seeking oblivion in the pursuit of personal affairs—the large majority.

(c) A growing number, though still few, of trained, scientific minds; lucid, discerning real issues, public-spirited and forward-looking, often inspired by a love of their fellows.

(d) A certain number of thinkers and workers on religious and idealistic lines with practical appeal; educationists, social workers, philanthropists, as well as psychologists and students of yoga in one form or another.

(e) Various small groups in flight from the practical issues of life, solely interested in their own salvation or in some spiritual Utopia.

Theosophy is Everywhere

Yet out of the welter of sensualism and destructive analysis which characterized the period of post-war disillusionment, the value of certain fundamental ethical concepts is slowly becoming obvious. For example, Professor John MacMurray recently wrote to the effect that idealistic philosophy and modern science converge in their acceptance of the inevitability of human solidarity as the only practical basis for social re-organization, and a scientific journal of repute gives much editorial space weekly to emphasizing the fact that a science which is indifferent to the effect of its discoveries upon human happiness is no longer tolerable.

The fundamental nature of such "inevitable" concepts is confirmed by the fact that they are usually those common to all great religions and philosophies, hence they are in the deepest sense Theosophical, although the world will not readily give the Theosophical movement the credit for first having drawn attention to them. It is better policy for us to admit freely that Theosophical ideas are no longer found only in our books or teachings: they are everywhere. We have to accept *from* the world, to receive back, as it were, many of the ideas that are so familiar in our work, and return them to the world again, more clearly illumined and with yet deeper meanings revealed.

The Social Problem

Look for a moment at a few examples. In England many ideas and special reforms originally initiated by Theosophist pioneers, Anna Kingsford, Dr. Besant, Mr. and Mrs. Baillie-Weaver, Mr. Massingham, Mrs. Ensor, Dr. Haden Guest, Arthur Burgess, and many others, are now generally accepted, and their original promulgators forgotten. Brotherhood and universality are commonplace concepts to many thoughtful people. The problem now is not so much to propound the ideal of brotherhood as to lead the way in making a practical combination of strongly divergent methods and ideologies, the believers in each of which hold their particular expression of brotherhood to be the best!

The achievement of spiritual freedom in an organized social background is as yet envisaged only by a few. The problem is that of the right relation of the part to the whole, of the individual to society. Can we, who have so much experience in our organizations, give a practical lead of any sort, through a deeper perception of the relation of society to the individual? What are real social virtues?

With immense schemes of social betterment under way—housing, pensions, feeding of school children, etc.—the problem of individual freedom under State-determined living conditions is becoming acute. On the side of the individual, progressive experiments in education show the value of individual methods, but we are faced with the question of suitable discipline, with the need for the culture

of the emotions, for some knowledge of the nature of the will, and for a recognition of man's spiritual centre, together with the necessity for new cultural standards and the right use of leisure. We should have much to give in regard to each and all of these questions.

In science there is an increasing interest in the social applications of discoveries. The vanguard of the scientific movement is consciously preparing to give to the world-mind a scientific, i.e. non-factional, adjustment of social and industrial problems. Just as social welfare—the care of employees on personal, physical, psychological and social lines—has been found to pay in industry, so science is getting ready to prove to mankind that international tolerance, co-operation and world organization of money, trade, etc., is the only *paying* proposition. This is of immense importance. The detachment of the truly scientific approach is much akin to the impersonal devotion of the real occultist, but Theosophists have the life side, the illumination of man's spiritual Nature and purpose to add.

The Psychological Field

In the psychological and medical fields there is a noticeable advance in reasoned interest in, and investigation of, the psychic temperament and in the acknowledgment of the importance of spiritual and psychic factors in disease causation and cure. Lord Horder's recent book is an example of this change in one who has hitherto been considered a medical die-hard. There is a rich field here in which we need professional workers, alive to the inner

significance of recent changes in medical and psychological thought.

Art, particularly literature, is full of Theosophical material: rebirth, karma, after-death conditions, the universality of religious experience, the scientific approach to psychology, psychism, an evolutionary approach to psychology and to history. Good examples are Gerald Heard's writings, many novels on rebirth, and Priestley's play "I Have Been Here Before."

Religious bodies are permeated with the idea of the need to develop the individual's capacity for spiritual experience and are becoming far more ready to see the substratum of teaching common to divergent faiths and sects. This field has many workers, but most of them lack fundamental universality. Can we supply this, or are we also at times without it?

In this rapidly changing world, then, there are still the three main types of people—the dogmatic materialist group, which is now appealing to personal need, national pride and to minds in need of slogans, absolute leaders, and the sense of being in the right with others in the wrong; the dissatisfied, somewhat indifferent, spiritually-bourgeois majority, insecure and unhappy, trying not to think too much and to keep the ball rolling "somehow"; and a still fundamentally idealistic minority, scientifically-minded, testing all things, open to conviction, but wanting first class facts and illumination applicable to their own work.

A New Technique of Approach

To meet these various mentalities a new technique of approach

has already been developed. It is provocative rather than informative, scientific rather than idealistic or romantic. As one would expect today, it uses a combination of the deductive and inductive methods.

Experience has shown that only that which an individual can apprehend, or relate to his own experience, has any real value to that individual, either for his spiritual growth or cultural development. That which he cannot relate to his own experience and make use of in his own life is spurious and often does him more harm than good. Recognizing this, those who are attempting to do more than make a mere appeal to prejudice or to self-interest usually do one of two things. They either state a profound and almost obvious generality such as the need for self-preservation, and then proceed to give specific instances, familiar to their audience, of how that need is to be filled, or how it has failed to be met, proving the point which they have to make; or, even more commonly, they state immediate or scientifically proved instances—many of which are now known to the public from reading newspapers and listening to the wireless—and build up from these the deduction that they wish to drive home.

The Telling Appeal

The appeal, therefore, is made on the basis of "facts" or evidence with which the reader, or the audience, is already somewhat familiar. In scientific work the care taken to establish facts before going further is well known. The public are coming to demand it, particularly the thinking public. The emotional

appeal to tradition, to authority, to reverence, to grandiose concepts, *at the moment* does not get across at all well—is actually at a discount—because the public mind automatically associates these appeals, quite justly, with out-of-date religious bodies which have not been ready to meet the challenge of facts. This is at any rate true of England.

The most effective lecture and writing technique at present is built upon B.B.C.¹ style; vivid, informative as to fact, cautious as to deduction, impersonal in tone. The B.B.C. speaker, deeply convinced though he may be, speaks almost always in a tone which puts his audience on a level with himself and implies that they are perfectly at liberty to disagree with him. He may be reverent, dignified, sincere, but he adheres to fact, appeals to reason, and avoids the dogmatic. In philosophic and religious circles Sir S. Radhakrishnan is a perfect example of mastery of this style.²

We have now considered the English mentality, critical, disillusioned, and rather materialistic in habit; the growth of scientific idealism and the popularizing of the scientific method of approach. If we are to appeal to thinking people in this modern world must we not present the basic Theosophical teachings in the modern way? This means putting the listeners at their ease by assuming their capacity to estimate correctly what we have to say—even when this capacity does not exist—and evoking in them a sense of familiar-

¹ British Broadcasting Corporation.

² See Kalki, *The Future of Civilization*, by S. Radhakrishnan.

ity with our material by quoting familiar examples as illustrations, showing specifically how the teachings fit into life and conditions today, and leaving them either with a sense of direct enlightenment upon the problems which now concern them, or with information or an informative impulse that will lead them to view those problems differently.

New Modes of Perception

This demands of Theosophical speakers a review of our material from a fresh angle, for, however sound and true it may be, much of it was written for the pre-war reader, and it needs, at least, restatement with modern illustrations. If, indeed, "the crest wave of intellectual advancement must be taken hold of and guided into spirituality,"³ we must keep abreast of this crest, and constantly see where the world mind already contacts the teachings of Theosophy, for only then can we see clearly where these teachings can best continue to throw more and more light upon the still pressing problems of the world.

As Professor Marcault said in Copenhagen, we should no longer see Theosophy as a set of theories or facts existing apart in themselves, and being given to the world as revelation, but, on the contrary, we need to see that research workers and students in the world are, consciously or unconsciously, actually making use of some of the more evident truths of Theosophy, dealing with the universal consciousness in religion; with underlying laws of cause and effect in

³ Letter of the Master K.H.

industry; with new modes of perception in diagnosis and psychic research.

Theosophy Points the Way

Our actual position is very advantageous. Many of the predictions of Theosophical writers are being verified, and the deeper trends of human life can be shown to lie in the evolutionary direction which they have indicated. There is intense illumination to be obtained from some of the current orthodox and scholastic material, and such illumination, heightened by Theosophical insight, may be directed upon the shifting problems of racial and international development which are confronting us today.

But it is of no use to offer a ten-year-old map to a master mariner about to navigate an unknown river-bed. The shores and the river are there, but the bed is now utterly different, and it is over that bed that he must travel. So today we need to revise our chart in relation to the public by taking very careful soundings of the public mind, and so prepare ourselves to show where old shoals have disappeared and new dangers have arisen. If by virtue of that new chart we can lead the traveller safely through deep and shallow water to the haven where he would be, he will indeed respect our knowledge and be the more likely to investigate our teachings of still more fundamental import.

The Case for Humanitarian Diet

For instance, it has been customary in the past to appeal for vegetarianism largely by alluding

to the cruelties of the meat traffic and to the wickedness of those who pursue allied trades for profit, i.e. an appeal to humanitarian sentiment, or to fear and hatred of cruelty. Today, health and beauty campaigns and quotations from the Board of Health statistics and recommendations, have already prepared the public mind to view with approval the eating of salads and the use of tomato juice as a cocktail.

The most effective appeal, therefore, begins with a reference to the grounds on which orthodox opinion recommends vegetarian diet, with medical evidence concerning vitamins and the effect of vital foods on health. One can also stress the physiological fitness of man, who physically belongs to the monkey type, to live on nuts and green foods, and the powers of vegetarian athletes, leading on to the bad psychological effects upon slaughterers of their unpleasant profession. Thus the case for humanitarian diet can be built up with a sort of inevitability, conceived logically on a scientific basis, and the modern mind accepts it quietly as "sense." With the intellect won over to the soundness of the concept, the idealistic appeal to man's responsibility for his younger brethren can be used in conclusion with almost startling effect.

New Methods of Exposition

The same holds good in medicine, education, politics. The modern mind demands specific proofs of the nature of man, his etheric, emotional, mental, intuitional and volitional equipment. *And the necessary evidence is available, to*

hand, provided for us by recent orthodox research, the facts only needing the co-ordination of the Theosophical interpretation to make their deeper significance clear and their relation to the spiritual life evident.

To give another example: We can throw light upon the problem of emotional education, not only on the time-worn lines of giving the child dramatic expression or teaching it craftsmanship, but by stressing the validity of the emotional experience as specifically different from the mental, and hence needing to have evoked a new form of awareness for its right use. So also we can discuss the will, its place in discipline and its relation to freedom. As a background we can discuss rebirth as an explicit explanation of variation in child psychology, giving the now available proofs of rebirth as facts. From these concepts the picture of the child as a spiritual entity emerges with inevitable and convincing power.

Such details merely illustrate a possible method of expounding the Ancient Wisdom so that it will attract the deepest attention from our present world. If we are to speak with the popular effectiveness of a B.B.C. lecturer of the best quality—and there are few better for public work—we should lay the astoundingly accurate Theosophical outline down upon the chaotic material of modern thought, and with fairness and insight pick out the points from that material which are truly evidential to the outline. In doing this we can make evident the weakness of tendencies that lead to separativeness, and stress those

which are fundamentally constructive. Our work must be terse, well structured, agreeably informative, as well as inspiring. We ourselves can then be confident and enthusiastic, without apology for our material, since it will not only be based upon the revealed wisdom of the ages but supported by exact reference and neat example from current life.

"The Tide Is With Us"

"That was so in 1900, by 1937 it had become thus, and in 1970 we can expect this." Much of *The Secret Doctrine* was written on these lines, and many of Dr. Besant's greatest lectures and books were built up in this fashion, magnificently ahead of their times, but illustrated with current examples. Humbly, and according to our lesser abilities, let us continue using, as they did, the current material of the day. If we hesitate to put our theories to the test of discussion and the challenge of current facts, we are not fully aware of their value. There should be no generalities about brotherhood that cannot be supported in the face of recent experience, well supported indeed by instances of the specific physical waste, psychological absurdities, and social sufferings that occur when the recognition of human solidarity is ignored. Thus theory is illumined by experience, and if at the end of such an appeal the speaker puts wings to his feet and soars, the audience will be the more willing to fly with him because till then he has "talked sense."

The fact remains that our appeal today is stronger than ever before.

The world has tried to drop idealism and the Great Architect overboard as unessentials, but the logic of existence itself is forcing a recognition of the existence of the Great Architect, and the poverty and shallowness of life lived for oneself alone is reinstating humanitarian ideals as necessary to the completeness of human experience. The tide is with us, not against us, and

by taking intelligent advantage of its flow we should be able to state the Theosophical teachings in such terms as to make an interest in them almost inevitable to many who are utterly weary of the defeatist attitude so current today, and who are longing for a scientifically based idealism to which they can yield both their intelligence and their devotion.

THE DIVINE MAN

*Never shall yearning torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
And lives recur: he goes
Unto NIRVANA. He is one with Life,
Yet lives not. He is blest, ceasing to be.
OM MANI PADME, OM! the Dewdrop slips
Into the shining sea!*

From The Light of Asia.

The Spirit of Art

BY GEORGE S. ARUNDALE

II. THE APOTHEOSIS OF YOGA

A study in Yoga, indicating its true nature, its transformation from universal to individual forms, and the royal road to its achievement. Such studies as this may help, however infinitesimally, to offset the empirical works on false Yoga practice which are gaining increasing circulation, particularly in the West, and leading to disastrous results.

Art Personified

WE must try to avoid the idea that the artist is in a class apart. God is the supreme Artist, and He creates works of art out of that sea of clay which is life unconscious. We are His works of art, and the glory of His creative power lies in making us artists too, and all life in every kingdom of nature.

Every human being, therefore, is an artist, the nature of his artistry varying with his innate uniqueness. For anyone to say he is no artist is to deny his very nature. The human body itself, even in its least evolved forms, is a veritable work of art, and the highest reaches of art are attained in the many modes of consciousness which use it. The soul of man is art personified. Let no one, therefore, say he is not an artist.

But in some the universal life of art has found channels through special forms of manifestation; and in a few it shines in specialized magnificence. Some are great artists. But all are artists.

Art is wherever the holiness and glory of God, of Nature, of life, are made known, made manifest, to man, through sound, through colour, through forms of many shapes and modes.

The greater the artist the more does he perceive this holiness and this glory, and the more does he seek to cause them to shine through the specialized medium of his individual homage.

This holiness and this glory are indeed the very substance of all Life and of all living. In every kingdom of nature dwells the holiness and glory of God. It is everywhere for all to see. But only he who is an artist above and beyond all normal artistry has access to this holiness and this glory, even though but spasmodically—when the "mode" is on him. Only he may conjure it down into sound, colour, form.

His conjuring, his revealing, is according to his individual artistic mode—through music, sculpture, painting, dancing, acting, speaking, craftsmanship, teaching, ruling,

ministering, service, ceremonial, sacrifice, writing, discovering, and through the silences of pure being.

So does the artist who ranks above his fellows evoke the wonder of man to gaze upon the splendour of Life.

The Yoga of Art

Even if he portray the terrible, the sorrowful, the agonizing, he must also portray in the selfsame revelation, be its form what it may, the silver lining to the cloud. He depicts the inevitable release, the sure triumph, the certain peace, however faintly, however elusively.

The true artist may state a problem, but subtly he shows its solution. In every sound, in every colour, in every line, there is what shall be as well as what is. No artist can exclusively depict the actual. He is a priest of the holiness and glory of Life, and no sound can be uttered, no colour painted, no line drawn, in which there is not some intimation, however soft and far-off, of his worship. For, being a priest, he must needs be a messenger, to bring the beautiful wisdom of God to the poor ignorance of man.

He who stops short at ignorance, without hinting at its resolution into wisdom, is no artist in reality save as we all are artists, however much he may be called an artist. Where there is no vision splendid the peoples perish. The artist is a priest of its remembrance.

But while all are born artists, all are priests in the becoming of holiness and glory, there is for him who would dedicate himself to special modes of artistic manifestation a veritable Yoga of Art, a Ritual of

Art, to help him to become established in strength in the eternal Real, to be in the outer world of storm and stress and doubt a shining lighthouse of impregnable and imperishable strength.

"In the beginning was the Word, and the Word was with God, and the Word was God." In this magic sentence lies the whole fundamental simplicity of Yoga and of all the most elaborate Ritual. The deep student of Yoga knows what this Word is, and how it is to be uttered. But in the beginning was this Word not just as Word, as a combination of letters. It was Sound—Sound which the Word embodied. And not only was it Sound. It was also Colour—Sound and Colour in terms of archetypal Form.

Wonders of the Cosmos

The complicated universe we see around us, the apparently infinite complexity of its manifestation, the awesome wonders of the cosmic vibrant in the minutest individual life: all constitute but an infinitude of variations upon a single theme, the theme of the unfolding of this universe of ours. Only the greatest among the Master-Occultists can ever have come face to face with this theme whether in terms of its radiant colour—majestic component of the White Light of the Eternal, or in terms of its pure note—a magic unity pregnant with its perfect Song, or in terms of its simple form—matrix-form of all unfoldment.

Only the greatest among the Master-Occultists know how to gaze upon pure abstract Being through but one veil of Becoming where-with to capture the Eternal within a mode of Time.

Only a Master-Artist can give en the feeblest echo of such a theme.

But we are told that this theme itself reflection of that Eternal theme of the Infinite in movement, the Infinite swinging towards the Southern Pole from Northern heights of cosmic Poise.

We are told that this theme-reaction is the outward and visible sign of the stirring of our own universe from its own North to the south of its inclination, ere turning homewards to the North once more.

In essence it appears that this theme is the bridge of contact between a Heaven of Bliss and an earth of Unfoldment, that it is the primordial movement, that it is the edge of God in the Purpose of life.

In terms of sound it is the note of fulfilment. In terms of colour it is the aura of achievement. In terms of form it is the father-mother of all forms.

Fulfilment is not yet there. Achievement is not yet there. No north is there yet of the myriad forms which shall crowd the form-l worlds. But the sleeping sea rises from its trembling hush, and quivers faintly with glorifying voice, with rainbow colours, and with arms uprising to God.

The Essence of Yoga

Here is the essence of all Yoga, the Yoga of the artist, as of all other individualizing life.

It is the Point, the Point of being, in terms of form, of colour, of sound. Round the Point thus brating gathers the circumference of its totality. Within the circumference of its totality it stretches

upwards and downwards, and the Line of Fertilization or Becoming is formed. Within the circumference of its totality it stretches outwards to its furthest frontiers, and the line of Manifestation is formed. The Line of Fertilization or Becoming is the standard of Manifestation, while the Line of Manifestation is the actual mode of manifestation itself. And in the Cross-Swastika thus formed the Earth of Unfoldment flowers into the Heaven of Bliss.

The Lord Buddha is on the Lotus-Cross of Spirit and glorifies the Lotus in its Flower. Shri Krishna as He sounds His flute builds the fiery bridge between Heaven and Earth. Shri Krishna glorifies the Lotus in its eternal Roots. The cosmic Christ, in Yoga at all events, encompasses in triumph the whole circumference of evolution, fulfilling the Line of Fertilization or Becoming in His perfect uprightness, and the Line of Manifestation in His perfect unity. There are, of course, no portrayals of the Lord Muhammad. But His life too was the Life of Consummation, while in the life of Zarathushtra are uniquely glorified the very substance of Point, of Lines, of Universe: Fire the Creator, the Upholder, the Regenerator.

We are told that the multi-petalled white Lotus is perhaps the supreme manifestation of perfected Life. It is the Form of all forms, the Fire of all flames, the Infinite Theme containing within itself all themes of all universes and worlds. Hence its overt relation to some of Those who "know the Lotus."

Between Heaven and Earth

For the purposes of human Yoga within the limitations of the lower consciousness we are told we must recognize that man is typical of the middle point of a stage of the evolutionary process. Heaven is beyond him, though lying about him in his infancy. Earth is round about him as he treads his upward way. Heavens have to be made for him, since he does not yet know how to make them for himself. Hence religions, philosophies, sciences, and all the glories revealed and unveiled to him.

There is a pull from below to arrest his growth. Hence there is inspiration from above to hasten it. In every department of life man stands as a focus point for higher and lower forces. Hence all the ills that afflict the human world and the subhuman worlds by fact of consanguinity. Hence the problems. Hence the despairs. Hence the sense of impermeable darkness. Hence also, however, all that is well with the world, and that in truth all's well with the world.

Man is still a creature of earth, though he be wending his way towards heaven. Our Father the Sun is the earthly man in perfect consummated realization. Our Mother the Earth is the earthly man in perfect rhythmic movement towards such realization.

The Mother cherishes. The Father gives life.

And man oscillates between Heaven and earth, while as yet bound to earth. He dips down to earth for adjustment, and what we call death lifts him into Heaven, also for adjustment. Indeed does he

constitute a middle point, swinging between the two adjustments. Earth seeks to keep him, and the forms he is learning to leave would restrain him from his ascent. Hence jazz. Hence all the degradations of art. Hence all the selfishness and hatreds. Hence man's frustration in the problems which in part he has created round about him. The forces to drag him down are almost as potent as those to lift him up, at this middle point.

Theosophy and The Theosophical Society, the pioneers of that new age which shall be the beginning of departure from the middle point, the great movements for peace and brotherhood, the great discoveries for the amelioration of the lot of man, the gradual drawing of the lower kingdoms of nature within the magic circle of the Universal Brotherhood—all these are signs of the activity of the universal Yoga generated by the Elder Brethren of the world.

But the individual man who is intent on transcending the middle point of one of his great journeys may also perform his Yoga, his own individual transmutation of the less into the more, may create his own crucible and fire for the purifying of the forces of which he is the battle-ground.

Spiritual Alchemy

Yoga is the universal and eternal process of spiritual alchemy whereby the dross loses all that gives it its temporary appellation and shines forth in its true nature as pure gold.

The whole of the evolutionary process is Yoga pure and simple. But as the evolutionary movement

becomes concentrated in individuality the universal Yoga also becomes individualized, so that in an individual organism the universal process begins to be awakened, a macrocosm becomes miniaturized in a microcosm.

It is at the human stage of evolution that an individualization of Yoga becomes possible. Until then, life participates in the universal Yoga. Only when a human being has entered the higher reaches of his kingdom does the macrocosm begin to find expression in his consciousness, so that the very intensification of his unique individuality begins to establish a rhythm of universality—the dawning of self-conscious Divinity.

Those human beings who are at last beginning to penetrate the Real through its dim reflections in the outer world—in religion, in philosophy, in science, in politics, in art, etc.—will find themselves gradually withdrawing from personal absorption in the affairs of the world, and certainly from that seeking in the outer world so characteristic of those whom the world has still to nurse.

They will cease to run after revelations from without, for they will experience faint stirrings of revelations from within; and they will know the truth of such revelations in their complete impersonality. Most people who are intent on revelations are so intent for their own personal benefit that they exalt into revelations the temptings of the lower self. The acid test of a true revelation at our own level of evolution is its simplicity and directness, its dissociation from ourselves. The moment there is

the slightest trace of a personal element we should do well to be profoundly distrustful.

The Royal Road

Until an individual has learned to be entirely impersonal, he is not ready for Yoga. But when selflessness begins to permeate him, then is it that the Yoga of Life incarnates in him to adjust this individuality to that universality into which it must flow.

The Yoga with which we are ordinarily familiar through reading books and Scriptures is in fact a Yoga for which most of us are not at all ready, though it is specially fascinating to western people who are writers of books, for it has immediately intriguing possibilities in the shape of the development of unusual powers, and travelling superficially over the surfaces of India they think they have probed India's depths.

In truth, there is an immense amount of spade work to be done ere any effective approach is possible to these later stages of Yoga. There is no Get-Powers-Quick route to self-development. But he who is willing to begin at the very beginning, and who is content to expect no overt results—results of some kind there must be, of course—may possibly find that in certain exercises he may sense the advent of a readjustment.

But such exercises depend upon the maintenance of the various bodies in all possible health. The physical body must be clean and as athletic as it can be made, clean from all clogging of the physical system through smoking, alcohol drinking, flesh eating. It must be

able to relax. It must be given all that is due to it in creative and re-creative activity.

The body of feelings and emotions must also be clean, clean from all clogging of the emotional system with selfishness, vulgarity, lack of self-control.

The body of the mind must also be clean, clean from narrowness, intolerance, pride, self-seeking, cruelty, hatred, anger.

Any individual who is as yet unable to command his bodies to this extent is not yet ready for the descent of Yoga into his consciousness. And were he to try to invoke such Yoga, he might become a slave to forces ruinous in their devastating effects.

Assuming he is able so to command his bodies, the first practice, and I am only suggesting that which can do no harm to anyone, is to try to realize that the human body may be regarded as a fuse. It is a fuse, though of a nature different from that of the fuses we at present know in the field of electricity. It is a focal line along which flow the forces of Heaven and the forces of earth. They meet in the middle region of the physical body, and, when the time comes, when Yoga is ready to be individualized, burst into flaming fire.

Cosmic Transformations

For the particular type of Yoga with which I am concerned here the individual who is intent on Yoga concentration stands perfectly erect with his feet together, with his arms stretched downwards, hands in line, and with his head straight, eyes gazing outwards steadfastly. This is the first position, and is

the position of receptivity, linking Heaven and earth in perfect accord in perfect purity of channel.

It is akin, though at an infinitely lower level, to the posture of Shri Krishna as He plays His flute. It is also akin, again at an infinitely lower level, to the posture of the seated Buddha, to the posture of the Christ on the Cross. In the case of these Great Ones there is an actual revelation, to those who have the eyes to see, of an apotheosis of individualized Yoga, of so mighty an individualization of Yoga that it returns to its condition of universalization, but permeated by individuality. I am afraid that language somewhat fails me to describe these cosmic transformations.

But only the student who has the inner knowledge of Heaven and earth will be able to enter into the required intensification of consciousness, so as to invoke with at least the beginnings of success the fires of Heaven and earth, and I am not particularly thinking of the fires of Kundalini, which are quite beyond the evocation of all save those who have for a time retired from the world to learn the mantram of their arousing.

This initial practice, the foundation of all practices of whatever nature, the foundation of the Yoga of Dancing, of Music, of all Arts, Sciences and Philosophies, is, as I have said, the beginning of the individualization of Yoga. It is the initial posture of all true meditation, for it adjusts the physical body to its true relativity. By this phrase I mean that the physical body is thus made real—real

in itself and real in its relationship to its surroundings. In Freemasonry it is recognized as fundamental, though the posture is modified to suit masonic rhythm. In the more accurate rituals of ceremonial religions it has its place, here again with the necessary modifications. It is a practice which must be observed with the utmost regularity at those times of day which provide conditions of least resistance, and in due time the physical body will gain rhythm and smooth channelship, if I may be pardoned the word.

The Only Safety

In cosmic origins this posture may be antecedent to one more fundamental still. There are hints to this effect. But it is fundamental for us, and in every kingdom of nature is archetypal. Most interestingly, it gains in significance as we go back. It ceases to be noticeable in the animal kingdom, and disappears, apparently though not really, altogether as the human kingdom is entered. But in the vegetable kingdom it has splendid expression, while in the mineral kingdom it seems to have an even greater apotheosis.

It has to be remembered in the human kingdom, remembered in

its individuality. In the vegetable and mineral kingdoms it also has an individuality, but a negative individuality overshadowed by the universality to which it still belongs.

I do not think there is any more potent resolver of ignorance, nor of the ills which come from ignorance to every vehicle of consciousness, than this posture regularly practised and caused to become vibrant with Reality. But it has no effect whatever, or should I say it has disastrous effect, save as the physical body and other bodies of consciousness are being actively purged of all dross. Purity is safety. Coarseness is even more than danger. And it cannot be too strongly insisted that the eating of meat and the drinking of alcohol, as also smoking, make Yoga impossible, for they coarsen everything that is to be refined. Anyone who tries to combine Yoga with these practices is assured not only of failure but of producing results which are the very antithesis of those which Yoga gradually evokes. Hell is said to be paved with good intentions. It is also paved with powers sought to be developed before their time, that is to say in defiance of the Law.

ANGELS

*But come up, ye
Who adore in any way
Our God by His wide-honored name of YEA. . . .
And on the ladder hierarchical
Have seen the ordered Angels to and fro
Descending with the pride of service sweet,
Ascending with the rapture of receipt!*

COVENTRY PATMORE

Occult Investigations

A description of the work of Annie Besant and C. W. Leadbeater, individually and in collaboration, showing how some famous works came to be written, and giving generous glimpses of great historical characters.

BY C. JINARAJADASA

How the Collaboration Began

IT is worth while to put on record the work done by our two distinguished leaders, Dr. Annie Besant and Bishop C. W. Leadbeater, through clairvoyant investigation. These fall into two groups, the first being a series of investigations into the past incarnations of various people, and some general investigations, and the other a very unusual but most fascinating series of investigations into the nature of the atoms of the chemical elements.

I have been most especially identified with the second kind of work in the capacity of director and recorder of investigations, but as I have also been present when several other investigations were undertaken, I think it is worth while to record what I recollect about them.

Dr. Besant and Bishop Leadbeater first met in London in April 1894. He and I were then living in London. The two inner groups, senior and junior, of the London Lodge of The Theosophical Society used to meet at Mr. A. P. Sinnett's house. Dr. Besant was living then at the Theosophical Headquarters at 19 Avenue Road, St. John's Wood. There had been

for some years a coldness between H.P.B.'s group at Avenue Road and Mr. Sinnett's Lodge, largely due to the fact that Mr. Sinnett disapproved of the democratic direction which H.P.B. was giving to the Movement in England, by popularizing it among those whom Mr. Sinnett considered were not the "cultured upper classes."

In 1894, after Mrs. Besant's return from India, she and Mr. Sinnett met, and the result was an invitation extended to her to address a meeting of the London Lodge, and to attend the private meetings of the groups. She accepted and soon afterwards became a member of the senior group. She met Bishop Leadbeater at all these meetings, along with the other members. I joined the senior group just before she joined. But it was after Bishop Leadbeater and I at her invitation moved from lodgings which we had in Bayswater, to take up our residence at 19 Avenue Road, in the autumn of 1895, that a close collaboration began between those two.

The Astral Plane

However, Bishop Leadbeater had done many investigations before

this time. The most striking was the series of investigations into the conditions of the astral plane which he carefully and slowly wrote out in the form of a lecture to the London Lodge on 21st November 1894. It was issued in April 1895 as a transaction of the Lodge, and later was incorporated into the Theosophical Manuals initiated by Dr. Besant, as *The Astral Plane*, Manual No. 5. The investigations were a landmark in the progress of mankind. It was the first occasion that anyone had examined scientifically the nature of the astral plane and recorded the results. Hitherto the knowledge was general, sufficient for right conduct. Because of the unusual and detailed nature of the work, the Master K.H., who is the Librarian of the Records Museum of the Adept Hierarchy, asked for the manuscript of the book to put among the records.

The Lives of Erato

New ground was broken in May 1894, when Bishop Leadbeater began the first series of investigations into past incarnations. He and I became friends with Mr. and Mrs. John Varley and their two daughters. Mr. Varley had an interesting link with Bishop Leadbeater, for both were present on that occasion when, at a meeting of the London Lodge in 1884, H.P.B. suddenly arrived from Paris, to the sensation of all. Bishop Leadbeater and Mr. Varley were both sitting in the passage outside the crowded room, when a striking and voluminous lady appeared, and from the door suddenly called, "Mohini!"

During an afternoon walk Mr. Varley mentioned to me that the

night before he had had a very vivid dream, which was intensely real. He narrated that he was on the top of some building of an unusual shape, which had a flat roof, and that he was dressed in some rope or garment which was novel to him. But the part of the dream which was most real to him was that he held in his hand a rod, whose end seemed to produce light when it touched the ground, and that he marked on the ground the astrological symbol for Jupiter. Mr. Varley, who was a landscape painter, was the grandson of John Varley, the well-known painter, and also astrologer; he was himself something of an astrologer, and so this particular astrological element in the dream was vivid to him.

On being asked what he thought the dream might signify, Bishop Leadbeater replied that he did not know, but that the first thing to do was to get into touch with the dream. This could be done by calling up the record of the night before, with Mr. Varley living in his astral body, and then seeing what it was that he saw. We were by this time seated on a garden seat in the smaller park section of Wormwood Scrubbs. Bishop Leadbeater looked up the dream, and saw Mr. Varley in an incarnation long ago actually performing what was dreamed; he was evidently a priest and was invoking the Star Spirits. After questionings by Mr. Varley, he identified the place as probably Chaldea.

It was then that Mr. Varley asked if something could not be found out concerning the life that he then lived. Bishop Leadbeater's reply was that he did not quite know that

he was authorized to do that kind of work with such occult power as he had, but that he would ask his Master. He did so then and there, and the Master gave his permission.

Then began a work which was continued on several afternoons and evenings, when Bishop Leadbeater described the lives then lived by Mr. Varley, following all of them life after life up to the present incarnation. Mr. Varley took down rough notes, and immediately afterwards wrote out as much as he could recollect of what was described.¹ This is the first of the series of lives investigated. Later the name *Erato* was given to Mr. Varley.

The close co-operation of Dr. Besant and Bishop Leadbeater which began in 1895 produced much striking work, which I will record in its proper place later on.

Great Personalities of the Past

Continuing now the story of the investigation into past lives: In 1895 Bishop Leadbeater investigated certain lives of *Ulysses* (H. S. Olcott).² These showed him to have been Asoka, the famous Emperor of India, who has been called the Constantine of Buddhism; and that before that he was King Gashtasp of Persia, who enthusiastically upheld the mission of Zoroaster. Both of these lives of organizing a kingdom to develop a new message, seemed to be a kind of preparation for the world mission which he had to perform with H.P.B. in founding and organizing the world-wide Theosophical Society.

¹ The footnotes are at the end of the article.

About this time Bishop Leadbeater investigated at Harrogate the lives of three people, one a boy of eight, the late Basil Hodgson Smith³; the other two were the boy's father, Mr. A. Hodgson Smith, and Miss Louisa Shaw.⁴ Only a few lives were investigated, but two of the characters come into touch with Hypatia (who was Dr. Besant), and there is some description of Alexandria at the time.

About 1890 came the investigation of two lives of an interesting personality, the late Very Rev. Monsignor Arthur A. Wells, LL.D. He had been a Carthusian monk, and later was a Franciscan. He was living in his suite of rooms in the monastery which he built for his Order near Guildford, Surrey. The Pope had conferred on him the grade of Monsignor as a recognition of his benefactions to the Church. When he found Theosophy, he joined the London Lodge and left his Church. He later became General Secretary of the Theosophical Society in England, in 1900. One very interesting part of the record is Dr. Wells' analysis and comment. In his private memorandum, which I did not publish in *The Theosophist*,⁵ but which was read to the London Lodge group, he says:

Dr. Besant's People

"I never in all my life had so strange an experience as to sit and hear him explaining and wondering over *me*—the same in the minutest detail, in the body of this Italian lad. Not a word he said about him, but I understood far better than he. The double life of which he spoke

has been my torment all these years. Though I don't *remember* any single detail he gave of that life, everything is as real and true to me as if I did—there was not the least touch that jarred on the fullest sense of identity."

Then in 1903 in U.S.A. followed investigations into certain lives of *Alastor* (Alexander Fullerton), and another person to whom the name *Ursa*⁶ was later given. Then in 1907 Dr. Besant investigated the last two lives of *Arcor* (Miss A. J. Willson),⁷ and also two lives lived in Alexandria and Florence by *Bee* (Miss E. Bright).⁸ Miss Bright and Miss Willson were two of "Dr. Besant's people," and she wanted to know where they had been with her. The investigation was at Weisser Hirsch in Germany, where she and Bishop Leadbeater were together for a while. He therefore "looked up" these with her at the same time. Both Miss Bright and I recall the conversation of the two as they investigated. The first of these two lives of *Bee* is interesting because it centres round Hypatia, and we get some description of the troubles round her leading up to her martyrdom. The life in Florence was at the time of Savonarola, and we have glimpses of the movements of thought which characterized that period.

Then followed the long and extremely dramatic series of lives of *Orion*, investigated by Bishop Leadbeater alone.⁹ Among all the series of lives investigated, Orion in some ways is particularly interesting, from the psychological standpoint. He is evidently a strong but wilful ego, and he seems to lack

intuition to understand the inner workings of the great laws. Through this failing he creates a great deal of suffering for himself, from which he seems to learn only slowly.

Sometime earlier than this were recorded a few of the lives of Miss F. Arundale.¹⁰ They give interesting glimpses of the operation of that special karma where an individual attaches himself to Occultism, but refuses to carry out the solemn obligations given under vows.

There have also been published two lives of *Mizar*,¹¹ and one of *Naga*.¹² These have been incorporated into the *Lives of Alcyone*. Another series, that of *Amal*, was also published.¹³ As yet unpublished are some lives of *Alastor*, *Melete*, *Concord*, *Auson*, *Laxa* and *Vale*.

The Lives of Alcyone

Then followed the long series of the lives of Alcyone, in some of which Dr. Besant collaborated. The writing out of the lives was done by Bishop Leadbeater, with the exception of Life No. XXVIII, which was written by Dr. Besant. Anyone reading this particular life will note how dramatically it is written, with a graphic quality and power which are not characteristic of the other lives. Dr. Besant read it herself at a "roof meeting."

The Lives of Alcyone are interesting because they were investigated backwards. In the first life of *Erato* mentioned above, the investigation began with a recollection by *Erato* himself of an incident in a previous life. This gave the investigator a *point de départ* from which to investigate, and, so to say, allowed him to anchor himself in the stream of time

and watch its flow. But with Alcyone it was different. The reason for the difference lay in the fact that the boy Krishnamurti, when observed clairvoyantly soon after he came to Adyar, possessed an unusually fine aura. The immediate interest was then to find out who he had been in his previous life. From this began the investigations into life after life of his, but going backward from the present into the past. The lives, when written out, were typed, and three copies were made. The first set of lives investigated made the last ten, and of these one copy was sent to Dr. Besant, who was in Europe, and the other to me. They reached me in California, and the reading of them was especially interesting as being different from the lives of other egos whose stories I had read. I had of course not then met Krishnamurti. In the course of the succeeding months, I received the record of the other two groups of ten. It is these thirty lives that were published in *The Theosophist*,¹¹ but a few years later many more of his lives were investigated, and all these were incorporated in the two volumes, *The Lives of Alcyone*.

After all the lives of Alcyone that were investigated had been put together, the printing was begun at the Vasanta Press. When the *Lives* that now compose Volume I had been printed, and part also of Volume II up to page 488, the further printing was suspended in September 1914. The wildest rumours have of course been spread concerning the reason for the suspension. But Dr. Besant told me why it was that she stopped the publication of the book as announced,

The case brought against her by the father of Krishnamurti and his brother was ended in May 1914 by the Privy Council decision. They were at last free of interference from the father, and the plan which she had formulated of their going to Oxford could now be taken up seriously. Long before the students enter into residence, arrangements have to be made with a tutor of the college selected, as the places for students are limited, and especially so in the case of Indian students. With the introductions provided by Muriel, Countess de la Warr, who was acquainted with the head of Christ Church College, Mr. H. Baillie-Weaver had an interview with him in regard to entering the two boys.

But Krishnamurti was somewhat nervous that if they went up to Oxford after the *Lives* had been published, they would be "ragged," and much ridicule would be cast upon them, and also that it would add to the publicity, then already considerable, about him. Because of this, he asked Dr. Besant if the book could not be held back. As she was in the truest sense of the word his mother, she at once acceded to his request, and countermanded all the plans for immediate publication, even though the pictures for the book had been printed and were ready at Adyar.

After Bishop Leadbeater left Adyar in 1914, I had to supervise the completion of the work. Though publication was postponed, the second volume was completed very leisurely, and placed in the "godown" in sheets, till the Oxford period should be over. As it happened, owing to various difficulties

Krishnamurti and his brother did not go to Oxford after all; and the War came soon after, and all the complications of Dr. Besant's work in India.

New Characters Recognized

After the first twelve lives in the book had been printed, new characters were recognized, to be placed in the charts. Each new "star name" to be added to the charts, with all the relationships, meant much rearrangement. One ego, as for instance *Naga*, an "elder ego," when recognized in December 1913, and given his place in the charts, brought in a number of children, and with them grand-children, some of whom had been noted previously, but not placed because of the non-recognition till then of the father of the grandchildren. Mrs. D. Jinarajadasa (*Sita*) was found only after her arrival in Adyar towards the end of 1912. Her name first appears in chart No. XI. She was one of those who assisted Bishop Leadbeater in preparing the charts to be entered into long rolls, where the names are all placed horizontally in the form of a genealogical table. She knows the story of the addition of the names as little by little more characters were identified. Bishop Mazel was also one of those who worked in Bishop Leadbeater's room, and could explain what happened if he were still alive. Two characters, *Naiad* and *Una*, in whom I was particularly interested, were "looked up" at my request, and I sent their photographs for that purpose. These two have a close link with *Naga*, and appear in the charts after Life XII.

One striking omission from the charts, as printed in *The Theos-*

ophist, of Alcyone's lives is *Dhruva*, the Master of the Master K. H. This Adept did not deal directly with the affairs of The Theosophical Society, so Bishop Leadbeater knew of Him only by name from his Master's pupils. But after he had the privilege of being presented to the Master *Dhruva*, of course he recognized Him at once in the lives. The name *Dhruva* (the Sanskrit name for the Pole Star), which was given to Him, was incorporated in the charts as the book was put together. Altogether thirty-two new names were added at this time. More were added later. The additional star names up to Life XII have to be incorporated in a second edition.

In reality, the "Band of Servers" who are pledged to follow the Masters in the Great Work are at least ten times the 281 names put in the charts. And it does not follow that because a person is "in the Lives," that fact is a guarantee that he will make a success of Occultism in this life! After his residence in Australia, Bishop Leadbeater identified many whom he had seen in past lives, but he did not "follow them up" into their past lives, as the task of enlarging the charts was far too strenuous. Besides, there was other and more urgent work.

A Proof of Clairvoyance

Among the lives of Alcyone, the life in Persia with the last Zoroaster is interesting, because Bishop Leadbeater had a good deal of difficulty with the names of the principal characters. The words were so strange that he had to listen carefully and repeat the words himself,

and slowly spell them phonetically. It is interesting here to read the article which Mr. B. P. Wadia, who is a Parsi, wrote on the matter of these names. In his article in *The Theosophist* of January 1911 he said:

"First, then, the gentleman who looked up this particular life is Mr. C. W. Leadbeater who, as far as my knowledge goes—and I have worked with him now for nearly two years—knows next to nothing about Zoroastrianism. He has not studied the ancient Persian history, nor even has perused the *Shah-Nameh* in abridged translation. While looking up this life he was very much struck, he says, by the long and unpronounceable names he heard. This is not the place to give a psychological explanation of how this is done; enough to say that Mr. Leadbeater can hear as well as see the Akāshic Records from which he reads and dictates. The Persian name of the very hero—Alcyone—was a poser to him; and I doubt not that he must have heard it many times before he could pronounce it. He finally pronounced it as he heard it, and when he came to write it down he could do nothing else but spell it phonetically. So also with all other names.

"When I first came across this life it was clear to me that I was fortunate enough to hit upon a clear and decisive *proof* of Mr. Leadbeater's clairvoyant powers. There were open before me only two ways of explaining to myself this phenomenon of Mr. Leadbeater bringing out nearly a score of proper names, some of them

very obscure; they were (1) that Mr. Leadbeater is a truly genuine and scientifically reliable seer; or (2) that he is a fraud (he will pardon my saying so), who reads encyclopedias, obscure histories and what not, and then pretends that he can hear and see and work on subtler planes. Between these two there is no middle course; we have to accept the one and reject the other. I accept the first and absolutely reject the second, for scores of sound reasons which space forbids me here to give."

Mr. Wadia then goes into interesting details analysing the life. He was then manager of The Theosophical Publishing House at Adyar. He has since left the Parent Society; for aught I know he may now disown what he wrote in 1911.

Studies in Karma

All these lives which have been investigated have for me a very profound interest; they reveal the working of that law so difficult to understand—the law of Karma. I have often wished that I had the time to write a long commentary on the *Lives of Alcyone*, taking up point after point which illustrates Karma. Probably I am the only person who knows all the series of lives that have been investigated, and I have met nearly all the characters and know their present history. Therefore they are all linked in my mind in one great scheme of a band of souls travelling throughout the ages, busy at a work, but also, in the course of that work influencing each other for good or evil. The more I read all these lives, and see the interrelations of

certain characters, and how they accepted or rejected opportunities, the more I understand what is so beautifully described in the *Light of Asia* with regard to Karma:

So merit won winneth the happier age
Which by demerit halteth short of end;
Yet must this Law of Love reign King of all
Before the Kalpas end.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and consummation sweet.
Obey!

Some day I hope to publish all the series of *Lives* in a uniform series of volumes, for I have perfect

trust that in the future this record will be appreciated at its true worth.
(To be continued)

FOOTNOTES

1. *The Theosophist*, April, 1912. The lives of Erato, as published in *The Theosophist*, are not in the words of Mr. Varley himself. His transcription was not considered sufficiently literary, and Mr. E. A. Wodehouse rewrote them. I prefer Mr. Varley's simpler manner, as more suggestive.
2. *The Theosophist*, October 1917.
3. *The Theosophist*, May 1932.
4. Not published.
5. *The Theosophist*, December 1932.
6. *The Theosophist*, February 1921.
7. *The Theosophist*, May 1917, also January 1932.
8. *The Theosophist*, April 1917.
9. *The Theosophist*, April 1911.
10. Not published.
11. *The Theosophist*, March 1911.
12. *The Theosophist*, December 1920.
13. *The Theosophist*, December 1917.
14. *The Theosophist*, April 1910.

JUST BEING A FRIEND

Just being a friend isn't easy, you see,
Though it sounds very simple to you and to me;
But I'm not speaking now of the one who can say
"My friend," while he's shutting all others away,
But the man who is friendly deep down in his being,
Whose outlook on life has the power of seeing
The good of the whole, while he's working away
And forgetting himself in the heat of the day,
Whose head and whose hands and whose heart work together
And take no account of the wind and the whether.

You can frame many laws and change legislatures,
But the heart of the question is changing the natures
Of men from self-seeking and selfish aggression;
'Tis sharing and giving will lighten depression;
It's just learning friendship deep down in one's being.
And one who can look, with the power of seeing,
On the needs of another—deep down in his being
Has found the fine art of

JUST BEING A FRIEND.

—ALBERT FREAR HARDCASTLE

Forerunners of the New Age: Rutherford

"One of the greatest scientists of all time" was the distinctive appellation which Sir James Jeans applied to Lord Rutherford at the Calcutta Science Congress in January.

An Exuberant Personality

LORD RUTHERFORD was to have presided over the Congress, and before his death in October last had prepared his Presidential Address reviewing the adaptation of science to industry and the latest developments in the transmutation of matter. The Address was read by Sir James Jeans, who preceded it with a sympathetic eulogium of Lord Rutherford as a friend and as a scientist. We append a portion of Sir James's speech, which is distinguished by its comprehensive range and sustained elevation. "He has been cut off in the fulness of his power—leaving as his monument a rich and full life's work, such as few men have equalled," Sir James said, proceeding as follows:

"Those of us who were honoured by his friendship know that his greatness as a scientist was matched by his greatness as a man. We remember, and always shall remember with affection his big, energetic, exuberant personality, the simplicity, sincerity and transparent honesty of his character, and perhaps most of all, his genius for friendship and good comradeship.

Honours of every conceivable kind

had been showered upon him, so that he could not but know of the esteem in which he was held by the whole world, and yet he was always simple, unassuming and ready to listen patiently to even the youngest and most inexperienced of his pupils or fellow-workers, if only he were honestly seeking for scientific truth.

"A great physicist, Niels Bohr, speaking of Rutherford's work to a congress of physicists which recently met in Bologna, said: 'His achievements are so great that at a gathering of physicists like the one here assembled, they provide the background of almost every word that is spoken.' As it was in Bologna, so it will be in Calcutta; the proceedings in our physics section will be utterly different from what they would have been had Rutherford not lived and worked. . . . Happily he will not be altogether absent from our meeting. He had been looking forward with the greatest interest and eagerness to this occasion, and had already written a Presidential Address for it, which it will be my duty to read to you very shortly.

"In this he tells us, in his own words, of his latest work of all—

that in nuclear physics, and especially in what he described as 'the new alchemy' the transmutation of the elements. This alone would have ensured him a place in the foremost rank of physicists, and yet it formed only a small part of the total achievement of his life.

"When I first knew him, almost exactly forty years ago, he was experimenting in wireless telegraphy, using a detector of his own invention, and transmitting signals to what was, for those times, the record distance of about a mile and a half.

"The Heroic Age of Physics"

"That was in the period which he used himself to describe as 'the heroic age of physics.' Within the space of a very few years, Röntgen rays were discovered and provided a new line of attack on the problems of electric conduction in gases; the electron was isolated and seemed to point the way to an understanding of the age-long puzzle of the structure of matter; radio-activity was discovered, with its apparent violation of well-established physical laws, and opened up a new road which led no one knew where—but obviously into very different territory from that which nineteenth century physics had so industriously and thoroughly explored.

"Rutherford directed his colossal energy and tireless enthusiasm on to all these vast new problems in turn. By a few investigations of masterly simplicity, he reduced the puzzling phenomena of radio-activity to law and order, and, in collaboration with Soddy, discovered the physical interpretation of this law and order. Radio-ac-

tivity, they found, indicated the transmutation of one element into others through processes of spontaneous atomic explosion.

"Rutherford then treated the alpha-particles which were emitted at these radio-active explosions as projectiles. He bombarded atoms with them and in so doing discovered the composition of the atoms. Finally he shewed how similar bombardments could change the constitution of the atomic nuclei, and so literally transmute the elements; the dream of the alchemists was realized.

Rutherford and Newton

"These were perhaps the outstanding landmarks in his career, but in truth most of his investigations were key investigations, each brilliant in its simplicity of conception, masterly in its execution and far-reaching in its consequences. His output of work was enormous, and can only be explained by his capacity for delegating all the less important details of an investigation to a collaborator, whom he usually inspired with his own enthusiasm. In his flair for the right line of approach to a problem, as well as in the simple directness of his methods of attack, he often reminds us of Faraday, but he had two great advantages which Faraday did not possess—first, exuberant bodily health and energy, and second, the opportunity and capacity to direct a band of enthusiastic co-workers. Great though Faraday's output of work was, it seems to me that to match Rutherford's work in quantity as well as in quality, we must go back to Newton.

"Voltaire once said that Newton was more fortunate than any other scientist could ever be, since it could fall to only one man to discover the laws which governed the universe. Had he lived in a later age, he might have said something similar of Rutherford and the realm of the infinitely small; for Rutherford was the Newton of atomic physics. In some respects he was more fortunate than Newton; there was nothing in Rutherford's life to compare with the years which Newton spent in a vain search for the philosopher's stone, or with Newton's output of misleading optical theories, or with his bitter quarrels with his contemporaries. Rutherford was ever the happy warrior—happy in his work, happy in its outcome, and happy in its human contacts."

Modes of Transmutation

Near the close of his Presidential Address, Lord Rutherford claims that "the study of the transmutation of matter has been extraordinarily fruitful in results of fundamental importance." Not only has it led to the discovery of about one hundred new radio-active elements but also several stable isotopes of known elements. "It has greatly extended our knowledge of the ways in which nuclei can be built up and broken down, and has brought to our attention the extraordinary violence of some of the nuclear explosions which occur. The great majority of our elements have been transmuted by the bombardment method, and in the case of the light elements which have been most carefully studied a great

variety of modes of transmutation have been established."

But whither is all this leading? A new chemistry has arisen, undoubtedly, but its inevitable limitations are already becoming visible, and new instruments of research will have to be developed. Rutherford himself admits that "in individual transformations so far examined the nuclear charge is always conserved." Have not scientists reached the blank wall, which H. P. Blavatsky calls a "laya point" or neutral centre?

A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. . . . Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific law of evolution and absorption—*The Secret Doctrine*, I, 171-172, 174.

Bridging a Chasm

A glance at *Occult Chemistry* which records the results of clairvoyant research, convinces us that the trained clairvoyant investigator

sees the atom in its normal condition, whereas the atom-smashing apparatus of the great laboratories throws the atom into abnormal conditions, induced by electrical forces. Dr. Compton, American physicist, admits that "every fact or relationship of the electron appears fuzzy with uncertainties when closely examined, for it can truly be said that every discovery discloses a dozen new problems." (*New York Times*, 12 December 1936). This in no way minimizes the accuracy or the value of the work of the scientist, but it suggests that a bridge must be built between the methods of the scientist and those of the occultist, and the two are not likely to meet until each school becomes thoroughly acquainted with the relevant data presented by both schools. Scientists who do not possess inner senses will have to collaborate with those who do possess them. Half a century ago H. P. Blavatsky pointed the men of science to another approach: "They will be driven out of their position not by spiritual,

Theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense." (*The Secret Doctrine*, I, 620).

And common sense will bring the chemist and the clairvoyant together, if it takes generations to do it.

Lord Rutherford did well to recall that "India in ancient days was the home of a flourishing indigenous science" and to express the hope that because of its natural aptitude for experimental and abstract science India would become again the home of science—a hope which every Theosophist will affirm, because India is the home of the Ancient Wisdom, and out of the Ancient Wisdom has emerged the science of Occult Chemistry and what Rutherford calls "the New Alchemy."

J. L. DAVIDGE

SEEKING THE MASTER

*My hair grows whiter than my thistle plume,
 . . . But in my eyes
 The star of an unconquerable praise:
 For in my soul one hope for ever sings,
 That at the next white corner of a road
 My eyes will look on Him.*

G. K. CHESTERTON, in *The Wild Knight*.

The President's Four Questions

At the Christmas Study Week-End held in London, while the Convention at Adyar was in session, the President's four questions on the functions of The Theosophical Society were discussed with great interest.

THE following conclusions, with slight rewordings, were agreed on by a very representative group of members.

1. The Theosophical Society has the undoubted duty, or dharma, of inviting adherence to its Three Objects, and of spreading the knowledge of the body of teaching known as Theosophy. Also as a corporate body it has no other activity in which it can properly engage, although members individually take part in all activities which forward the concept of brotherhood.

2. The group preferred to discuss the question before the Second Symposium in this form: "What are the truths of Theosophy which throw light upon the problems of fear and the sense of impotence?" A list was made out, showing how the teachings of karma, rebirth, the place of evolution, the existence of the Elder Brethren, and the recognition of the unity of all life, if properly understood, could drive out fear and impotence, and restore goodwill, justice, and peace to men. It was recognized that to do this, members must first apply these teachings in their own lives in a practical fashion. The principle needs were stated as follows:

(a) To extend the knowledge of ourselves, and to deepen our under-

standing of the application of the general teaching.

(b) To systematize our knowledge, both (1) in regard to our own experience, which tends to be haphazard, i.e. development of thought control; and (2) in regard to the vast amount of detail available today which corroborates Theosophical teachings. The second field needs research workers to collate cases illustrating rebirth, the group soul in evolution, the rationale of psychic phenomena, etc. It was recognized that there is need today for proven material, to meet the scepticism of the modern mind.

(c) To train our lecturers and students to present the truths in a practical fashion, avoiding dogmatism and generalities. By solving their own problems in the light of these truths, applied fearlessly, they can be in themselves the best evidence for the real nature of man, the purpose of evolution and the existence of the Plan.

(d) To bring home to members the need to avoid vagueness and sectarian thinking.

It was recognized, however, that all this teaching could present only an explanation of suffering. The root cause of suffering is human ignorance, and each person must be left to deal with the ignorance

of his own nature when and as he will.

3. In answering question number three as to the development of an understanding of international culture, a cultured person was defined as one who has the possibility of making as wide and varied contacts with life as possible. Theosophy in itself is an aspect of true culture, as a knowledge of it widens and informs the mind and deepens the individual's capacity for contacts. Hence, the living of Theosophical teachings makes for the culture of the members. Theosophy brings the eternal and universal values into social culture. An illumined mind is essentially cultured.

It was agreed that a much deeper understanding of other nations was desirable, and a willingness to stress their real contribution to world culture, rather than to accept the cinema presentation of its cheaper and more startling characteristics.

4. In dealing with question four as to the release of life in The Society, the emphasis was laid on attempting to sense the true life of our Movement, independent of its temporary form. It was agreed that the inner life of the Movement is great and important, but that in its essence it is eternal and hence unknowable. The member who contacts it has an intuitive or unconscious contact with reality, which brings a sense of security and a

feeling that ordinary life is somehow significant and worthwhile. The contact brings with it also a flow of buddhi, a certain blending quality, making real relationships easier to discern. It may be called an outpouring of spiritual force. Most people need contact with the spiritual or religious life, but this contact needs to be an intelligible or rational one. Theosophy combines both. Hence the member who through work or understanding or devotion makes a real contact with this life finds in it great illumination.

In summing up, the General Secretary referred to the long past of the mystery teachings, the core of all the religious and scientific instruction in early religious cults, and of the temple and mystery training. Theosophists today are privileged to be the stewards of truth—as far as it can be understood in our time. The Theosophical Society is dowered with this priceless gift, and must share it with the world. If we Theosophists play our part now, in devotion, in understanding, in service to the essential revelations of the Ancient Wisdom, then in other lives in the future when the teachings are again given to the world with increasing fulness, it will be our privilege to be associated with this movement whatever form it may then have assumed.

A.G.

TIME

Time is a precious gift—a "talent" entrusted to us, and we must try to use it to the best advantage.—The Master K. H.

Culture for Democracy

BY K. S. CHANDRASEKHARA IYER

This vital point of view, that culture should be the common heritage of mankind, was presented in the Symposium on Culture at the Adyar Convention on 29th December 1937.

WE are to speak not on the contribution of Theosophy to the world's truths—great and invaluable as that contribution is—but rather on its service as the interpreter of those truths. While taking truth in general as its province, Theosophy has a special function, that of making it freely available for man's guidance and uplift.

Culture, as I view it, is knowledge which makes for complete living. And completeness of living should be recognized—as it is not universally recognized today—as the prerogative of every person born into the world.

Culture is often regarded as more or less the monopoly of the elect, as something that should be kept sacred from the profaning contact of the multitude. It may be true that only the superior mind, the genius of the expert, can discover new truth or create new forms of beauty. But every one in his varying degree can be made to see truth and admire beauty, and derive profit and enjoyment from their study and contemplation. Above all, every one may acquire the inner refinement of thought and feeling which is the soul of culture.

Science and art may be as high-brow as you please in their standards and qualities; but to be of use to the world, their presentation must be democratic in outlook and influence. The professional man, the scientist or artist must not always stand on a high pedestal; he must occasionally imitate the gentle rain which descends from the sky and cools and fructifies the parched earth; he must bend to the level of the average man and woman without in any way lowering his own standard of accuracy of fact or expression. Of course, the ordinary man must, on his part, try and lift himself nearer to the expert's range. The unity of understanding and appreciation that is possible in this way was well illustrated in some of those excellent music performances lately given in Madras, where the achievement of the artist and the appreciation of the audience united in one continuous stream of discriminating enjoyment. The truths of Theosophy should, I think, be so expressed as to evoke real understanding and keen appreciation. They should help ordinary men to see beauty and value in the things of everyday life no less than in the noblest works of art.

Theosophy as interpreter should make a special point of presenting things as clearly and intelligibly and interestingly as possible, so that its message may make its way readily and surely into men's minds. Some of the greatest scientists and philosophers of our day do not disdain the effort to make their thoughts crystal-clear, and there is no reason why Theosophic writers and lecturers should not set a similar aim before themselves. Hazy and ill-digested exposition is nearly always a sign of vague thinking and imperfect grasp of the subject. From the vantage ground of wider knowledge and more comprehensive outlook, Theosophic interpretation of truth should strive to humanize knowledge. It should help men to utilize the power which science gives over nature, and the vision and enjoyment which art provides, for really creative purposes, for the progress and welfare of humanity, and not for selfish

aggrandizement or wholesale destruction.

Science knows no national or regional boundaries even now; to a smaller extent this is the case also with Art, less so with manners and customs and ways of life. The outward forms of culture may vary with races and civilizations, but the inner spirit of all of them is the expression of the one animating divine life.

Theosophy, by emphasizing the common basis no less than the special features of the various forms of culture, may help to better understanding and appreciation, as well as to a fuller utilization of their results, and so help to make all culture the common heritage of mankind.

It is in such ways as these, think, that the truths of Theosophy should be presented so as to promote individual well-being, social co-operation and international friendliness and harmony.

BUILDING A BETTER WORLD

One thing only matters—to do one's best. One can always recall that gentle phrase of the Master: "He who does his best does enough for Us." Tomorrow's best will be better than today's. It is encouraging to feel that we can have all the time we want, and there is apparently no limit to the expansion of consciousness, and no limit to the expansion of time. So why worry? If your present "want" is a garland, stop and gather flowers and weave them into one; you may find that you do not care for the garland when you have woven it; never mind; there will be some younger soul that will be pleased to wear it, and we are all parts of the "One Life." Let each of us give his best, and the whole will be the best which the world can produce at the time. It will serve as the foundation of a better, which will rise upon it tomorrow.

ANNIE BESANT

Son of England

BY HELEN VEALE

The story is woven round Lord Bacon, his friends and contemporaries, and is written as a "Book of Confessions" by Alice Barnham, daughter of a well-to-do London goldsmith, whose house was frequented by Bacon, Shakespeare and other luminaries of that golden age of letters. We have first been listening to Shakespeare in a drunken fit of indiscretion bruited it about—in the presence of Alice Barnham, beloved friend of Bacon—that Bacon is the eldest son of Queen Elizabeth and the rightful heir to the throne. The narrative proceeds:

III. Written this Eleventh Day of June, in the Year 1602 A.D.

THIS last year hath been a sad one in our house, for my dear mother fell ill of a fever last autumn, and though she was cupped and given many simples, she did not rally, but seemeth still to burn and waste, lying ever in her bed. My father hath consulted many physicians, to aid good Master Winslow, who doth cure our common ills; but all say that they can do nothing to arrest the fever. My father hath grown grey with care, and is short of temper, especially with Tom, whom he partly blames for my mother's illness, as he had caused her to worry unduly and perchance expose herself to draughts, waiting up for him when he so oft stayed out late at night. For after last year's rebellion was quelled, Tom came home to us after many weeks much changed, withdrawn into himself, half-fearful and sullen. He had not all the time stayed with mine uncle in Ox-

fordshire, as we believed, but had ridden to town to join the forces of the Earl of Essex, and had shared their ill fortunes. He would not tell all that he had seen and done, but he had long been a fugitive before he dared to return home.

After she knew of his return, Mother would tremble at every knock on our door, and together she and I prepared a hiding-place for him, should it be needed. But none came after him, and indeed it was bruited that Her Majesty had graciously ordered that the pursuit of rebels should cease now that ringleaders had suffered the penalty. The Queen liketh not ruthlessness, my father saith, when the sting hath been taken from a danger, and God bless her for that mercy! So my brother's life hath been spared, but my father spared him not bitter words, even before my mother's illness made all worse. I am now the housekeeper, and bear my mother's keys, going to

her where she lieth for direction when need ariseth. Little time is left for study, but I read to her daily, and sing to my lute when she feels it would relieve her to listen. Tom hath to work with my father now each day, but he cometh every morn and eve to sit by her awhile, stealing off when he heareth my father coming.

One afternoon, my mother had a visitor. A fine carriage stopped at our door in the early afternoon, and a handmaiden came to say that the Lady Anne Bacon craved permission to come up. My mother sent me to meet and conduct her, and I curtsied to the greatest lady I had ever met. She was old, but upright and beautiful, with a very gentle quietness about her, and her dress was of dove-grey silk. She smiled at me, and said in a soft, clear voice, "Thou must be little Alice Barnham, I think. My son hath told me of thee, and of thy mother's illness. Is she able to receive me, my child?"

I took her up stairs, and she talked very graciously to my mother for half an hour, stopping only when she saw her flushed and tired.

"Now prithee, Alice, conduct me downstairs," she then said, "and talk to me thyself awhile, for I can see thy dear mother should be left to rest."

My mother said, "Your Ladyship will do us the grace to take wine and cake before you go," and the lady assenting, I took her to my father's room, and unlocked the cabinet, to set wine and cake before her. I can well recall all that she said, for my memory, as Master Walsham ever saith, is retentive.

"I wanted to make thy acquaintance, Alice," she began, "because my dear son hath told me how thou hast come to know his secret. Dear child, it is grievous for thee, and I would have thee look on me as a friend, to whom thou mayst speak freely whatever is in thy mind."

I stammered and faltered, but indeed there were things I much wanted to ask. "Please, Lady Anne," I said at last, "why do not those who know the truth, who seem not so few, tell it to the Lords and Commoners, that Master Francis is the Prince? Is it right to keep such a secret, even if the Queen ordered it?"

"Thou hast asked a hard question to answer, child, and there have been times when I have called myself craven, and others with me, that we did not better protect his rights. We have been largely tricked into silence, until it is now too late to win belief, for the Queen's virginity has become an article of faith, fanatically to be defended. It was common knowledge once that she had loved Lord Dudley since her sister Mary's reign, and when on her own accession, honours almost royal were heaped on him, all expected that he was to be her consort. In fact a marriage ceremony was performed, in the house of the Earl of Pembroke, legal witnesses being recorded, but sworn to temporary secrecy, for purposes of State. Then when our royal lady was brought to bed of her first-born, she was perchance distraught with her pain, and called us to take the babe out of her sight, even to kill it. To save his precious life in that her savage

mood, I took the babe in my charge, and my own expected child being still-born, he passed as mine. But the Queen must not be blamed o'ermuch for her cruelty then, as after her fury had passed, she looked sweetly on the growing child, and took pride in his parts, so that Sir Nicholas and I ne'er doubted that she would own him in her own time.

"So too it was with his brother Robert, whom Lady Lettice took likewise in her fostering care. Her Grace hath her tenderesses, and it was in her care for England that she first concealed her marriage with Leicester. But it grew ever harder to break the toils of deceit, and her husband deeply angered her with his infidelities, till she took a vow in her wrath that he should never be acknowledged, and had all legal proofs destroyed, threatening instant death to any who so much as repeated gossip or conjecture on the subject. Truly I blame most of all the Earl of Leicester, for he ruined all when he married the widowed Lady Essex, so accepting Her Grace's denial of himself and his sons. The Cecils had always opposed the idea of an alliance with Leicester, and now the powerful house of Essex and its supporters were also ranged on the side that ever tried to strengthen her resolve to keep her name of Virgin Queen. What can we now do, the few who are in possession of the truth? We could not produce any evidence beyond our bare word, the handsome Earl is himself untimely dead, most like by poison, and now his younger son Robert hath lost the last chance, and his own head to boot, by his late ill-judged treason."

"But how can Her Majesty blame Master Francis for that?" I cried. "Surely in contrast with his brother he will appear the more worthy in her eyes!"

"A mother's heart is often partial, my child," she answered sadly, "and the Queen had a real tenderness for Essex. Forcing herself to be ruthless to him, she has killed in herself the last spark of motherly love and tenderness. Her heart is dead! Poor lady, I pity her!"

"That can not I," I said hotly. "She could have pardoned Essex his life, for the sake of the wrong she had done him, and opened her heart to her elder son."

"Judge her not too harshly over Essex, child. I know that she had given him a ring, bidding him to send it to her as a token, should he ever be in extremity of danger, for she knew her own fiery Tudor temper. She hourly must have expected that ring, perchance longing to shew mercy to the suppliant, but it came not."

"Why did he not send it?" I asked.

"A certain lady, who had reason for enmity to both Leicester and the Queen's Grace, made a death-bed confession, I have been told, scarce a month ago, that she had been entrusted with the ring, and had withheld it from spite. There was a terrible scene at the bedside, Elizabeth raging over the dying woman, denying her forgiveness for her treachery. Canst thou not find pity in thy heart even for our proud Queen over that?"

"Yes, truly, she was to be pitied then," I agreed. "But now, if Master Francis went privately to

her comfort, would not her heart yet melt?"

"There hath been no sign of that at present, but rather of more settled coldness, even malignancy. Child Alice, she is surrounded with our Francis' enemies and detractors, who have consistently painted him to her as a time-server and paltry coward, deficient in the princely courage that she loved in her darling Essex. We know that Francis is as brave and far nobler, brave enough to bear the stigma of cowardly inaction, rather than establish his own honour at the cost of many lives and his royal mother's shame."

After the Lady Anne had left, my mother was curious to know what we had talked about so long, and I said that she had told me tales of Master Francis as a boy, and the Queen's kindness to him then, and all that could be safely told of the Earl of Essex.

I have thought much since about this conversation, and feel more sympathy than I did at first for Her Majesty, who perhaps denied her heart for her kingdom at the first. But surely all may yet be well, and the clouds of misunderstanding cleared as in "A Winter's Tale," which I saw lately in the Globe theatre. This is just such a tangle!

IV. Written this Eleventh Day of June, in the Year 1603 A.D.

Ah me! Yet heavier is my heart today, on my thirteenth birthday, than when last I wrote herein. They say thirteen is an unlucky number, and I am minded to believe it, though my father and Tom would scoff at my superstition. My dearest mother died soon after

Christmas, and though we had long expected the blow to fall, it was of a woeful bitterness e'en passing expectation, and the house seemeth strangely empty still, as I go of a morning about my tasks. Tom hath been good and steady, having promised my mother ere she died that he would do my father's will, and carry on his business. He is affianced too to Margaret, daughter of Master Winslow, the leech who attended my mother in her illness. Her portion is not large, but my father hath taken it in good part, for she is winsome, and he hopeth that marriage will cure Tom of his longing to rove.

But for me cometh an unwelcome change. My father saith I am too young to be his house-keeper, with no older woman to protect and guide me other than old Martha, my nurse. So he hath asked Aunt Prue from the country to make her home with us. I told him that I could well do all he wanted, better now through practice than I had done last year, and I even wept, so sore I felt. But he was firm though not ungentle, saying that I was his dear daughter and wise beyond my age, so that for himself he needed none else for his comfort; but my mother had expressly charged him that he should get Aunt Prue or another to be my duenna.

"Thou knowest not yet in full the needs and dangers of a young girl, daughter," he said, "and thou wouldst not oppose thy dead mother's provision, I know."

So I could say no more, and she cometh in a week's time. Aunt Prue is kind and good, but she is over-fond of talking, and is never

still, with fussy, active ways very different from my mother's calm dignity. But, indeed, who could ever be like her to me? I must school myself to patience, and see only my aunt's good points.

In more weighty matters too, the prospect is dreary. The great Queen hath passed, and made no sign, at least, none that hath been reported. I somehow imagine that, as she lay there in her great bed, feeling her life ebbing from her, she saw her loved Leicester standing at the foot of her bed, with Robert of Essex, the younger son, whom she had punished so fiercely; and then she must have seen the face of her living son, whom all three of them had grievously wronged, rising in her memory, and she would long to have it in her power yet to undo the greatest wrong. The image of Mary of Scotland would also be before her, triumphing over her helplessness, saying: "Now you have to leave your throne to *my* son, your own being left in obscurity and debt."

Perchance she would have tried to rise in her bed and speak, but there were none to listen to her dying murmurs but Cecil and his friends, all there in James' interest, not wishing to understand any unwelcome utterance from her dying lips. The thought too of England must have been with her, for indeed she loved the land well. If wily Cecil still whispered to her that England's honour must suffer should old scandals be revived, that it could not brook a king who had made friends of actors and commoners, I can understand why she muttered: "My seat hath ever

been the throne of kings; no rascal's son may sit in my seat!"

Thus it was for his father's sake, and not his own, that she discarded her own son. Truly, a grievous thing! E'en so, I can hardly credit what they say, that she finally named James of Scotland as her successor. Who is to say what choked utterance was so interpreted, or what dying spasm was turned into a nod of agreement by those who were bent on turning the dying woman to their will, for their own dear safety?

Ah, the Queen was to be pitied then, with none but interested servitors around her, no dear family love to cherish her, only cold statecraft and self-interest! Were they too much for her, and was it the great Queen's punishment that now she could not make her will prevail, she whose will had ever overborne all? But it seems this tragedy had gone too far to be turned to a happy ending, like that in "A Winter's Tale." Yet I hope it need not be quite like "Hamlet" either.

Master Francis loveth plays and actors, and his own life might well furnish matter for one of Master Shakespeare's sort, or rather, the sort acted in his theatre, for sure am I that he writeth them not himself, that gross, fat man, devoid of fine wit and understanding. My father saith that the wits of today oft write plays to which they are unwilling to put their names, as playwriting is not reputed worthy of a gentleman and a scholar, though remunerative. So some actor is allowed to father a play he could never write.

My father took me last month to see the new King's entry into

London. The press was great in the streets, and I was glad to step within a house at Westminster, where liveth a friend who had invited us to his roof for the spectacle. There were flags and bedizenments, but methought the hearts of the people were not tuned to their wonted merriment, and there was scant heartiness in the shouts of "God save His Majesty," which were raised as his carriage came along. Gentlemen of the Court rode in escort, and I saw Master Francis among the Councillors, with Master Anthony Bacon and another, whose name methinks is Sir Toby Mathew, who also hath been sometimes to our house. Before and after His Majesty's carriage rode dour Scots Lords, who looked not friendly on the crowd, and in sooth met little friendliness from them, for there were jeers at their travel-stained dress and scowling, untrimmed countenances.

But all looked most at King James, and I fancy liked not overmuch what they saw. He hath a coarse red face and little eyes, unkinglike, with no ready smile or grace. I had no time to mark those who sat with him in the coach, but belike one was his son, Prince Henry, a delicate looking boy whom I pitied, I know not why.

The rain came down in torrents just as the procession turned by Whitehall—an evil omen, methinks! A protective awning had been set over us on the roof, so we remained dry, but the crowds dispersed in great discontent, seeking shelter, and the fine procession fled bedraggled through London streets, as a poor show, hissed off the stage!

V. Written this Eleventh Day of June, in the Year 1604 A.D.

I have grown much this last year, and even my father admits now that I am no longer a child, though he sighs in saying it. When I was measured for a fine gown of silk and velvet, to serve dear Margaret as bridesmaid in her marriage with Tom, I was found to be two inches taller than the bride, though she is quite tall enough for a woman, my brother saith. Aunt Prue feareth that I outgrow my strength, and procureth nauseous mixtures for my physicking; but I here confess that I oft contrive to trick her, pouring the draught away out of an open window, while her short-sighted eyes are bent over her embroidery frame. Indeed I am strong enough, though naturally here in London not so high-coloured as my cousins in the country. Master Winslow reassureth my father and Tom, saying that they need not expect a lily to be like a rose, but both have their own strength; a fancy that pleaseth me, to be likened to a lily!

My brother is very happy in his sweet wife, having a suite of rooms in this great old house given wholly to them. Margaret and I love each other as dear sisters, and both enjoy the relationship the more for that we never had sisters of our own. I wondered indeed if I should not suggest to my father that Aunt Prue might now be spared, for she lamenteth ever for country air and honesty, and the docility of her other nieces, whose place in her affections I shall never take. But Margaret coaxeth me to let things stay awhile, for strangely she liketh having my aunt to pet

and cosset her, and mindeth not her endless gossip and her fussy ways.

"We two girls want some women's talk, Alice," she said one day. "We cannot breathe the air of our men-folk all day, good as they are, and read their books; at least I cannot." She is far more womanly and good than I, methinks, for I confess that I ever find men's talk and company more interesting than women's; though I care not for them to speak to me or notice me listening, for then they oft speak more trivially.

One day, Master Francis came with his friend Sir Toby Mathew, and sat talking with my father over the wine he had called me to set before them. Master Francis held my hand, when I would have slipped away upstairs, saying that their business was done, and he wanted to talk again with his little friend, who was fast becoming tall, up to his shoulder already! He drew me to the stool beside him, and I was well pleased to stay, as long as Aunt Prue would leave me uncalled.

They resumed their talk, my father first saying that he was glad King James was shewing appreciation of Master Francis, giving him some Court preferment. "Appreciation, quotha!" laughed Master Francis, somewhat grimly. "His Grace appreciates me as much as the Egyptians of old must have appreciated the skeleton carried round at their feasts! I am bitter as aloes to his sight, man!"

"Knoweth he the facts then?" asked my father.

"He knoweth, though peradventure not all, and so is uncertain yet

if all my teeth be drawn, and thinketh it politic to conciliate me with minor offices. Well, I am content to take them, rendering him the beggarly thanks."

There was some minutes' silence, and then my father turned to Sir Toby Mathew. "For you, Sir, at least, I hope the change spells some relief from persecution. How looketh the King's Grace on gentlemen of your persuasion?"

"Not too graciously, Sir Alderman," answered Sir Toby. "Our James hath no kindness for his martyred mother's faith, and careth only for such compromise as best secureth his own position."

"And what is that but tolerance?" asked my father. "Now that plots have lost their purpose, England's manhood is sick of religious rancours, and would fain let Puritan and Papist alike go each his own fanatic way, so only he be left his parish church and moderate parson."

"Nay," corrected Master Francis, "I fear you over-estimate England's peaceful disposition. Religious rancours get ever hotter, and perchance the King is not over-much to blame, willingly as I would see it otherwise, if he refuseth yet to relax the penalties against Papists. His Scots supporters are Calvinists to a man and it is all he can do, and not all to their liking, to uphold an Episcopal Church at all in England. But he knows well that Calvinism and loyalty go ill together."

"So the Hampton Court Conference is to sit," put in Sir Toby. "Francis hath his Commission to supervise a new translation of the

Holy Bible, to be authorized by His Christian Majesty, and I and my friends must go again on our travels, awake from our dreams of better times."

Later on my father asked, "What of these plottings, bye and main, of which there hath been such pother? So much hath been made of so little that I trow they were stage-managed by Cecil, lime to catch that brave bird, Sir Walter Raleigh, and clip his wings withal!"

"You are not far wrong, friend Barnham," said Master Francis. "What irony indeed that stout Sir Walter should be clapped in prison for conspiring with those Papists whom his soul hath ever abhorred!"

"But sought any in truth to set Lady Arabella Stuart on the throne?" asked my father.

"Her name would serve, man," quoth Master Francis. "Poor gentle lady, belike she knew nothing of it, and even our heavy-witted James is shrewd enough to know her guiltless, and bear her little malice. On my honour, friends all," and here he pressed my shoulder, graciously to include me,

"I am glad to have on my conscience no such mad adventure, and to be free at last from an uneasy dream that hath too long haunted me. An I could, I would not now change places with James, for I aspire to a greater kingliness."

"But to England's loss," put in Sir Anthony.

"Not so, Brother Anthony," answered Master Francis. "The treasures of knowledge that I seek shall be first for England's enrichment, and through her the world's, and moreover I have great hopes Prince Henry, when he cometh to the throne, will do all and more than I could have done for her material welfare. He is a dear lad, full of high promise, and will have the advantage, God willing, of more settled times, and of such wisdom as I can impart to him, from my own experience and learning."

"Truly, he sheweth good taste," said Sir Toby, "to take thee for his mentor and loving friend. God send he be spared to succeed, and I care not how soon that befall."

(To be continued)

THE LEADER

A leader is always a genius in his own way. But in the higher leadership there is a constant ecstasy even amidst the static. That will be clear when you realize that ecstasy means out of the static. You can generally tell the true leader by the sense of an uplift and expansion of consciousness that you gain through contact with him.

G.S.A.

Notes and Comments

A WAY OUT OF THE IMPASSE

MR. ELWIN Hughes, Kuala Lumpur, Federated Malay States, writes:

In the Watch-Tower notes of the December 1937 issue of *THE THEOSOPHIST*, the President, in his capacity of "an individual member of The Theosophical Society," sounds "a note of warning as to the grave dangers which at present menace the whole world," and in so doing is prepared for some possible criticism from fellow-members. In the July 1936 number of *The Theosophical World* (p. 146), he states that "some of the greater Powers should join together for the purpose of imposing Peace upon the world, if necessary by the display of force."

I am sure there exists no thinking mind today which does not share in the general apprehension as to the immediate course which world affairs may be taking. But I submit that the terrors and distress on all sides, and the seemingly wanton destruction and violating of so many rules of peace and war are the *symptoms* of the world's disease, not the cause. And if we, as members of The Theosophical Society are to rally to the President's call to "make individual . . . efforts to arouse world opinion against all greed and power," and "arraign the spirit of militarism wheresoever it manifests," we must first and foremost devote ourselves to discovering the root

cause from which this fever has sprung.

I am not forgetting the President's insistence on the importance of The Society's neutrality as a whole, and the individual freedom of its members, but in this great need for world reform, concerted action is a source of strength; individual and personal views are weakened by their isolation.

It is to my mind of no use for members of The Theosophical Society to "arraign militarism" while they themselves, perforce, live by a system of competition which in its very constitution necessitates militarism in all aspects of their lives. In the December 1937 issue of *The Theosophical World* (p. 286) the President writes: "The world needs men and women who have the courage and the wisdom to declare without fear and without favour, where there is darkness and where there is light, and to point out the way towards more light. They may be ignored or they may be abused. But they must speak their wisest words howsoever these be received." But later on (p. 299) he warns members to "see that the Lodge does not wander too far into spiritualism, economic panaceas," etc.

It seems to me that to work to discover an "economic panacea" is to bring the results of our Theosophical studies and ideals right into our working lives and "to have

the courage and the wisdom to declare where there is darkness" in this war-breeding system of cut-throat competition whereby we are at present forced to live.

Let the members of The Theosophical Society, and all those with the cause of true Brotherhood at heart frankly acknowledge that these economic laws by which the world is governed today are becoming outgrown and totally unsuited to present-day needs.

Having acknowledged this, let them form groups in all parts of the world for discussion as to the best way of reconstruction, taking as their model the ethics laid down by all philosophers and teachers since the world began. Let the results of such discussions be submitted to a General Council elected for the purpose, not as another controversial plank in the political platforms of the world, but as the Foundation Stone for the building of a new and more sane order of civilization.

In the May 1936 issue of *THE THEOSOPHIST* (p. 100) the President asked: "Is it not time for a group of Theosophists to seek out of the present impasse a way which every nation throughout the world may tread in honour?"

In response to this, I took the liberty of drawing his attention to the scheme for social reform described in *Looking Backward* and in *Equality* by the American economist, Edward Bellamy, and sent him a short treatise in which this system was briefly, though I fear, rather imperfectly expounded. H. P. Blavatsky herself drew attention to *Looking Backward* in *The Key to Theosophy* (p. 31)

as admirably representing "the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood"; she says "the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum." In my opinion these books should be owned and studied by everyone to whom the welfare of mankind is of vital importance.

Again I appeal to the President to give these books his consideration, with a view, should he approve of them, to making them widely known throughout The Society, even though he personally may not be able to agree with the system in its entirety.

The International Bellamy Association, started at The Hague, Holland, five years ago with only four members, now numbers 10,000, and is doing excellent propaganda work. There are branches in America and New Zealand, and many isolated enthusiasts scattered about the world. And though I realize that The Theosophical Society as such could never stand for any particular policy of government, that need not prevent its individual members from formulating some reconstructive scheme for the betterment—if not the actual salvation—of civilization.

The Theosophical Society stands for Unity and Brotherhood. But we cannot expect Unity and Brotherhood while following a system based upon the very antithesis of these qualities. Let its members therefore search for and present to the world a possible plan for the working out of that Unity rather than condemn the terrible evidences of

disintegration to be seen on all sides. No hands are clean, nor can be clean; no men brothers, while they are forced by an out-worn system into a fight for self-preservation, both individual and national.

* * *

Addresses:

International Bellamy Association, Mrs. A. Heuff, 26 Hyacinthweg, The Hague, Holland.

Edward Bellamy Society, G.P.O. Box 1305, Wellington, New Zealand.

INTERNATIONAL BROTHERHOOD

From Evelyn Karas, Vice-President of The Theosophical Society in Poland: "When comparing the main lines of the work of The Theosophical Society in Poland, and as far as we can see also in other countries, with its three Objects as stated in its rules and regulations, it occurred to me—and our General Secretary quite agrees with me—that one of the very important lines of our effort and activities is not clearly defined in our Objects. In the first Object we read that it is our aim 'to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour,' and nothing is said as to our work for the benefit of our respective countries and for the brotherhood of nations between themselves. It is the work you have stressed so much in the last few years, and which we find so important in our country. Do you not consider that for the sake of clearness it would be well to formulate

this in a kind of declaration like the one expressing our views as to freedom of thought, and to join it to our three Objects, or express it in some other manner? This would make our work and aims more comprehensible to outsiders; it would also be true, as we are so strongly for the freedom and individual development of nations and for true patriotism."

(The reason why a specific statement in regard to Brotherhood between Nations is not given in the First Object is seemingly that any such declaration would be immediately putting a limitation on the "Universal Brotherhood of Humanity." As it stands, the First Object covers all conceivable relationships. Not only that, but the phrase—"Universal Brotherhood of Humanity"—may be given a vertical as well as a lateral extension so as to include the subhuman and the superhuman kingdoms. The statement as to Freedom of Thought is not intended to amplify the statement on the Objects, though it is congruous with it.—ED.)

TO OUR BRETHREN IN POLAND

I should like to correct a misapprehension which has arisen with regard to my remarks in an article in the November THEOSOPHIST entitled "Light and Darkness." In the second paragraph I write: "I have been into Russia, and there I have found a measure of positive darkness. I have been to the Poles, and there I have found negative darkness." It is unfortunate that the word "Poles" has been written

with a capital "p." I meant of course the North and South Poles, and intended no reference whatever to Poland. I offer all apologies to my Polish brethren for the entirely unintentional suggestion that in Poland I have found darkness. On the contrary, so far Poland seems to be one of the few bright spots in Europe.—G.S.A.

WOMAN SUFFRAGE

Amplifying the article by Miss Clara Codd on "Woman Suffrage" in the November THEOSOPHIST, Mrs. Gilbert T. Mason, Rochester, N.Y., U.S.A., writes:

What Florence Nightingale was to the Red Cross, what William Booth was to the Salvation Army, what Dr. Besant was to The Theosophical Society, Susan B. Anthony was to the cause of Woman Suffrage. She was the one outstanding person whose whole life was completely dedicated to this work, both nationally and internationally.

It is no doubt true that all down the ages there have been women who realized the unfairness of their position with regard to human relationships. There are records of protests from them during the reign of George II, and in early Colonial days. But the movement for Woman Suffrage, both in England and America, may be dated from the World's Anti-Slavery Convention, held in London in 1840. At this Convention woman delegates were not allowed to speak, even those who had travelled across the sea to do so.

Briefly: In July 1848 the first Woman's Rights Convention was

held in Seneca Falls, N.Y., and adjourned to meet one month later in Rochester, N.Y.

In 1866 a petition by 1,500 women for the franchise was presented to the House of Commons by John Stuart Mill, M.P. for Westminster. The first public meeting in connection with Woman Suffrage was held in Manchester, 1868, in the Free Trade Hall.

Disraeli, in a speech in the House of Commons, vindicated the right of women to the vote and backed it up with his vote and influence for many years. In this speech he said: "In a country governed by a woman, where you allow a woman to form part of the estate of the realm—peeresses in their own right for example—where you allow a woman not only to hold land, but to be a lady of the manor and hold legal courts, where a woman by law may be a church-warden and overseer of the poor—I do not see, where she has so much to do with the State and Church, on what reasons, if you come to right, she has not a right to vote."

Published in America are four large volumes of *The History of Woman Suffrage*, world-wide in its scope, and three volumes of *The Life and Work of Susan B. Anthony*.

THE PARSI COMMUNITY

The ameliorative work of the mutual aid societies in the Parsi communities of Bombay has been integrated in the last twelve months by the co-ordinating Council of Zarathoshti religious bodies, of which Mr. J. H. Cama is president

and Dr. Irach J. S. Taraporewala secretary. The Council has secured the co-operation of some of the most important Zoroastrian bodies in Bombay engaged in social work, housing, and education both secular and religious. The complete independence of each co-operating body is recognized, and the spirit of tolerance is cultivated, particularly in matters of theology and religious beliefs. The lines of work which the Council seeks to promote include:

1. The production of cheap literature, namely the life and work of the Prophet; translations of the most instructive parts of the Scriptures, and cheap editions of the daily prayers; short commentaries on the Scriptural Texts, either in Gujarati or in English.
2. Reprinting some of the older books and papers by such writers as Camaji, Sheriarji, Jivanji and others.

3. New and careful translations of Avesta and Pahlavi texts embodying the latest research.
4. Books and papers on Iranian history, religion, and culture.
5. Articles in magazines and papers bearing on Iranian culture and on Parsi subjects; the ultimate idea is to have a sort of "Review of Reviews" of everything published on these topics.
6. Religious education in schools where Parsi children attend.
7. Lectures and debates arranged for college students in Bombay.
8. Organizing lecture tours in Gujarat and elsewhere.
9. Helping research work generally.
10. Inaugurating a class for social and missionary workers to look after the social as well as the religious welfare of the Parsi community.

A quarterly magazine is to be published, the first issue on Navroz Day in March 1938.

A Theosophical Forum

THE IDEA OF GOD

THE question which follows was given to Mr. Jinarajadasa by a college student at Nagpur, India. It is, as Mr. Jinarajadasa says in a note, "a very unusual question for a youngster."

QUESTION 63: *This is my idea of God—The universe is progressing very indefinite fraction of time. The perfect being of one moment is superseded in perfection by another the very next moment. The change*

is so rapid that it is impossible to make out that being. That absolute perfection is God. The being, so long as it possesses that perfection, is the embodiment of God. That universal perfection which has been going from being to being, constantly getting higher in quality is God. What is the mistake according to your standard?

ANSWER: The question which you propound has puzzled thinkers

of many ages, and therefore my answer cannot be considered conclusive.

Philosophers are of two schools. The first propound an Absolute God, who, as in the Vedanta, is Sat, Chit, Ananda. Since He is Absolute, nothing can be added to His nature by any process of an evolutionary cosmos which may emanate from the Absolute. Therefore the Absolute is stated to be changeless—Achalam. Needless to say, such a conception involves the idea of a maya of the whole cosmic processes in time, and practically states that that process has no value fundamentally. The second school of philosophers take as their basis that there is continual change. They, too, propound God as the substratum, but this means that the Divine nature progresses from stage to stage in some form of unfoldment from good to better and from better to best. At first sight there would seem to be no bridge between the two schools, but a partial bridge is offered by the Platonists. They state that the Absolute, before the cosmic process, creates in its mind the working out of the process from the beginning to the end, not in detail but as "archetypes." The process, then, is bringing down into manifestation the nature of the archetypes or general conceptions into particularized thoughts, feelings and objects. The universe of matter has to be shaped so that all matter reflects the beauty of the archetypes in the transcendent

world. The question arises whether the Absolute, who as Ishwara engages in this business of creating a perfect universe, gains anything thereby. Or, in other words, has God in some way become more perfect because He has created a universe which slowly He has shaped in every one of its details to be a perfect universe?

We have come back again to the beginning of the argument. There can be no intellectual answer to such a problem as this. The fundamental verities of existence can only be partially stated before the mind. Those verities are so complex that sometimes they have to be stated in contradictory terms. The real truth is something that escapes the mind and has to be grasped by faculties higher than the mind, like the intuition. It is by the inner experiences which an individual obtains that he sees light in the intellectual darkness created by complex problems, whose solutions seem to be equally logical from two contradictory standpoints.

To sum up, the problem is fascinating, but it is one which must be kept before our minds, and we must not be impatient if there seems no final solution. Nevertheless, as the intuitive nature of the individual grows into an inner vision developed out of sympathy and his artistic nature, gleams of truth come to him, so that he has both utmost serenity and increasing enthusiasm in the service of the whole, even if many intellectual problems are unsolved.

Who's Who In This Issue

AMONG the writers, the following are new to our readers or have not appeared in recent issues:

FLORIDA WATTS SMYTH: Was inspired to write the poem "We Will Be Gods" after reading Dr. Arundale's *Gods in the Becoming*; has had verses published in the *New York Times* and the *London Poetry Review*, and in 1936 was

awarded the Poetry Society of America Prize.

DEWAN BAHADUR RAJA DHARMA PRAVINA K. S. CHANDRASEKHARA AIYAR: Member of the General Council and President of the Karnataka Federation, centred at Bangalore, two hundred miles west of Madras. Joined The Theosophical Society in 1891, and has been friend and colleague of successive Presidents. Retired Chief Judge of the Mysore High Court.

COMING FEATURES IN THE THEOSOPHIST

THE INNER GOVERNMENT AT WORK: The Destinies of Nations; Queen Elizabeth Defies her Ministers; Joan of Arc as an Instrument; Hunyadi Janos, the "Scourge of the Turks"; Etc.
NEW LIGHT ON H. P. BLAVATSKY, III—H. P. B. Develops her Will. By Josephine Ransom.
FORERUNNERS OF THE NEW AGE: LUTHER BURBANK. By Rebecca L. Finch.

REFLECTIONS ON THE SECRET DOCTRINE. By George S. Arundale.

WISDOM IN THE THEATRE. By Esmond George.

ASTRONOMY AND THE FOURTH DIMENSION. By A. C. Hanlon.

WHAT THINK YE OF CHRIST? By L. Furze-Morrish.

OUTSTANDING ARTICLES IN RECENT ISSUES

JANUARY

ADVANCE AUSTRALIA! George S. Arundale.
THE SPIRIT OF YOUTH:

Our Attitude to the Younger Generation.
Youth Turns Homeward.
Youth and the New World.
Youth and Leadership.
"The Future is with the Young."
The New Type of Child.
Regenerating the World.
Cherish the Young.

FORERUNNERS OF THE NEW AGE: MASARYK. Josef Skuta.

THE GIFTS OF THE NATIONS. Francis Brunel.

THEOSOPHY AND THE COMMONWEAL. Hugh R. Gillespie.

FEBRUARY

THE REALITY OF THE MASTERS:

Our Elder Brothers.
H. S. Olcott Meets His Master.
The Regent of India.
The Adept of the Roses.
H. P. Blavatsky's Guardian.
The Voice of Truth.
Experiments with Kundalini.

THEOSOPHY AND WORLD PROBLEMS. Hirendranath Datta.

THEOSOPHY AND CULTURE. C. Jinarajadasa.

NEW LIGHT ON H. P. BLAVATSKY. Josephine Ransom.

THE SPIRIT OF ART. George S. Arundale.

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THE THEOSOPHIST

Interrupting this series of articles on the Masters will be a Science number in June, prompted by "The March of Science," a new book published under the auspices of the British Association and reviewing scientific developments of the last five years. Our June issue will check up the achievements of contemporary science with the occult conception.

Our July issue will celebrate Scotland—racially, mystically, legendarily, and Theosophically. A special consignment of this issue will be circulated through the Glasgow Exhibition, which His Majesty the King will open in May.

The series on the Masters will reveal Their activities in national and world events, and specifically in America, in India, in Tibet, in the Yucatan Brotherhood, and in the hierarchical ranges beyond Adeptship.

April:

THE INNER GOVERNMENT AT WORK

The Destinies of Nations—National Karma: France, England, Russia, Spain—Queen Elizabeth Defies Her Ministers—Joan of Arc as an Instrument—Hunyadi Janos, the "Scourge of the Turks"—Disraeli and the Suez Canal—Joseph Chamberlain and the British Empire—Wilson's Fourteen Points—The Guiding Hand in Australia—The Future of Ireland.

May:

THE INNER GOVERNMENT AT WORK: AMERICA

The Adepts in America (1776)—Washington's Vision—The Unknown Speaker—A Mystery of the American Flag.

June:

THE MARCH OF SCIENCE

A special Science number: Contributions by members of the Theosophical Research Centre, London: Modern Views of the Evolution of the Cosmos—The Expanding Universe—The Fourth State of Matter—Physics and Chemistry in *The Mahatma Letters*—Atomic Evolution—Vitamins—Biology and Reincarnation—Problems of Anthropology (Man's Family Tree, Modern Races and their Distribution, The Problem of Population)—Science and Society.

July:

SCOTTISH EXHIBITION NUMBER

In celebration of the Glasgow Exhibition the July issue will be devoted to Scottish life and legends—an inside view: Scotland—A Stronghold of Our Society; The Ethnology of Scotland; Scotland's Progressed Horoscope; Mystical Traditions of Scotland; Highland Second Sight; The Occultism of Sir Walter Scott; The Scottish Home Rule Movement.

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Adyar, Jan. 29th 1938

To

The Members who could not come to Adyar.

Dear Friends,

Karma said: "not this time," and so you were unable to come to Adyar for the last Convention. Though we cannot remedy this, our Publishing House can do much to bring Adyar closer to you and offer you some of the benefits which the attending delegates received.

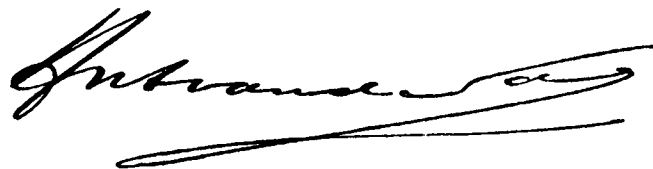
As you were unable to visit our bookstalls personally we are now extending some of the special Convention prices over a longer period, so that every member of The Society may have the same opportunity to complete his personal or Lodge library.

We have made up 6 new sets of books at a very much reduced price in addition to the 4 bargain packages which we were selling during the Convention. Prices are quoted postfree, so that a British money order or cheque sent with your order will procure you these books.

Orders should be mailed before May 31st 1938.

A free copy of the Adyar Diary for 1938 will be added to each of the 4 Convention bargain packages.

With fraternal greetings,
The Theosophical Publishing House



(H. J. Nt. Van de Poll)

Honorary Manager.

xii

SUPPLEMENT TO THE THEOSOPHIST

MARCH

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THE THEOSOPHICAL SOCIETY was inaugurated in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, 17 November 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, 3 April 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to harmonize spiritual culture with material well-being.

The three Objects of The Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National journal, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this journal.

The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but

a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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Index, Vol. lix, Part i

A

	PAGE
A.D. 2000: A Study of the Educational Tragedies of the Nineteenth and Twentieth Centuries, by "Jason"	69
Adept of the Roses, The	404
Advance Australia! by G. S. Arundale	311
A New Civilization	311
Home of a New Race	313
Jewel in the Pacific, A	316
Laying the Foundations	312
Ave, Homo! by G. S. Arundale	289
Adyar, by G. S. Arundale	212
Adyar, The Choice of	414
Animals, Protection of	118
Art, Reality in, by Evelyn Benham Bull	361
Art (See The Spirit of Art)	
Arundale, Dr. George S. (See also Watch-Tower)	
Advance Australia!	311
Ave, Homo!	289
Besant, Annie	127
Birth of Great Movements, The	105
Blavatsky Foundation, The	279
Coming of the Gods, The	9
Education of the Future, The	150
Functions of The Theosophical Society, The: A Twofold Presidential Policy	417
International Convention and Its Purposes, The	201
Light and Darkness: An Experience	181
Many Happy Returns of the Day	372
Presidential Address, The	297
Personal Statement, A	193
Reality of the Masters, The	393
Spirit of Art, The	433, 529
Spirit of Youth, The	318
Together—Differently	246
Vistas Opening in Theosophy	506
World Goodwill	213
Asia, The Leadership of, by "Janaki"	54
Awakening of the Women of India, The, by Margaret E. Cousins...	231

B

BACON, FRANCIS, Hears a Heavenly Voice...	495
Besant, Annie, by G. S. Arundale	127
Besant Tradition, The	28
Besant's Benediction, Dr.	206
Bequest, Form of Will and	191
Birth of Great Movements, The, by G. S. Arundale	105
Boy Scouts, The	116
End-of-Century Movements	126

C

	PAGE
League of Nations, The ...	120
Protection of Animals ...	118
Red Cross, The ...	111
Salvation Army, The ...	112
Theosophical Society, The ...	106
Women's Suffrage ...	114
World Congress of Faiths ...	123
Blavatsky Conception, The ...	501
Blavatsky Foundation, The, by G. S. Arundale ...	279
Blavatsky, H. P., A Message from ...	313
Blavatsky's Guardian, H. P. ...	406
Blavatsky, Memories of H. P., by Charlotte E. Woods ...	226
Blavatsky, New Light on H. P., by Josephine Ransom :	
I. The Dolgorouki Ancestry ...	439
II. H.P.B. As Organizer ...	516
Boehme's Dedication ...	490
Book Reviews :	
<i>Defence of Madame Blavatsky</i> , by Beatrice Hastings ...	281
<i>Evolution of Man, The</i> , by J. Emile Marcault ...	478
<i>Faiths and Fellowship</i> , by Sir Francis Younghusband ...	89
<i>Kundalini : An Occult Experience</i> , by G. S. Arundale ...	88
<i>Lectures on the Bhagavad Gita</i> , by D. S. Sharma ...	189
<i>Ocean of Theosophy, The</i> , by W. Q. Judge ...	478
<i>Outline of Understanding, An</i> , by Bhupatri Mehta and Rohit Mehta ...	478
<i>Personal Memoirs of H. P. Blavatsky</i> , by Mary K. Neff ...	89
<i>Sri Ramakrishna : His Unique Message</i> , by Swami Ghanananda ...	90
<i>The Theosophical World</i> ...	90, 282
<i>The Theosophical Year Book, 1938</i> ...	282
<i>War Dance : A Study of the Psychology of War</i> , by E. Graham Howe ...	188
Bose (Forerunners of the New Age), by J. L. Davidge ...	444
Boy Scouts, The ...	116
Brotherhood, The Indian, by G. S. Arundale ...	446
Buddha, The Lord ...	14
C	
CASTELLANI, TULLIO ...	196, 251, 295
Cherish the Young ! By an Elder Brother ...	332
Child, The New Type of, by C. W. Leadbeater ...	330
Choice of Adyar, The ...	414
Coming of the Gods, The, by G. S. Arundale ...	9
Besant Tradition, The ...	28
Lesser Gods, The ...	24
Lords of the Flame, The ...	10
Return of a Warrior, The ...	27
Solar Heroes, The ...	11
World Teachers, The ...	13
Jesus, The Birth of ...	19
Lord Buddha, The ...	14
Lord Krishna, The ...	18
Lord Mahavira, The ...	22
Lord Muhammad, The ...	21

	PAGE
Lord Sankaracharya, The ...	16
Lord Zarathustra, The ...	13
Convention, The Real Business of ...	209
Conventions, Historic Early ...	202
Conventions That Never End ...	210
Copenhagen Congress, The—And the Unity of Europe, by Adelaide Gardner ...	41
Criterion of Certainty, The, by C. Jinarajadasa ...	354
Culture for Democracy, by K. S. Chandrasekhara Aiyar ...	550

D

DANCE and Drama : Their Place in the Plan, II, by Sada Cowan ...	62
Dante's Lord of Fire ...	498
Democracy, Culture for, by K. S. Chandrasekhara Aiyar ...	550
Dreams, The Technique of (Forum) ...	86

E

ECKHARTSHAUSEN, CARL VON ...	492
Economic War in the Light of Theosophy, The, by M. Nicolay ...	135
Education of the Future, The, by G. S. Arundale ...	150
Elder Brothers, Our, by G. S. Arundale ...	393
Emerson's Intuitions ...	502
End-of-Century Movements ...	126
Evolving World, The ...	275
Experiments with Kundalini, by C. W. Leadbeater ...	407

F

FLAME, The Lords of the ...	10
Forerunners of the New Age :	
I. Masaryk, by Josef Skuta ...	333
II. Bose, by J. L. Davidge ...	444
III. Rutherford, by J. L. Davidge ...	544
Form of Bequest and Will ...	191
Forum (See A Theosophical Forum)	
Four Questions, The President's, by A.G. ...	548
Functions of The Theosophical Society, The : A Twofold Presidential Policy, by G. S. Arundale ...	417

G

GERMAIN the Deathless, St. ...	410
Gifts of the Nations, The, by Francis Brunel ...	341
Gods (See The Coming of the Gods)	
Gods, The Lesser ...	24
Goethe's Brotherhood ...	503
Guiding Hand in Western Europe, The, by Irene M. Prest :	
I. Monasticism and Feudalism ...	170
II. The Renaissance ...	351
III. The Age of Science ...	451
Guyon's Vow, Madame ...	496

INDEX

PAGE

H

HISTORIC Early Conventions ...	202
How a Chela Found His Guru, by S. Ramaswamier ...	421
How British Women Won the Suffrage, by Elsa Gye ...	229

I

"I HAVE Been Here Before" A Play in Three Acts, by J. B. Priestley, Review by F. K. Poulton ...	379
Illustrations :	
American Convention Group at Olcott, Wheaton, 1937. <i>Frontispiece</i> ...	193
Annie Besant and C. W. Leadbeater. <i>Frontispiece</i> ...	385
Ministers of Madras Government Entertained at Adyar. <i>Frontispiece</i> ...	1
T. G. Masaryk : President-Liberator. <i>Frontispiece</i> ...	289
India, Great Britain and World Peace, by An Indian Theosophist ...	140
India, The Regent of ...	402
Indian Brotherhood, The, by G. S. Arundale ...	446
India's Message to the World, by Kewal Motwani ...	57, 145, 236
Inspired Poems ...	499
International Academy of the Arts, The ...	184
International Convention and Its Purposes, The ...	201
Adyar ...	212
Besant's Benediction, Dr. ...	206
Conventions That Never End ...	210
Historic Early Conventions ...	202
Opening a New Era ...	211
Real Business of Convention, The ...	209
International Convention, The : Draft Programme ...	283

J

JESUS CHRIST'S Kingdom of God, by M. S. Ramaswamy Aiyar ...	79
Jesus, The Birth of ...	19
Jinarajadasa, C :	
Criterion of Certainty, The ...	354
Occult Investigations ...	536
Theosophy and Culture ...	427
Theosophy for the New Age ...	511

K

KRISHNA, The Lord ...	18
Kundalini, Experiments with, by C. W. Leadbeater ...	407

L

LAND of the Larger Hope, The, by G. S. Arundale ...	317
Leadership of Asia, The, by "Janaki" ...	50
League of Nations, The ...	124

INDEX

g

PAGE

Lesser Gods, The ...	24
Light and Darkness : An Experience, by G. S. Arundale ...	181
Looking Death in the Face, by L. W. Rogers ...	381
Lords of the Flame, The ...	10

M

MAGIC of "Zanoni," The ...	504
Mahavira, The Lord ...	22
"Man from Frankfurt," The ...	491
Many Happy Returns of the Day, by the President ...	372
Masaryk, T.G., (Forerunners of the New Age), by Josef Skuta ...	333
Masaryk, Illustration ...	289
Master's Fire, The ...	489
Masters Live, The : Literary Evidence, by J. L. Davidge ...	489
Modern Views of the Superman :	500
Blavatsky Conception, The ...	501
Emerson's Intuitions ...	502
Goethe's Brotherhood ...	503
Magic of "Zanoni," The ...	504
Nietzsche's Watchword ...	501
Tagore's Assurance ...	502
Mysteries in Poetry :	495
Dante's Lord of Fire ...	498
Francis Bacon Hears a Heavenly Voice ...	495
Inspired Poems ...	499
Tennyson's "Mystic" ...	497
Visions of the Mystics :	489
Boehme's Dedication ...	490
Eckhartshausen, Carl von ...	492
Guyon's Vow, Madame ...	490
"Man from Frankfurt," The ...	491
Master's Fire, The ...	489
Masters, The Reality of the :	404
Adept of the Roses, The ...	406
Blavatsky's Guardian, H. P. ...	414
Choice of Adyar, The ...	407
Experiments with Kundalini ...	410
Germain the Deathless, St. ...	412
How a Chela Found His Guru ...	414
Moving Finger Writes, The ...	400
Olcott Meets His Master, H. S. ...	393
Our Elder Brothers, by G. S. Arundale ...	402
Regent of India, The ...	406
Voice of Truth, The ...	397
Who are the Masters ? ...	397
Masters ? Who are the, by Annie Besant ...	226
Memories of H. P. Blavatsky, by Charlotte E. Woods ...	521
Modern Mind and The Theosophical Society, The, by Adelaide Gardner ...	500
Modern Views of the Superman ...	156
Montessori Method, The, by Edith F. Pinchin ...	414
Movements, The Birth of Great (See Birth)	
Moving Finger Writes, The ...	414

	PAGE
Muhammad, The Lord	21
Mysteries in Poetry	495

N

NEW Age, Forerunners of the (See Forerunners)	
New Light on H. P. Blavatsky (see Blavatsky)	
New Type of Child, The, by C. W. Leadbeater	330
Nietzsche's Watchword	501
Notes and Comments :	
Blavatsky's Nieces, H. P.	476
Dark Powers in Nature, The, by Ronald Fussell	278
Does God Will War ? by C. J. Kok	377
Duty of The Theosophical Society, The, by Leonard C. Soper	375
Extracts from "The Wider Outlook" by Annie Besant	376
"Hail, King of the Jews !" by Greta Eedle	277
International Brotherhood	562
Jesus Christ a Non-Violent Political Leader, by M. S. Ramaswami Aiyar	474
Motto of The Theosophical Society, The, by G.S.A.	473
Notes on the December THEOSOPHIST	477
President's Personal Statement, The, by K. S. Chandrasekhara Aiyar	374
Principles or Personalities ? by Ronald Fussell	185
Question of Neutrality, The, by H. Frei	374
Ray Jewels and Crystallography	378
There Must Be No War ! by John M. Pryse	378
To Our Brethren in Poland	562
Way out of the Impasse, A, by Elwin Hughes	560
Woman Suffrage	563

O

OCCULT Investigations, by C. Jinarajadasa	536
Olcott Meets His Master, H. S.	400
Olcott's Vision, Colonel	312
Opening a New Era	211
Our Elder Brothers, by G. S. Arundale	393

P

PERSONAL Statement, A, by the President	193
Present Trends in Psychic Research. Notes of a lecture by Dr. Nandor Fodor, by A.G.	469
Presidential Address, The : A New Cycle of Enterprise...	297
President's Four Questions on the Functions of The Theosophical Society, The, by A.G.	548
Protection of Animals	118

R

RAY Jewels and Crystallography, by Fritz Kunz	265
Real Business of Convention, The	209

	PAGE
Reality in Art, by Evelyn Benham Bull	361
Reality of the Masters (See Masters)	
Red Cross, The	111
Reform of the Calendar, by Adeltha H. Peterson	270
Regenerating the World, From an Elder Brother to the Youth of India	331
Regent of India, The	402
Religion of the Future, The, by Annie Besant	29
Reviews of Books (See Book Reviews)	
Rukmini Devi, Shrimati :	
Spirit of the Eternal, The	431
Rutherford, Lord (Forerunners of the New Age), by J. L. Davidge	544

S

SALVATION Army, The	112
Sankaracharya, The Lord	16
Scouts, The Boy	116
Simplicity : the Rule of Becoming, by James Evans Louttit	72, 175
Son of England : A Story of Francis Bacon, by Helen Veale	461, 552
Solar Heroes, The	11
Spirit of Art, The, by G. S. Arundale :	
I. A Supreme Revelation	433
II. The Apotheosis of Yoga	529
Spirit of the Eternal, The, by Rukmini Devi	431
Spirit of Youth, The, by G. S. Arundale	318
Cherish the Young, by an Elder Brother	332
"Future Is with the Young, The" by Annie Besant	328
New Type of Child, The, by C. W. Leadbeater	330
Our Attitude to the Younger Generation, by G.S.A.	318
Regenerating the World, Message from an Elder Brother	331
Youth and Leadership, by Rohit Mehta	325
Youth and the New World, by G.S.A.	321
Youth Turns Homewards, by G.S.A.	320
St. Germain the Deathless	410
Superman, Modern Views of the	500
Supplement (The Theosophical Society, International Directory, The Theosophist)	i, iii, v, vii, ix, xi

T

TAGORE'S Assurance	502
Tennyson's "Mystic"	497
Theosophy—A Living Science, by E. W. Preston	49
Theosophy and Culture, by C. Jinarajadasa	427
Theosophy and the Commonweal, by H. R. Gillespie	343, 448
Theosophy and the Modern World, by Otto Viking	164
Theosophy and World Problems, by Hirendra Nath Datta	423
Theosophical Forum, A	86, 186, 564
Theosophy is the Next Step, by G. S. Arundale	91
In Education	93
Theosophy for the New Age, by C. Jinarajadasa	511
Theosophy Steps In, by A. F. Knudsen	357
Theosophical Society, The Functions of The, by G. S. Arundale	417

INDEX

	PAGE
Theosophical Society, The, by Josephine Ransom	106, 241
Theosophical Society, The Modern Mind and The, by Adelaide Gardner	521
Theosophist, The	96, 192, 288, 384, 480, 567
Therapy—Ancient and Modern, I—The Physician and the Patient, by A Group of Physicians	366
Through Italian Eyes, by Tullio Castellani	251
Together—Differently, by G. S. Arundale	246

V

VISIONS of the Mystics	418
Vistas Opening in Theosophy, by the President	506
Voice of Truth, The, by Annie Besant	406

W

WARRIOR, The Return of a	27
Watch-Tower, On the, by the President	1, 97, 193, 289, 385, 481
We Will be Gods (Poem), by Florida Watts Smyth	520
What is a Muslim? by Ahmed Ali	356
Who are the Masters? by Annie Besant	397
Who's Who in This Issue	95, 190, 287, 383, 479, 566
Will and Bequest, Form of	191
Woman's Suffrage, by Clara Codd	114
How British Women Won the Suffrage, by Elsa Gye	229
Women of India, The Awakening of the, by Margaret E. Cousins	231
World Congress of Faiths	123
World Goodwill, by G. S. Arundale	213
World Peace: The Contribution of Theosophy, by Peter Freeman	44
World Teachers, The	13
World War: Is it the Will of God? by Sir Robert Kotze	37
World's Disordered Psyche, The, by Bhagavan Das	129, 220, 336

Y

YOGA, The Apotheosis of, by G. S. Arundale	529
Young, Cherish the, by an Elder Brother	332
Young, The Future is with the, by Annie Besant	328
Youth and Leadership, by Rohit Mehta	325
Youth and the New World, by G.S.A.	321
Youth, The Spirit of, by G. S. Arundale	318
Youth Turns Homewards, by G.S.A.	320

Z

"ZANONI," The Magic of	504
Zarathustra, The Lord	13

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