

The Inner Government of the World

Behind all that we call "powers" in this world are the superhuman Rulers, the superhuman Teachers, the superhuman Powers—intellectual, mental emotional, passional, material—that play their part in the building up of the world. Those are at the back of all the great religions. Those are They whom all nations have recognized. They are sometimes called, as in India, Rishis; sometimes they are called Sages; sometimes Prophets of the highest range. And They are ever at work to bring human wills into consonance with the divine by helping them, by inspiring them, by holding before them mighty ideals. They are the true Rulers and the true Teachers; They the real Powers that guide our world in evolution.

ANNIE BESANT

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.

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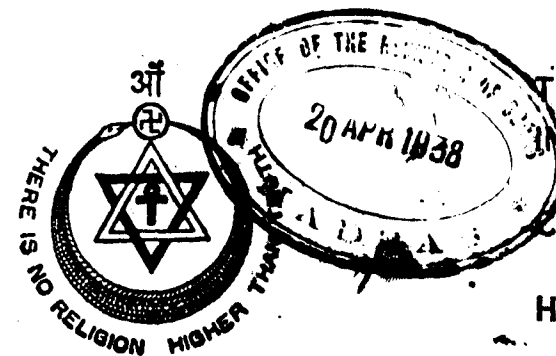
THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

April 1938

Vol. LIX, No. 7



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INFLUENCES ESME SWAINSON

THE WORLD'S DIRE NEED FOR A SCIENTIST
MANIFESTO BHAGAVAN

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A Different Point of View

I think the outstanding characteristic of the Adept, perhaps, as compared with ourselves, is that He looks upon everything from an absolutely different point of view. There is nothing in Him whatever of the thought of self, nothing of a thought or feeling for self, and His only motive is the motive of helping forward evolution, of working in harmony with the Logos who directs that evolution.

C. W. LEADBEATER



VOL. LIX

No. 8

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

How The Masters Help Us

The Masters send out thought-forms of high intellectual power to be caught up by men of genius, assimilated by them and given out to the world; on this higher mental level also They send out Their wishes to Their disciples, notifying them of the tasks to which they should set their hands. Their work on the lower mental plane is the generation of the thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heaven world. Then the activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in numberless cases of need. In the physical world They watch the tendencies of events, balancing the forces that work for and against evolution.

Vol. LIX

No. 9

THE THEOSOPHIST

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

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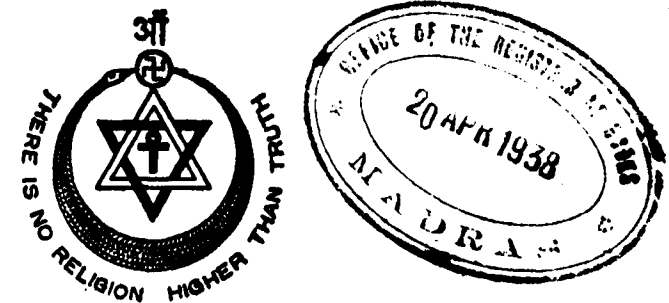
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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE LABORATORY OF THE FUTURE

The modern man of Science, to carry on his researches, demands the vast array of apparatus that he must use for his work, for according to the delicacy of his apparatus is the extent of his observation of the forms to which his attention is directed. The man of Science of the ancient type does not ask for instruments; he is not studying the evolution of forms; he has to study life, not form; and for such study he must evolve himself, the life that is within him, for only life can measure life, only life can respond to the vibrations of the living; his work is to unfold himself, to bring out of the depths of his own nature the Divine Powers that lie hidden therein, not in the senses but in the Self.

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 Lotus of Theosophy

WE talk so much about freedom in these days, so much about the urgent need for breaking all chains of enslavements, about being free to be, to think, to feel, to speak, to do, and yet—so often, when we free ourselves from one enslavement, or think we are so freeing ourselves, in fact we are but exchanging one enslavement for another, one tyranny for another, one authority for another. Becoming different, we allow ourselves to be caught in an illusion of freedom, for we cast off old shackles, or think we do, and do not yet perceive that new shackles are gathering round about us.

We do not yet realize that we must give our lives their own mean-

ing and their own values, and that we must discover these within, asleep as many of them may be, though the awakening may be facilitated through the intense living of an individuality outside us.

I have no doubt whatever that there is a Life outside which we cannot, nor do we, live. We are inherent in that Life. We are expressions of it. We cannot express that which is outside this Life, for the simple reason that it would be unnatural for us so to do, beyond our own nature itself. But within that Life we can express its infinite Rainbow of Sound, of Colour, of Form, and each one of us is magnificently unique, a One without a Second of identical expression.

I verily believe that there is a Universal Theosophy, an ultimate Science of the Divine Wisdom, outside which there is no religion, nor philosophy, nor science. But I verily believe no less that even the magnificent aspect of that Theosophy, which Theosophists of the modern world call Theosophy, and which finds description in what I call "classic Theosophical literature," is but one single petal of the vast Lotus of Theosophy which is the whole of the Goodness of the Majesty of God.

A Petal has been disclosed to us. We see how glorious it is, how perfect it is, and in it we perceive, by Divine Grace, the very whole of the Mystery Flower of which it is a shooting flame. Verily does it contain within itself the essence of the Lotus, the fragrance of the Lotus, the form of the Lotus—within it is the life of the Lotus. And to us, so rightly, it is the Lotus Flower of the Divine Wisdom of God.

And yet it is but a petal. And the Lotus of God, of Eternal Life, is myriad-petalled. Our very Universe itself is but a petal of a Cosmic Lotus, enfolding a Solar System, and the Solar System itself is but a petal. . . .

Heights to Conquer

We have had revealed to us a fragment of the Divine Wisdom, a form of it, an aspect of it. Within that very fragment are truths other than those with which we are comparatively familiar.

With what are we concerned? Is the revelation enough for us? Is it all for us? Is it perchance

all for the whole world? Is it a perfect, an ultimate, revelation?

We may well be deeply grateful for the revelation, as for any other revelation coming from any heights, be these the heights of a man or of a God.

But however splendid these heights may be seen to be, be they the heights of a faith, of a philosophy, of a science, of a person, the vision of their glory is but to cry out to us that there are heights within ourselves which we must climb, which we must challenge, which we must conquer.

"Seek ye the heights within you," declare these heights without. "Know yourselves to be plains, and valleys, and hills, and mountains, and ranges of mountains, of summits supreme, yea even hells which lift you up into your heavens . . . Know yourselves to be Moons and Suns and Stars, and all that is more even than these . . ." Thus tells you the Divine Wisdom, the Theosophy of all Theosophies, the Truth within all truths and within all so-called falsehoods too.

The Kingdom of the Self

Not a single word is uttered in Theosophy for which your acceptance is desired, far less demanded. Not a single idea is placed upon an altar that you may worship it. Nowhere are you asked so to spread Theosophy that others shall incline before it. Nowhere is there one single doctrine or dogma or form of orthodoxy in any true presentation of Theosophy.

You are not asked to believe, nor are you asked to accept. It is hoped you will study. And it is

eagerly wished that through such study you shall come to beautiful, inspiring, tremendous, conclusions about yourself, conclusions which ardently satisfy you from the point of view of the widest possible vision of your eternal Self, yet which stir in you nothing less than a Divine discontent with yourself as you are, and a laughing, happy, resistless determination to achieve that More of which, with the aid of a Theosophy, you have caught a stirring glimpse.

You yourself are a Theosophy. You are a world. You are a God. You are a Truth. The kingdom of yourself is round about you. It is yours. And all that any individual can do, any religion, any philosophy, any science, is to call your attention to your own essential kingship, to say to you: "You can," and to speed you on your way of self-discovery.

The Book of Books

For what purposes was *The Secret Doctrine* written, that Book of all books? To set before you descriptions which you must take as facts, at least believe, and make into a pack of cards with which to play a game of life, using them as a beginner might play the game of bridge, having carefully learned the rules, or perhaps observing them as an animal might perform tricks taught him by his trainer, having no knowledge of their real meaning?

The Secret Doctrine was written by Those who knew its statements to be true, but who did not want you to believe them to be true, but to find out for yourself whether they are true or not, and perchance

even to make of some of the statements use other than that to which they were put in the book itself.

Build your own lives with your own bricks and according to your own plans. Theosophy may tell you that such and such is the standard Plan, and that here and there are the best bricks to use. Maybe you yourself will in due course find that that Plan is indeed true, and that there is no other Plan. Maybe you yourself will in due course find that Theosophy knows where the best bricks are. You want the best bricks and the best Plan. Theosophy has them.

Building to a Plan

But maybe also the Plan, as at present set forth in Theosophy, is not complete, could not be complete, because it can be understood by us only in its incompleteness. Maybe, too, there are other bricks as well as those recommended. Personally, I believe that this is so. And I still more believe that there can be no Plan for any one of us which is not a Plan that he fashions out of his own living, and that there can be no bricks for any one of us that are not bricks of his own personal making.

Each one of us may look at the Plan revealed to us, and say how glorious it is. Each one of us may examine the bricks and delight in their obvious perfection. We may say that we know the Plan to be really ours, the bricks to be such as we wish we ourselves could fashion.

But if there be Divine élan in us, a deep and unquenchable longing to be architects and builders of our own Houses of Being, then

we shall look to see if we cannot make a glorious Plan of ourselves, and fashion bricks worthy to be its material substance.

And we shall seek everywhere for that which shall help us to plan, to make and to build. We shall seek in religions, in philosophies, in all the sciences and the arts, in all modes of living, among all races and nations.

The Heavenly City

We shall seek among those who claim that they have discovered their own plans and their own bricks, among those who declare that they have yet to find, among those who will tell us there is nothing to find, and among those who are so eager to find but cannot.

Everywhere we shall seek, but not to use in blindness, neither in authority, but that we may add to ourselves from other selves, and add to other selves from ourselves, whenever there is happy occasion so to do.

"In My Father's House are many mansions"—the innumerable mansions not built by human hands which each son of God in every kingdom of nature is fashioning, building, brick by brick, from the material of every kingdom of nature, and according to the Plan of Himself as Man with which He journeyed forth from Heaven on His way to His own individual God-head.

And I am sure that each mansion has its own different individuality with which it helps to form the Heavenly City.

Soldiers in the Fight

But I am not for a moment saying that we may not up to a certain point experiment with the plans and building material of others, especially of one whom we recognize as further on the evolutionary pathway. I think we may do much building with the aid of the plans and the bricks of others. But sooner or later the time must come when we shall in some measure at least refashion our structure to suit those needs of ours which we have at last discovered. Until we know ourselves, we shall need the help of those who have discovered themselves. When we have discovered ourselves, we shall fashion a "mansion" in the splendour of that uniqueness with which at last we have come face to face. But even then we shall be grateful for help, which, far from dictating to us, far from imposing authority upon us, far from making invidious comparisons between one form of the Science of Life and another, will be but as a surrounding light, lighting us on our way, and not deflecting our steps to another.

I yield to none in my reverence for those whom I have found to be wiser than myself—and how many there are—and in some small way I think I have the spirit of a soldier, eager to receive and to obey all directions from such wiser friends as these, concerning service beyond my power to understand. I do indeed believe that the authority of the wise is so often the very salvation of the ignorant. I know that life is a veritable battlefield, I hope a Kurukshetra, and I am proud and happy to recognize my Generals and to serve under them.

as I hope I should a physical plane superior in a righteous war.

Expanding Freedom

On the other hand, I find naught of this incompatible with my freedom, and as I work year after year in The Theosophical Society and for Theosophy, I find my freedom becoming stronger and my individuality richer, even though more than ever I am

Waiting the word of the Master,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight.

But I find also that the occasions are rare indeed for the hearing of the Word of the Master, and rarer still for the receiving of what is called an "order."

The Masters know far better than ourselves how vital is self-dependence, how essential is the spirit of self-reliance, how imperative it is that we should seek for ourselves and make our own discoveries of Life's worthwhileness.

They know so well how each one of us must know his own Truth. There may be occasions for constant guidance, as in the case of our Society in its infancy and very early youth. Such guidance They gave most richly. Even now They watch over a Movement which is above all else Theirs. But we have over sixty years of acquaintance with Theosophy, and a Society which is virile. Let Them see what we can do with Theosophy and with Their Society standing on our own feet, engaging in our own quests, discovering our own truths,

enriching the world with our wealth, not alone with Theirs.

A Body of Idealists

I wonder if I shall be misunderstood, or regarded as undermining morality, if I suggest that in dealing with people, in judging them in so far as we have any duty so to do, in trying to help them, we must concern ourselves less with character, primarily, and more with any elements of aspiration which we may be able to discover.

Wherever there is a good intention of any kind, or some slight tendency to uplift, a step is taken towards heaven, even though it may not be long before it dies away. There is no hell at all which is paved with good intentions. Good intentions belong to heaven, and eventually get people there, even if they have to dwell in a hell or two on the way. A good intention, an aspiration, is a silver lining to any cloud of whatever darkness.

We who are members of The Theosophical Society do not claim to be a large number of good people, but we do believe we are a group of idealists, some of us practical, some of us visionaries, some of us just idealists—trying to keep ideals alive amidst the confusions of ordinary everyday life in the outer world. One or another of us may in parts lead a life which the world as a whole might not altogether approve, we may have our weaknesses as everybody else has his. We do not concern ourselves with our fellow-members' weaknesses, with their sins of commission or of omission, with the kind of personal lives they may

lead, but with their sincere belief in Universal Brotherhood as evidenced by their acceptance of the First Object of The Society, and with their sympathetic appreciation of the principles involved in the Second and Third Objects of The Society.

Strong for the Right

Each member of The Society has a code for himself, perhaps many codes, but no member, I think, has a code, or a number of codes, for other people, which he demands they should follow, or consider themselves damned. We do not judge in the way in which most people judge, even though we so often lay ourselves open to judgment. We seek to be strong for that which we consider to be the Right, and do not hesitate to point out conditions which seem to us to involve the flouting of our Right. We do not, however, by one single link loosen the chain of friendship which binds us to all living creatures.

I, for example, have felt it my duty to condemn the policies of Italy and other countries. I have done so quite emphatically, but also I hope with due courtesy. But so far as I am concerned, my ties with Italy, with Italy's greatness, with the Italian people, with my Italian fellow-members of The Theosophical Society, remained absolutely unaffected. I feel the more close to Italy as I have seemed, in the eyes of some, to have rendered her a great disservice. I can only give of my very best to any person, to any creature, to any faith, to any nation, to any race.

The Mighty Purpose of God

If I have prejudices, I am not aware of the fact, for I have spent most of my life in an effort to transmute them. I may be an Englishman, I may be a Christian, I may be a time-reflection of my Ego—poor old gentleman. I may be an individual with a large number of personal idiosyncrasies. But the purpose of this particular incarnation has been to see God everywhere without any exception, and to know that God is working His mighty Purpose out in all creatures of all kingdoms of nature, in every faith, in every nation, in every race.

I have most strenuously sought to perceive the nature of this intricate purpose, and to see my own place in it as one among the innumerable millions who constitute God's armies.

"I Must Speak My Word"

I feel I have a note to sound, and I try to sound it. I am perfectly clear that mine is not the only note, nor do I for a moment imagine that it is the note which has for the time being to prevail. I do not even imagine that it is the right note. But I do believe that it is a note which needs sounding, and that it is my dharma to sound it. So I do sound it as truly and as penetratingly as I can. It is a service I feel I have to offer, even though it may be incontinently rejected.

I must give my warning to Italy, even at the risk of seeming impertinent, and, what is worse than impertinent, seeming destructive of that very brotherhood to which I

am dedicated. I must give my warning to Germany, to Russia, to Japan. I believe that influences are at work in all these countries which themselves are disruptive of brotherhood. I must say so. I must not keep my opinions to myself. I must voice them, in all humility, in all courtesy, in all deference.

In India I have frequent occasion to express my views on the political situation, and I do so without fear or favour. I do not insist that I am right, and that those who differ from me are utterly wrong. But I must speak my word as best I can, and leave the mighty Lords of Destiny to use it and all the other words which are spoken from innumerable hearts and heads to Their own great purposes, if so be that any word can be used.

"The Secret Doctrine"

I wish to draw very special attention to a very important contribution to the literature about H. P. Blavatsky, from the pen of my esteemed colleague Mrs. Josephine Ransom, which will appear in the May and June issues of this Journal. The subject matter relates to the way in which *The Secret Doctrine* was written, and is elaborately documented, partly from earlier writings on the subject and partly from The Society's archives.

The monograph will appear as part of the Adyar Edition of H.P.B.'s monumental work, so that every student may have available to him the actual setting of the book as he studies the extraordinary wealth of its material. But I think it wise to publish it also in

THE THEOSOPHIST so that it may have an even wider circle of readers.

One particularly important point becomes very clear, namely that the third volume is not at all the spurious work that some want it to be because they happen to dislike Dr. Besant and presumably also Mr. G. R. S. Mead, but is in fact part and parcel of H.P.B.'s own writings for *The Secret Doctrine*. One would have thought that Theosophists at least would be above such petty denunciation. But since a few are not, it is well that the very definite authenticity of the third volume is established and its inclusion in any authoritative edition of *The Secret Doctrine* a matter of course.

I may add that I am taking the necessary steps to preserve to The Society the copyright in *The Secret Doctrine*, so that as far as possible the danger of unauthoritative editions, editions of which H. P. Blavatsky would have disapproved, may be guarded against, and the general public as well as Theosophist students may be sure that H. P. Blavatsky is scrupulously honoured in all reproductions of her works which have the imprimatur of Adyar.

The S. P. R. Report

I must very heartily congratulate Mrs. Hastings on a most excellent piece of work she is undertaking in defence of H. P. Blavatsky. She has formed a group called "The Friends of Madame Blavatsky" with the following objective:

The aim of The Friends of Madame Blavatsky is to bring pressure on the

Society for Psychical Research to withdraw their Report that denounced her as an impostor. The S.P.R. produced no evidence that she was an impostor. The case, if tried today on the basis of that Report, would be thrown out by any of our Law Judges, if, indeed, a single Public Prosecutor could be found to present it. We intend to stir the world-public until educated people in every country begin to demand that justice shall be done. When that Report is withdrawn, then we shall be satisfied—because every new attack on Madame Blavatsky is based on that Report and, once it is withdrawn, there will be no more attacks for the good reason that no editor or publisher would look at one. Thereafter, we can leave the fame of H.P.B. to make its own way with a fair field before it.

The registration fee for The Friends of Madame Blavatsky will be only one shilling, so as to permit of the widest possible membership, but Members will subscribe as much more as they are able. Members of already existing Groups may, if they please, send a collective list through some selected person, with names, addresses and subscriptions; cards of membership will be sent individually. Donations to any amount, none too small or too large, may be sent. We shall need money for this campaign; for the best public lecturers, hire of halls, printing and advertisements, etc. We are now looking about for a London

Headquarters, and meanwhile, names and fees should be sent to: Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England.

Mrs. Hastings very rightly says:

There has been sufficient welcome shown to the Defence by groups and persons entirely independent of any Theosophical organization to prove that the consciousness of an injustice done is widespread. Indeed, we have received sympathy from quarters that might have been supposed to be rather antagonistic to H.P.B. But there is nothing that the human conscience condemns so intuitively as an injustice, and when such injustice has been wilfully repeated and aggravated and the friends of the victim boycotted and silenced, whereas the enemies be allowed full voice—at length, the cycle of redressment comes around, and help flows in from all sides.

Members of The Theosophical Society have always defended Madame Blavatsky, but have not in fact thought it necessary to agitate for the withdrawal of a Report which has always stood as self-condemned, and to which credence is no longer given by any thinking person. However, Mrs. Hastings is undoubtedly undertaking a very laudable mission, and I wish her all success. I hope there may be many members of The Theosophical Society who will give her support.

"Mr. Hodgson fell quite easily a victim to false evidence."—THE MASTER K.H. in *The Mahatma Letters*.

The Will of the Hierarchy in the World

BY GEORGE S. ARUNDALE

What is Their will for China, for India, for Germany? The President surveys the world situation and traces the influence of the Inner Government in outer movements in the West and in the East. He stresses the need for courageous leadership in democratic countries.¹

The International Situation

IT might be useful to endeavour to see in the world situation generally, a reflection, however faint, of the will of the Elder Brethren at work. It is very difficult for the average Theosophist to detach himself from his surroundings. Most Theosophists are still to be nurtured by their surroundings, and by their own individual circumstances in particular, so that with all their Theosophy and the opening which it offers to the inner life, they still remain in a very real sense children living in the outer world and do not put their Theosophy into effective practical use. The result is that very many Theosophists are still swayed by public opinion when they ought to direct, lead, and guide it. They are still swayed by the views and opinions

¹ This vital study of the work of the Hierarchy is given pride of place over the scheduled article promised for this issue on "The Inner Government at Work." The President's article has immediate and topical interest. It is the substance of a talk which he gave at Adyar.

of their friends and by the particular karmic circumstances in which they live. They think that those circumstances are for their convenience, instead of realizing that those circumstances are to be built into powers.

We have very specially to think of the national and international situations, and to try to avoid the judgments passed upon these situations by the average individual. It is very difficult to enter deeply into the will of the Elder Brethren, because Their will is so remote from ours and so inconceivably more wise, that we have not yet in our emotional and mental equipment the wherewithal to fathom that depth. So we tend to continue the superficialities of our ordinary everyday judgments. We have to remember one important fact, that *all that takes place is within the will and the intention of the Hierarchy*; it takes place not only with Their acquiescence but as part of Their intention, even though it may be in fact supremely anti-theosophical.

prostituted to the unreal, as it is at the present time, an immense service can be rendered to Germany. She has made great mistakes, because humanity is very often non-human—to be really human would be far more splendid. Yet at the same time we Theosophists can do much to show our appreciation of Germany by emphasizing what is the heart, the essence, the life's blood of the German strain, in so far as we can talk of a German strain at all.

The Jews

Of course there is the persecution of the Jews to be thought of. That was one of Germany's greatest mistakes. On the other hand that too can be utilized by the Elder Brethren; however much it may and should be emphatically deprecated by us, it can be used by the Elder Brethren. The Jews have not yet come into their own, and they have to be, if necessary, coerced. In the meantime they are being thrown out into the whole world, for what is Germany's loss is indeed the whole world's gain. The fact that so many of the finest Jews of Germany have found their home in the United States of America is distinctly significant. So one wants to look deeply into the German situation and see how the Elder Brethren will use what is there.

The Spirit Working in Russia

It is exactly the same with Russia. I am very strongly brought to book by the General Secretary of the Russian Section outside Russia for saying in the *International Year Book* all kinds of nice

things about Russia. It is my intention to make that book an appreciation of all countries irrespective of their Governments, irrespective of the mistakes they may make or the atrocities they may commit. While, of course, one sees to the full the evils of the Russian Government, as one sees the evils of the German Government, and as one could see equally the evils of the British or any other Government you can name, at the same time there is something at work in Russia far greater than any of these karmic adjustments which are taking place at the present time. One sees, as it were, a Russian strain quite evident.

I am hopeful myself that if we add the mysticism element in Russia to the mysticism element in Germany, and add both of these to the mysticism element in India, that then we may perceive the beginning of that counterpoise to the more material aspects of Science, which will become the beginning of man's being his own laboratory, instead of his having laboratories outside. He may go on with his outer laboratories and experiments, but Science, with the intensification of real mysticism, will begin to understand that everything a man can create, *that* he already is. For the finer investigations of Science he will have recourse not to the making of more delicate instruments—there must be a limit to that—but he will have recourse to himself as the eternal laboratory, out of which all things come, whether stars or planets or any kingdom of nature.

So one sees the Elder Brethren are gradually emphasizing certain

aspects in these countries for which a price has to be paid, but which are within the inevitable karma of the race or nation concerned.

Dictatorships

You hear much in the newspapers of what is called the Berlin-Rome axis, which is a very good phrase in a way—that axis between two capital cities around which revolves a certain policy. I do not think that we need have the slightest fear of such an axis, because Germany is essentially for a Race and Italy is essentially for a State, a Country. I do not believe that the race conception enters much into Italy, because she is self-contained, but a third of the German population at least reside outside Germany. I suppose there are about sixty millions in Germany, but the German strain is in about eighty millions of people. There is an idea of a totalitarian State outside the frontiers. I should think that an axis of that kind might very soon break.

Democracies

When you come to Britain, you really come to the United States and France as well. The Three to a large extent go together from one point of view. When I say "Britain," I mean the whole of the Empire, though the word "Commonwealth" is more pleasing to many. Here you have a real Democracy. In Germany and in Italy you have leadership, independent of, capable of riding rough-shod over, public opinion. That has its value, of course. Both Germany and Italy consider themselves essentially to be at war in the world. When there is war, there must

be generalship, and public opinion must be subordinated to the needs of the Fatherland.

Leadership

You have therefore that leadership very decisively. It is much more effective than any leadership we have in the United States or France or Britain. There is positive leadership, and our democratic countries are afraid of it. Germany and Italy can quickly bring things to the boiling point. We have to carry public opinion with us—they drag it after them, if there is any at all. With Great Britain, France, and the United States I should like to include also Holland and Belgium, but I was thinking of the Powers that tend to control the world's output of physical resources. There you have what we call democracy, and democracy is under a cloud at the present time, because we have no courageous leadership in the democratic field.

There was one once within the living memory of the younger among us in Britain—and that was Lloyd George. I have no hesitation in saying that he had a truer conception of the will of the Hierarchy than any other leader has had since Disraeli, who was an actual messenger of the Hierarchy with work to do. There is something about Lloyd George which makes you realize that unconsciously to himself, no doubt, he had in him the flair for true leadership, for inspiration, for taking up something which is *in extremis* and of giving it a tremendous revival. I am quite firmly convinced myself that Lloyd George won the War.

The German "Strain"

If, for example, we think of Germany, there it is comparatively easy to see the will of the Elder Brethren at work. Looking at it all from an outer standpoint, we may notice atrocities, persecutions, what seems to be an increasing narrowness at work, so that it is as if Germany were receding, instead of growing. But from the point of view of the Elder Brethren, there are far more circumstances to take into consideration than those with which we usually cope, or with which we may come into contact.

The State for a couple of hundreds of years has been the dominant note in most parts of the world. In some countries that dominance has not prevented the individual from having his comparatively free place within the State. That is characteristic, for example, of Britain, of France, of the United States, and of some of the Scandinavian countries. The liberty of the individual is sought to be harmonized with the strength of the State, so that while the State is perhaps in many ways a dominant note, it has in it as its strength the freedom of the individuals composing it. That is one stream of life.

But another stream of life is the German stream, and yet another is the Italian stream. The German stream is what is called the totalitarian State, that is to say a Race State and not a frontiered State. While Germany is not a race—in fact it is made up of a considerable number of elements, distinctly complex in nature, yet there is a desire on the part of the German leaders, in some measure influenced by the

Hierarchy, to specialize in what we have to call, for want of a better word, a German "strain." And in an intensification of a German strain, there are the inevitable atrocities and persecutions.

East and West

You cannot have an intervention of the Elder Brethren without a tremendous reaction. If any nation is moving in a certain direction under the will of the Hierarchy, there must be a very great reaction, and that reaction you will see everywhere. You notice it particularly in the East, because, as you will remember, Dr. Besant told us¹ the Manu of the Fifth Race had to have the co-operation of the Manu of the Fourth Race in trying to adjust the relationship between the West and the East. India was not available for that adjustment—she is not even now—and the country that was available was Japan. So Japan has been used by the Fifth Race Manu, with the co-operation of the Manu of the Fourth, for an emphasis on the East in order to adjust the emphasis of the West.

Now any such intervention on the part of such Personages must, as I said, produce reactions. That is one of the reasons why the average Theosophist does not much come into contact with the Masters, because so many weaknesses would be intensified, however much the qualities would be strengthened. The average individual does not realize that while on the one hand he would be most thankful for some notice from the Elder Brethren, if such notice is bestowed upon him

¹ *The Inner Government of the World*, by Annie Besant, p. 34, et seq.

the whole of him is vitalized, not just a small portion. So whatever he may receive will flow throughout the whole of his consciousness and vitalize the weaknesses as well as the strengths, and the question always is as to the power the individual has over his weaknesses. In ninety-nine cases out of a hundred, the average individual has not the power that will enable him to stand the strain of the intensification of the weakness, even with the intensification of the qualities and the blessing which the Masters will confer.

Renaissance in China

You find Japan still under the influence of the mighty contacts it received prior to the Russo-Japanese War, and there is this spirit of aggressiveness which you notice exemplified in its attack upon China. Not that the attack on China is without its value. It is obvious how terrible that attack is from one point of view, but it will probably be able to be utilized with all its atrocities and horrors by the Elder Brethren in stimulating the "China strain," just as the German strain is being stimulated at the present time. It is probable that there will be a renaissance in the real China, because such a renaissance is vitally needed for the resuscitation of the whole of the East.

The West is going too far. It has been time for long that the East should take its equal place. That is the will of the Elder Brethren, and that is why Dr. Besant spent the finest years of her life in the endeavour to vitalize India, the particular parish over

which she was placed in charge—the greatest Indian of all Indians.

The Real Germany

We, therefore, who are Theosophists have very specially the duty, so far as Germany is concerned, of endeavouring to understand the splendour of the German strain and endeavouring to emphasize it. The special splendour of the German strain from the point of view of the needs of the modern world lies in the spirit of adventure, of mysticism, and generally of what one might call *quest*. All her greatest philosophers have been more splendidly adventurous for the most part than the philosophers of any other country. Her musicians have come nearer to the eternal music, nearer to the music which is in heaven, than any other musicians throughout the world, except the Indian musician. But then, if I am rightly informed, the Indian musician must largely rely upon the great traditions which have come down from time immemorial, even though he may ring upon those great traditions the improvisations of his individual nature, which he does far more magnificently than is done in the West. In many ways Indian music is far in advance of western music, and there is a widespread spirit of originality which is non-existent in the West. But in Germany you have these venturings forth.

It is a matter of time if the experiment is to be successful at all. If only you can help to adjust this intensification of the Volk spirit, as it is called in Germany, if you can only adjust that to the Real, instead of suffering it to be

India Behind Time

We need that leadership, and we Theosophists have to see that we get it. That is our work. Similarly in India. India is not growing at her scheduled rate. One is, therefore, always on the lookout for those spurs and whips which shall hasten her on her real way. I am not oblivious of the fact that she has National Governments, nor that very good work is being done by those National Governments. What I do know is that the base, the essential foundations are not yet reached. India depends upon her essential, her living traditions, her great realities, which are ever flowing through the country, which either the people of a particular generation will or will not contact. Because you are an Indian, it does not mean that you are a true son of India, that you are imbued with the spirit of India. The spirit of India can dwell only in those who understand India's eternity. If only at the critical moment we had said, "We must build our education on the eternal foundations of this ancient land," and then had utilized anything in the way of self-supporting education as structure in the course of that building, we should be in a far better position than we are at the present time.

A New Awakening

I am waiting for the Indian to come forth who will reincarnate India's soul. I have always been hoping for one after another to stand up not as politicians but as

incarnating the soul of India as Dr. Besant incarnated it so perfectly. There was the truest Indian of us all. Because she was largely rejected by the Indian people, India must go through these trials and be awakened again. The National Consciousness is not very strong. It is much more provincial than national. But sooner or later India has to be awakened. The whole world cannot wait while India is playing about. The valves of the universal heart must be healthy and beat in unison. So far as you have opportunities to put them forth, you have to try to insist upon the fundamentals as Dr. Besant insisted upon them. You only have to read her books to know what you have to do, for she was the direct messenger of the Hierarchy.

The Stream of Progress

Perhaps I have said enough to suggest that there are deeper considerations that are evolving than those on the surface. Above all, remember that the judgment of public opinion is probably to a very large extent inaccurate, beside the point, and often inimical to the best interests, either of its own country or of the countries on which it passes its judgments. There is much which is going on at the present time with which you must come into contact and in which you can participate. Each one of you can participate in the stream appropriate to you and stem the tide of reaction and hasten the stream of progress.

China Changes

BY A. F. KNUDSEN

To the evolutionist the survival of China is a biological necessity. Japan is the instrument which is hastening China's "moral integration, political unification and mental articulation." When that is accomplished "the present incidence of Japan will die down." In what way may Theosophy help to restore equilibrium in East Asia?

China's Background

UNDOUBTEDLY the Revolution under Dr. Sun Yat Sen heralded the fact that China had begun to make the change that the world as a whole is now going through. That change is to bring an end to the starvation of the masses for the benefit of the few. The separation of any class prevents the growth of the whole Mass of Humanity; there must be no depressed class anywhere, for "the old order ceaseth."

One who knows China and the Chinese does not expect the inner urge or heart of China to change, for the national virtue is frugality, contentment, independence and diligence. On the whole the aim of the people is a clean social life; clear ideals of uprightness, of honour and of moral worth. The standard of womanly integrity and manly industry is in line with the ideals of the Noble Eight-fold Path of Gautama, with the mental and moral perspective of growth by reincarnation. This too is the stabilizer of the prehistoric Taoism, and the "Nine Dragons of Virtue" without which no man enters the inevitable Nirvana.

These backgrounds of the Chinese peoples make a natural blend of reliability and tenacity as a foundation that any western race might well envy. China is of the older race than the Aryan. She is the cream, the culmination, of the Fourth Root-Race. Under its Manu, the Lord Chen-chu-tze (or Chen-ru-se), the Fourth Root-Race has risen from the stage of the Patagonian or Bantu Negro through the Amerind, the Malay, the Turanian to "China." "Mongolian" is a fair term to designate collectively the type of inter-related humanity now in East Asia. It includes perforce the Japanese.

The future of East Asia, as the training-ground for all the great army of Egos that are now using, as tribesmen, all the semi-savage and semi-civilized lands, is thus of cosmic importance. China is the heart of this work. Here in China the Ego learns adjustment to the presence and the rights of others; their needs, ideas, temperaments, idiosyncracies, vagaries and creedal stubbornness. China is fundamentally democratic. "Face" is but a way of standing for your

rights, your uniqueness, your equality, and acknowledging it in others. "Face-saving" is always mutual.

China is simple, not backward; naïve, not silly; tolerant, not weak, in her seemingly crude lower classes, in her social usages, superstitions, and traditional habits. When one has known them for sixty years, he finds them as fine and lovable a set of men as there is in the world. At first sight they are certainly not European, but only the European regrets this fact and its obvious stubbornness.

Four Great Civilizations

There are four racial Units now in the field. Each has a great past and a promise for the future. Man has just discovered that he is the future, and the Ego, the character, is the product. These four training-grounds for evolving Egos are: China for emotions; India for intellect; Europe for individual self-government and self-restraint; America (now only a nucleus however) will grow into the "New Race Type."¹ In this new race individual uniqueness will be an asset, the criterion of social worth.

Thus we see the survival of China is a biological and anthropological necessity—to the evolutionist. Unless wholly domineered, terrorized, exploited and trampled on by European violence, China will grow naturally into a great and new-old civilization. The seeds are there for the expert seedsman to recognize.

¹ See Capt. A. G. Pape's paper "Is there a New Race Type?" read before the Royal Society; also "The Mind of Primitive Man," by Prof. Boas of Columbia University, New York.

The present incidence of Japan will die down; what is left of Japan will take part in this future, for evolution is racial, not alone national. The greater includes the less.

East Asia's present efforts are thwarted by Japan in unadulterated selfishness and stupid cruelty, but China will survive, and all East Asia will go on her appointed way. Japan is surely the dose hastening China's moral integration, political unification, and mental articulation. Let Europe come to her senses and seek her integrity of soul, of culture, of moral worth. Both India and the United States of America seem to be busy enough setting things in order, self-consciously aware of a future finer Humanity.

These are four civilizations that, like four colleges of a university, will give each Ego the training which leads to the "perfecting of humanity." They are equal in value, being essential to the scheme as a whole; in each they are led by greater Egos who thereby make their own progress. From a tribal outlook men must now take the whole of mankind into account, for mutual benefit and success.

China's Awakening

China is now changing rapidly in every way; it is as if a new army of Egos has begun to incarnate there, or concentrate there. A clamour for change is heard everywhere—change in dress, in hats; a change in transport, roads and vehicles; in air-service, postal and telegraph speed and accuracy; in power, gas and steam and electricity.

So also the new national language is a vast improvement over the old "Mandarin." And superstitions, religions and education, even family and domestic and home affairs, freedom for the man, the woman and her child, are following suit. None of these are actually innovations, in principle. They are all expansions of their own old and time-tested principles in the science of social organization.

One great question remains—it cannot be answered in advance. That question is: Can the western Powers and western civilization in general, give China, and all Asia in fact, a chance to rebuild her own life in her own way, and as an expression of her own inspiration and in consonance with her own inimitable genius? For China knows her own needs and her own "Soul-Force." Can western commercialism be cured of its penchant for cannon as advertisement and salesmanship? Can the dozens of Church-Christianities refrain from harassing the Chinese mind with their illogical, un-philosophical and un-scientific creeds and quibbles?

A Sense of Balance

China needs bridges and chemistry and electricity, but Europe has no thought to offer in theology or in philosophy that was not first started in Asia. China cannot and will not stop changing. Would to God that Europe and America could face the inevitable change as intelligently, for these are changing too; it is a "changing world" this planet is, for changing is living. When katabolism and metabolism stop, we have a corpse to deal with. It is just possible that after the

misery, death, pestilence and famine that Europe is so ardently preparing for herself, some people will return to co-operation, human relationships and a respect for intelligence and reasonableness. China is distinctly pacifist, it is the West that has forced her to fight.

One of the great changes is China's republican effort. The decentralization of the past, where every province was autonomous in fact, has changed to a real collective security, stronger than a federation. Here we see again the new type of Chinese spirit; the youth of China today is very fine. Her working classes have ever been respectful of education, of culture, capacity and leadership. China has never had any respect for the ultra-rich, it manifests its sense of balance in the very large proportion of well-to-do families in every town. The family tie sees to it that no branch of the family is poorer than the whole.

Religious Confusion

China's Buddhism must change with the times. It is in as deep a rut as is the Church, but has also closed its eyes to its opportunities in this century. Buddhism is still the great factor in China and East Asia. Both the Mahayana and the Hinayana must check up their original tenets, and especially their psychology, and the rules, stages, names and sequences of their Yoga schools. They should also revise the lists of their Trinities of the creative Hierarchy, and differentiate between that and the Inner Government of the world, the Occult Hierarchy.

Going from temple to temple one sees how much China has lost of its true Yoga, how Gnana is confused with Raja Yoga, and how thin the links are with the Ancient Wisdom, the Brahma-Vidya of Gautama's day. So too the *destiny* is forgotten. Now Gautama-the-Wise (Buddha) is worshipped as GOD, as GOD the Father even, and the Trinity is confused in most temples with several subsequent Buddhas, who are placed as the Second or Third person of the Trinity. Even the present World-Teacher, the Lord Maitreya, who is also the Christ, is set aside for Gautama the Buddha, who passed away from human ken. HE left his tiara on the head of Maitreya, as Lord of Compassion and "Lord of the Religions of the World," and the Buddha-to-Be. He it is who now fosters and protects all "who call on the name of the LORD."

Both schools of Buddhism must reorganize and revalue the differences between Mantra Yoga, Mental Drill, Meditation, and the moral effort of "The Noble Eight-fold Path." Even abbots who admitted the moral effort as paramount in Yoga, ignored it in the routine of ritualistic observances. The place of the Buddhist Mass, the hundred and more rituals and ceremonies must be all revised and readjusted and the dead timber thrown out. The ancient clues and landmarks are still there. Because of the confusion, the Buddhist bikkhu or monk in China has no longer the high average of intelligence and culture that he should have. The man of culture and moral eminence is there, splendid and effective, but the Order, the

Bikkhu Sangha is hampered in every way by its own hordes of incompetents, who cannot even study intellectually what is "reality of experience" to those who really keep Buddhism alive.¹

Fundamentally Integral

The insistence on the Eight-fold Path and its ethical training is the remedy. At every point where a critic can injure the Buddhist scheme of evolution or its organization in East Asia, the ethics of Buddhism as the Way of Evolution is a sure defence. The failure of the Church to keep the Path of Holiness, and the cult of its opposite, the "salvation by faith, and faith alone" is the sad failure of the missionary effort in Asia today. One finds no moral backing to the *reasons* for being converted, and the Chinese mind has a great gift of "reasonableness." The convert in China is either afraid of his incapacity to understand or merges the new in the old stability, the natural law that makes Buddhism and Taoism so simple, and with Confucianism, so practical for the average man.

It is Confucius who shows one "how to be a gentleman with all men." As a guide to a successful human life in cosmic environment, no system has yet surpassed the Confucian "way of living." It is pure neighbourliness. In a remarkable way it holds good for the coolie and the peasant as well as for the banker, the priest or the official, the sinner or the saint.

No education; no conversion can make the sturdy reasonableness

¹ See *Truth and Tradition in Buddhism*, by Dr. Reichelt.

and purposefulness of the Chinese masses more stable, more ready for the karma of the common life. The proof of this is the safety of the tourist, the merchant, the teacher, in Inland China, or anywhere else in the East, in spite of exasperating uppishness and contempt for the people as a whole. To walk in on a civilization and culture such as the Chinese and declare "that they have no soul"¹ is proof enough of the above assertions. Sixty years of contact with East Asians gives one confidence in the fundamental integrity of their system.

China's Enemies

Christianity is now also a factor in China—it is not a cause nor a cure, it is hardly an essential factor in the future of China, nor of Japan. What is Europe today politically, economically, socially that it can point with pride to its achievements, especially in the last fifty years of industrialism? China's enemies are industrialism (capitalism is indigenous), sectarianism and sciolistic breeds of foreign manufacture.

The New Life Movement is making a healthy and clean China, leaving the heart of every man free to find his God at home. In no land is there as "rugged" an individualism as in China. The Vedantic discovery of Atman, the spirit of God in man, came to China as the Buddhist tenet of "the 'Buddha-Seed' in every man's heart," only to find the Tao (Spirit) already established as a fact of Nature. This Truth leaves every

¹ See advt. in *North China Daily*, May and June 1937.

human being self-respecting, democratic, enterprising, free, courageous. The God-given guardians must prevent the loss of that knowledge by westernization. China must maintain her old economic axiom: "Many well-to-do, no rich, and no starvelings"; i.e., no dole, no relief.

What China Cannot Understand

In appraising the value of any one sect of any religion in China, we should allow for the status of the Egos incarnating there from the previous and less developed races. Of course many do go, as Karma may direct, into the lowest strata of any of the other nations. But China is the culmination of a great series of sub-races dealing with the evolution of emotional self-control. China is emotional-minded and not purely intellectual. Her people have been ridiculed time and again for this deep concern for the emotional values, even by evolutionists. But it is the intellectual nations that today supply the scenes of gross cruelty and intolerant crushing of "dangerous thoughts."

Intelligence, reasonableness, simplicity and the value of the obvious is uppermost; the Chinese mind is always aware of its facts, but it will not always infer, deduce or conclude logically nor directly from those facts. For, to that mind, each fact has a value unseen by the European intellect. The "New Race" now budding will have values unknown to the mere intellect. It cannot blossom forth until the present craze for violence, and bloody wars against "ideologies" has passed, never to return. What China cannot

stand nor understand is the aggressiveness, fanatical greed for success, ruthless competition, in the make-up of the Westerner, whether he comes as merchant, missionary, explorer or tourist. Chinese success is so different; man should live a human life, enjoy a vast variety of things, have leisure to appraise his contacts. A bank account is not the measuring rod of a successfully spent life, it is an item. Life, being alive, "means experiencing a variety of contrasts, not merely invested capital."

A cultured Chinese man or woman is mellow, philosophizes on adventures in friendship, art, government, poetry, monastic meditation, etc. Where is the European counterpart of this? True, this is a better class man, but one meets many such in the "inner office."

The Sanity of Theosophy

The greatest contrast is in unemployment; in America it is unavoidable, in China it is an economic blunder. Choose!

Never before has the West had such wealth, and it causes famine. In Asia it is drought or flood that causes famine. Think!

Can Asia gain by adopting *in toto* the attitude of mind of the West, its psychology, science, its armaments, industrialism, financial claptrap; its religious sciolism, its un-thinking conceit?

In this welter of speed-mania and nauseating films, Theosophy is sanity itself. It gives first the perspective lacking in both the material and the religious fields. It sees both fields as one, as complements. A change in the point of view alone can save the present civilization

from wrecking itself. Both Occident and Orient need it, but it has no hearing just now. After the collapse, yes; Spengler comes near being right. Europe cannot see far ahead, ninety days is the bankers' limit, so she will have proof of the fallacy that war is inevitable. America is dubious.

India and China really make up Asia—the North is too cold for meditation. There is a thread of respect for natural law in the minds of their peoples, there is natural law (science) in all her religions. Religion is never divorced from law, philosophy, fact and experience. The ability to face all facts reasonably still lives. The business mind and the religious mind are not divorced from the aim of Life. Neither secularism nor religiosity ever got a foothold in Asia to spoil the average mind.

So it is easy to find traces of Theosophy everywhere, in every sect or school of thought; for it is thought and not fanaticism. In my now 50-year old quest I have never found a Buddhist or a Hindu fanatic in a post of authority—certitude, yes; even unwavering assurance, but not fanaticism. Science and religion have it in the West, and greed, frantic, irascible greed, makes the triangle of forces complete.

Yes. Theosophy has already a real place in India; in China it has as good a chance, for the necessity is great and the spirit of change is there. Man is human, and Theosophy alone presents man as a totality, an integration of thought, word and deed—plus aspiration: man as a spirit functioning, but never "lost," in Space and Eternity.

How The Manu Used Japan

BY ANNIE BESANT

In a moment of peril, when it seemed as if the tide of western civilization would submerge the culture of the East, the Manu, finding that India was not ready to defend her ideals, and that China was untrained, assigned the duty to Japan. Dr. Besant's commentary, quoted from "The Inner Government of the World," shows how the Inner Rulers use even war to maintain equilibrium among the nations. Is there any deeper meaning in the present invasion of China than we read in the newspapers? Is the Manu again playing His planetary game of chess?

V AIVASVATA Manu is the Manu of the Fifth, or the great Aryan Root-Race, that Race which is sometimes spoken of as the "Sons of Manu," because there is this peculiarity about the work of Manu that the whole of the Root-Race takes origin in Him. He is literally the Father of His Race.

We do not know as much about the very early days of the Fourth Root-Race as we do about the early days of the Fifth. We only know of the great Being spoken of generally as the Manu of the Fourth Race, and as still charged with the care of the larger part of the population of the globe. He looks after those hundreds of millions of Asiatic peoples, of whom the chief are the Chinese and the Japanese, the Japanese comparatively small in number, but great in development and in power.

Japan Awakens

The Japanese caught hold of western ideas, sucked them dry,

and then threw them away again, having utilized all that was useful for themselves in those ideas, and every one that they accepted they stamped with their own mark, just as we might stamp coin made of gold from any mint. If we want to coin it we send it to the mint, and have it stamped with the image of our Nation. So the Japanese have done with western thought and organization. They, under the direction of their Manu, the impulse that He sent to them through their earthly rulers, sent all over the western world numbers of their cleverest men, sent them on a great mission to the West, to learn how they managed their affairs, how they organized, and how they worked. They travelled far and wide in the world, looked into the ways of all Nations, their industry, their education, their political institutions, and all other things that make up the outer life of a Nation, and then came back to Japan; and under the influence of

the West Japan even adopted European clothes, substituting these for their own beautiful garments.

I remember talking one day to the great English poet, Mr. Swinburne, and he said in his quaint drawling way: "There is only one thing that God on the Day of Judgment will never forgive the Japanese." I said in answer: "What is that, Mr. Swinburne?" because I knew he did not believe in the Day of Judgment and I rather wondered what he meant. Then he spoke of the Japanese adoption of the western dress. Swinburne was a great lover of beauty, and he disliked intensely this phase in the new Japanese civilization, for the people put aside their own beautiful men's and women's dress, and dressed in the fashion of Paris which made them ugly instead of beautiful. There was a truth in his quaint remark, because persistence in that would have denationalized the Japanese, and they would have no longer struck their own note in the chord of the music of the world. But they soon threw aside all that outside folly, and only utilized that which they had learnt in the West which was of value to them.

India's Peril

The Chinese having learnt less, being a people too self-contained, too shut off from the rest of the world, were not ready for the work then wanted, which was the saving of the eastern ideals. This was assigned to Japan, because India—which was the heart and home of eastern ideals, from whom the Japanese had learnt their eastern thought, their eastern beauty—was

then at the moment of her greatest peril, for she was in danger of becoming too westernized. At that time her young graduates were more proud of their knowledge of Spencer and Huxley than of the knowledge of their own maturer philosophers and scientists, and there was the danger that Indian religion, that sublime faith of Hinduism, given to the Root-Stock of the Aryan Race for the helping of the whole world, should be looked upon as childish babblings. When that moment came, it was the only moment that really threatened her true life. It was not menaced by the dangers through which she had passed. She had had many invasions, she had had partial conquests, she had had many foreigners coming within her borders; but she had conquered and assimilated them all, no matter how they came, or she cast them aside.

Losing Touch with Reality

We all know that the Greeks came and went away, but they left India richer for the traces of the art that they had imprinted on hers. The Musalmans came and conquered parts of India, but they were assimilated, and today are Indians by right of a thousand years of residence. None of these was a danger to India, for India was stronger than they. It was only when she began to be really westernized that the moment of her peril came; in the other cases she had taken advantage of her conquerors, had remained herself and added something from them to her own great National wealth. But in this case she was trying, as it were, unconsciously, to change

very life, to take western ideals instead of eastern, to follow western customs instead of eastern, to look to western teachings instead of to eastern, in a word to denationalize herself, losing her hold on the treasures for which she was the trustee for humanity, instead of only taking from the West whatever was valuable in western thought and culture and incorporating it into her own system.

The Manu Steps In

In that hour of peril her Manu came to save her from that which would have made her cease to be as a Nation, she, the eldest of all living Nations. Just then Theosophy was sent to her, sent to make Hindus realize the value of eastern ideals, and that it was from the Hindus that the rest had learnt. This aroused resentment in many quarters, for it was said that Indians were being taught by western people that their religion was the greatest in the world, and that they were the teachers of religion and not learners of religion from the West.

In that moment of peril, our Manu could not find in the Indian people a people who could guard their own ideals from being submerged under the flowing tide of western civilization. So He turned to his brother Manu, who had the Chinese and the Japanese in His

charge, and because China was untrained, China was lacking in power and adaptability, the Manu of the Fourth Race turned to that smaller Nation, the Japanese, inspired them with His Life, stimulated them with His Power, and then flung them against the western Russian people and made them conquerors, in order that eastern ideals might be saved through them, and preserved for the future helping of the world.

We do not look on wars as we should. We look on them as due to one Nation coveting the land of another, one Nation desiring to dominate over another. But we need to look behind the outer governors to the Inner Governors of the world, the Rulers who balance the various developments in the world one against the other in order that nothing that is precious shall be lost, in order that every gain shall be preserved, and gradually East and West, North and South, shall all contribute to the perfect humanity of the days that are yet unborn, and make that mighty Federation of the World, of which the poor League of Nations is a beginning in the ideal world, but which shall yet be realized in the world of men, and become the Great Peace with the blessing of the Supreme upon it. So the Fourth Race Manu did that piece of work for the Fifth Race.

The Teutonic Race: A Prophecy

BY ANNIE BESANT

From a lecture on "The Future of Germany," which Dr. Besant delivered in Berlin in 1927, unfolding her vision of a Teutonic World Power.

NOW what is the future of Germany—the mother of the Teutonic race? I cannot tell how it will appear to you, I can only tell you what is coming in the near future. It may take long, if it is opposed. It may come quickly, if it is welcomed, and that is, that there will be a great Federation of all the Teutonic peoples; a great defensive Federation, beginning probably with treaties that they will make no war on each other, and then linking themselves together into one great World Power, welcomed because it will serve humanity, not resisted because it tries to conquer and subdue by military force. And, friends, if you will permit me to say one word here as to the great war that desolated Europe, it was not the German Nation that was conquered; it was militarism in Germany. . . . All that was destroyed in that war was the idea that an Empire was to be an Empire of Force, instead of a Commonwealth of Free Nations, joined together for love and mutual service. And I believe that Germany, Britain with her Dominions including India, and also the United States of America, will all join together in one great defensive alliance—with of course Austria, who is German, and probably Scandinavia—a great alliance of industry, of thought, of science, of philosophy, of all that makes Nations really great, and in which your own Nation has been so high, so supreme. For what is really the greatness of Germany? Not her armies, but her philosophers, her scientists, her great thinkers, her poets, her great art, her magnificent music. While Germany has these, how can the world do without her, how can the world let her pass away? (From THE THEOSOPHIST, June 1935, pp. 228-229.)

BEGIN WITH EUROPE

Why should not war be outlawed between European Nations? American States do not now fight which each other. People have grown into one Nation made out of all the different Nations of Europe. Why should we not teach here in our schools and practise in our manhood and womanhood that ideal of the United States of Europe, which would put an end to war from one end of this continent to another? For, after all, our interests are the same. The more we can spread common interests, the less danger will there be of War.—ANNIE BESANT, speaking in London, 1927.

The World's Dire Need

for

A SCIENTIST MANIFESTO

BY DR. BHAGAVAN DAS

(Member of the Indian Legislative Assembly)

Scientists of the World, Unite!
Humanity has everything to lose if you don't,
And everything to gain if you do.

Save Mankind!

SEVENTY-SIX delegates of universities, learned societies, associations, institutes, and academies, of the four continents, Asia, Europe, Africa, America, brought congratulations and good wishes to the Allahabad University, at its Golden Jubilee Convocation, on 13th December 1937. A humble servant of humanity had the great pleasure of seeing the delegates and hearing the messages. An idea, which had occurred to him often since 1919, arose in his mind strongly on this occasion, on witnessing the living proof of benevolent sympathy between these great educational institutions.

A fortnight later, on 28th December 1937, at the Convocation of the Benares University, he had the pleasure of seeing some famous scientists of Europe, who had come to India to attend the Indian Science Congress at Calcutta in January 1938, and of hearing lectures by four of them. The

idea recurred more strongly. It is this:

Disarmament Conferences, held by the militarists and diplomatists, have failed ignominiously and tragically. So has the World Economic Conference held by the capitalists and economists. *The Scientists should come now to the rescue of Mankind.*

If the Universities of all the countries of the world make common cause; if they hold a *Conference of Representative Scientists* of all countries, as they can, for Science knows no geographical or political boundaries; if they unanimously and strongly appeal to all the militarists of all countries, without distinction and exception, to stay their disastrous course; and if they unitedly think out, and place before the world, the best means of converting the Destroying Satan of Militarism back again into the Protecting Archangel of Humanism; if the Universities and Scientists do this, then there is a last and very great hope that the imminent Hell

of Armageddon may be averted, and Humanity achieve the Heaven of Salvation and Peace and Prosperity.

The Approaching Horror

Let the Chancellors, Vice-Chancellors, Presidents, Principals, Governing Bodies, Professors, and all the Scientists, of all the world, leaders in the concrete physical, biological, psychological, sociological, and also the abstract mathematical and metaphysical sciences, resolutely band themselves together, in a great *League of Humanity*, without distinction of creed, caste, colour, nation, race, or sex, with the one steady unwavering aim of achieving Peace on Earth and Goodwill among Men, and *think out and provide the world with a Technique for making such Peace practicable.*

The dire peril of the human world is visible to all. The highest-placed statesmen, men at the very helm of the affairs of the most powerful nations, burdened with the greatest responsibility for the welfare of their countries, are repeatedly giving utterance to their sense of the Approaching Horror, and are making frantic efforts to stave it off, or at least keep it at bay. But, because of the radically wrong spirit of nationalism instead of Internationalism, of territorial patriotism instead of Humanism, which inspires and drives them all, those very efforts are bringing that Horror nearer, instead of pushing it farther away.

A Crushing Burden

The military experts of the United States of America recently

made a survey, and reported that the standing armies and reserves of the Great Powers totalled fifty-five million men, and the estimated annual expenditure thereon, for the year 1937, was twenty-five hundred or even three thousand million pounds.

It is obvious that the enormous burden of this vast mis-employment of men and money, in preparing for the infernal work of mutual slaughter and of butchery of innocent civil populations, including women and children—this crushing economic burden, and this soul-disintegrating moral corruption by ever-growing mutual hate and fear, cannot be sustained by the nations much longer. *There must be Disarmament, either by mutual agreement, or by mutual slaughter, before very long.*

If the Disarmament can be brought about by mutual agreement, and the men and money are wisely and well employed, under the guidance of self-denying philanthropic scientists, instead of being misemployed as they are now under the direction of self-seeking misanthropic capitalists and militarists, in one *world-wide organization for peace and prosperity*, instead of many nation-wide organizations for war and misery, the whole of the earth's surface could be made to bloom and blossom and fruit as one vast farm, orchard, park. Otherwise, if Disarmament takes place by mutual slaughter, then the probability is, as these statesmen themselves have been saying over and over again, that *Civilization will perish, and Mankind once more reel back into the beast, for long ages.*

Poisoning the World's Blood Stream

Those most virulent of all possible toxins, lust and hate, greed and fear, pride and jealousy, which, in the individual, become transformed, by excess, into eroto-mania and cido-mania, avaritio-mania and phobo-mania, megalo-mania and zelo-mania, appear in national masses, as sensualism and militarism, capitalism and terrorism, imperialism and nationalism. These are running riot in the mental, moral, physical, blood and tissues of all the nations today, in varying degrees. They are disordering, they are making in-sane, the *Psyche* as well as the *Physique* of all mankind. They were not purged, but made more virulent, by the Great War, and the subsequent Treaties. They are again, at the moment, venting themselves in two terrible open sores, one in the West, in Spain, the other in the East, in China.

All the Great Powers, every one knows, despite diplomatic phrases about non-intervention, are helping or hindering, directly or indirectly, the one or the other of the active belligerents.

A War of Ideas

These two wars, as also every one knows, while outwardly waged by human beings, with the help of weapons created by physical science, are, inwardly and fundamentally, being fought *between two main Ideas*, both assuming varying and even interchanging shapes; of Imperialism, Militarism, Capitalism, Fascism, Nazism, on the one hand; and of Super-Capitalism, State-Socialism, Socialism, Com-

munism, Bolshevism, on the other. The two have several features in common; so much so that one feels that if they could only shed extremism in respect of certain other and vital features, they could unite, could merge into one, and become means of promoting human happiness instead of misery. Indeed, both, as also the parent Idea of *Democratism*, out of which both may be said to have bifurcated, have done very great things for their own peoples; while they have all, also, equally indubitably, inflicted great and widespread cruelties and committed extensive crimes.

As it is, nationalist policies and diplomacies are making strange combinations, and the international chess-board shows such new moves and arrangements, and at such short intervals, that it becomes difficult sometimes for laymen to make out even which pieces belong to which side. Thus, in Spain, the Fascists and Nazis seem to be on one side, the Communists on the other, and the Democratists to be helping or hindering both; while in China, the Communists are openly helping China against Japan, and the Fascists and Nazis (notwithstanding pacts with Japan), as well as the Democratists, seem to be all more or less against Japan, for various reasons, though, by profession, Japan is also Democratist, like Britain.

Scientists Have Spiritual Power

Every great human movement has, necessarily, some sort of a philosophy of life behind it, conscious or sub-conscious, good or bad, sound or erroneous. Practice is inevitably connected with theory,

instinctive or deliberate. The French Revolution is said to have found its philosophers in Voltaire, Montesquieu, Rousseau, and the Encyclopaedists; the greater Russian Revolution, in Bakunin, Marx, Engels, Lenin, and others. Capitalist Individualism is said to find support in Bentham, Spencer, Darwin, Wallace, and Mill. Fascism and Communism both are reported to trace their spiritual ancestry back to the German philosopher Hegel, in different ways; and they are now warring against each other with the implacable hate of step-brothers. On the present occasion, we must not endeavour to apportion blame or praise; but it is unavoidable to say, for our purpose, that all those Nations, all those Powers, without exception or distinction, which have been, are now, or think of, exploiting, subjugating, enslaving, oppressing, any weaker populations, nations, races, or classes—all such are to blame, in the degree in which they are thus treating the weaker.

Now, it is obvious that the philosophies behind the gigantic movements, and also the science-created weapons with which they fight, are within the purview, nay, are the main concern, are even the creation, of the men of thought and science; in fact, it has been said openly and repeatedly, by western writers, that the last World War was much more a war of scientists than of soldiers; and such men, today, are almost all congregated in the Universities and various Learned and Scientific Institutes. A very great responsibility, a very urgent and high duty, therefore rests upon them; and an equally great power and authority belongs to them, if

they would only awaken to it, recognize it, assume it, and determine to wield it. They are the educators of mankind. They constitute the "spiritual power" today. They should guide the "temporal power" everywhere, instead of allowing themselves to be misguided, exploited, prostituted by it. They can resolve and declare that they will cease to discover, invent, teach, if the politicians and the soldiers do not cease to misuse the precious knowledge. Education is the root; Civilization is the fruit. As is the one, good or bad, such is the other. Science should compel the Sword to protect; not the Sword, Science to destroy. If Science flings away Spirituality, and clings to Materiality alone, then it makes easy, nay, inevitable, its own prostitution and ultimate destruction by the Sword, as seems imminent now.

The Root Cause of Conflict

The Universities of today are the successors of the temple-towns, the cathedral-cities, the mosque-capitals, of the medieval ages. The custodians of the latter degenerated and lost their authority. The members of the former, the custodians of science, should make themselves fully regenerate, by adding Spiritual Science to Material Science, and constitute themselves into the new and greatest World-Church, the Guardian of Humanity, and create and guide the new and greatest World-State, the great Joint Family of All Humanity.

Most of the leading scientists, in all branches of science, have realized, and are now teaching, that science is for life; not life for

science; that life, mind, consciousness, is more and other and greater than Matter; that *the divorce of Science from Humanist Morality and Spirituality is the one cause of the present horrible condition of the mutual relations of the nations and of the classes or sections within each nation.*

Not only Science, but also Art and Literature, Law and Religion and Philosophy, all are for the amelioration and service of Life; not Life for these. The scientist is more and greater than his science; the artist than his art; the author than his book. What is the good of expending marvellous genius and wonderful industry in measuring the distances of the stars, calculating the weight and ascertaining the chemical composition of suns and moons and planets, expounding the mysterious properties of numbers, discovering new metals and gases and forces, extorting the most closely hidden secrets of Nature from earth and water, fire and air and sky, exploring the endless wonders of the Infinite and the infinitesimal with telescope and microscope, reconstructing thousands of years of utterly forgotten history with the help of stray archeological finds, inventing aeroplanes and submarines and radio-audition and tele-vision and ever more and more powerful explosives and "rays"—if all these are to be utilized for mutual vast mass murder by human beings? "How shall it profit a man if he gain the whole world but lose his own soul"? It were far better not to discover and invent such things at all; or, in any case, to keep them close secrets in the custody of the pure and the philanthropic.

Such was the ancient tradition of India.

Science Must Be Constructive

The ancient injunction is: "Science (Vidyā) came to the man of wisdom, the man of knowledge and purity, and said to him: Guard me as a sacred trust; give me not to the wicked and sinful, but only to the pure of heart and large of mind; so only shall I be strong to nourish mankind; otherwise I shall only destroy thee and thy pupils and thy people." If such close guarding of scientific discoveries is not possible now, then it is all the more necessary to remember, that *it is not enough to make miraculous discoveries in physical science, or write learned books on other departments of knowledge, and publish them broadcast. It is necessary to guide and govern all such labours and publications, by the unifying, illuminating, beneficent purpose of promoting world-wide Human Welfare in well-thought-out and well-defined and broadcast ways, so that there may be every inducement to human beings to use the discoveries righteously and not wrongfully.*

If Science does not do this, it is not constructive but destructive Science, and will ultimately destroy its custodian and itself. Those who create Frankenstein monsters are eaten up by them in the end. The foremost Scientists of the West are realizing this, and are publicly deploring that "Science has outrun Morals."

One of the foremost biologists of the day says: "*The enormous advance gained by the science of inanimate matter over that of living*

things is one of the greatest catastrophes ever suffered by Humanity. The environment which science and technology have succeeded in developing for man does not suit him, because it has been constructed at random, without regard for his true self. . . . Science follows no plan. It develops at random. . . . It is not at all actuated by a desire to improve the state of human beings. . . . Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. . . . We are the victims of the backwardness of the sciences of life over those of matter. . . . The only possible remedy for this evil is a much more profound knowledge of ourselves. The Science of Man has become the most necessary of all the Sciences." (Alexis Carrel, *Man, the Unknown*, pp. 34-39; edn. of 1937).

Degenerate Days

The ancient Indian tradition was express, that all knowledge should subserve "the purpose of promoting human happiness here and hereafter," in clearly recognized ways; and that the chief of all the sciences was "the Science of the Self," "the Science of Man," philosophy-psychology, *Aṭma-vidyā*, which co-ordinated all the sciences of matter as subordinate, and assigned to each its proper place and value in the service of the Scheme or Plan of individuo-social human life. This ancient Indian scheme of individuo-social organization of the Human Race was expressly based upon the facts and laws of human nature, as manifesting differently in successive periods of the single life, and

in different temperaments and vocational aptitudes in the collective life. Most unfortunately, the Philosophy-psychology, and the application of it to the conducting of human affairs, have both become perverted from their true meaning and observance, for many centuries now, in India, because of the general degeneration of character; and the result has been the manifold enslavement of the people, religious and educational, economic and political, social and industrial.

It is for the *Universities to redeem* that great fall and failure, and re-elevate the character of the people, by the force of their own good example and wise precept.

Much was expected from western modern science, after its battle against, and victory over, the similarly degenerated Church of the West. But, again most unfortunately, that Science too *went astray in a most vital respect.*

Prostitution of Science

Its greatest theoretic discovery is claimed to be that of *Evolution by the law of the "struggle for existence."* A *half-truth*, and therefore not quite true for even the vegetable and animal kingdoms, it is *very untrue for the human kingdom.* The result of accepting it as the whole truth, and obeying it, consciously and unconsciously, has been the *competitive hatred* that we feel all around us, among us, everywhere, *pervading the whole atmosphere of human life.* This half-truth of the "struggle for existence," emphasized and approved by Science, as if it were the whole truth; accepted by all as the only

true philosophy of life; and followed in all human affairs diligently, from the smallest to the largest scale, individual and national, is ever intensifying that hatred and discord, in family, farm, factory, school, college, court, office, transport, all professions whatsoever, and international relations, which necessarily explodes from time to time in *vast wars.* It has brought about the *prostitution of Science to the service of the Sword and the Purse, for the Misery of Humanity,* where those two should have obeyed and served Science reverently for the Welfare of Mankind. *It is driving Mankind, in East and West alike now, towards Avernus, and will plunge them into it,* together with all Science and all Scientists, and all the indubitable wonders and glories of modern western civilization which they have built up, as well as all the equally indubitable cruelties, vices, crimes, of the underground, diplomatic, exploitative, and "Night" side of its life, and all its ruthless treatment of weaker populations—*unless the Scientists resolve to act before it is too late.* Kropotkin endeavoured to turn the attention of scientists, to the greater half of the truth, namely, *Mutual Aid* for existence, in his book of that name, but in vain.

Most Urgent Problem—

How to check this advancing Horror; how prevent another and far worse Armageddon; how ensure World Peace; how bring about world-wide Disarmament by Mutual Agreement; how neutralize and deaden those deadliest, most powerful, most destructive explosives,

the evil human passions of whole nations—this has, therefore, become the greatest, the acutest, the most urgent problem of the day?

The Scientists who discover the effective solution of this problem will have made the greatest and most beneficent discovery of all the ages, and will win the veneration, nay, the worship, of all Mankind. The Universities, and the greatest, most thoughtful, most philanthropic, Scientists of the time, should bend all their energies to this greatest of all tasks, putting aside all others till this is successfully accomplished.

Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient bread—Bread Spiritual as well as bread material; born of lack of adjustment between individual needs and social needs. Man cannot live by material bread alone; his whole being craves and cries out for genuine Spiritual Bread too. Also, man is neither merely "individual," nor merely "social"; he is both; the requirements of both "Individualism" and "Socialism" are ineradicably inherent in each person; hence the unavoidable need for rational adjustment and satisfaction of both.

The Universities should supply "Spiritual" Bread directly to all Mankind; and should point out, to all, the practical way in which a sufficiency of "material" bread can be supplied to each person.

False Religion is, no doubt, "opiate for the people," as the Socialists say; but True Religion is the very Elixir of Life. So long as human beings fear death and pain, so long will they inevitably

need the consolation of such True Religion.

A Correct Technique

The new Russia seems to be discovering that fact freshly, and recognizing it suitably. Let that True Religion be re-discovered and taught by selfless Scientists now, since the professional priests have lost it. The most thoughtful Scientists of the West are coming to believe in the essential fact at the heart of this True Religion, namely, the fact of the All-pervading Spirit, the Anima Mundi, the Collective Intelligence, the Supra-Conscious, the Universal Mind, "in which all things live and move and have their being, and which lives and moves and has Its Being in all things," the Mystery which has created and runs this Universe, from inconceivably small atoms to unimaginably large star-systems. *The Great Design*, recently published, is a symposium by fifteen leading scientists of international fame, belonging to different branches of science, in which they all confess their faith in the Spiritual Intelligence which reigns and rules over the world of matter.

By deep research into the Nature of this Supreme Universal Spirit, this Universal Mind, as manifesting in the *individual* mind and spirit, will be discovered the components of the healthy Spiritual Bread which Humanity needs, in the first place. In the second place, by the due application of the laws and facts of Psychology and Physiology, of human mind and human body, there will also be discovered the just way, the *Correct Technique*, to make an *equitable*

distribution of the world's work and wages, of necessities and comforts and luxuries, of labour and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the Correct Technique of a satisfactory, complete, and comprehensive Individual-Social Organization of Humanity, which will reconcile all the demands of Individualism as well as Socialism, by giving to each human instinct and appetite, selfish and unselfish, (and both are inherent in human nature), and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the Technique which will make practicable and ensure the service of "Each for All and All for Each."

The Manu's Scheme

There is one such systematic Scheme of Socio-individual Organization already in existence, as indicated before. It is made up of four subordinate, interlinked, interdependent organizations, Educational, Political (or Protective or Defensive or Executive), Economic, and Industrial. It was framed by the ancient thinkers of India, who had discovered the greater, nobler, and for Humanity the far more useful complementary half-truth and fact of Human Evolution in accordance with the great "Law of Alliance for Existence," in contradistinction to the animal half-truth of Evolution by "Struggle for Existence"; that law of alliance, nay of self-denial, of which every good family is patent example, and the mother in each family most pre-eminently. That Scheme is

the only one attempted, and even actually worked, in the known history of mankind, until the year 1917; except perhaps another which was operated in the vanished kingdom of Peru, between the twelfth and the fifteenth centuries A.D. But it has obviously degenerated utterly, and become a curse instead of a blessing. Yet it is creaking along somehow, even after three, or four, or perhaps even five thousand years of fair and foul weather and all sorts of storms and stresses; perhaps because it still has some elements of truth left in it. But if it has become effete and even harmful, all the more necessary is it that a new one should be thought out by the Scientists.

Russia's Experiments

The vast Russian experiment, now in progress, is the second effort of mankind in the same direction; but, while it has achieved marvels, it has also committed many serious and cruel mistakes, is still undergoing great internal tribulations, and is correcting its errors by what looks very like a reversion, in many respects, to the right middle courses, between impossibly equalitarian communism and criminally inequitable capitalism, such as ~~as~~ advocated by so-called Reformism. The leading scientists and thinkers of Russia, as much as those of Germany and Italy, as well as of France, Britain, U.S.A., and also of Spain, China, and Japan, and other countries, should most certainly and insistently be invited to share in the deliberations of a great *Congress of Representatives of all branches of Science*, branches of the one tree of the

Science of Life, for the mitigating, and then the healthy finishing, of the travail-agony of all Mankind, *for the formulation of a new and complete Scheme of Social Structure*, (of course not rigid, by any means, but allowing ample room for national variations in details, *within* the limits of great and firm general principles); for the ushering in of a true Millennium of a worldwide International Alliance and Co-operation for Existence, in place of struggle and competition; for the bringing to birth of the Federation of the World, the Organization of World-Peace and World-Prosperity.

The Real Autocracy

The men and women who combine in themselves Science and Learning, as well as Philanthropy and Self-Denial, are the only true possessors of Wisdom, in all countries, in all races. *Wisdom is Science plus Philanthropy*. Neither Knowledge however great, nor Philanthropy however deep, constitutes Wisdom by itself. The universities and learned bodies of the world should be, and presumably are, staffed and conducted by such men and women of wisdom. In them should reign, if anywhere, from them should radiate, if from anywhere, philanthropic benevolence and also knowledge of the way to bring happiness to humanity. They have therefore the right, the duty, and the moral force, the power, the authority, and the responsibility, to advise and guide the human world. The Scientists have created the marvels of Modern Civilization; they must save it from annihilation; otherwise, the

dreadful sin will be theirs, as much as the splendid merit is now.

They should teach to the world the best Way to Peace by means of the best form of Social Organization, in accordance with the Law of Alliance for Existence (governing and regulating the working of the inferior law of struggle, and utilizing it as subordinate and servant)—the way which would satisfy all the appetites, needs, requirements of all temperaments, sexes, ages, within the limits of reason and mutual justness. Indeed it is obvious that if every one cared only a little more for others than for himself, all would be happy; whereas, where every one cares more for himself and as against all others, all must be unhappy. But a proper Technique is indispensable, as to *how to care* a little more for others and a little less for oneself, systematically, in the political, economic,

and industrial spheres, and *how to educate all accordingly and suitably*.

Show Us the Way!

Marx and Engels cried: "Workers of the World, Unite! for you have nothing to lose but your chains." But they did not say that the uniting should be like that of head, arms, trunk, and legs, like that of knowledge, action, desire, and plasmic vitality, like that of the nervous, muscular, glandulo-vascular, and skeletal systems, in a single psycho-physical organism, a human individual. The result is only vaster discord. Therefore, Humanity now cries:

"SCIENTISTS OF THE WORLD, UNITE! AND SHOW US THE RIGHT WAY; FOR HUMANITY HAS EVERYTHING TO LOSE, IT PERISHES IF YOU DON'T; AND IF YOU DO, IT IS SAVED, IT LIVES, IT FINDS PEACE AND HAPPINESS FOR ALL."

EDITORIAL NOTE: The President of The Theosophical Society requests that all General Secretaries of Sections and all F.T.S. will help to the best of their ability in the widest possible circulation of this Appeal, in their Section journals and among scientists within their acquaintance. All editors of periodicals in all countries, and scientific journals in especial, are particularly besought to reproduce it in full, in the original English, or in versions in the languages of their journals.

New Light on H. P. Blavatsky

III. H. P. B. DEVELOPS HER WILL

BY JOSEPHINE RANSOM

H. P. Blavatsky performed phenomenal acts by sheer will-power. This she intensified under direction of the Adepts, and she exercised it, in producing the "magnificent and deathless" literature of Theosophy. This concludes the article in our February issue, tracing H. P. Blavatsky's descent from the Dolgourouki dynasty of Russia, and continued in the March number depicting her extraordinary and little known gifts as an organizer.

Conscious Mediumship

WE all know the many stories that are told of the phenomena produced by H. P. Blavatsky, but we are not so familiar with her explanations of the methods which were employed in producing such phenomena.

The nature of the operator must be considered, and of H. P. Blavatsky's character much can be learnt from the many accounts which exist, though they are still far too scattered and need further collating. She declared that even as a child she was already powerfully and fearlessly "mediumistic." It is fairly easy to trace her growth from this "unconscious mediumship" to the stage where she said in 1866: "Now I shall never be subject to external influences." Her strength of will had been tested not only by phenomena, but in her many travels and adventures, when her courage and determination were strained to the uttermost. She had on these travels learned many

a lesson in magic and occultism—success in both being dependent on the exercise of a one-pointed will.

One incident on her return to Russia, in 1858, showed how far she had gone in this direction. Amidst a roomful of relatives, friends and visitors, she caused a small table to remain immovable. She explained that it was: (1) Through the exercise of her own will directing the magnetic currents so that the pressure on the table became such that no physical force could move it; (2) Through the action of those beings with whom she was in constant communication, and who, although unseen, were able to hold the table against all opposition.

H. P. B.'s sister Vera, Mme de Jelihowsky, makes an illuminating statement with regard to what were the unseen beings she controlled. "Let it be clearly understood, . . . that H. P. B. has never pretended to be able to control *real spirits*, i.e., the spiritual monads, but only elementals; as also to be able

to keep at bay the *shells* of the dead."¹

Visions at Seances

It was really this discernment between the nature-denizens (elementals) of the etheric, astral and mental worlds, and the etheric, astral and kâmarûpic (lower mental) discarded "shells" of human beings, as clearly distinct from their spiritual Egos, which caused so much misunderstanding of H.P.B.'s explanations about what it is that communicates through séances.

Though H.P.B. went to Chitenden mainly to meet Col. Olcott in the interests of her future work, yet she went also to continue, under the Master's tuition, her own education in occultism. She saw for herself the normal wise protection that gross physical senses provide for the majority of mankind against the incursions of the "shells" or "ghosts" of those whose souls have long since discarded them. These "shells" preserved "their semi-material shadows at the expense of the hundreds of visitors that came and went as well as of the mediums."²

H.P.B. said that under the guidance of her Master she saw "that (1) those apparitions which were genuine were produced by the "ghosts" of those who had lived and died within a certain area of those mountains; (2) those who had died far away were less entire, a mixture of real shadow and of that which lingered in the personal aura of the visitor for whom it

¹ *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, 1886.

² *Incidents*, pp. 177-8.

purported to come; and (3) the purely fictitious ones, or, as I call them, the reflections of the genuine ghosts or shadows of the deceased personality. To explain myself more clearly, it was not the spooks that assimilated the medium . . . but the medium who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters. . . . These simulacra of men and women are made up wholly of terrestrial passions, vices and worldly thoughts, of the residuum of the personality that was; for these are only such dregs that could not follow the liberated soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public."³

"The Day Will Come"

This period at the Eddy farm enlarged H.P.B.'s own scope and power of dealing with such phenomena. She threw out the pictures she made on the medium's astral body, for she knew for herself "that only in my dreams and personal visions . . . I was brought into direct contact with my own . . . relatives and friends, those between whom and myself there had been a strong mutual *spiritual* love. . . . For certain psychomagnetic reasons . . . the *shells* of those spirits who loved us best will not, with a very few exceptions, approach us. . . . They have us with them in Devachan, that state of bliss in which the *monads* are surrounded by all those, and that which they have loved—objects of

³ H.P.B.'s letters to her sister Madame Jelihowsky, 1877; *Incidents*, pp. 178-9.

spiritual aspirations as well as human entities. . . ."

These shells, she explained, are not drawn to such relatives and friends, but rather to those with whom their terrestrial affinities are the strongest . . . and that it is "we the living who are drawn towards the spirits—but that the latter can never, even though they would, descend to us, or rather into our sphere."¹ They have lost the means of communication. Their interests are centred elsewhere.

H.P.B. used the conditions available to cause the *appearance* of people whom she had known—a great effort of will. She then herself gave publicity to the event, and declared that she had *compelled* the appearances, which were *not* true Spirits, and that she was *not* a medium through whom they had manifested. This drew upon her that attention, scepticism and abuse, which did not again cease—has not ceased even yet—though she did prophesy: "The day will come when posterity will learn to know me better."

An even greater exercise of her will was in the case of the mediums Mr. and Mrs. Holmes, who were convicted of fraud. But there were elements of genuineness in their work. Through this, at the Master's request, she tried to rescue and rehabilitate them. Col. Olcott arranged a séance for them under test conditions, when H.P.B., "helped by Master M. and *his power*, brought out the faces of John King and Katie King in the astral light, and produced the phenomena of materialization." It was a severe and

¹ *Incidents*, pp. 132-3.

exhausting effort, for the appearances were *real*.

Through the years that followed, H.P.B. constantly exercised her will upon the production of phenomena small and great, and the mere recital of their number and frequency would be impressive.

Precipitated Letters

For a number of years "precipitated" letters from the Masters were a source of wonderment to all who received them and of scepticism to the world looking on. In 1886 H.P.B. wrote about the effort of will involved in their production. Her descriptions are vivid, and show how carefully trained must be the person who is to carry out the operation, not only in receiving letters from the Master but in sending them on. She explained:

"To send on a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current* formed by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue; (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are

rematerialized at any distance where Master was."¹

But she was weary of this kind of exercise of force and will and the constant charge of fraud and imposture, even from some who had benefited most from her efforts on their behalf. She said:

"It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. . . ." Then she finished with a glad cry: "I AM FREE. Master has *just promised me this blessing!*"²

The Writing of Masterpieces

The use of this great will-power took another form in later years, though H.P.B. still caused small phenomena to happen. This new form was her intense application to the work in hand at the cost of health and everything else, and especially in the preparation of *The Secret Doctrine*, when she lived all the time so close to the death of the body, ready to slip away from it if her Master but gave the word.

From the time she left India in March 1885 to the time she went, in 1887, to live in London, she was a figure of great loneliness, battling which disease, anxiety over the attacks upon her, which no one would really take up on her behalf, and writing *The Secret Doctrine* by hand with tireless drudgery. Fortunately Countess Wachtmeister was directed to her and for months patiently copied

The Secret Doctrine manuscript to send to India.

There were several ways in which her attention had to be concentrated on the work in hand. She explained:

"Master finds it too difficult for me to be looking consciously into the astral light for my S.D. and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given to me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications."³ The great panorama of thousands of years was unfolded before her eyes and she had "*facts* for 20 vols. like Isis; it is the language, the cleverness for compiling them that I lack."⁴

Sometimes she wrote a page twelve times, and when Countess Wachtmeister asked how it was she made mistakes in setting down what was given her, she said so much energy had to go in building a wall of protection in keeping out the many adverse thoughts and currents directed against her. For that was the time of the publishing of the S. P. R. Report. After creating this protection, she made, in her own words, "a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or if I need a reference or information from some

¹ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 194.

² *Ibid.*, p. 195.

book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this; but today, after all the vexations I have undergone . . . I could not concentrate properly, and each time I tried I got the quotations all wrong. Master

says it is right now, so let us go in and have some tea."¹

During the rest of the few years left to her, H.P.B. put the force of her resistless will into the production of magnificent and deathless literature, and into the promotion of the growth of "The Cause" whose success she so ardently desired.

¹ *Reminiscences of H.P.B.*, by Countess Wachtmeister, pp. 32-3.

HE IS RISEN

A tiny leaf of grass
Has triumphed o'er its prison
Of death-dunged earth:
Hosanna! He is risen!
Gloria in excelsis!

A little grub
Has conquered the tight gloom
Of his hard chrysalis:
Christ rises from the tomb.
Gloria in excelsis!

The august sun
Moves northward till he balances the night
With day; hangs solstice-poised:
God's Son has vanquished death—Himself the light!
Gloria in excelsis!

A faithful heart
That serves in little, unaccounted ways
God and the Neighbour, breaks that it may sing:
Christ's risen splendours blaze.
Gloria in excelsis!

GERTRUDE FARWELL

Reflections

on

"The Secret Doctrine"

BY GEORGE S. ARUNDALE

The President writes in praise of "The Secret Doctrine," the work which, more than any other, in the English tongue at least, reveals the Plan and Purpose of the Universe. This article is an appropriate prelude to the coming publication by the Adyar Press of a new and inexpensive edition of "The Secret Doctrine" in six volumes.

Fundamental Principles of Existence

THE dominant value of *The Secret Doctrine* seems to me to be:

1. It sets forth in non-rigid, non-dogmatic statements certain fundamental principles of existence which are at the root of all religions, philosophies, sciences, however old.

It does not claim to be revelation. It denies that it is a new religion. It is not a new truth which is being given out for the first time. But it is certainly a transmission from above, and not a groping or a discovery from below.

H. P. Blavatsky writes in the Preface: "... she now transmits that which she has received ..." and finely adds: "... as to those who may reject her testimony ... they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two entirely different

standpoints ... how can a western scholar accept on hearsay that which he knows nothing about?"

2. These fundamental principles are largely obscure even to the eager reader, endowed though he may be with the pomp and circumstance of modern wisdom. Thus he must perforce discover for himself at every stage of his study. There is not a single statement in *The Secret Doctrine* which can be swallowed as it is. Each statement remains largely unintelligible until and unless it has been discovered by the student for himself.

3. Hence *The Secret Doctrine* is a challenge to effort, and never an imposition of authority. Every page is a call to a voyage of discovery, and only he who sets out upon his travels can hope to begin to understand *The Secret Doctrine*. It is a book which demands action, freedom from domination by conventional thinking, freedom from prejudices of all kinds, freedom

from the limitations imposed by the forms in which science, religion, philosophy, are for the time being expressed, freedom from the restrictions of the present stage of evolutionary advancement. It demands an adventurous spirit, the pioneer spirit, a spirit of indifference to the persecution of the small-minded. It demands the spirit of one who has left behind him all attachment to numbers, to crowds, to orthodoxies, and seeks beyond all these the companionship of the few and the compelling call of the unknown.

Intimations from the Larger Consciousness

4. *The Secret Doctrine* is in special measure an intimation of the universal larger consciousness. On every page the larger consciousness of each one of us is knocking at the door of our respective smaller consciousnesses, summoning us to awaken to the majestic splendours round about us, which each page in a measure depicts. It sparkles with shafts of light designed to pierce our darkness with their illuminative power, so that we may see our various ways more clearly. And one of the distinctive features of the book is its appeal to all sorts and conditions of students. It is a mine of jewels, whence some will ~~draw~~ diamonds, some emeralds, others rubies, others sapphires.

In other words, *The Secret Doctrine* sets its readers thinking for themselves. It is a vade-mecum for the larger consciousness in each one of us, and this is one of the reasons why so many have no use for it—their larger consciousnesses are asleep and are in no condition to awaken.

It is thus far less important to read *The Secret Doctrine*, and far more important to *sense* it. I would venture to doubt if H. P. Blavatsky herself always knew what she was writing, or at least understood many of the implications of the words she wrote. I doubt too if she would be prepared to say that she could always convey her meaning. Surely she could not, considering the immense limitations of language which is comparatively young, and, in the case of western languages, more or less on a level with the particular stage the world has for the moment reached. She must inevitably be at times obscure.

But there is no book in the whole of our Theosophical literature which gives us so strong an urge to journey onwards on our way of discovery than *The Secret Doctrine*; and in a subtle but most compelling manner it makes clear to us the fact that the journey is immensely worthwhile, and the end—perhaps there is no end—glorious beyond compare.

The Secret Doctrine is like a lighthouse far away, sending forth beams of light into the darkness. We see the light, and it inspires us to tread the way. But we must ourselves move. We cannot go to sleep in the light and expect to wake up in the lighthouse. The lighthouse is our higher self. *The Secret Doctrine* is the light. We are the travellers.

Himalayan Splendours

What are to me the supremely arresting intimations of *The Secret Doctrine*?

1. The spirit of mountains which scintillates from every page.

Reading *The Secret Doctrine*, we know we are in the midst of Himalayan splendours! We perceive overwhelming heights and distances round about us, of structure and substance altogether incomprehensible to us, yet strangely akin. We have the sense of being infinitely small. Yet the infinitely great around us is, we somehow perceive, ours, and the inevitable extension of ourselves. *The Secret Doctrine* summons us to associate this knowledge, conjured from the future by the magic of H. P. Blavatsky, with our everyday lives, so as to realize that even in this humdrum world we live in fact amidst these Himalayan wonders, and that the splendid lies about us for our grasping.

The Secret Doctrine takes us out of time and gives us at least a fleeting sense of Eternity. It takes us out of Maya—so clearly defined in its pages—into the Real of which Maya is the shadow. We begin at last to perceive something of the tremendous scale on which existence is built. We may not know where we are. We may not understand what we are told. But there are intimations subtler than knowledge, than teaching; and these *The Secret Doctrine* conveys.

2. Its extraordinary capacity of conveying a sense of Purpose *in excelsis*, in apotheosis. *The Secret Doctrine* overwhelms us with PURPOSE. We feel ourselves helpless in its grip until we all of a sudden realize that we are part and parcel of that Purpose. The sense of Purpose is aroused in us, and we proceed more purposefully, and therefore more powerfully, on our way.

3. The intimation, on page after page, of the immanence of the Infinite in the Finite. Whenever there is reference to the infinitely small, there is almost certain to be a statement that it is a universe in miniature and a God to be. There is nothing, however small, in which does not live a seed of infinitude destined to become a flower of unexampled beauty.

4. The insistence that Hierarchy, Law, Order, are everywhere and at all times triumphant. Neither the universe nor any part of it at any time gets out of hand.

5. The apparent absence of any Final End, but the presence of many temporary ends to give the sense of crowning to some individual piece of work: with the resultant stimulation to continue to work in order to achieve further conquests.

6. The fascinating swing of the pendulum of evolution between the most emphatic personality and the most aloof impersonality. There is supreme scope for personality, yet an extraordinary sense of refuge in an all-powerful impersonality. The ultimate safety of personality is seen to be in its perfect enfoldment in impersonality. The "I" is mighty, but the "not-I" is mightier still.

Where is the book, throughout the whole range of literature, which from the very beginning, plunges us into regions so far uncharted by humanity as a whole, and on every page discloses features of strange, incomprehensible, yet compelling interest, which somewhere in ourselves we vaguely feel to be intimations of Reality, even though beyond the comprehension and acceptance of our minds?

of science are beginning to open their last chapters to dreams and metaphysical speculations by no means dissimilar from the plumbings of *The Secret Doctrine*; and in some cases an undercurrent of the Oversoul scintillates as a silver thread throughout the book. But *The Secret Doctrine* boldly proclaims its concern with the eternal ultimates, by no means unmindful of the scorn and derision it must needs meet, and in innumerable permutations and combinations sets forth these ultimates in chapter after chapter, and in volume after volume.

A Plan of the Universe

The motif of the Secret Doctrine—I am not alluding to the book—is set forth from the very beginning. In the Preface we are told that its teachings "do not belong to the Hindu, the Zoroastrian, the Chaldean, or the Egyptian religion, nor to Buddhism, Islam or Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized."

In the Proem it is declared that the Secret Doctrine establishes three fundamental propositions:

1. An Omnipresent, Eternal, Boundless and immutable PRINCIPLE, on which all speculation is impossible . . . The One Absolute Reality which antecedes all manifested, conditioned Being . . . It is "Be-ness" rather than Being . . . This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand,

absolute Abstract Space . . . On the other, absolute Abstract Motion . . . symbolized by finite intelligence as the theological Trinity . . .

2. The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing" . . .
3. The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

And then we are brought face to face with those marvellous Stanzas of Dzyan, themselves but the actually feeble representation of the veritable Plan of the Universe itself. Now it seems to me that there is only one way in which we can enter even in the most fragmentary way into the spirit of the Stanzas. Let the words engage the attention and be a focus for concentration. But we must not stop short at the words to entangle ourselves in an effort of intellectual comprehension. The brain does not exist in this outer world of ours which can grasp the extent of the declaration of the Stanzas. We must leave the words behind, and the mind behind, and seek to interpret the particular Stanza with which we may be concerned in terms of movement, of sound, of picture. Each Stanza represents tremendous action and power. It symbolizes, reflects, such action and power. We must try to penetrate through to the power and the action, and sense its rhythm, its planning.

A Book of Magic

In this connection I desire to draw attention to a very remarkable power of *The Secret Doctrine* which makes it a veritable Book of Magic to those in whom the spirit of magic dwells, who have in them that mode of vibration on which the book itself is designed.

I suppose it will be granted that we know much more out of the body than in it, and that down here we are hedged about by many ignorances which do not exist elsewhere.

Anyone who has a certain amount of remembered consciousness in the physical brain knows how elusive are the experiences encountered on the other side of sleep, and how difficult it is to shepherd—the word is really very apt—an experience through the sea of oblivion separating the physical from inner planes into the waking memory of ordinary everyday life.

It is difficult to bring down the fine into the gross. The fine represents the crudity of the gross, its stifling heaviness. It is like a highly cultured and refined person being asked to take up his abode in a slum.

But if, in the slum, some intimation of refinement can somehow be caused to penetrate, then both the slum will awaken into the beginnings of finer living, and into the slum will begin to be attracted finer forces which find that the sordidness and heaviness are gradually dissipating.

The Secret Doctrine is an intimation down here on the physical plane of the refinements within. It tends by its own nature to awaken in the lower worlds the spirit of the

higher; and, above all, it helps to bring back to us the memory of much that we know elsewhere. I would dare to say that there are scores of statements made in *The Secret Doctrine* which, down here, mean nothing to us at all, but which somewhere we know to be true, for we have experienced their truth for ourselves. When we come across such statements in *The Secret Doctrine*, a vibration is set up which makes an uninterrupted channel between the truth we know elsewhere and our physical plane consciousness, and down that channel flows the truth itself.

My own reading of *The Secret Doctrine* abundantly bears out this suggestion. To read page after page of the book is to read much that is entirely unfamiliar and incomprehensible. But here and there I come across old friends, and thrill to some declaration which I know to be true, but which either I have been entirely unable to formulate, or which I have not been able to bring through on to the physical plane. On page after page I meet old friends, records of mutual experiences, and I am sure that all who read the book must enjoy the same delight.

I might perhaps indicate to you certain passages which express facts of which I am fully cognizant on some other plane of consciousness, which I know, the knowledge of which may in a measure be present in the waking consciousness, but which is immensely clarified by reason of its setting forth in no uncertain terms on the physical plane itself. It is a case of a truth without knocking at the door of a truth within in a somewhat somnolent

condition—somnolent because it has so much impenetrability against which to contend, so much dull inertia to overcome.

The Pole of Wisdom approaches the Pole of Ignorance, contact is made, and Light appears.

The Challenge of Prometheus

I should like to suggest to you that reading *The Secret Doctrine* is like living in a foreign country and all of a sudden finding an individual who speaks the language of one's birthplace or home. It is with a shock of surprised delight that one feels as if a long lost brother were met after a long absence.

This was exactly the experience of Dr. Besant when, for the first time in this life, on reading *The Secret Doctrine* she encountered the language she had known from long ago, and the Truths, for which she has so often lived and fought and died. Her consciousness burst the bonds of its imprisonment in this particular incarnation—an imprisonment so magnificently endured and utilized, and in *The Secret Doctrine* she found the key to those problems of injustice, of wrong and of the futility of prevailing doctrine and dogma both in religion and in science, in the midst of which she towered, nobly rejecting a blind and lifeless acquiescence, a rebel against ignorance, catastrophically restless for Truth.

I am reminded of a similar restlessness in the case of Byron and of Shelley, and I would like to quote to you a description of their rebel spirit given in Sir Arthur Quiller-Couch's *Studies in Literature*:

To take hold of Genesis and shake it, as Byron and Shelley did in an age (with difficulty conceivable by us) when even to venture a doubt that the Universe came into being in six days of twenty-four hours by the clock was to evoke every curse of the orthodox, is an act of intellectual courage, and remains that in despite of Goethe and his dictum that "the moment Byron begins to reflect he is a child." It may be simple: but it is, or was, a thought; and to utter and maintain it, against the England of Byron's day, required a mind very high above childishness: nay a mind that had some measure of the Titanic: for, be the thought itself simple, the challenge is the grand challenge of Prometheus.

The Flame Becomes a Fire

In her *Autobiography* Dr. Besant writes:

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 partly 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.

In lesser degree, so should *The Secret Doctrine* be to every Theosophist, for it discloses amidst the frustrations of utterly inadequate language some aspects of that universal and eternal Fire of which,

each one of us is a Spark in the process of being fanned by evolution into becoming a Flame and in due course a Fire. Dr. Besant knew much about the very Fire itself. Life after life she had sought. Life after life she had drawn nearer and nearer; and in a measure she knew. Even the earlier part of her recent life revealed in no uncertain degree the presence of that knowledge, though its meaning and power for the time being lay latent. But when she read *The Secret Doctrine* she remembered once more all that she had known about the Fire and of its splendid Truths.

We too are sparks of that Fire, and we too have in our own smaller ways learned somewhat of its nature. This is not our first acquaintance with Theosophy. This is not our first acquaintance with the truths *The Secret Doctrine* unfolds. We are meeting old friends. And I venture to believe that if a Theosophist approaches *The Secret Doctrine* in the spirit of expecting to meet old friend after old friend in page after page he will be most happily surprised and will once again journey forth on the Adventure of adventures—finding joy and peace on his way.

A New Technique

I am also deeply impressed by the fact that a new technique is employed—a technique which depends upon intuitional and higher knowledge and not upon the lower.

The scientist is circumscribed by that which a manufactured machine is able to contact and handle, by his efforts from below, by ex-

clusive concern with what he calls the material world. He may theorize with regard to matters beyond physical plane handling, but the whole of his superstructure in the long run rests upon an entirely physical foundation.

His deductions must needs be in a large measure unreliable because he is trying to deduce the more from the less, and he has no experience of any "more" upon which to rest any conclusions. It is as if he were trying to deduce the man from the child when he has never had any experience whatever of what a man is. What kind of deductions should we make as to the nature of a man had we no experience whatever of any man? I think we should go utterly wrong, for although it is said that the child is father of the man, the man is in nine cases out of ten an entirely unrecognizable offspring.

The Secret Doctrine, on the other hand, releases knowledge from above, so that from the more is deduced the less—an entirely different proposition. It may be said, of course, that the average individual has no means of testing the truth of such intimations from the larger consciousness. But neither has the average individual any means of testing the validity of the conclusions and experiments of the scientist.

To this the answer is that we can, if we like to take the trouble, follow the pathway of the scientist and perform his experiments for ourselves. So can we follow the pathway of the occultist and perform his experiments for ourselves. In the smallest possible way I have begun on these lines myself, and

every step I take confirms one or another of the statements given in *The Secret Doctrine*. I do not mean for a moment that I feel I can contact the details of the immense range disclosed in this remarkable book. But here and there I come across a statement the truth of which I know for myself. I conclude, therefore, that in all probability I shall find many more, though it may be also that in certain cases I shall not be able to reach the same conclusion—no doubt on account of my own far smaller powers.

Magna Est Veritas

I can at least, from my own experience, controvert the allegations contained in Mr. Sinnett's pamphlet entitled *The Vicissitudes of Theosophy*, written in 1907, in the course of which he writes of "the frequent passages which later experience has discredited." Mr. Sinnett's depre-

ciation of *The Secret Doctrine* synchronized in this pamphlet with his observation that Dr. Besant's nomination for the Presidentship of The Theosophical Society was "the result of occult activities distinctly antagonistic to the true welfare of the movement."

It is probably not too much to say that the subsequent history of our Society is an emphatic refutation of Mr. Sinnett's contention so far as regards our late great President.

As for *The Secret Doctrine*, the most recent reviews bear testimony to the gradually increasing respect which this wonderful production is gaining in non-Theosophical circles as ignorance gradually recedes before truth. Mr. Sinnett would be surprised to read some of the recent comments on *The Secret Doctrine* not by glamoured Theosophists but by hard-boiled reviewers in the outer world.

THE GREATEST ART

Occultism is the science of life, the art of living.—
Lucifer, I, 7.

The Faith of the Artist

BY J. H. COUSINS

An Address to the Madras Congress of the World Fellowship of Faiths in March, anticipating the time when religion shall take its place as the supreme creative art.

I

A Spiritual Dynamic

“NOW faith is the substance of things hoped for, the evidence of things not seen,” said Paul the Apostle in his Epistle to the Hebrews (XI, 1); and a marginal note indicates the pliability of the translation by giving the words “ground or confidence” as alternatives for “substance.” The faith of the artist, therefore, according to this long accepted definition of faith, is the ground or confidence of the things he hopes for in his artistic achievements.

In another Epistle, that to the Romans (VIII, 24, 25), the same Apostle lets us deeper into his thought in the assertion that “we are saved by hope”—the hope of which faith is the substance; and he expresses the spiritual dynamic of hope, its perpetual pull on the aspiration of humanity towards something beyond the horizon of immediate attainment, in the assertion that “hope that is attained is not hope”—which is the same thing as saying that when you have satisfied your hunger you have lost the spur of being hungry.

These definitions are quoted here not only as utterances of accepted scriptural authority, but as notable

expressions of demonstrable truth. They are not true simply because they are in the Bible, as Frederick Robertson said of another statement in one of his immortal sermons, but are in the Bible because they are true. Apart from their value in religious exposition, they are excellent psychology. They bring into psychological unity the inward and outward directions of one phase of the human psyche: faith, the inner assurance, the substantial experiential ground, of hope; hope, the outward and visible movement toward a desired end which is only truly attained when it is the point of departure for “an end that aye recedes,” as George Meredith chants in his “Hymn to Colour.”

Faith and Hope Together

In every action of life, small or great, faith and hope are as inextricably blended as are the forward and apparently backward motions seen simultaneously in the upper and lower halves of a moving wheel. We move towards a desired end by means of co-ordinated activities that take their separate and conjoint capabilities for granted: that ink will continue to flow,

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and paper to retain colour, and language to mean something, and the mind to shape and order thought. These—and other matters like the retention of its more or less horizontal position by a table, and of solidity by the earth—enter into the dynamic hope that the writer of this article is exercising in the direction of building out of symbols placed on paper an invisible edifice of thought; and not one edifice only, but many replicas in minds that share the writer's hope, and rest their hope on the faith-ground that sight will continue to see, and understanding to understand. Our activities are our hopes incarnate. We assume the validity and continuity of a score of Mysteries by faith, by the assurance distilled from a myriad forgotten experiences. Faith and hope are the subjective and objective directions of the intuition.

But hope is not exhausted in action. It is redemptive in its effect. “For we are saved by hope,” wrote the Apostle; and by this salvation he meant any or all of the interpretations of the salvaging processes on which a million million sermons have been preached—ultimate and never-ending felicity in heaven; escape from the damning results of sin; deliverance of the soul from the bondage of the body. The last implies an entity of spiritual quality that has become enslaved by its material appurtenances, but that can, by appropriate means, struggle back to its native liberty.

A Way to Liberation

True action, action that is deliberate, action carried forward through hope by faith, has within

itself the power of distilling experience that will enable the real self of the individual to attain liberation. Now this is precisely the power that the wisdom of India recognized as inherent in the highest form of human action, that is, creative expression; for it is set down in the scripture of Hindu art known as the *Vishnudharmottaram* that one of the functions of a work of art is to enable the observer to attain liberation (*moksha*), the liberation of the inner self from the allurements and enslavements of its external capacities and their characteristic desires.

Behind the liberating work of art—the artist's realized hope based on his faith—stands the artist without whom it could not exist. But it is necessary to consider what an artist is in reality in order to understand the faith of the artist—the ground or substance of his action, not his creed, religious or aesthetical.

In the general mind, out of which dictionaries are compiled, an artist is a practitioner of any fine art. If that were all, then the painters of certain pictures, and the writers of certain books, and the producers of certain talking-pictures, should be canonized as liberators of their fellows from the bondage of their lower selves. But they are not so canonized, despite the large areas of newspapers devoted to them, for last night's “stars” will be forgotten in the light of the stars of next week: they are forgotten because the senses to which they appeal are not gifted with continuity or memory; these capacities belong to the spirit; and it is only spiritual achievement that can count on longevity.

The True Artist Is Reverent

To be a practitioner of an art is not necessarily to be an artist, any more than to practice thinking is to be a philosopher, or to practice speech is to be a poet. A secondary dictionary definition—"one who makes his craft a fine art"—is in fact the primary characteristic of the artist: an individual who, whatever be the medium of expression of his hope, makes it the means of his own salvation, and, of necessity, of the salvation of others; that is, puts upon the gross exterior act the fine-art quality of ennobling, purifying, and liberating beauty.

This is the type of art which the wise one of old had in mind as a means to liberation. But it implied the expression of an equal beauty in the artist himself; and that quality was sought to be evoked, fixed, expanded, in his own nature by an attitude of reverence to his work, and of aspiration towards the highest which called for the disciplining of the lower powers of his endowment.

The reverence here spoken of is no sentimental solemnity regarded as the proper attitude towards a theological conception. Commendable as that attitude may be, it is inadequate. The artist's reverence arises out of the realization, through the practice of his creative calling, of the colossal weight of significance that rests as lightly as the breast feathers of a dove on the most insignificant of acts; the realization of the abysmal depths of experience that justify themselves by supporting the minute perfection of an instant's illumination or inspiration, as the vast ocean supports

the momentary perfection of the microscopic foraminifera; the realization, also, that the terms "largeness" and "smallness" are false in so far as they suggest separateness, for the ultimate realization of the creative artist is that his faith, which is another term for illumination through experience, and his hope, which is a synonym for his creative activity, are not philosophical or theological abstractions, but his nominally distinctive participation in the Light that is behind all darkness and all lights, and in the Life that animates all lives.

II

In Touch with the Universe

The faith of the artist, whom the modern spectacle of lost faith confronts, is that creative art is now the only possible restorer of lost faith; not a revival of dogmatic religion, since science would appear to cut the theological ground from under the feet of the man-in-the-street; not science, or philosophy, for no partial reflection of reality either through observation or contemplation alone can take the place of the living experience of inner illumination and outer realization. But creative activity in the arts, and inclusively in the art of poetry, puts the whole nature of the artist in vital touch with the wholeness of the universal life.

How far the non-artistic mind can recede from the wholeness of true and worthy life is seen in a statement made in an article in a London magazine some short time ago by one of the industrial leaders of England. His reading of the significance of human history is

this: "From the dawn of history, all human conflict and effort can be traced to a desire for greater real or implied riches that would provide greater comfort in the shape of better food, better clothes, more easily cultivated land, or more easily obtained sensual satisfaction." The argument is that this is the whole history of mankind, and the implication is that it is the kind of history man should go on making.

Sir James Jeans, seeking with imagination among cosmic mechanics for clues to the meaning of life by a wider and deeper study than that of the externals of history, has said in his book, *The Mysterious Universe*, that "the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue or a poet in composing a sonnet."

Life Is Movement

The mechanistic or non-artistic view of life, whose recent passing the astronomer notes, arose from an inadequate response to life on the part of those who formulated it; a response of science that was rigidly scientific, therefore on the way to error instead of truth; for the full significance of the sphere of truth cannot be encompassed by any mere line upon its surface, however accurate it may be as in science, or logical as in philosophy. Religion might have a better show in front of science and philosophy (that is, rationalist philosophy), had it not allowed the same inadequacy to drive it into disagreements. Religious disagreement, however emotionally it is expressed, is mental in origin; that is, it arises out of reactions

that become fixations in consciousness, and establishes and elaborates itself through the peculiar habit of humanity of identifying statements or personifications of truth with truth itself. No artist, least of all the Cosmic Musician-Poet of Jeans, can look upon any of his "creations" as his last word. He lives in his next word, or the word after the next. His musical or verbal phrase is only made intelligible through the phrase that follows it, as it itself was made intelligible through the phrase that preceded it—and so on backwards, and so on forwards.

But the movement of life, the movement that makes fixity the great heresy, is not merely linear: figured as music, it has both harmony and harmonic overtones and undertones; figured as poetry it has these too, but it has them as the codes of ideas, as signals of an understanding and communication beyond the range of music, as music is emotionally beyond the range of poetry; with such a code, poetry is of special service to humanity at its present point in the cosmic utterance.

Freedom in Religion

Happily for religion, it has had the capacity—not under inspiration of intellectual statement but of imagination directed towards living embodiments of reality—of moving individuals to poetry; and it is this poetry that can, if given full opportunity, save religion. The poetry of the Bible is universally recognized. The recognition, however, is not always due to a recognition of its intrinsic value. Poetry is largely regarded by "practical" individuals as "only

poetry," as an irresponsible, demi-official, play of imagination or sentiment, intellectually negligible, useful for enjoyment but not for serious consideration, much less for application in the affairs of life. But human life that separates itself from its original poetry, separates itself from a primordial function of the universal life—creative expression—and becomes unpoetical, that is, disorderly, unbeautiful, self-destructive. It is in creative expression that life fulfils itself in the present and transmits itself to the future. The efforts of statesmen to find intellectual formulae on which to pivot national and international action are destined by their own nature to futility. They are blood-kindred to the literalism that, applied by pro-religionists of the dogmatic kind to their beliefs, has imprisoned, starved and depraved them, and, applied from outside, by unimaginative science or rationalism, has caricatured and outcast religion.

The redemptive hope, whereof the Apostle spake, lies in the emergence of an increasing number of artistically sensitive individuals to whom the poetry of scripture will signal its reality to their own reality, and evoke the creative collaboration that is the essential condition of life. When the scriptures of the world are treated imaginatively, not historically (though their historical content cannot be ignored), interpretatively, not doctrinally (though the mental formulation of reactions to reality cannot be displaced while language persists); when they are released from the chains of literalism into the freedom of poetry—the self-impo-

ishing and mutually destructive separations and exclusivenesses which have made religion powerless in the face of world-wide negation of its tenets, will disappear—for imagination and interpretation are, like faith and hope, the two sides of one process: imagination moves from infinite essentials into finite locations; interpretation renders the finite and apparently separate back into its essential and infinite unity.

The Supreme Creative Art

Yet, if this be a vain hope; if the disintegrative elements that human limitation has injected into religion are destined to carry on their processes of dry-rot to ultimate disintegration, they to whom poetry has revealed its reality may maintain composure in the assurance that if all the scriptures of the world were burnt or lost, the essential truth of life, which is the essential truth of religion, could be restored from the vision and utterance of the poets, the great experiencers and expressors. It is not enough to live life: any bivalve or vertebrate can do so. The experience of living, such as the great poets have known it, can only attain the dignity and nobility of real Life when it becomes creatively artistic, deliberately and continually; can only attain the opulence of "life more abundant" on which a real civilization can be founded, when it becomes the hope-expression of the faith-inspiration.

There is a word of admonition to art itself, if it is not to falsify the faith of the artist. Art, any art, will deny itself the felicity and potency of inspiration so long as it

cuts itself off from the ascensive effort of spiritual aspiration, as much of the art of the recent past in the western world has done. And there is a word of great hope for religion—that it has within itself, in the inspiration of its poetry and ideal personality, the possibility

of taking its place as the supreme creative art, and of imposing upon the stuff of life the pattern and beauty and significance of man's most uncompromising dreams and labours towards a perfection whose realization is the aim of his faith and the inspiration of his hope.

THE SACRIFICE

The Sacrifice? Not within the judgment hall
Nor yet upon the tree near old Jerusalem
Was the Master's Sacrifice.
The Creeds have blinded mankind's eyes
To truth and fact.
The Master's crucifixion was not sacrifice
But Liberation.
This is the Sacrifice:
To break away from the Parent-Substance
The Light, the Warmth, the Ecstasy—
And take the plunge into the world of three dimensions
And become submerged in the hard shell of earthly selfishness;
To struggle and suffer and wallow
In the slime of earth vibrations
Until our very suffering
Causes the shell to soften—
And through it we glimpse the Light of Ages
Shining down into our prison.
Lifting up our mental hands,
We break the shell and come out and up,
Back into the Parent-Substance,
The Warmth, the Ecstasy.
The crucifixion Sacrifice? Nay!
It was Liberation!
Gladly He left His prison when He cried
IT IS FINISHED!

LILA L. SCHULTZ

Occult Investigations

BY C. JINARAJADASA

Throwing further sidelights on the methods of occult research, Mr. Jinarajadasa gives us glimpses into Atlantis, discusses a controverted passage in the Apostles' Creed, and depicts Dr. Besant's readings of the akashic records, past and future. Continued from our March issue.

The Engineers of Atlantis

SOON after Dr. Besant became a member of the London Lodge group, discussions took place with regard to the migrations of various races of the past. In connection with this, both she and Bishop Leadbeater investigated certain periods of Atlantean civilization. In order to understand the development of root-races, Bishop Leadbeater investigated the past shape of the earth, and after consulting the maps and globes kept in the Occult Museum of the Adepts, drew the maps of Lemuria and Atlantis which are in the book written by Mr. W. Scott-Elliot under the title: *The Story of Atlantis*. It was considered more effective for publicity that the maps should not be announced as due to clairvoyance. Mr. Scott-Elliot merely says, "It has been the privilege of the writer to be allowed to obtain copies—more or less complete—of four of these." I regret that when the original drawings were passed on to him, no copies were kept. I recall how years later Bishop Leadbeater expressed great regret that he could not recover a particular map which he drew, of a system of locks for

canals, used by Atlantean engineers, as he considered that the Atlanteans had a novel idea not known to engineers today. It was too tiresome a task to do the work over again.

Christian Origins

A striking research by the two investigators was into the origins of Christianity. This was done at the request of Mr. G. R. S. Mead. Mr. Mead had dedicated himself to the subject of Gnosticism, and this meant understanding its origins and its relations to the early Christian communities scattered in Palestine and round Alexandria.

The investigations were made during the years 1897-8, one evening a week at the then Headquarters in London, 19 Avenue Road. I was at Cambridge at this time, but during vacations I was present on a few occasions. Dr. Besant assisted when she was in England, but most of the work was done by Bishop Leadbeater. Mr. Mead took very full notes.

In the course of these investigations, the lives and work of many Gnostic and a few Jewish leaders were examined and recorded, including the principal personalities

ound the Christ during His mission, and the disciples who carried on the work afterwards, as also St. John of *Revelation*, who was not "the disciple whom Jesus loved" but another, a Jewish revolutionary with much psychism which gave him astral visions. The journey of the young Jesus to Egypt, the teachers with whom He came into contact, and other fascinating bits of history were all unravelled bit by bit. The life stories of Valentinus, Ammonius Saccas, Iamblichus and others, and of Aedesius, who was Mr. Mead, were investigated.

A remarkable investigation was that made into the early Christian manuscripts of the Gospels. Here and there Bishop Leadbeater, whose Greek was slight, carefully spelt out word by word at Mr. Mead's request various extracts which seemed to illuminate the problem. I regret greatly that no copy was made of Mr. Mead's record of the investigations. A few years before his death I wrote to him offering him £100 for his transcription or for a copy, but I received no reply.

It is from these investigations that Mr. Mead began to obtain a coherent idea of the events in the early centuries of Christianity and Gnosticism. From these investigations he then wrote his remarkable work *Fragments of a Faith Forgotten*, which placed in an intelligible scheme the religious events of those centuries. The investigations were undertaken for his benefit, as he was doing an extremely valuable work with his contribution to the story of Gnosticism, but he was utterly at a loss, with the

ordinary historical material, to understand the relation of various events recorded. The confusion was so vast that he begged for light, and so the clairvoyant research was undertaken.

The Birth of Jesus

It was also after these investigations that he wrote his book: *Did Jesus Live 100 B.C.?* This remarkable statement, that the true date of Jesus is one century earlier than that given in Christian chronology, was first made by the Master K.H. in 1883. A series of articles, which gave the English version of a French manuscript of Eliphas Levi, appeared in *THE THEOSOPHIST*. Many special foot-notes were appended as the articles were published. These foot-notes were signed E.O. which signified "Eminent Occultist," a term given to the Master in the early correspondence with Mr. Sinnett, and used by Him for the foot-notes, instead of the better known K.H. If we had now the original manuscript as it was on H.P.B.'s desk before it went to the printer, we should find the foot-notes in blue pencil. One paper of Eliphas Levi was not published in *THE THEOSOPHIST*, though it had the E.O. foot-notes. All the papers were issued in 1883 as a pamphlet. In one paper in the pamphlet Eliphas Levi said: "Jesus, like all great Hierophants, had a public and a secret doctrine." To this E.O. added the foot-note: "But he preached it a century before his birth.—E.O."

Pontius Pilate

If Jesus was born 100 B.C., what of the story of his having been

crucified under Pontius Pilate? It is an historical fact that there was a Pontius Pilate who was a Roman Governor, who was in Judea at the time stated in the accepted story of Jesus. This mystery was elucidated by the deciphering of certain Greek texts which gave the original form of the Apostles' Creed. The Greek text was spelt out word by word. The word *Maria* was originally *Maia*, the Greek word meaning "mother," referring to the descent of the Divine Life into matter, which gave birth to manifestation. In the phrase in the Creed, *Jesus Christ*, ΙΗΣΟΥΝΧΡΙΣΤΟΝ, iēsoun-khriston, was found in two variants, ΙΗΤΡΟΝΑΡΙΣΤΟΝ, iētronariston, meaning "the chiefest healer (or deliverer)" and ΙΕΡΟΝΑΡΙΣΤΟΝ, ieronariston, meaning "the most holy one." The words *Pontius Pilate*, in the phrase in the Creed, "suffered under Pontius Pilate," are in Greek ΠΟΝΤΙΟΥΠΙΛΑΤΟΥ, pontiou pilātou; but investigation revealed that the earliest manuscripts had instead ΠΟΝΤΟΥΠΙΛΑΗΤΟΥ, pontou pilētou, which would read "endured the dense sea," describing the descent of the Divine Life into the sea of matter at manifestation. The words "iētron" or "ieron" became changed to "iēsoun," and the word "pontos," sea, into "pontios," the Roman name *Pontius*, by the addition of the i, called iota. The change of pilētou, condensed, to pilātou, *Pilate*, needs no explanation, as the long ē was often pronounced as long ā in dialect forms. It is easy to understand how the errors were made, if the copyist did not know Greek and copied by eye, as Sinhalese copyists in Ceylon today copy

Pali texts without knowing Pali. Once a word is copied wrongly, and the error is not detected, explanation has to be made of the error. A formula which scribed the descent of the I Life into matter became, an understandable error in translation, a point in history in the life of Jesus.

Veracity of the Clairvoyant Record

All this was of course extraordinary and seemingly incredible. Mr. Mead understood the significance of the clairvoyant record. Once thus convinced of the veracity of the record, he found that there was evidence which could be put together to make a book. *Did Jesus live 100 B.C.?*, which brings together a mass of striking statements of early writers, throwing doubt on the accepted date, was the result.

Later on Mr. Mead disassociated himself completely from the work of Dr. Besant and Bishop Leadbeater, and probably in the process he lost all faith in the veracity of the investigations. But in 1900, when he was engaged in writing the works referred to, his faith was clear and precise, for he has thus put himself on record in *The Vahan*, the magazine of the English Section, for April 1900:

"Speaking for myself, I have had the opportunity of testing many statements of friends who can read the occult records; in hundreds of cases I have checked their statements with regard to dates and facts, where facts and dates were previously unknown on this plane both to my informants and myself. I have

therefore, confidence in accepting their statements with regard to this subject as a reasonable hypothesis which I may be able to verify by research."

Francis Bacon

I recall being present at one of these investigations when in some way Francis Bacon's work came to be examined. Knowing who Bacon is today—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 Bishop Leadbeater 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 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.

Vision of a Master

Another joint work in occult research by Dr. Besant and Bishop Leadbeater was done in 1896. One

weekend in early summer, they went to Box Hill, in Surrey, accompanied by Mr. Bertram Keightley. The investigations were on the life of the Mental Plane and Devachan. The work was not completed when they returned to London, and during the course of several afternoon walks to Hampstead Heath the investigations were continued. The result was the manual, *The Devachanic Plane*, which Bishop Leadbeater wrote from the material of the joint investigations.

At this time occurred a striking incident which Dr. Besant narrated later to a few of her intimate circle. One morning on awakening, she recalled vividly how that night she had been taken by her Master and presented to a Great One, who spoke to her a few gracious words. She recalled Him vividly, how He seemed to be the embodiment of all possible power and yet spoke to her so graciously. During the afternoon walk she narrated the incident to her colleague, and remarking that she could hardly believe such a privilege could have been hers, said, "I wonder if it is only a dream!" That night she was called again to the presence of the Great One. On this occasion, He gave her certain instructions as to her work, and just as He dismissed her said, "I hope this time you will not think me only a dream!" Dr. Besant told us how instantly she felt overwhelmed with shame, that she should have ever doubted that she had been in His Presence.

It is in these investigations of the Mental Plane that I find the only record of what is termed in the book the "Great Waves." They are described in the manual.

When the special Great Wave came, Dr. Besant desired to know where it would lead, and she said, "Let's plunge in." Her colleague's response was, "I wonder whether that isn't rash, but if you are going, I'll come along." They were just about to plunge into the Wave when from far away suddenly the Master K.H. interfered and barred their way. He explained later that if they had so plunged into the Great Wave, they would very quickly have lost consciousness during its upward sweep, and when they returned to consciousness, it might possibly have been on the star Sirius!

The Akashic Record

I shall always remember the next investigations because of the interesting setting. After much inquiry, a lonely farm in Sussex, Lewis Park Farm, near Nutley, was found which had some rooms to let. This little farm was fairly isolated, the nearest village being three miles away. The road was a lonely one, and in front of the farm was the Common, which was a part of Ashdown Forest. A party consisting of Dr. Besant, Bishop Leadbeater, Mr. Bertram Keightley, myself and my cat Ji, went down on the afternoon of Saturday, August 23rd. By Saturday evening we had installed ourselves, and on Sunday morning the two investigators went on to the Common with rugs and cushions, with Mr. Keightley and myself to take notes. As a matter of fact, Mr. Keightley did very little in the way of record, and I had to do my best in an abbreviated longhand to record their conversation. As the two were watching what they saw clair-

voyantly, they were continually conversing and comparing notes.

One interesting part of their work was when they tried to understand certain complicated happenings from the standpoint of two planes. The Akāshic record is contacted on the Higher Mental Plane. Bishop Leadbeater, with his very cautious and scientific temperament, could not sometimes easily see the general trend of things. Then Dr. Besant would transfer her consciousness to the Buddhic Plane. From there she would get a kind of aeroplane view and understand with flashes of intuition the significance of it all. She would then give her opinion, while he would try to apply it to what he saw, to see if the explanation fitted the facts, both conversing all the time.

On the Moon Chain

One slight incident at the time made a profound impression upon me. They were watching the first appearance on earth of the first-class Pitris direct from their Pralaya on the Moon Chain. (These Pitris, therefore, have not been on either Mars and Mercury on the 1st, 2nd and 3rd rounds, nor on Mars on this 4th round). The investigators watched the first incarnation on earth of the Master M., who has "First Ray" attributes. In that first incarnation on our globe, he became promptly the chief of the savages among whom He was incarnated. As the investigators were watching the Master when He was a baby lying on the ground, there happened something which startled them—the Master *as He is now*, with His consciousness at the Adept, looked at them *through*

the eyes of the baby of six hundred thousand years ago. For He was following what they did. No wonder they were startled! This seems completely to abolish time, and particularly to enable an individual today to live, if he wants to, in the past, but with the consciousness of the present. I did not recollect this incident consciously when later I propounded the idea of changing the past, which I mention in my little books, *In His Name* and *Flowers and Gardens*.

The investigations were done on Sunday and Monday, morning and afternoon. We returned to town on Tuesday.

These investigations are to me some of the most valuable, because they give glimpses of that mysterious occult truth which underlies what is said about Māyā, or cosmic illusion. Our modern Theosophical training leads us to see everything from an objective standpoint, i.e., in terms of matter, however subtle, and from below, as is the case with modern science. We proceed from the form to the life, and then, now and again, through the life into consciousness. But there is another approach, where everything is known in terms of consciousness, particularly the consciousness of the Logos. In other words, to see the cosmic process as He sees it gives inevitably a new set of values. Glimpses of this are revealed in the investigations. I published the record in *THE THEOSOPHIST*.¹⁰

Pictures of the Future

After Bishop Leadbeater returned to Adyar in 1909, a remarkable series of investigations was made

¹⁰ *The Theosophist*, August 1911.

which brought forth the volume, *Man: Whence, How and Whither*. The book contains material written by both Dr. Besant and Bishop Leadbeater. I was not present in India, but I heard about the investigations from the two amanuenses, Don Fabrizio Ruspoli and Mrs. A. van Hook. The investigators lay down on the verandah on the river side of the President's rooms, and under a mosquito net. Don Fabrizio knew shorthand, and I think Mrs. van Hook also knew it to some extent. The investigations must have taken several weeks, but unfortunately the shorthand transcript was not kept after the book was written. We had not then developed the "archives sense," for nobody calculated on the fuss that has later been made with charges of various kinds of mutilation of the earlier teachings. Dr. Besant wrote out the investigations in her swift and dramatic way into certain chapters in the book, but if we had the stenographic record, I expect we should find many informative bits which to her did not seem of much importance.

In the latter part of this work is the description of the founding of the Sixth Root Race. In this investigation she took no part. Bishop Leadbeater describes in his introduction how it all happened, and how as he tried to describe the way the consciousness of Devas works, the great Deva, who is the guardian of Adyar, offered to help with an explanation, and showed then certain pictures of the future.

Dr. Besant's Foreknowledge

Soon after 1913, when Dr. Besant began to be immersed in her Indian

political work, she found that keeping her brain open to the higher sensitiveness which goes with clairvoyance, clairaudience, etc., was producing a pressure on it which might presently result in serious damage to the brain. As she had been given as a special task the political work for India, and as at all costs that had to be done, she renounced her continuation of consciousness into the invisible, and shut the door on her clairvoyant faculties. But not completely, for along her line of magic she knew how, when it was necessary that she should remember what happened on the other side, to make a special arrangement, so that when she returned from the invisible her brain would be open to the record. When she returned she recollected what had happened, and wrote down the orders given to her with regard to her Indian work. She used then to communicate with her colleague who was in Sydney, for usually he too was present with her when the orders were given, and so he was able to corroborate and give his version of what took place.

I recall vividly what happened on Sunday, 15th August 1915. When she opened her door before tea time at 3 o'clock, she came out on to "the roof" where I was waiting, and called me to one side. She then told me where she had been called, and how that there she had been shown certain pictures of coming events. She mentioned that she was shown in pictures certain coming events of the War and the final victory of the Allies, which was therefore foreordained. She asked me not to mention that fact or to make any reference to that final-

ity of the War. From her memorandum which I have, it seems to have been a part of the original plan of the Great Hierarchy that the Allies should have marched to Berlin and signed peace there. I have inquired in various places why the Allies did not do so, because that seems once to have been the idea of some of them, though they gave it up later. If this original plan had been carried out, perhaps certain of the complications which have since arisen might have been prevented or modified. Bishop Leadbeater, who too had been present when the pictures of the future were shown, corroborated from Sydney what she remembered on awakening.

The Campaign in India

It was this foreknowledge by Dr. Besant of the victory of Britain and the Allies that made her go straight ahead with her political campaign of Home Rule for India, even though the British Empire was at war. I recall that Lord Willingdon, then Governor of Bombay, was quite bitter that Dr. Besant should not realize how all the Provincial Governors and their administrations were striving every nerve to assist Britain in the War, and that it was not fair on her part to make the situation in India more difficult for them with her political agitation. But Dr. Besant did not swerve, for two reasons: first, that the victory of the Allies was assured, so there was no need for her to waste much energy on that work, though as a matter of fact she gave her help in recruiting, and threw in her weight with her pen to show that the cause of the

Allies was the cause of righteousness; and secondly, because Britain was lavish in her thanks to the Dominions such as Australia and Canada, and was pledging herself to give them more power in Imperial affairs, and utterly ignored India and her sacrifices. Dr. Besant did not intend to let India lose her rights in the matter of Imperial affairs by default.

Of course she received much abuse because of her work for India at this time when the Empire was straining every nerve. I recall that when she visited Australia in 1922, one of our group heard an Australian say as she went to the ferry, "That's the woman who worked to help the Germans win the war."

The Visit to Taormina

Another occasion when she and Bishop Leadbeater received occult orders was in Benares, on January 12, 1912. We—the two leaders, Krishnaji and his brother, George Arundale and myself—were staying at Shānti Kunj, Dr. Besant's home. That morning, soon after eleven, after breakfast, we observed that the two went to their rooms and closed their doors. (In Benares, in winter, doors are left open in the mornings to let the air warmed by the sun enter in.) We never asked questions, though it was curious. About half-past twelve the doors were opened, and Dr. Besant called us into her room, where we found Bishop Leadbeater. We all sat down on the big "chowki."

She then told us that they had that morning received a "call" from their Masters to report at once,

and so they had lain down and left their bodies. First they went to the homes of the two Masters, and then with Them to the great occult centre whose name is whispered with awe. There they received orders regarding the preparation of Krishnaji and myself to be presented for the Second Initiation on the full moon of Chaitra following. The question to be discussed by us was how to carry out the orders.

Dr. Besant would have liked some place in India, like Kashmir; but Krishnaji's father had fallen under dark influences, and had turned against Dr. Besant and all her plans for Krishnaji and his brother, and was about to file a suit. Any moment there might be serious interference if Krishnaji remained in India. After long discussion, it was decided that Bishop Leadbeater should select a place in Sicily, because he and I had been in Taormina in 1907, and he knew much about the island, and was enthusiastic about its beauty.

When occult orders are received, action has to be swift. Dwarkanath Telang was let into the secret, and he at once took charge of the necessary arrangements. Bishop Leadbeater and he left that same night;—it was about 4 a.m. of next day—for the Bombay mail at Mughal Sarai. Bishop Leadbeater sailed from Bombay on the 15th. When the Theosophical compound at Benares that morning woke to the fact that he had left, the partisans of Krishnaji's father promptly started the rumour that Bishop Leadbeater had fled secretly to avoid arrest!

(To be continued)

The Beauty of Planetary Influences

BY ESME SWAINSON

How the forces of creative beauty flow through the artist, taking Gustav Holst as an example, and interpreting his horoscope.

The Astrologer's Vision

WE astrologers claim a vision at a different angle as compared with students of other phases of the Divine Wisdom; for we perceive, by the very nature of our study, have to gaze at the play of the creative forces beyond the confines of our Mother Earth, and try to judge impartially the weaving cycles of the starry forces. We have to become impersonal and try to live in the Eternal Now, watching the whole plan of the Creative Hierarchies, and yet trying to learn the details of the plan, when we focus on some particular part.

The more we study the divine plan for all creation, as we are able to trace it through the Science and Art of Astrology, the more amazed we are at being a part of such a stupendous whole, and yet being able to understand something of its workings.

Here, on this planet, in physical manifestation, we must work in time and space, and we cannot comprehend the perfection in all the facets of the diamond of truth and beauty at once.

The laws of the plan for the perfection of man are sevenfold, under

the rays, or seven sacred planets; and the twelve-fold influences of the Creative Hierarchies, reflected for us in the twelve-fold division of the Earth's Zodiac.

Beauty is everywhere in the universe, but creative beauty is the prerogative of the artist, and nowhere are more clearly displayed the influences of the planetary forces than in the work of the artist. We, being potentially divine, are one with the creative forces of the universe; as to the artist, the god within is literally a consuming fire, and must be given expression to, or it will destroy the form.

Creative Beauty Flows

Creative beauty, as expressed by the artist, must sweep through him via the intuitional mind, being, as I believe, a buddhic expression of life. The artist, throughout the ages, has had it as his privilege to be the transmitter of the buddhic quality through creative beauty. Unless the artist can be the instrument through which beauty flows, his work will never be really great.

Keats it was who said that poetry, if thought about, was not poetry. I wish to stress this point,

because when the influences of the elements are concerned, from an astrological point of view, it will be seen that some souls are artists with the channel clear for the creative urge, and others are trying to perfect the form first before the fire of creation is strong enough to sweep all before it.

We can only express beauty down here in terms of the instrument we use on the physical plane, that is in terms of the qualities of our emotional, mental, and physical bodies. We are much more hampered by our physical vehicles than we are sometimes aware of. For example, an artist, with a fixed type of brain, especially earth or water, will produce a heavier and more ponderous type of beauty; excel perhaps in dignity, but not in delicacy of detail, whereas the mutable will lack strength and excel in delicate colours or modes of word expression.

In great art, the inner urge will be strong enough to overcome the difficulties of the outer form, yet the qualities of the instrument show in the work.

Genius Is Conditioned

Let us take an interesting example of how the birth plan of life and the creative effort work in just this way.

Gustav Holst as a musician had certain great moments, but he failed to carry his art beyond a certain point. He had inspiration and ideas, but he was too careful, too worried about the correct details, to let the divine afflatus carry him away, as he might have done. The sign Virgo, in which his Sun and Mercury were placed, is the sign of the

craftsman and critic, and the tendency to aim for the perfection of detail on the physical plane is craft work rather than pure art. When the divine urge to create flows, the physical brain of the artist is hardly conscious how the work is produced, though he will have trained his hand and brain by detailed practice beforehand.

It is necessary to do much preliminary mental and physical work to prepare for the outpouring, but at the time beauty flows from the higher levels, the concrete mind has little to do with it. Holst, as a musician, is interesting to the astrologer because he has attempted to express planetary beauty in terms of music; his "Planets" are worth examination, they express his work through his birth map pattern.

Flowing Measures

We might attempt to translate the processes of the planetary powers into terms that can be noted in the qualities of the works of all creative beauty. The attempt could be extended into all lines of thought, even to certain words following these correspondences.

I have already suggested that the nature of the creative work of any artist is conditioned by the qualities of the planetary forces and the Zodiac influences which are their mode of expression in any given life. So that it is possible, when contacting their work, to obtain a very good impression of the influences under which they are born.

We are familiar with the correspondences of colour, sound, metal, or jewel attributed to the planets. Astrological experience confirms

much of this, as does also chemical research.

As well as their creative sound and colour, there is also a form side, a flowing measure, that can be translated into a glyph. This glyph is more easily recognized in sculpture, design, painting and music, than in other forms of art. These can be recorded as follows:

MARS. In perfection this is regular, a swing coming back to a central poise, as represented by the



horizontal line;¹ this gives us our march rhythm, energy passing into physical action. Mars rhythm, imperfectly used, irregular points, but still that return. Mars traditionally has always been associated with sharp points.

VENUS. The opposite of Mars; represents smooth flowing forms, rounding off the corners of life;



hence the semicircular form, upper and lower semicircles, the higher intuition with the corresponding pool or mirror at the emotional level. The unbalanced form depicts



consciousness focussed at the emotional level, with only occasional flights into the intuitional.

SATURN. The square has long been associated with Saturn, especially through the sign Capricorn,

¹ The horizontal line in the diagrams represents the level of everyday awareness.



so that the heavy tread and sure foundation are well described by this glyph. An equal and regular form, and in this case the poise line is the horizontal.

MERCURY. Partakes of the sharpness of Mars. The glyph is not so



easy to depict, that is to put it into one dimension, but this perhaps suggests it.

JUPITER. Is inclusive, flowing, more like Venus; having a rounded form rather than pointed, a con-



tinuous spiral. Perhaps this is the best way of depicting it, though the glyph should be perpendicular, not horizontal.

URANUS. Sometimes called the higher octave of Mercury, brings in another dimension to the other



vibrations inside Saturn. Again this is difficult to express in one dimension, but the symbol of the thunderbolt is akin; one might call it a directed Mercury.

NEPTUNE. Taken as a higher octave of Venus, expresses curves



and flows harmoniously, a completed mystic form like Venus.

I have not suggested a glyph for the Sun, or the Moon, as these were not dealt with in the planets; the Sun is too inclusive to be expressed otherwise than by the old symbol of the circle, and the Moon by the semicircle.

The Music of the Spheres

In the musical presentation of the planets, Mars shows only the martial and destructive side of the planetary force, the one, alas, man so often uses!

Mercury shows the lighter side, the insectivity of a summer day, and not much of the dignity of the messenger of the Gods.

Jupiter is definitely the jovial God in his mood of entertainer, but if one has listened to Mercury first, one is aware of him as a visitor to Jupiter's court.

Saturn is extremely descriptive of the hand of fate and the burden of life, but ascending his bridge to the mountain-top beyond.

Venus expresses the garden of Libra rather than the mysteries of Isis; its colour represents the pearly greys and smoke blues, rather than the true intense blue which we associate with Venus.

Uranus is described as the Magician, and this is correct for one side of this planet.

Neptune is often considered the best of the seven, and in music does represent the mystic search, in fact so much is this so, that if played continuously while one is

meditating, it might well extend the consciousness temporarily.

Holst, His Horoscope

Holst was born on 21 September 1874, time not known, but he probably had Cancer as his rising sign. He was well known as a conductor for his capacity for taking pains to perfect every phase; an excellent teacher, but apt to worry about the details. The Sun in Virgo shows the root motive of the life, and these aspects are quite in keeping. Mercury and Jupiter in Libra, sometimes called the garden of the Zodiac, where one is permitted to enjoy oneself. The aspects allow for this, so no wonder Mercury is present at the feast. Venus could not be expected to shine in her true beauty, as she is in the sign of Mars, and badly aspected. The position of Uranus in Leo tends to extreme dramatic rendering.

Every man is known by his works, and the kind of beauty he produces for the world, like his walk, his voice, and general habits, shows to the eye that can see, to the ear that can hear, what he is, and what attributes he is using. The finish of his work may show lack of experience in that particular production of beauty, but the colour or the rhythm or melody will betray how he is using the planetary forces, and how far he wisely uses the gifts of the gods, or, to put it in another way, how skilled a player he is in the planetary symphony.

Clairvoyant Diagnosis

BY PHOEBE D. PAYNE

The Scientific Method

FOR those familiar with the Theosophical point of view regarding human evolution it should not be difficult to realize that individual experience is recorded inevitably in the aura. Past experience remains as a record to which each new present experience adds some fresh contribution, and these marks or indications of experience, which every human being carries about with him recorded within the compass of the human aura, make possible the type of clairvoyant diagnosis which I am discussing in this article.

This type of diagnosis is quite different from the methods of the past, still familiar to us in the form of negative mediumship, in which the clairvoyant receives a message from some entity outside himself and claims authority for his communications on the basis of this contact. From the Theosophical point of view of human evolution, the practice of this form of clairvoyance is not desirable, because it shifts responsibility from oneself and makes one dependent upon another. It also produces certain deteriorating effects upon the etheric body, and upon the co-ordination of the various bodies with one another, which it may take many lives to eradicate.

The kind of clairvoyance with which I am dealing is of a differ-

ent order. It is the positive use of the psychic faculty under the direction of one's own self-consciousness. We all possess the elements of psychic faculty in various forms and in various stages of development, and in the course of many lives we shall each have to discover how to use these powers in a perfectly rational way. They are like any other capacity in being the result of past experience in other lives and needing to be trained for use by hard work and repeated effort. In clairvoyant research, for instance, one must be content to use the same patient methods as the scientist, making the same observation again and again under varying conditions in order to arrive at any reasonable degree of accuracy.

Types of Clairvoyance

For purposes of diagnosis, several different forms of clairvoyance may be employed. One is the type known as X-ray sight, which gives the capacity to penetrate dense physical matter and so to see clearly the condition of organs and tissues lying within the body. This needs a trained power of concentration to ensure that the focus of sight shall be held steady as long as is necessary to observe the particular condition under examination.

Another form of sight gives the power to magnify objects, so that

a small portion of the body, such as a piece of the lung, may by an act of will be enlarged to any size that is required in order to examine it in detail.

Then there is the question of the different levels at which observations may be made—etheric, emotional and mental, each with its own sub-divisions. Here also training is necessary to enable one to recognize the level at which one is looking, and still more to be able to focus on a particular level at will. Much confusion may arise through failure to make this distinction, and many apparent contradictions between the observations of different clairvoyants may be due to the fact that they have been working at different levels.

The position is exactly analogous to that of amateurs trying to use a microscope. Each in turn may look at the same drop of water, but one, focussing at the lowest level, will see an amoeba slowly making its way across the slide; another, having unconsciously shifted the focus to the centre of the drop, will solemnly declare that it contains no amoeba but many darting infusoria, while a third, looking at the top layer, will see only floating scum. Just so will the reports of different psychics appear to contradict one another and yet each be equally correct.

The Etheric Range

Many clairvoyants are able to see the etheric body under normal conditions as a cloud of rapidly moving silvery mist, but to the majority astral sight comes far more readily than etheric, because at our present stage of evolution we are

still very much at the mercy of those emotional impacts from without, or from our own unconscious, upon which so much astral clairvoyance depends. Etheric sight, on the other hand, responds to mental control, and remains very rudimentary until the mind is sufficiently developed to use it consciously as an instrument of investigation. Hence the apparent paradox that many clairvoyants can describe astral phenomena in great detail and yet miss altogether the elaborate structures of the etheric range.

To those who can focus at the lower level, the etheric body appears as four distinct types of radiation, each of which is aligned to a different aspect of the individual's consciousness. It interpenetrates the whole of the physical body, but is most clearly seen in its outer or auric portion, which in health radiates out at right angles from the darker, dense physical matrix. On the surface of this etheric structure are certain focal points, having the appearance of whirling vortices—these we know as *chakras*, and they play an important part in health and disease. Each of these centres forms a link between the higher bodies—in which mental and emotional experiences are registered—and the physical organism. Each is located near one of the chief ganglia of the sympathetic nervous system, and adjacent to them are the endocrine glands, and though the connection is not obvious, there seems to be no doubt that a disturbance of the chakram always affects the action of the gland lying in that area.

The chakram itself may be likened to the bell of a flower, from

which a stalk runs back through the body to the etheric counterpart of the spine, passing through on its way and profoundly influencing the autonomic nerve-plexus to which it corresponds.

The Relation of the Psyche to the Etheric

The mental and emotional bodies, with which, as I have said, these chakras form a link, are again visible in their outlying portions as auric emanations extending beyond that of the etheric level. In the highly developed person the mental and emotional strata can be clearly distinguished, but in the majority, whose minds and emotions are still very much entangled, a corresponding confusion appears in their auras. It is at these levels that all mento-emotional conditions studied by modern psychologists are registered, and can be read like a chart by one who has learned to interpret their indications.

The quality, texture and structure of the mental and emotional auras are an index to the general character of their owner's thought and feeling, but are altered at once by such things as psychic shock, mental or emotional strain, fear or anxiety, as well as by the opposite conditions of happiness, tranquillity and security.

It is again through the chakras, which have their correspondences at these higher levels, that the effect is produced, each chakram responding to a special mento-emotional state by either retarding or stimulating the flow of vitality in its own area. The solar plexus chakram, for instance, is specially sensitive to psychic shock, while anxiety will

contract the heart chakram, and frustration inhibit the freedom of the throat chakram, and all these changes will inevitably reproduce themselves at the etheric level and finally in the dense physical body.

Apart from such simple psychological disturbances, the more complicated but well recognized forms of maladjustment such as obsessional mania, dissociation, paranoia, schizophrenia, etc., all establish their compulsive pattern in the subtle material of the mento-emotional aura. So the obsessional type of individual creates at this level a form or picture which he is unwilling or unable to let go, and which automatically "haunts" his aura, so that he sees nothing except through its shadow, and is actually possessed by his own ghost.

The schizoid patient, on the other hand, has a curious cleavage in the aura, not always in the same position, but always as though the mento-emotional material were pulled in opposite directions, causing a split or break according to the degree of split-mindedness. So each variety of psychological disease makes a definite mark and creates a distinctive mode of auric behaviour, which after considerable experience becomes easily recognizable.

Diagnosis of Disease

In ordinary medical work routine observations must be made. First the bony structure must be examined to see if there is any displacement or deterioration, especially in the spine. Many obscure physical difficulties may be traced to spinal conditions that can be adjusted by osteopathic treatment. The general

condition of the tissues must also be considered, any unhealthy state showing clearly in the etheric counterpart. When the body is starved, the etheric looks grey and thin in texture, in congestion it becomes thick and heavy, while under constant strain it is pulled and stretched like worn elastic. In the same way a poisoned condition, either local or general, will show itself by a heavy sluggishness in the flow of etheric vitality.

Local foci of disease, such as inflamed tonsils and ulcers are easily discernible because the surrounding etheric matter lies in a stagnant pool, more or less congested according to the acuteness of the infection; and the same applies to any organ whose function is disturbed, the condition being often recognizable at the etheric level before any physical trouble has appeared.

As I have said before, a condition of psychological disease will also be indicated in the aura at its appropriate level, but in this case the signs are more complicated, and a good deal of experience is necessary before they can be read correctly. Such a condition is bound sooner or later to register itself also in the etheric, and may often be the cause of a subtle disorder of the physical nervous system which is real, though not necessarily of an organic nature.

The True Vision

Sometimes the chief difficulty is a block or check in the flow of psychic energy from the higher self. Intense ambition can shut off egoic

life, as well as fear of doing wrong, or any other form of over-concentration on the interest of the personality. This in itself produces the effect of a block in a pipe, and limits the amount of energy available both psychically and physically. These conditions frequently need expert psychological treatment before the real root of the trouble can be touched, but honesty and sincerity will go a long way towards releasing the tension.

To sum up: the human aura is actually an elaborate chart upon which all the characteristics of the individual are delineated, but to learn to read this chart clairvoyantly with any degree of accuracy demands constant hard work and careful observations repeated over and over again. The hit-or-miss method of clairvoyance is very misleading and likely to do more harm than good.

It is always open to the Theosophical student to use his own power of clear vision, whatever form it may take: that is to say, if he possesses no actual psychic faculty he may yet, by clear perception and sensitive feeling, train himself to make and register observations of himself and others as well as he is able, and so to develop gradually that interior perception which is true vision.

Clairvoyant diagnosis can be of great use in discovering the obscure causes of disease and difficulties, but it must be approached with a great deal of common sense and its findings judged with the best possible discrimination.

are easily influenced by material things and in most cases give greater importance to the material than to the spiritual.

The Unchanging East

In the East it is different—there is no change. There should be no change, only there should be an ever-growing capacity to understand Eastern and particularly Indian culture among Indians. Indian women have, I suppose, worn saris for thousands of years; they must go on wearing them, because saris belong to their culture more than any other garment. The greatest danger to Eastern culture is its gradual permeation by the scum of western crudities, and the wrong replacing of the beautiful traditions of Eastern culture by machine-made ugliness, brought about partly by the incapacity of Westerners to feel the importance of an unwesternized East and of the impressionability of Easterners in allowing themselves to be too easily influenced into being untrue to themselves and their great heritage.

How dreadful it would be if India succumbed to fashion, just as it would be impossible and undesirable to stem its tide in the West! Of course I am not talking of fashion's absurdities or of its superficialities, of the slavery of many people to its least whim, but of its deep surging wave which produces wonderful art and culture, telling this history of the country as it could be told in no other way.

The Method of the West

In the same way Eastern science is of a spiritual nature; it is the science of spiritual life, the knowledge of the occult laws which affect every particle of the universe. It works from above downwards, whereas Western science is the reverse. Its dharma is to prove with endless effort and floundering, by physical means, all the truths which eastern occult science has always known about the spiritual universe. On its groping way towards the completion of its gigantic task western science develops the material world to an extraordinary extent in the form of aeroplanes and other mechanical inventions; for western science to try to prove spiritual truths by its methods would be like a bird trying to fly with wet wings, extremely laboriously.

With the help of Theosophy's deep understanding of the inner life of culture, we should try even more to dovetail Eastern and Western culture and science by understanding and reverencing the mission of each, by breaking down the remaining barriers of ridicule and contempt which come from ignorance, and by building in their stead mutual reverence, individuality and co-operative purpose, which are the ironrulers of peace.

Let us follow in Shakespeare's thought, saying to the spirit of our various national cultures: "Above all, to thine own Self be true, and it must follow as the night the day, thou canst not then be false to any man."

Son of England

BY HELEN VEALE

Alice Barnham pursues her reflections on life, faith and friendship, specially her devotion to Francis Bacon, and on his literary work, the secret of his royal birth, and his romance with Marguerite of Navarre.

VI. Written this Eleventh Day of June, in the Year A. D. 1605

ANOTHER year hath passed, but I have nothing of great purport to add to this my book. Three months ago, Margaret bore a fine boy-babe, to the delight of Tom and my father, and indeed of us all, even Aunt Prue, who so worshippeth the precious pair, mother and child, that she hath scant time left to watch o'er me, a neglect which contenteth me well. Sometimes I go walking by the river, taking my old nurse, Martha, with me for decorum's sake, or to the Tower, to see the lions and bears, though I feel sorry for those wild creatures confined in narrow cages. If I even chafe for greater freedom than I enjoy, what must be their longing? Old Martha makes me pull my hood well over my face on these excursions, and I wear my sober cloak of grey. So far none hath accosted me rudely, but my aunt would have me never stir forth but in her or Brother Tom's company, or riding in the coach that taketh us to church on Sunday.

My thoughts are ever much with my noble friend, Master Bacon,

and his life secret. He seemeth to have thrown off the shadow cast on him by the late Queen's death in stubborn preservation of her secret, and my father saith his rapier wit enlighteneth the dullest debate in the Commons, where my father now representeth the City. Master Thring, his secretary, shareth his duties now with other twain, one pen being insufficient to record those teeming fancies and weighty reflections. It is a marvel how he findeth time for these literary labours among his many occupations, and indeed they seem to be of a somewhat mysterious nature, for Master Thring getteth much fussed and confused when I question him about them. He is no older than my brother Tom, and would fain sometimes play the gallant with me, but I like him not overmuch, except when he talks to me of his master, to whom he hath a proper devotion. I teased him one day, that now he was no longer Master Bacon's sole scribe, and that I would coax one of the other twain to take my help in transcribing fairly the pages of rough notes on which they labour. True the script is outlandish and strange, an invention of Master Bacon. he

Culture of East and West

BY BETSAN COATS

Theosophists may make the world conscious of the Spirit of Art, convince the world that the cultures of East and West are complementary, and by understanding both build mutual reverence, individuality and co-operative purpose.

The Truth Behind Art

ONE of the most outstanding characteristics of Theosophy is the stress that its teaching lays upon the Inner Life in general. The Inner Life of man—of trees, of animals, of crowds, of countries, of everything. Among other inner lives, Theosophy has much to tell about the Inner Life of art and culture. Here, I believe, lies the chief message of Theosophy to the cultural world.

Most people do not judge art and culture by their atmosphere. They judge by the ability of the artist to impress his medium with the idea inspiring his work. Whether the idea is a beautiful one or not, they do not care. In this way artists and authors, sometimes complete masters of their particular art, are in no wise a power for good because the life behind their work is impure.

The public are unaware that there is *life* behind culture and science. It has never occurred to many people that pictures, statues, books, dances, architecture, are all focuses of spiritual power and as such can be used for good or evil. They look at a picture; if they like

its shape and colour, they think it is a nice picture, they do not try to feel its message, to sense its atmosphere. In this way some countries develop false branches to their tree of culture, branches which produce poisonous fruits, which feed the emotions of their consumers with undesirable food.

It seems to me that *this*, among other ignorances of the public, is one that Theosophy should attack. It is not necessary to be an artist to put oneself in tune with a picture and see if the taste the picture leaves in one's mouth is nice or nasty, figuratively speaking. If it is nasty, discard the picture, however wonderful its shape and colour and decorative value. In fact the more masterly these are, the more dangerous and potent the picture's influence for evil. Of course it is not necessary for every work of art to be pregnant with spiritual meaning of the highest order, so long as it has its own true beauty.

Can we, as Theosophists, bring the truths of Theosophy to bear upon this point and draw attention to the atmosphere behind Art, and suggest the desirability of appreciating only that which is true in

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spirit as well as in line, so that gradually each national culture may grow in full strength and beauty along truthful lines?

Science and Truth

The same truth lies behind science as behind art. The scientist who seeks to invent a more dangerous weapon of war, who seeks by means of vivisection and other ghastly means to bring about unnatural results, is a traitor to the wisdom and beauty of true science, just as the artist is who gives form to undesirable emotions and depicts hideous, cruel or impure scenes.

Art has the power to lead the emotions astray, and science the power to mislead the mind, just as art and science have also the power to inspire the mind and emotions to the most wonderful and splendid heights.

It is for us Theosophists to make the world conscious of the atmosphere, the spirit of its art. We must each start, as always, with ourselves. We must ask ourselves if *we* really can discriminate between true and false culture, not with the eye of a critic appraising technique and capacity, but with the intuition we all hope to develop some time, if we do not already possess it.

In this way we shall ourselves become really cultured, and shall be able to feel and understand the culture of any nation. If we judge only the outer shell with our five rigid senses, brought up in strong national tradition and prejudice, how can we hope to love and understand another country's culture? It is a foreign language to us, and we spend our time trying

to translate it into ours. In this way we shall never appreciate a foreign culture truly, as we shall never be able to touch the spirit behind it. Theosophy with its first Object can help to make understanding easier.

East and West Complementary

I believe that the cultures of the East and the West are complementary, not opposite. The East, as it has always been, is symbolical of the spiritual evolution, of the Ego, the eternal spirit, which goes on from age to age. Eastern culture, although possessing the flashing variety of spiritual light, also possesses a serenity and unchangingness. Eastern culture is very rich and rare, and it changes very little as time passes, because the material world with the East is secondary to the spiritual; whereas the culture of the West symbolizes the evolution of matter: it incarnates in personality after personality.

The great urge of fashion which seems to have existed in the West since time immemorial serves to build many and extremely varied personalities, very often of great beauty. Fashion affects the whole art, architecture, customs and life of the West, and builds forms in which the western spirit can incarnate. In the West culture dies only to be born again in a fresh body, with a fresh age and fresh ideals of beauty, all brought about by fashion and quite often radically different from those of the last age. Each period carries with it an atmosphere which affects the whole of the life, thought, action and morals of the people, because they

saith, for the greater speed in writing to dictation ; but I would learn to decipher it, as soon as they, or mayhap sooner. But Master Thring said, somewhat too loftily, methought, "Such high matters, Mistress, are not pretty toys for a lady's amusement. We all who serve the Master may not betray his confidence."

"But I too have his confidence," I retorted somewhat foolishly, "and perchance in matters more parlous than are committed to thy keeping!"

He smiled disarmingly, and said, "Nay, Alice, be not wroth with me, for I know somewhat of that too, and would not wrong thy discretion. By my troth I'd trust thee now with any secret of mine own, though my very head were imperilled."

"It would seem, Friend Edmund," I answered lightly, "that this is a Bluebeard's chamber that I seek to enter, where verily it were my own head that would be in peril! For my part, you may keep your masculine mysteries inviolate, and your head as firm on your shoulders as God hath made it!"

"And that is none too firm!" he retorted, following me as I turned to leave him. "In faith, sweet Alice, thou dost unsteady both my head and heart, nor would I have it otherwise!"

I ran from him outright, for I would not have his wooing go beyond a game; but I fear he is in earnest, and that my honoured father favours his suit to me, knowing him to come of a worthy and honourable family. But he will not press me yet, despite Aunt Prue, who thinketh me full of age to marry.

and for myself, I remain of a mind to hold myself at the service of my dear Master, whose name I have so oft confessed to this book that he gave me. At least the gold with which my father purposeth to endow me will be of use to him, for he is oft in straits for lack of it, and I can care for no other husband.

As for the literary secret, methinks I can guess part of it, but I will not confide my guess even to these pages, because he hath not entrusted it to me, so perchance I am disloyal even to turn it over in my thoughts.

Master Bacon hath now a room in our house, where two of his secretaries work and to which he cometh daily. He calleth it Prince Henry's Room, for he purposeth there to bring the Prince into acquaintance with his future subjects, especially of the City rather than of the court. He hath drawn Tom and his friends already into a sort of fellowship, to surround and protect His Highness when he chooseth to shed his royal dignity, and go abroad as a commoner. Haply the King consenteth the more easily for that he hath had occasion already to borrow money from my father.

VII. Written this Eleventh Day of June, in the Year 1606.

Today I have completed my sixteenth year, and am indeed grown-up, being taller by a full head than Margaret or my Aunt.

Reviewing the year, I find it to have been full of interest, if not devoid of anxiety. This old house hath been lightened by the presence of the babe, now beginning to prattle, ruler of all our hearts. Little Richard, named after my father, is

a sturdy boy, and seldom crieth, as indeed he hath little cause. Meg hopeth, in six months' time, to give him a little sister, but for my part I would as soon that it should be another boy, to aid when he groweth up those great schemes of Master Francis for England's good; a girl can do sadly little!

The Prince's Room—and using that name I mean, in my heart, a greater than the princeling Henry—is now in my special care, for serving-wenches are careless in disturbing papers and books. I dust and air it daily, setting fresh flowers in bowls, for Master Francis dearly loveth sweet scents, that come and go upon the air, as he saith. He hath taught me too how they should be arranged, flowers only that have an affinity being placed together, for his sympathy is so wide as to extend even to plants. He hath not time now to come daily, but whenever he cometh, the young gather round him to share his discourse, and I am not left out, except when there is a meeting for some Mystery, from which my sex excludeth me. At times I would I were a man, but he hath told me that a woman's part is full as fine, if worthily played. The body, he saith, is but a player's mask, which the soul puts on for a life; but in other lives it hath worn a different mode, and will do so again. That seemeth to me a fine thought, bearing the very stamp of truth, but Aunt Prue will have none of it, being shocked that I lend ear to what she calleth heathen and unchristian talk. It maketh me smile that my aunt should condemn one so much wiser than herself, or any of us, for that matter.

Master Shakespeare and his friends never come here now. Methinks they are disappointed that Master Francis did nothing to claim his rights some years ago, and now that they look to no material benefits from his accession, they seek more congenial company in the taverns.

Last November near brought a great disaster, when a foreigner called Guy Fawkes, a papist, came near to blow up with gunpowder the whole assembly of Parliament. All London was stirred, and they say that effigies of Guy Fawkes were burnt on bonfires all over England, in joy at his detection and hatred of all papists. How much his punishment must have been the greater for this ill-will, wafted to him from all parts, and yet perchance he thought himself to be giving his life for a good cause. 'Tis puzzling how ideals do clash, and how oft there, appeareth right on both sides. But I ever feel anxious now when my father and Master Francis are at the Parliament House in Westminster, fearing that another such plot may succeed.

I heard Master Francis say on this matter to my father that it was a portent that conspirers now aimed at the Parliament, rather than the King's person. "Things are fast changing, Friend Barnett," he said, "and we may see more changes yet. King James doth dangerously provoke his Commons. 'Tis through no fault of mine that I am not more wholly on the royal side in these matters, but in truth this Constitution of ours is an organism of delicate growth, needing skilful handling. Royal prerogative

and liberty of the subject are so intertwined that injury to the one doth hurt the other. I hope never to see a dictator of the Commons over-riding the King's Grace, but it may well hap, not to the welfare of our England."

Lady Anne Bacon nowadays lieth much enfeebled, scarce leaving her room. I oft go to sit with her, and we talk mostly of Master Francis, whom she loveth full as much as her own son, Master Anthony.

One day she told me of his early love, the cause why he hath never married. When he was but sixteen, but already having finished his course at Cambridge and entered the profession of law, the Queen had him sent to France, in the train of Sir Amyas Paulet, her ambassador. Belike her reason was that she was shamed to look on him, for he had just learned his true parentage from her own lips, in a fit of anger.

Lady Anne said that she remembered his coming to her room, pale and trembling, asking her if it were indeed true that he was the bastard son of Leicester by Her Grace. That tale would the Lady Anne not confirm, so she comforted him with the truth, for such comfort as that could give, and herself went forthwith to the Queen, courageously to confess her avowal, though expecting to be struck down.

But Elizabeth's fury had spent itself, and haply she respected the Lady Anne the more for standing up to her on behalf of her foster son. It seemeth sure that then she purposed not long to keep the secret, so cared not greatly that she had betrayed herself before her

first intention. So Francis was admonished to guard his lips for the present, as he valued his life and his royal mother's favour, and sent abroad, out of reach of the babblers whose gossip had provoked the scene.

But that the secret was known to many seemeth evident, for at the French court he was allowed privileges more befitting prince than commoner, and he soon was deeply in love with fair Marguerite of Valois, who looked kindly in return on him. Marguerite's husband, Henry of Navarre, was known to be unfaithful to her, and there would have been no difficulty over getting the marriage dissolved, as since hath been done, if Elizabeth had consented to avow her son. But his passionate appeals to Her Grace were denied. She had just learned of Leicester's marriage to the widowed Countess of Essex, foster-mother of his son Robert, and was outraged that he had so wearied of long waiting for the honourable place she destined for him. To salve her pride and flouted dignity she must now uphold at all costs the fiction of virginity, and men soon learnt that it was treason to hint aught against it. Sir Nicholas Bacon having just then died, seventeen years ago, Francis had been summoned back to London, to struggle for a living by the law, and to receive but cold looks from Her Majesty, though he had crossed her will in nothing.

I asked the Lady Anne if Queen Marguerite had been worthy of love and faithful to him in her heart, and she said, "No, far from it! She was much older than he already versed in guile, and knew

not how to value so noble and pure a heart as he laid at her feet. Francis ever made excuses for her, but she hath seared his heart against matrimony."

My dear friend and master hath given me this birthday a marvellous treasure, no less than a copy of his great work on *The Advancement of Learning*, which was published last year. I mean to read in it daily, though there is much that I cannot understand. It is like listening to his talk, and my thoughts are uplifted above small worries and spites when I thus enter his world.

VIII. Written the Eleventh Day of June, in the Year 1607

Yet another year hath passed, making me seventeen, and I am tall and strong, having quite outgrown my delicacy. My days are filled part with study, reading Latin, a little Greek and more French, part with tending my flowers in the garden and picking posies for the house, part with housekeeping cares which I share with Aunt Prue, and part with my music, in which I take much delight. I have now a harpsichord as well as my lute, to which I sing, and oft Meg will join me, with Master Rawley and Edmund Thring, in roundelays and catches which the Master specially liketh. My father chideth me that I seek not more the company of City dames, wives and daughters of our neighbours, but I tell him that I have company enough in Meg and her babes, for now she hath a second, little Allie, my god-daughter and pet, when I can borrow her awhile. Her body seemeth compact of rose petals, so

fragrantly pure, flushed with tender life.

Truth to tell, I like not over-much our nearest neighbour, Mistress Thorne, a widow who much affecteth the society of my father, methinks hoping to afford him consolation for the loss of my dear mother. Sometimes I think he seeth through her design as I do, but at other times I have misgivings. He is a man yet in the prime of life, as Aunt Prue warneth me, and perchance it is for my sake only that he forbearth to take another life companion. She saith I should the more haste to relieve him by consenting to be given in marriage, but I feel sure he would not want to lose me, and I will try to serve his wishes when I know them, though I hope they do not lean to Mistress Thorne.

Master Bacon hath now been made Solicitor-General, and given the title of Baronet by the King, so I should call him Sir Francis, though I have grown to think of him as the Master, as his scribes ever name him. I think King James hath had new cause to fear the revival of old rumours, that might disturb the present settlement, if Sir Francis chose. I heard him say to my father, "Much foul water hath been stirred of late by this suit that hath been brought by Sir Robert Dudley, claiming legitimacy rights as son of Leicester. The documents he bringeth as evidence are so dangerous, as touching othersides of the Earl's life and other claims on his marital allegiance, that the case was incontinently transferred by Royal order to the Star Chamber, there to be suppressed and all documents placed under the Royal

Seal. Meanwhile His Grace turns awhile from his favourites to bestow unwonted smiles and favours on poor me. If James but knew how little he hath to fear from me now, how far I am from envy! But it suiteth me well to keep him guessing forsooth, and I have taken pains to con the language of flattery that pleaseth him, though oft are barbs concealed under the flowers of speech, had he wit to descry them."

I have been wondering much of late about religion, and whether I really could say that I loved God. I have tried very hard to feel devotion, especially just after I was confirmed, but Master Westcott's sermons on Sundays only make

me sleepy, and of the Bible given me by my dear mother, I like only certain portions to read, not nearly all. Parts of the Old Testament seem to me not like the Word of God, at least not of the God whom I want to worship. So I cannot be a Christian, it would seem. But they who followed Christ sixteen hundred years ago must have seen Him as a godlike man, misunderstood and rejected by even the religious people of that day. I see Sir Francis today as somewhat in the same position, Christlike returning good for evil to his enemies, wide in charity and understanding. Do I wrong to take him for my living Master, representing to me God's Truth? I can do no other.

(To be continued)

"THIS IS MY HAND"

This is my hand; it has recorded speech
that I who know so little faintly hear:
this is my hand: oh, never shall I reach
to gratitude to friends I hold so dear!

I give you then the love of one who is
too simple to bestow what cannot be
given in words. . . . O spoken mysteries,
I cannot speak to you infinity!

Accept me as I am, for poets respond
to those who love them; they are stars whose light
is greatest when it points to the Beyond,
to the creative glory of the Night. . . .

Innumerable stars! O master-men,
how greatly you inspire my words again!

My Friendship for You

MY DEAR BROTHER,

IN this world, as in all other worlds, as we sow, so must we reap, and I fear that from time to time you have sown unwisely, for much suffering is now round about you and about those who are dear to you. There will be many to arraign you, many who will desert you, many who will seek your ruin and desolation. There will be those who must seek to require you to undo the wrongs you may have done.

There will be those who, while understanding you, must needs condemn you, as there will be those who will misunderstand you and seek to injure you on the very basis of such misunderstanding.

Even I, who am constantly your true friend, may have to find myself in opposition to you, for the sake of the duty I may owe to others and to the work.

Yet even if I have to fight you, as has in fact been my unfortunate lot not so very long ago, you should never think that my friendship is dimmed by one iota of its strength. On the contrary, since you need friendship in your troubles far more than you ever needed it in your prosperity, I am happy to be more than ever a friend to you, so that I stand by you in your adversity as I have been happy in your success.

The more any one is in darkness, the more does he need the light of friendship. How else shall he find the way out? When the weather

is fair, so-called friends abound. But when the weather is foul, there is utter loneliness. No, not utter loneliness, for no one is ever without a single true friend when the storms of adversity break over him. But there is a loneliness which is either a loneliness of repentance or of rebellion and self-justification.

I hope that you feel you have cause to regret, if there be, as surely there must, cause at all, for true regret is the forerunner of restitution in so far as there is occasion for restitution. We must needs commit wrong, for we all are ignorant. But there are very few of us who are not wise enough to seek to right our wrong as we perceive it.

I hope you see where you have done wrong, and that you will be intent upon righting it.

But true friendship is utterly unconcerned either with right-doing or wrong-doing, even though it rejoices where there is right and is sad where there is wrong.

My friendship for you grows the more you need it, as I hope, if you have friendship for me, that friendship would grow the more I might need it. And remember that I do need it, for friendship is the heart of life.

I often think how little friendship there is in the world, how people are for ever finding fault one with another especially behind each other's back, how hard and unforgiving people are, how cold and un-understanding justice is;

how little mercy there is just when it is most needed, how destructively critical so many of us are, how abominably mischievous gossip is and how universal—how little we conform to the great precepts and examples of Those whom we think we revere.

I think too of that terrible advice well-intentioned people often give: "You must have nothing to do with So-and-so. He is a wicked man. She is an unprincipled woman." So it has come to this, that we may have friendship only with the respectable and with those who are supposed to be right-living.

To my mind true friendship has nothing whatever to do with the kind of person a friend is. It can have no artificiality about it. It cannot ever depend upon what a person does, or how he behaves, or whether he is honest or dishonest, pure or impure, selfish or unselfish, in agreement with you or in utter disagreement with you, your enemy or your comrade. And it has nothing whatever to do with his attitude towards you. He may dislike you, hate you, injure you, scheme against you, defame you, ill-treat you, blacken your character in any way. Still, if once you have become his friend, so will you remain for ever, though he may trample your friendship underfoot.

There is nothing wonderful in all this, nothing heroic, and nothing

which ought to be unusual in any way. Friendship is like this. This it is that makes friendship the heart of life. This it is that makes friendship the very real shadow of the Love of God.

Please think that I have this friendship for you, and for others too of course, and that it is a friendship which is happy to give, just to go on giving, and would shrink from any return as from a debasement of friendship into a commercial transaction, or a bargain-hunting.

Probably I can do nothing for you in any material way. Probably I cannot help you as you might want to be helped, if you at all would care to be helped by me. Possibly I might feel I must even stand against you, seemingly to be your enemy rather than your friend. But I am your friend and shall always be your friend, thinking of you and talking about you with affection and understanding. What others may think or do or say is their business. My business with you is friendship, and I think that in this respect I am a good business man.

Very faithfully yours,

George S. Amundale

P.S.: You see perhaps that friendship does not require two people to bring it into being.

Notes and Comments

WORLD WAR: IS IT THE WILL OF GOD?

MAY I have leave to write on Sir Robert Kotze's article under the above heading in the October THEOSOPHIST? It is of the utmost importance that the Christ ideal should be recognized as a fact and not as a practical impossibility.

Take the following extract from Sir Robert Kotze's article: "It has been said the Masters do not desire war. There is, however, no evidence that they do or do not." It is generally accepted that from a high moral point of view one does not ask his fellow man to do any act which he would not do himself. For instance, a man cannot ask his neighbour to steal on his behalf and himself remain guiltless. Therefore, if a man desires war, he desires to fight (to kill) his fellow-man. Is a Master ready to kill another Master? Imagine Jesus the Christ desiring to fight (to kill) and being disappointed maybe at not having the opportunity.

Sir Robert Kotze says: "It is not the Will of God, so we are told, that men should steal, lie or otherwise transgress the moral code. Yet He permits it, perhaps even wills it. . . ." If this is so, let us hasten to scrap the Ten Commandments, let us efface the teachings of the Christ, the Buddha and all whom we spiritually venerate.

Further, we read: "Such an evil is war, the fighting to the death of man with man, nation with nation." Why call it evil if the Masters may desire it? Are we now to accept the idea that the Masters may desire evil? Further, "It seems to be the will of God that they [the individual and the nation] shall continue to fight."

Some twenty-three years ago an elderly lady in emotional outburst brought in the Deity's name in connection with the Great War. I immediately asked what He had to do with it. He did not manufacture any of the armaments of war, nor did He use them. The same answer applies today. The inventors of all the instruments of war, and their users, are men (mankind). Please excuse the Deity and do not drag in His name to save man's face. Let me quote four lines taken from a poem I recently wrote:

But yet again by force some strive to rule,
They use as pawns their brethren in the strife
And even call on God to aid their cause,
The Deity must bow to man-made laws.

Further, "Who amongst us will arrogate to himself the claim to be able to judge whether he has outgrown war, whether the nations have outgrown it, whether the time is ripe for universal peace?" Why use the word "arrogate"? Surely an individual must judge for himself. Who else shall judge for

him? The recruiting sergeant, or maybe the directors of a munition firm?

Regarding nations, they are but a collection of men, and a man should surely be captain of his own soul, he cannot command the thoughts or motives that direct the actions of another.

The time may be just as ripe for universal peace as universal war. To man alone the choice remains. Why bring in Karma? Wars and all killings are mainly brought about by man's greed, selfishness, lack of true thought and the lust both sensual and for killing, and he easily makes an excuse to put this into practice.

As to the "conscientious objector"—a term which I personally never use—this part of the article demands the most careful answering. It has appeared in similar guise both in Theosophical literature and on Theosophical platforms, at least in the form of answers to questions.

Sir Robert Kotze speaks of "the injunction to Arjuna on the field of battle to do his duty and fight." Maybe it was—maybe it was not his duty. For argument's sake, if we allow that it was, what does it prove? At most the fact that under certain conditions a highly evolved man (or soul) was justified in taking up arms and fighting.

If we do not treat this as an exceptional incident, we have Krishna or Arjuna versus the Christ, Buddha, Moses and a host of others, and we must choose, and we can only expect to choose rightly when we can raise our consciousness to its highest level in balanced moments of impersonal contemplation.

To Sir Robert Kotze, the call to duty seems the supreme and inclusive command. Let us hope that the pursuit of this imperious command may in time bring about a change in consciousness.

If it is not in the scheme of things that any great nation should be extinguished by an aggressive enemy, that nation will probably prevent such extinction by a defensive war; but even if it should be relatively correct for such a nation to resist by force of arms, will Sir Robert Kotze not allow so much as a single individual to become involved? Does he not see that by this attitude of thought he would banish the Christ from our land if He lived in our day? Yet we condemn this attitude taken 2,000 years ago.

Further, once war has broken out, the individual "has no choice." Are we then to accept the attitude of mind as being correct, that we are merely pawns in the game and that the man has no individual conscience?

Read Ibsen's *Enemy of the People*, where it is stated that "the majority is always wrong," and "the greatest man is he who stands most alone."

Take Shakespeare, "Unto thine own self be true and. . . thou can'st not then be false to any man."

Why has the conscientious objector only "a case if he is sure that he has attained to the status of a disciple or a saint, and even then he may not escape from the common duty"? Surely one does not need to claim kinship to either disciples, saints or other exalted beings just because he has a rooted

objection both morally and aesthetically to killing his fellow man: surely he is no superman for agreeing with the ethics of the Christ's teaching, the Buddha's enlightenment and the Ten Commandments.

Further, as to the Christ's utterances, "which appear to have been intended for the guidance of the disciple," Sir Robert Kotze observes: "For the common man the goal is set too high; it is an ideal towards which he may strive, but cannot yet attain." Personally, I do not consider Sir Robert Kotze a common man, in spite of his title. Neither do I consider myself other than a thinking man, neither exalted nor common.

As regards the goal being "set too high," this is not so. Admittedly it is difficult, but the command would not have been given if it were not possible of fulfilment, and the goal will certainly never be realized until we try, and do not endeavour to prevent those who are willing to try, but rather to encourage them.

As for "his duty to himself" which does not yet permit the common man "to follow the course which he should ultimately follow when he is nearing the peak of human development": The reverse is true. Man's duty to himself, quoted above from Shakespeare, is correct. No one can act more truly to his fellow man than by being true to himself, and that means his Higher Self.

I trust some high-minded Theosophists will shed illumination on this subject. Truth stands above all religions and societies, and those who would perceive it must have an open mind, a pure heart, high

ideals, balanced judgment and, above all, an impersonal outlook. If anyone wishes for the truth about this matter let him read Mr. Krishnamurti's articles, though it is not in his shadow that I take refuge.

We are so ready to condemn, and rightly condemn, the persecution of the Christ, and the distance of time, combined with the ideas and assertions of the multitude, gives us conviction; yet two thousand years of evolution has done little to change our thought. We (speaking for the vast majority) will not allow one to think as the Master taught. Surely as we look around the world, we see relatively so little of altruistic thought that we should rather seek to encourage it. Whenever we speak or write, let it be as highly as man has yet achieved.

PHILIP LACE

Blacon, Chester,
England.

THE MOTTO OF THE THEOSOPHICAL SOCIETY

As to the motto of The Theosophical Society, on which the President writes in the February THEOSOPHIST: Grammatically, it makes no difference in Sanskrit whether it begins with Satyāt or Nāsti. . . . I agree with Dr. Arundale that "Religion" is not a proper translation of "Dharma." The nearest Sanskrit word to Religion is "mata," meaning opinion, school of thought, etc. "Dharma" has many meanings, but is not perhaps so very untranslatable. Here it means only duty or virtue. "There is no virtue (or duty) greater than truth" seems the

correct translation. Satya (truth) includes the idea of sincerity, straightforwardness, and accuracy also. "Dharma" here does not mean right or righteousness (its general meaning), but duty or, better, virtue.

D. SRINIVASA IYENGAR

I gladly respond to the President's invitation to discuss the present wording of The Society's motto. There is so much of richness in the present familiar wording that one would hesitate to change it, lest some value were lost. Words, through changing usage, often lose their etymological moorings, and one has in accepting translations of scriptures to be alert to new meanings. Yet, at the same time, one recognizes that certain words retain cherished and quite distinguishable meanings in particular verses and shlokas. The Bible, for example, retains many words whose present meanings are different, even opposite to the original. But such words can most happily be kept in their old setting where there is no likelihood of their particular meaning being forgotten. In our motto, the word "religion" emphasizes an important phase of our work; in some respects it denotes all our work, but it would be equally true to declare that there is no science higher than truth, no politics higher, no social scheme of human betterment higher. But we should need to be sure that we were using such words in a recognizable and not in a narrow sense. One of our aims is to emphasize that while there are many religions, there is only one Religion. In our

motto, the word "religion" can be taken to mean both Religion and religion; and certainly in the midst of warring sects it is a wondrous proclamation the motto makes. Were we to change the word to Righteousness, an understanding public might be expected to see it in its proper sense, but I fear there is so much of mild piety associated with the word that in some quarters it even arouses derision. In the sense of Rightness, it has a rich, religious connotation, but is it, after all, a better or more expressive word than Religion—which is a word known in some variant to almost every language? Incidentally, why should we be concerned with having our motto an exact translation of the family motto of the Maharajas of Benares? It is sufficient that it has been adapted, but the motto of The Theosophical Society is of course one that stands on its own merits.

SIDNEY RANSOM

A WORLD CALENDAR

In the precise form in which it is presented in the December (1937) THEOSOPHIST, the World Calendar favours, to some extent, the inhabitants of the southern hemisphere, in that the annual extra day, which may be widely observed as a holiday, placed between December and January, will be in the southern Summer, and the leap year day in the Winter. The reverse will be the case for the northern hemisphere.

An equalizing modification, to place the annual extra day at the autumnal equinox, and the other

at the vernal equinox, should be considered, as it would treat both hemispheres alike.

But the point at issue is obviously at which part of the year an extra day's holiday will benefit the greatest number of people, taking into account that the day is likely to be without remuneration for many workers.

G. REILLY

Luton, Beds.,
England.

TREATMENT OF HEALERS

May I, through your columns, draw the attention of F.T.S. to a particular piece of inconsiderateness, which is common enough to warrant some comment.

There are in our ranks a number of healers, of various kinds, who practise their art professionally, and earn their living by it, although not qualified with medical degrees. Yet, in spite of the fact that their work is their living, it constantly happens, at Congresses and Conventions, and even during their holidays, that they are called on for "a few minutes talk," or even sent for to go long distances, to

advise somebody who is ill—frequently a person who is well off, and who has consulted with many medical men without success. Yet it is the rarest exception that any remuneration is so much as offered for the work done: it does not seem to occur to the sufferer that he is taking from the healer's stock-in-trade exactly as if he were taking goods from a merchant, and that he is entitled to a fee. This attitude is all the more unjust, as in most cases the man or woman with a degree is more or less immune; but the "lay" healer, like the doctor, can scarcely refuse his help, whether or not he is paid for his work. And the way of the "layman" is often much harder than that of a doctor, where earning a living is concerned.

I feel sure that if you will give publicity to this letter, any reader will realize the force of what I say. And I feel all the more justified in bringing it forward as I am myself one of those who are largely exempt from such inconsiderate and unbrotherly behaviour, by virtue of the fact that I can sign myself:

"M.D."

Our Duty is to keep alive in man his spiritual intuitions.—H. P. BLAVATSKY.

The Adventure of the Mind

New Frontiers of the Mind: The Story of the Duke Experiments, by J. B. Rhine. Farrar & Rinehart, New York. Net \$2.50.

The Urgent Problem

"Behind seven years of patient work by a number of people, work of which this book is the essential story, lies a question very simple to phrase but extremely hard to answer: As human beings, what are we? What is our place in nature? . . .

"The mind is still a mystery. Among the men and women most qualified to speak of its fundamental character there is little general agreement. As long as this holds true, the rest of us are in the dark about what and where we are in the universe of reality. For it is by what we are mentally, even more than by what we are bodily, that we identify and regulate ourselves.

"I am driven to believe that the most urgent problem of our disillusioned and floundering society is to find out more about what we are, in order to discover what we can do about the situation in which we exist today. . . . If the recognized and the usual in our search have so far failed us, it is time to turn, in the matter of our method, to the unrecognized and the unusual. In the history of more than one branch of research a long unrecognized phenomenon has turned out to be the key to a

great discovery. The stone which a hasty science rejected has sometimes become the cornerstone of its later structure."

So does Dr. Rhine introduce his progress report upon the investigations made by Duke University of the problem as to whether anything enters the mind by a route other than the recognized senses.

The Challenge of Materialism

"From Experiences to Experiments" is the heading of a chapter in which he reviews many authentic stories of "hunches," mind-readings, warnings and other manifestations of the power of the mind to penetrate beyond the bounds of the mechanical and sensory world. Dr. Rhine surveys also a half-century of scientific research whose results failed to gain credence.

Dr. Rhine's work at Duke University was inaugurated under the encouragement of Professor William McDougall, and in the early stages with the co-operation of Dr. Lundholm and Dr. Zener, in order that a great University might impersonally and impartially investigate the field of clairvoyance and telepathy and other phenomena of "Extra-Sensory Perception." Dr. Rhine reveals his inmost motive for undertaking this line of research:

Dissatisfied with the orthodox religious belief which had at one time impelled me toward the ministry, and dissatisfied, except as a last resort, with

a materialistic philosophy, I was obviously ready to investigate any challenging fact that might hold possibilities of a new insight into human personality and its relations to the universe.

This same interest and curiosity had for a time led me into a broad, restless search along the entire frontier of science and philosophy. I had watched hopefully the efforts of such religious leaders as Shailer Mathews to bring all modern science to the aid of religion. They aimed, with the help of religious-minded scientists, to impress us all so deeply with the great mystery of science itself that we would feel religious about it. This left me cold.

The mysterious capacities claimed for the mind by people engaged in psychic research promised something, at least. The mysteries of the atom or of a distant star could not, at best, have much import for those feelings which once had been religious. But the common claims of psychic research enthusiasts are the very substance of most religious belief, stripped, of course, of theological trappings. The primitives and ancients evidently had relied greatly on the strange occurrences that today would be called psychic in forming their concepts of man, his spiritual make-up, and his powers over nature. I wondered if we were throwing away too much in outgrowing these old beliefs. If some people believed such things were happening today, there was certainly a challenge in looking into them.

Scientific Tests

Dr. Rhine brought to his work a sympathetic understanding of human nature which insured the success of his experiments. Though rigidly adhering to the scientific mode of approach, he carefully studied those conditions in which

the human personality can most easily record its extra-sensory perceptions. He learned early that confidence, enthusiasm, and a real desire to co-operate brought the positive results he desired from those he was testing, while on the other hand fear, distrust, fatigue and the clinging to the ordinary sensory processes interfered with these subtle perceptive faculties of the mind, and narcotic drugs entirely inhibited them.

His methods of testing, described in his previous book, *Extra-Sensory Perception*, was the use of a set of five different cards in a pack of twenty-five with simple symbols thereon—a red cross, three blue wavy lines, a yellow circle, a green five-pointed star, a white square. His most promising subjects under varying conditions—which included screening, distance tests through synchronized watches, etc.—were able to "guess" these cards, sometimes before touching, sometimes straight down a pack, sometimes by open and sometimes by concealed matching, with high enough averages to preclude all possibility of chance. In several instances a perfect score was made.

Telepathic tests were also made, bringing to light the fact which Theosophical investigators have also noted, that telepathy and clairvoyance, while not identical faculties of the mind, yet are closely linked. Dr. Rhine concludes: "The differentiating characteristic is simply that different orders of things are perceived: in the case of telepathy, a thought; in the case of clairvoyance, a symbol on a card." This he regards as a working hypothesis.

The author regrets "the predominance of insecure method and of unverified speculation and assumption in psychology today," and the depressing tendency "in modern psychology to coagulate into a multitude of small schools, each created and stimulated by strong leadership."

That this "E.S.P." or newly discovered perceptive faculty is a "sixth" sense Dr. Rhine doubts. Nor does he believe in the theory of transmission through physical radiation, even of Cosmic Rays, because the fact that distance improved the faculties in several instances, and in most cases the reception was not localized, is, he feels, proof that clairvoyance and telepathy are truly "extra-sensory."

Another point noted was that the "E. S. P." did not grow greater with practice, but seemed an innate faculty which only required the release from sensory inhibitions to manifest itself. There seemed a slight added advantage in the case of telepathy where sender and receiver were of opposite sexes. Though the blind tested better than average, Dr. Rhine does not attach undue importance to these tests, believing that other factors might have influenced the results. Children also take the tests as games and are found to be clairvoyant.

Survival of Personality

While not desiring prematurely to investigate the vital problem of immortality, the author believes that "what we have so far found in the ESP research would be at least favourable to the possibility of survival of personality after

death," for "only if minds in general—normal minds—possess these capacities of extra-sensory perception could they possibly exist without the senses and without the sensory organs."

As to "getting out of time," the author is still very tentative in the suggestion: "When we stop to think that time and space go inseparably together in every known, measurable event in nature, that we even speak in science of our 'space-time continuum,' it looks as if ESP should be as free of limitation by time as it is by space. To be *in* a spatial system is to be in a temporal system as well. To be *out* of a spatial system, it appears logical to suppose, would entail being out of a temporal system." Tests are being made on precognition and retrocognition, and this is one of the principal aims of future research.

A Vision of the Real

Dr. Rhine concludes with a vision into universal vistas free of time and space:

If precognition should occur, it would raise more questions of the profoundest sort about the nature of the universe than I should care to contemplate. Again, then, let us say with that great contributor to both science and its methods, Sir Isaac Newton, "Let hypothesis alone until the facts require them." I, for one, cannot let these great challenging problems alone, but I reaffirm here my belief in sharp restraint of speculation beyond the range of experimental test. Even a prudent and restrained logical glimpse beyond ESP itself reveals one great problem beyond another, like giant peaks that silently challenge ascent. I should not want to name

these master problems that lie so far beyond, for they may not be realities. No matter. The lure is there. If from these future adventures we attain an evidential eminence from which still further frontiers of the mind of man are visible, who would prefer to have stood with Balboa on a peak in Darien for that initial sight of a new ocean, or even on the bow of the *Santa Maria* for the first happy glimpse of the outlines of a new world!

What seems of most value in the work done in Duke University is not the mere establishing of the fact that clairvoyance and telepathy are realities, not even the popularization of their investigation by scientific circles. The research so far

reported tells but the abc of various extra-sensory perceptions whose whole alphabet has been charted by great seers such as C. W. Leadbeater and Annie Besant, who also pursued the scientific method of investigation. Rather the vital thing that is being born in Duke University, and through its enthusiasm in psychological research circles, is the venturesome spirit which is casting away the moorings of the less real, the limitations of the physical senses, even the anchors of space and time, and is boldly setting sail for the unknown distant shores of the land of the Real. Every Theosophist will gladly wish it *bon voyage!*

"JASON"

UNDERSTANDING

The wheeling cycles of the Stars
Spin through the azure sky,
The Dance of Life flies ever on—
They write man's destiny.
What are the gates of Life and Death?
What is the Goal of Man?
The brilliant stars point out the way
To understand the Plan.

There is a time to sow or reap,
To hesitate or forward leap.
To venture all upon one throw,
Or wait, till Destiny can show
The distant peak.
Fate is our tangling of the thread,
Spun on the loom of time.
Destiny, that pattern of the Soul,
The God in us, Divine.

ESME SWAINSON

THE INTERNATIONAL THEOSOPHICAL YEAR BOOK 1938

THE International Theosophical Year Book for 1938 is sent out by the President as an authentic and carefully prepared record of the world-wide activities of The Theosophical Society. Here we have, so to speak, an airplane view of the many phases of The Society's work, and the picture which it gives, ramifying into nearly sixty countries, is one of which every Lodge and every member may be justly proud.

The Year Book gives precise information as to the fundamentals of Theosophy, the history of The Society in all countries, national surveys, a comprehensive review of its multifarious activities, and biographies.

The value of this Year Book is by no means restricted to Theosophists. It is a book to which the inquiring public—men of affairs, educationists, newspapermen—may advantageously refer. Based as it is on understanding, and published with the deliberate intention of cultivating goodwill among all countries, the Year Book has within our knowledge proved both a revelation and an inspiration to public men.

To Theosophists the Year Book is not just a record of statistics, a book to be relegated to the reference section or the top shelf of a library; its reading matter is vitally

interesting; it is well informed and up to date. There should, of course, be a copy in every Lodge, readily accessible, but every member also should have a personal copy of his own. There are many occasions on which Theosophists will find that the Year Book gives a most ready answer to an inquirer's question.

The publishers request all Lodge Secretaries to help in circulating the remaining copies of the 1938 issue still available. Lodge Secretaries or Book Stall Managers are asked to secure orders from members and remit to the Theosophical Publishing House, Adyar, at the earliest opportunity. The price to individual members is 4s. 4d., \$1.25, Rs. 2-14, postfree.

The President urges "that every Section and every Lodge of our Society should help in all possible ways to give the Year Book a wide circulation."

THE BESANT SPIRIT

New India pursues its dynamic way. The February issues outline the new National Movement formed at the 1937 Convention, Adyar, to keep alive the Besant spirit in the national life of India. Dr. Arundale comments on the Congress pledge of independence, and original points of view are stated on some of the enactments of the Madras Congress Government.

Book Reviews

THE GNOSIS IN CHRISTIANITY

The Gnosis or Ancient Wisdom in the Christian Scriptures, or The Wisdom in a Mystery. By William Kingsland. Allen and Unwin, Ltd., London.

William Kingsland was in close touch with H. P. Blavatsky, whom he honoured as his teacher. He was a man of erudition and a lover and student of the Ancient Wisdom. How deep was his understanding of it is seen in this interpretation of the Gnosis in the Bible. He writes, he says in the Introduction, mainly for those out of touch with current or sacerdotal forms, but who have nevertheless some clear apprehension that behind forms "lies a deep spiritual truth."

Like many another student, he laments the rejection of the apocryphal Scriptures, rejected in the sense of not being worthy to be included in the Canon of Scripture. The original meaning of the Greek word *apokruphos* was that of "a work which contained a secret knowledge too excellent to be communicated to ordinary mortals." Only those Scriptures were selected as canonical which conformed to "an already formulated theology."

"The real fact, therefore, is not that Gnosticism was a 'heresy,' a departure from the true 'Christianity,' but precisely the opposite, i.e. that Christianity in its dogmatic and ecclesiastical development was a travesty of the original Gnostic teachings." Indeed, "many of the Gnostics claimed to be the true Christians, and it was not until about the middle of the second century that the Christian Gnostics began to be definitely considered as heretics."

The author shows that the Gnosis lies at the root of all allegories, Christian included, which were in living contact with the eternal stream of Life. And as part of the Gnosis, he reaffirms the grand conception of Man's destiny as belonging to

a Cosmic process of outgoing and return with accumulating knowledge gained by his long pilgrimage.

The burning question among scholars now is: "How did the Church rise out of the great Gnostic movement, how did the dynamic ideas of the Gnosis become crystallized into dogmas?" H. P. Blavatsky showed how this happened, as far back as 1877, in *Isis Unveiled*. In his own answer to this question, Mr. Kingsland applies his knowledge of Theosophy, both to the Genesis narrative and to the New Testament scriptures. To every lover of true Christianity it is rather thrilling to see Christian allegories stand out in such dignity and beauty of meaning, to see revealed in them the living Gnosis, or Theosophy. Their main purpose is to urge the individual to bring to birth in himself the Cosmic Christ principle, his divine heritage. We see in this book how rich is real Christian instruction as to how this shall be done, not in one life, but in the course of the ages as they roll on their appointed way.—J.R.

THE SOCIAL FABRIC

Sociology: A Brief Outline. By Kewal Motwani, M.A., Ph.D. Ganesh & Co., Madras.

This concise but comprehensive approach to the science of sociology is actually an introduction to the author's larger book *Manu: A Study in Hindu Social Theory*. Thoroughly dissatisfied with sociology, he discusses the fundamentals in which it needs "to reorient itself in order to justify its claim of being a complete social science." Dr. Motwani's complaint against the sociologist is that the latter touches only the outer fringes of life, and does not touch the centre: he is afraid of "furthering the frontiers of his science to aid in the task of social reconstruction." The author invests his work with vital enthusiasm, hoping

that his treatment of the science may aid in rejuvenating it.

In the chapter entitled "Cultural Approach" Dr. Motwani makes a challenging statement, which is all the more significant coming from an Indian: "Mahatma Gandhi's insistence on hand industries in India is the dying flame of the general protest of the East against the onslaught of the industrialism of the West. But India can no more keep machinery beyond her borders than she can hold back the Indian ocean with the house-wife's mopstick! India's destiny lies in the intelligent utilization of machine-power and preservation of her ideals. A seemingly insignificant trait or new invention may upset the entire social fabric in the course of time. A group must adjust itself to change or it will break. Diffusion of culture traits from one region to another is a constant phenomenon."

Dr. Motwani has a flair for introducing Manu to the West, and this Introduction will be no less welcome than its predecessor. The book embraces an ample bibliography in every department of sociology.—J.L.D.

THE ADYAR LIBRARY

The Editors of *Brahmavidya*, the Adyar Library Bulletin, whose February number begins a second volume, have every reason to feel satisfied with its progress during the first year. It came to life with fifty years' growth of the Library transfused into it, and it has already won a recognized position among Oriental journals. The Editors have given full notes on some very important manuscripts in the Adyar Library; they have published portions of several important works, and one (*Melārāgamālikā*) has been issued in full. This year they are beginning a new work, namely, the *Samavedasamhita*, with two pre-Sayana commentaries, neither of which has hitherto been published. The Adyar Library has one of the best collections of Sanskrit manuscripts in the world, and some rare works have recently been acquired in the field of Vedic literature and philosophy. A descriptive catalogue of manuscripts in the Library is being prepared.

The Editors of *Brahmavidya* offer several pertinent suggestions. Great scope exists, they say, for improvement in the organization of Oriental libraries; many do not lend manuscripts outside the Library, and facilities for supplying photographic copies of manuscripts are not available, which causes inconvenience to scholars. It is suggested that the All-India Library Conference or the Oriental Conference should take up this matter. Furthermore, the International Congress of Orientalists should be invited to hold one of their sessions in India; this matter is recommended to the governing body of the All-India Oriental Conference, whose President, Prof. F. W. Thomas, is intimately connected also with the Oriental Congress; he recently toured India and attended the Oriental Conference held at Trivandrum.

A feature of the February issue is the address which Col. Olcott, President-Founder of The Theosophical Society, delivered at the opening of the Adyar Library on 28th December 1886—a virile speech, well informed as to the philosophical movement of his time; the President-Founder was convinced that the outcome of modern biological research would be the verification of the esoteric philosophy.

Brahmavidya, The Adyar Library Bulletin, The Adyar Library, Madras, India: Per annum, oversea subscription: Rs. 9, sh. 12, \$ 3; India and Ceylon: Rs. 6.

THEOSOPHY IN BRAILLE

I would make a strong appeal for help to the Margaret Dudley Braille Lodge, London, which publishes a quarterly journal called *The Light-Bringer* and renders Theosophical and other books into Braille. The books transcribed during 1937 include *You and Freedom and Friendship*, books by Geoffrey Hodson, Cyril Scott, Algernon Blackwood, and other writers—a total of thirty-seven volumes transcribed by six active Brailleists. During the year the Lodge Secretary wrote four hundred letters in Braille, and received approximately the same number. "Some of these are technical, asking for an explanation of some Theosophical problem, simple or abstruse as the case may be, but the great majority

when once the Braille Secretary has obtained the confidence of his correspondents, are of a personal nature. The sightless person is often much puzzled by the problem of life and his own limitation, and the knowledge which the Ancient Wisdom can give has brought peace of mind to many a sufferer."

The work of the Braille Lodge is world-wide. For some time past it has been hampered because donations have almost ceased. The printing of *The Light-Bringer*, 100 copies per month, is the greatest expense. I hope that those generous Theosophists who appreciate the value of Braille books and journals to the blind will donate freely to the splendid work of this Lodge. The Honorary Secretary is Miss Phyllis W. Hayter, The Margaret Morris Movement Ltd., 31 Cromwell Road, London, S.W. 7.—G.S.A.

THE STORY OF EVOLUTION

Prof. J. Emile Marcault has communicated an interesting comment on the review of *The Evolution of Man*, which appeared in the February THEOSOPHIST. The reviewer (Mrs. Ransom) challenged the phrase "Psychology of Evolution," which is the heading of Part I of the book: "We are here confounded by a question: why 'psychology' of Evolution? 'Psychology' does not seem to be an exact word to fit the case. . . . One is inclined to think that Dr. Besant's recommendation to think of consciousness as 'unfolding' whilst evolution proceeds is a nearer conception of the facts."

Prof. Marcault writes: "I have read with much interest your review of the little book on Human Evolution and I agree with your reserves as to the use of words. The reason why I used evolution and psychology as I did was that I wanted the lectures on which the book is based to be intended for scientists, to show them how Theosophy could illumine the evolution they know and the psychology they know, and so I used evolution and psychology in their own sense. The lectures were not meant for Theosophists, nor to expound Theosophical teachings on either evolution or psychology. On the other hand, my

description of evolution dealt not with physiological facts but with psychological facts, which I indicated by the phrase 'psychology of evolution'."

NOTES ON JOURNALS

The March issue of *The Theosophical World* reveals the President thinking aloud on the world's problems in the light of Theosophy. We see him illuminating the major departments of life—education, science, religion, art, politics, industry—and indicating the fundamental principles governing each. He gives a good lead to every thinking Theosophist. Miss Helen Veale discourses on the horoscope of The Theosophical Society and its present President. This issue is a splendid news budget gathered the world over.

What dynamism and constructive imagination there is in *The Young Theosophist*! The journal has been rejuvenated with a new shape, artistic layout, and coloured cover design. The Editors are reinforced by new General Secretaries of the World Federation, who bring life and power into the movement, which is radiating from these pages. In the March issue, Dr. Arundale sets Young Theosophists some work to do for Theosophy and The Society, and Mr. Davidge challenges Youth on various points.

PSYCHIC OCCURRENCES

Another book on psychical experiences is being prepared by Mr. Sylvan Muldoon, author of *Astral Projections*, which was reviewed in these columns. Now Mr. Muldoon is making a census of out-of-the-body experiences, he has already several hundred narratives in hand, and he invites other accounts to complete his "massive volume." Contributors who do not wish their names to appear in the printed census will be designated by pseudonyms. Fortunately he has found a Maecenas to publish the book, which will be distributed free to all who ask for it before August 1938. Address: Sylvan Muldoon, Census of Projections Editor, Muldoon Building, Darlington, Wisconsin, U.S.A.

Who's Who In This Issue

ARUNDALE, George S.: President of The Theosophical Society.

BESANT, Annie: The greatest woman of her time, perhaps of all time. Past President of The Theosophical Society.

KNUDSEN, A. F.: Presidential Agent for East Asia, resident at Shanghai.

BHAGAVAN DAS: M.A., D. Litt.; Member of the Indian Legislative Assembly, Delhi; has been active in public affairs for forty years and has written many philosophical works.

RANSOM, Josephine: Active author and organizer; now editing the Adyar Edition of *The Secret Doctrine*.

JINARAJADASA, C.: Voluminous writer and lecturer; past Vice-President of The Theosophical Society; now on tour in South American Republics.

SWAINSON, Esmé: British lecturer, specializing in astrology.

VEALE, Helen: Educationist, head of a Girls' School, Madras; Theosophical writer and active Lodge worker.

PAYNE, Phoebe D.: Clairvoyant investigator and author.

COATS, Betsan: active in international Young Theosophist work, specializing in art and culture.

FARWELL, Gertrude: American F.T.S. and writer.

SCHULTZ, Rev. Lila L.: The author of the poem "Sacrifice" writes: "While I am just a novice, I too, am 'Theosophy.' I find that it answers the riddle of life. And to a Theosophist friend I owe undying gratitude, as through her I have had access to the most wonderful Theosophical library." Permission for publication of this poem was asked by Literary Publications for an Anthology to be published in March, called "Outstanding American Poets."



COMING FEATURES IN THE THEOSOPHIST

THE HISTORY OF "THE SECRET DOCTRINE." Josephine Ransom.

THE LADDER OF ARHATSHIP. A. J. Hamerster.

INDUSTRIAL UNREST IN THE UNITED STATES. L. David Houser.

WHENCE THE INTUITION? E. L. Gardner.

CRIMINOLOGY: A NEW APPROACH TO BROTHERHOOD. Kewal Motwani.

EDUCATION, D'ORIENT ET D'OCCIDENT. Francis Brunel.

THE BLAZING TORCH. John Coats.

SPECIAL ISSUES

JUNE: THE MARCH OF SCIENCE.

JULY: SCOTTISH EXHIBITION NUMBER.

OUTSTANDING ARTICLES IN RECENT ISSUES

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.

MARCH

THE MASTERS LIVE: LITERARY EVIDENCE.

Visions of the Mystics.

Mysteries in Poetry.

Modern Views of the Superman.

VISTAS OPENING IN THEOSOPHY. George S. Arundale.

H. P. BLAVATSKY AS ORGANIZER. Josephine Ransom.

THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.

THE APOTHEOSIS OF YOGA. George S. Arundale.

OCCULT INVESTIGATIONS. C. Jinarajadasa.

FORERUNNERS OF THE NEW AGE: RUTHERFORD. I. L. Davidge.

A Theosophical Forum

WHY THIS SUFFERING?

QUESTION 64: (1) *How can the Ego feel the effects of evil Karma, and thus learn the lesson, when It is the essence of bliss and responds only to the finest qualities of the personality?* (2) *Again, I understand that physical pain is the karma of past acts of cruelty. If karma is not punishment, why do some people, to whom cruelty in any form is repellent, continue to suffer agonizing pain, in some cases for many years?* (3) *Why is there individual suffering in the animal world when the consciousness is a group consciousness?*

ANSWER: From the standpoint of the Ego there is no pain or failure, only wisdom learnt and gained. There are two statements by Masters of the Wisdom which exemplify this. The Master Hilarion once said that the quality of endurance showed the influence of the Ego, as the personality by itself was incapable of it. "Endurance is the central sign of Spirit." And in a letter to Mr. Sinnett the Master K. H. spoke of the "bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage."

As to your second question; I would quote: "God doth not suffer a man to be tempted (i.e. tested) beyond what he is able." In our ignorant and undeveloped past we have all done many cruel and selfish deeds. If the reaction

from these came back at once it would crush an undeveloped soul, hence those high Intelligences called in the East the Lords of Karma keep it away from a man, sometimes for many lives, until he reaches a point where, instead of being crushed by it, he is, like gold, tried in the furnace. This is why the good and true often seem to suffer so undeservedly, whilst the unthinking and careless "flourish like the green bay tree." Hence, too, in the last lives upon earth—those of a pupil beginning the last, narrow, difficult road to Adeptship—all his outstanding debts to nature's inescapable law of unity and love must be quickly paid, so that those lives are often full of tremendous, rapidly developing sorrows and problems. Hence too, a man should not invoke this added burden if he feels he has not sufficient courage and strength to grapple with it.

About animal suffering—I cannot give you so clear an answer. I once heard Dr. Annie Besant say that the answer was among the deepest secrets of occultism. But here are two indications: 1. It may be that the lower-developed animal consciousness is not so aware of suffering as is man's (though I would not say this to a cruel person). 2. In past evolutions, certain Divine Sparks were unable to make use of their

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A THEOSOPHICAL FORUM

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personalities owing to unthinkable wickedness. This meant the severing of the connection, and the commencement of a new series of incarnations by the Ego later on. Something of that evil is still retained in the vibrational capacity of the "permanent atom" (the focus point which enables successive physical bodies to be formed), and, passing again through the various kingdoms of Nature, may sometimes find temporary habitation in the body of some poor tortured beast.

Nevertheless, this does not excuse the karma of those who ill-treat him, and the animal itself receives a period of happy release in the psychical world after death, on the conclusion of which his bitter experience is shared by the group-soul of his species. This is the origin of most wild animals' instinctive fear of man. They learnt that: it was not there originally. In some untouched spots in the world they have it yet to learn. I remember being greatly impressed by an account of the first expedition to the South Pole. The penguins had never seen man and did not run away, the sailors thinking it great fun to knock them over. The second expedition found a different state of affairs. The group-soul of the penguins had learnt its lesson!—C.M.C.

STILL FINER SENSES

QUESTION 65: *What are the sixth and seventh senses?*

ANSWER: Usually described as clairvoyance and clairaudience, these must, however, be clearly distinguished from what passes as clairvoyance in ordinary language today. The sixth and seventh senses are related to the pituitary and pineal glands of the physical brain. These two new senses are, strictly speaking, not due till the fifth and sixth Rounds respectively, though in the current fifth and the sixth Root Races of our world occupation they appear to be tentatively tried out in embryo, so to speak. With the present five senses thoroughly controlled and co-ordinated and "merged into one sense" (*Voice of the Silence*), the astral and mental planes will presumably be open to conscious and controlled contact.—E.L.G.

THE PHYSICAL ELEMENTAL

QUESTION 66: *Is the physical elemental dual?*

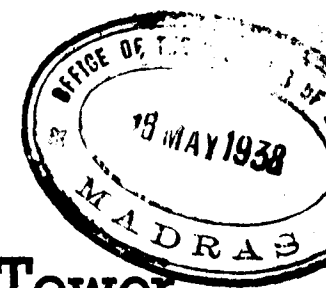
ANSWER: The elemental of the physical vehicle is of the 3rd Elemental Kingdom, now functioning largely through physical-etheric material. It is therefore dominantly astro-etheric. As such, it includes the dim physical consciousness ensouling cells and organs, and is therefore at the turning-point from the downward arc to the upward. In this sense the physical elemental may be said to be dual—but that means only that it has its life and form aspects.—E.L.G.



SIR JAGADISH CHANDRA BOSE

The Indian Scientist who demonstrated the Unity of Life

(An article on his work appeared in our February issue)



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 War Spirit Abroad

THE more I survey the world in these days of passing degeneration, the more I see the urgent necessity for the strengthening of the democratic principle; and this is strange to me, for essentially I am no democrat. Yet am I impelled, indeed compelled, to recognize that in almost every country of the world the individual, and that should be his simple, kindly and clean living, are being trampled underfoot by governments and dictators, by cliques and selfish interests.

I am convinced that nowhere does the individual want war, nowhere does he want aught but mutual friendliness and that peace which he can earn an honourable

and a happy living for himself and his family. I know that there are some individuals who think they want war, or who are taught to think they want war. And I know that the spirit of war is abroad. But in his heart, left undisturbed, free, no one can possibly want war except those who have everything to gain and nothing to lose—certainly not their lives—were war to take place.

Yet the whole world is nearer to war than it has ever been since August 1914—not because the war spirit is prevalent among the masses of the peoples, but because the spirit of democracy has been pushed to such excess that it recoils upon itself and defeats its own purpose.

Dictators or Democracy?

I think it is high time we should all be clear, very clear indeed, as to the fact that whatever governments and dictators may want, there is no people anywhere who would welcome war.

If I think of all the greater Powers of the world with their tremendous war spectacles and war demonstrations, with all their dangerous menaces and very grindings of their own peoples into war material, war fodder as indeed their peoples become, I am very sure that the people individually look with abhorrence upon war, and that only because they are in fear of their lives do they submit to be grossly and iniquitously deceived and misrepresented.

I think that Theosophists everywhere need to have the courage of their Theosophy, the courage of their belief in Universal Brotherhood, and to proclaim without fear or favour that the world does not want war, and that war will only come, will only be a menace and a threatening evil, if governments and dictators are suffered to plan and to intrigue without restraint.

Is Britain Afraid?

I have in mind no special country, for I think all are equally blameworthy in bringing humanity to its present pass. If I think of England, of Britain, and of her government, I feel disgusted at the sordid intrigue which goes on behind the scenes as the so-called Ministers of the people plot, intrigue, counter-intrigue, and irresponsibly pursue their dangerous

ways, with neither the courage to forbid wrongs nor the strength to keep out of them. I must say that Britain at this moment of writing presents a piteous spectacle with her notes of protest and her ambassadorial representations—all treated with contempt by other countries by reason of their knowledge of Britain's pusillanimity.

Yet Britain is a great country. She has a splendid past. She has had her full share of greatness. She has given the world noble service. And it lies within her destiny to give such service again and again. But today she is in the clutches of men of small vision, of men who are unworthy to lead her, who are intent upon peace at any price, who are content to play that game of diplomatic futile jugglery which from one point of view keeps the United States of America so rightly out of all European politics.

Britain's Safety Depends—

Frankly, Britain is afraid, as are so many other countries. But while she allows her fear to be self-evident, other countries cloak their fear in garments of aggressiveness and hard hitting; and then Britain grows still more afraid.

If only she will put her house in order, she will have no reason to be afraid. Indeed, she can still become the veritable saviour of the world if only she will, if only the common people, such as ourselves, will rise up and remove from places of power those who are too small to occupy them.

I am not suggesting that we should be any better off with a simple change of government. There

is little to choose, from the standpoint of the men and women in the street, between the Liberal, Conservative and Labour parties. Until each achieves power it would appear to be composed of the most wonderful of all the citizens. But when power comes to it, it becomes doped by those traditions of power and circumlocution which envelop as in a miasma those places where power resides, and I think as much of the Houses of Parliament as of Whitehall and Downing Street.

—On India's Freedom

But if Britain *will* put her house in order, if she will be wise and utterly frank with foreign governments, with Ireland, with India, with the Dominions, and above all with her own people, she can stem the tide which is so fast impelling the whole world to a catastrophe far greater than that of 1914.

I cannot put into better words this trust I have in Britain than the words of our late President, Dr. Annie Besant:

"I can never forget the childhood's memory, when, sitting looking down on the crowds that filled the streets, I saw an opening out of the crowds as the carriage came along, and in it, standing up, the red-shirted Garibaldi, the Saviour of Italy. That was after Mazzini was in exile from Italy, when no country in the world save England opened her doors to call the Italian exile in. I remember that England also sheltered Prince Kropotkin, and sheltered Stepniak, the man of the Red Terror, vowed to assassinate the Tsar of Russia. Fugitives of Liberty all over the world came to that little Island, and in that little Island they found a peaceful home; and for the sake of the world's rebellions, for the sake of the world's heroes and martyrs and exiles, England's name shall ever shine in Liberty's sky as one of the brightest stars that shine therein. I cannot forget it all although I am not English but Irish. But for the sake of those old memories I would fain that India had HOME RULE—it will make that little Island of Liberty safe."

She hits the nail on the head when she refers to India. Upon India's freedom, upon her national autonomy, depends Britain's safety and the world's peace. Of this I am certain, and so would be any who really knows India as I claim in some measure to know her after well over thirty years of active Indian citizenship in contact with every type of Indian, from peasant to prince.

A Commonwealth of East and West

It is the will of the Hierarchy, as some of us have every reason to know whose lives are dedicated to the service of the Hierarchy, that East and West shall at last come together, and the choice of countries to represent East and West respectively has fallen upon Britain and India.

Had India been wiser a decade or so ago, had Britain been wiser a decade or so ago, there need have been no Great War. If India will be wise today and Britain will be

wise today, there need not only be no danger of war, but the world can be made safe for democracy and democracy safe for the world.

A Gesture to India

Britain has a gesture to make to India, and India has a gesture to make to Britain. Britain has to say to India: We can do splendid things together, even though differently. We can make a great and enduring Commonwealth of the East and the West. But you must be as free as Britain is free. Indeed each of us must be far more free than we are. Get you to work about your own Constitution, make it what you like, save only that you accept the principle of a free Commonwealth of Nations, and the King's advisers will ask him to come to India personally to inaugurate it. In every department of your life the soul of India must incarnate, as Britain's soul strives to incarnate in Britain. Devise ways and means of freely standing shoulder to shoulder with your fellow-nations of the Commonwealth, and help the Commonwealth to live righteously as to its several parts and as to its relations with all other nations throughout the world.

And India has to say to Britain: We believe in a free Commonwealth of Nations. But we must be free in it as you are free in it. We must have our voice in the Commonwealth affairs. We must help to determine the conduct of foreign affairs, the problems of peace and war, and every adjustment among the constituent nations of the Commonwealth. There can

be no Commonwealth Parliament which is not representative of the whole Commonwealth, and no Commonwealth decisions must be taken without the assent of every Dominion. We do not want isolation, but we must have our independence. We are willing to be in your midst, but we must be free in your midst.

The World Would Be Safe

Once there is this exchange of views, with their embodiment in action, the East and the West have met in their greatness, and the world will be safe. But not only will the world be safe, still more important is the fact that every individual will be free. Democracy will arise from the ashes of her futility and soar to heights nobler than she has so far attained.

That which Dr. Besant has so finely written of Britain might well be written of every land. It cannot be written of governments, nor of dictators, not of any government or of any dictator. Only peoples make for righteousness, not any government or individual now living in the outer world. But I have the profoundest belief in the individuals of every country. They are sane unless drugged by governments or dictators. They are peace-loving unless goaded by governments or dictators. They are friendly unless roused into enmity by governments or dictators.

Come Together!

I believe in individuals, though I do not believe in crowds, nor in the agitators of crowds, nor in any

demagogue, nor in any aggregations of individuals, such as political parties, which are at the mercy of cliques and cabals.

I believe that if individuals of goodwill, unadorned by party labels, undisfigured by party shibboleths, unenslaved to persons or doctrines, could come together from every land throughout the world, they could put the world in order and their own countries too. At least they could show what freedom is, what justice is, what brotherhood is; and I do not think it would be long before they gathered strength around them and made a beginning not only of a United States of Europe, but also of a World State.

Mr. Neville Chamberlain and his associates do not represent Britain, still less the Commonwealth. Signor Mussolini does not represent Italy. Herr Hitler does not represent Germany. Mr. Stalin does not represent Russia. Mr. Roosevelt does not represent the United States of America. Those in power in Japan do not represent the people of Japan.

States Which Are Free

In Britain we are freer than are the peoples of most other countries, though, thank God, there are a few other countries where freedom still survives. So we can arraign our governments in safety. We can challenge those in power. We can condemn their policies. There are free individuals still left in Britain, and in India too, and in every other constituent element of our Commonwealth. In America, too, I am sure, there are free individuals left, as in France, in Hol-

land, in Belgium, in China, in Switzerland, in Norway, in Sweden, in Denmark, and I hope in a few other countries also.

Elsewhere individuals have become enslaved. They have not even become merged in their respective States, but enslaved to a group, to a few who have seized power, rightly or wrongly, and who now declare that they are the country they have conquered from within.

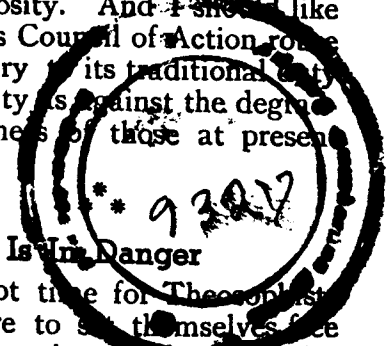
And even where individuals still remain free, they are in danger of such enslavement. Look at Britain. Look at her fearsomeness as expressed in almost every act of foreign policy, because she knows how weak she is vis-a-vis to Ireland and to India. And then look at the acquiescence of the vast majority of the people. Britain does nothing, and the British people acquiesce, be the provocation what it may, be the injustice what it may, be the wrong what it may. Would that Mr. Lloyd George had the backing of his fellow-citizens! Not that he is ideal. But he has vision. He has imagination. He has generosity. And I should like to see his Council of Action raise the country to its traditional dignity and nobility against the degrading weakness of those at present in power.

Freedom Is In Danger

Is it not time for Theosophists everywhere to set themselves free from conventions and orthodoxies and take the lead in helping to make democracy free once more?

Is it not time for Theosophists to stand aside awhile from existing

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political parties and proclaim a Charter of Freedom to replace those torn into pieces and trampled underfoot by ignorance in power?

Surely Theosophy declares the Divinity of the individual, and in every page of its philosophy proclaims the sanctity of his freedom.

It is not for me to dictate to any member of our Society as to what he should believe or as to what he should do. It is not for me to tell him how to be true to himself and to our Society. But I do say with all emphasis that the world is in bad state. I do say that force is gaining ground at the expense of right. I do say that the freedom of the individual is in dire danger. I do say that a few individuals scattered about the world are prostituting both nations and individuals to violence.

And I say out of the profoundest conviction that the time has come when individuals everywhere, in every land, must band themselves together to guard individuality against that death which would poison the life's blood of the whole world.

It is now time, the hour has struck, for those who follow the Light to unite to drive away the darkness. And the Light is in freedom, in freedom to be one's own self, in freedom to speak one's own word, in freedom to stand alone, in freedom to shape one's own destiny. Such freedom is the health of the State, the power of the State, the happiness of the State. In oppression, in fear to speak or act with freedom, in all exaltation of war and might, is darkness. On which side is each Theosophist? Is he where the Light is, or is

he shrinking fearsomely in darkness?

Bring Back Freedom

I am not arraigning any country. I believe it is possible to be free in every country. I believe that Fascism need not be incompatible with freedom. I believe that the Russian system need not be incompatible with freedom. I believe that the Nazi form of politics need not be incompatible with freedom. I believe that the British form of government need not be incompatible with freedom. But I do believe that each one of these forms in fact at least drugs freedom into immobility. I even believe that the Indian National Congress as at present working tends to drug the Indian people into another form of lethargy. I believe that everywhere peoples have given up their freedom into other hands, though I will not say that in all cases it has been surrendered to unworthy hands. We must have our freedom back, for we want peace, we want friendship, not merely for ourselves, but for every people on earth. We have sold our birthright. We must take it back.

Symbolic Yoga

The seventeen-months stay at Adyar without any interruption save that of attending the International Convention at Benares in December, 1936, has been of priceless value to me, for first I had the benefit of that purification which a prolonged illness always gives, and then I was able to pursue some deeper studies

in Yoga within that atmosphere which Adyar alone can give.

After some strenuous work in connection with the regeneration of Adyar as to its physical conditioning, I have somewhat secluded myself for these Yoga studies, and during the last few months I have been devoting all my energy to this work.

I have been fortunate in the gracious help of one of the Lords of Yoga, with the ever-patient help of Bishop Leadbeater, who, of course, is as much alive as ever, and as keen as ever, although there are even some Theosophists who seem to think he is dead, and resent my sending to members of the Liberal Catholic Church Christmas cards with his blessing!

It has amounted to this, that the Teacher from time to time flashed forth His Wisdom-Fire, and Bishop Leadbeater tried to explain it to me. The result will be a book on Symbolic Yoga—a Yoga available to all who are able to fulfil the conditions of purity and selflessness. I am giving lectures on this form of Yoga at Amsterdam, at the French Convention, at the English Convention, and at the European Congress at Zagreb, at which I hope it will be convenient to hold an informal meeting of the Council of The Society.

At the American Convention I shall give two public lectures and shall hold for members only a week's study course at the American Section's Headquarters, Olcott (Wheaton) afterwards. There will be no other study course in America, though Rukmini Devi and I are making a tour of a number of the Federations. So I hope that all

who are interested in Yoga will try to attend the American Convention and specially the study course.

I have been most carefully comparing the fruits of my studies with the wonderful writings in *The Secret Doctrine*, for I know well who were really responsible for this great work, and I have also examined many other works so that I may give corroboration wherever I can. I realize to the full how tentative must be all such work as mine, and how it must be judged on its own merits. My book is not in the least an authority. It is an excursion into realms which are very difficult both to explore and to understand.

I hope the book will be published simultaneously by our American Press and by Adyar, possibly towards the end of this year or in the beginning of 1939. If so, any royalties from American sales will go to the American Section, and those from the Adyar sales to the Blavatsky Foundation.

The President on Tour

It will probably be convenient if mail were to reach me direct during my forthcoming tour of Europe and America. The following itinerary has been arranged (writing on April 1st):

We leave Adyar on April 8, and reach Bombay on the 9th, and stay in Bombay for Theosophical work till the 16th. We embark on the P. & O. s.s. Strathnaver on the 16th, and reach Marseilles on the 26th; we stay in Marseilles during the day to meet members from surrounding districts. After spending two days in Nice, from the

27th to the 29th, we reach Paris on the 30th morning, and I shall preside over the French Convention on April 30th and May 1st.

On May 2nd we leave Paris for Huizen, arriving on the 3rd morning. I have promised to give lectures at Amsterdam, and shall spend some time attending to the business of the Centre, probably leaving Huizen in the last week in May. During the course of the tour we intend to visit Belgium.

We shall stay in London over the English Convention during Whitsuntide, and embark on the s.s. Normandie on June 8th for New York. In the American itinerary are the following approximate dates: June 13-19, New York; June 20-22, Mid-Atlantic Federation; June 24-July 12, Convention and Summer School, Chicago and Wheaton; July 14-15, St. Paul and Minnesota; July 19-20, Seattle and Tacoma; July 24-27, Northern California Federation (San Francisco); July 28-August 9, Southern California Federation (Los Angeles); August 11, St. Louis (Mo.); August 12, Olcott, sailing from New York on the 17th by the s.s.

Normandie for Cherbourg, and proceeding to Zagreb (Yugoslavia) for the European Federation Congress, August 25-31.

After that our movements are uncertain, but we shall embark on the s.s. Orion, leaving Toulon on October 14th for Colombo, and from there proceed direct to Adyar, to prepare for the International Convention at Benares over which I shall be presiding in Christmas week.

The party will consist of Shrimati Rukmini Devi and myself; Mr. and Mrs. Coats, as far as Paris; Miss Makey, my private secretary; and Mr. K. Shankara Menon, headmaster of the Besant Memorial School, as far as Huizen. Miss Makey then proceeds to the United States of America, where she will meet me at the American Convention at Chicago. Mr. Shankara Menon will probably make an educational tour of Europe. Mr. van de Poll accompanies the party as far as Marseilles; he is going to Switzerland, afterwards visiting the Theosophical Publishing Houses in Amsterdam, London and Wheaton.

There is no happiness for one who is always thinking of Self and forgetting all other Selves.—*A Master of the Wisdom.*

Vae Victoribus!

I HAVE received authoritative information that the German Secret Police have visited our Austrian Headquarters, have taken away all money that was there, have also taken away the list of members, and have sealed up the premises. This is all, of course, in the most approved methods of modern up-to-date robbery. The Liberal Catholic Church will be the next movement for brotherhood to be destroyed, and I hardly dare hope that the beautiful little centre so splendidly built up will be safe from desecration.

The fact that we no longer have any real Men in the world of statesmen, only diplomatic jugglers, makes the work of the dark forces all the easier; and to make matters still worse we have the head of the Anglican Church, the Archbishop of Canterbury, following in the footsteps of his Roman Catholic colleagues of the Austrian Prelacy, approving Germany's annexure of Austria, with not a single word of condemnation of the atrocities already in process of perpetration on the Jews. What is Christianity coming to? Would it not be better for the Pope to lose his world and to save the Christian soul from dishonour? Would it not be better for His Holiness to become an outcast from the Vatican than remain there in apparent condonation of so flagrant a denial of the teachings of the Christ? So far, I have heard that His Holiness has both denounced and has denied his

denunciation of the action of the Austrian hierarchy. When these words are in print there may be many more "authoritative" statements. Would it not be better for the Archbishop of Canterbury to call his world to stand against the persecution of the Jews, and to hearten his world in all possible ways both by precept and example, than to emulate the Jews of two thousand years ago, who caused to be killed a fellow-Jew while the rest of the people looked on without raising a hand in defence?

Not that the Christians have any better record, which makes it all the more imperative that Christians should show in emphatically expressed abhorrence of the persecution of the Jews that they are now repenting of their own evil days of persecution.

I most deeply regret that during my Presidentship the German and now the Austrian Section should temporarily cease to function by reason of *force majeure*. I am sure that the warmest sympathies of all our members are with our German brethren who cannot any longer exercise their freedom, and are now very specially with our Austrian brethren in their great distress which it seems impossible to alleviate. Many Austrian members are Jews, and I fear for their safety under the new conditions.

It is not that in any way I regard with disapproval the uniting of Germany with Austria. If the Austrian people freely wish such

union, who has the right to disapprove? But I shudder to think of the extension of hatred and violence which must needs follow in the wake of the union. Indeed, I am prepared to say quite frankly that it may well be to the advantage of both countries that they should become one, though Europe loses that distinctive Austrian culture which made Austria unique among the nations of the world. But the provision which the amalgamation affords for further crimes against brotherhood plunges the world into further danger and into still closer proximity to war.

We must be grateful to Signor Mussolini for the freedom from persecution that Jews enjoy in Italy. How I wish he could have restrained Herr Hitler, and still more do I wish he had seen fit to implement the great words he spoke in October 1934 in Milan: "We have defended, and shall continue to defend, the independence of the Austrian Republic, an independence which has been consecrated by the blood of the Chancellor [Dolfuss], small in stature but great in spirit and heart." But who are we to ask this when we ourselves in the League of Nations are parties to a solemn pledge to preserve the inalienability of Austria!

Now is the time for every member of our Society to work for brother-

hood as he has never worked for it before. The world is indeed in danger and needs Theosophy and Theosophists to save it. I believe it can be saved by Theosophy and Theosophists. I believe it will be so saved, for thank God there are innumerable Theosophists outside actual membership of The Theosophical Society. But it is for all members who see clearly that the world is in grave danger to give a lead without fear and without favour.

The reign of violence will not last, for it is against the Law of Life. We must dethrone violence from its usurpation, for as we have enthroned it, so must we dethrone it. But its reign will last the longer as we remain afraid to speak our truth. Theosophists need not be afraid, for they have more truth than many.

I am already issuing a manifesto through The Theosophical Order of Service, for it is through groups in that Order that we must work, so as not to injure the universality of The Society. May I request, therefore, all members who are interested to communicate without delay with Mr. Jeffrey Williams, 1 Crediton Hill, London, N. W. 6, who is organizing groups especially to help our Jewish brethren.

G.S.A.

Adept Influences in America

As everybody knows, the world is divided for the purposes of the Inner Government into parishes, and as there are Masters for eastern parishes, so are there Masters for western parishes. The United States of America is part of a western parish, as there are others, and there are western Masters in charge of these parishes, one of whom probably was responsible, under higher direction, for the formation of the United States of America, and is in charge of America today.

PART I

Building a New Race

JUST as we can trace the intervention of the Inner Government at critical times in the history of every great nation, so is Their guiding hand clearly discernible in the American crisis of 1775-6. There is a cumulative weight of evidence that an exalted member of the Hierarchy was actually directing the movement which led to the separation of the American colonies from England, and precipitated the inevitable war.

When the scattered evidence is collected, we find that the Brotherhood were working, not only to free America from British domination, but to plant in the free American soil the seeds of a new race, a race founded on the equal rights of man. As a preparation for this movement, Thomas Paine had published a remarkable republican pamphlet, *Common Sense*, which made a profound impression in America and caused considerable apprehension in England. This pamphlet was the torch which started the blaze

that burned away the bonds between England and America.

Free and Independent

It is significant that Paine was prompted to write *Common Sense* by an intimate group comprising General Washington, Dr. Benjamin Franklin, Thomas Jefferson "and other Freemasons whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly."¹ At a time when the Puritan element in America was very tenacious of its religious beliefs, and might be expected to inscribe its dogmas on the cornerstone of the new Constitution, Paine was publishing books and pamphlets free of dogmatism and bigotry, and these undoubtedly paved the way for the Declaration and the Constitution. Washington admitted later, in appealing for help for Paine, that "his writings

¹ "The Adepts in America, 1776," by "Ex-Asiatic," THE THEOSOPHIST, October 1883, p. 17.

certainly have had a powerful effect on the public mind."

A Mysterious Personage

Behind this group also we find a mysterious personage who influences their counsels, and is treated as with deference to a superior authority—it is he who demands justice for the colonies, foresees and encourages the break with England, and with impassioned eloquence urges the signing of the Declaration of Independence. After precipitating the crisis he disappears from view and his identity is never established.

But the addresses and the narrative reproduced in this issue reveal him as an august personage, a statesman of extraordinary capacity, altogether an uncommon personality; his memory goes back some hundreds of years, reminding us of the Count de St. Germain, and suggesting the same mysterious and potent agent of the Inner Government who played a central and dynamic part in the French Revolution of 1789.

H. P. Blavatsky discussed this matter of the Elder Brethren taking part in national affairs in THE THEOSOPHIST over fifty years ago. She was prompted to reply to a correspondent's inquiry as to the part played by the Adepts in the American independence movement. While she specially states that Tibetan and Indian Mahatmas were not participating in the movement, it will be noticed that she makes not the slightest reference to the western Masters, of whom there are several, and one of whom, according to occult tradition, must have been behind the American

drama. Perhaps one of these was the unknown speaker of the Fourth of July 1776!

No Religious Dogmas

The inquiry abovementioned arose from an article entitled "The Adepts in America, 1776" by "Ex-Asiatic," which appeared in THE THEOSOPHIST for October 1885. The "suggestions and statements" in the article "are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the Adepts who are in general terms therein referred to." After expressing astonishment that "dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution," "Ex-Asiatic" declares that "the nullification of those efforts made by bigotry in 1776 was due to the Adepts who now look over and give the countenance of Their great name to The Theosophical Society. They oversaw the drafting of the Declaration and the drawing of the Constitution. . . . The great Theosophical Adepts, in looking around for a mind through which They could produce in America the reaction They needed, found in England Thomas Paine. In 1774 They influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the colonies from the British Crown."

A "New Order of Ages"

"Ex-Asiatic" proceeds: "Seeing that a new order of ages was about to commence and that there was

a new chance for freedom and the brotherhood of man, They laid before the eye of Thomas Paine—who They knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in 'times that tried men's

beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She [America] made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive. . . ."



THE GREAT SEAL OF THE UNITED STATES OF AMERICA
Obverse



Reverse

souls' quaked with fear—a 'vast scene opening itself to Mankind in the affairs of America.' The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid, whose capstone is removed, with the blazing eye in a triangle over it dazzling the sight; above it are the words 'the heavens approve,' while underneath appears the startling sentence 'a new order of ages.'

"That he had in his mind's eye a new order of ages we cannot doubt upon reading in his *Rights of Man*, Part II, Chap. 2, 'no

Thomas Paine's Vision

"In *The Age of Reason*, which he wrote in Paris several years after, Paine says: 'I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*.'"

"Ex-Asiatic" concludes: "More, then, is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material

thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave free-masons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence."

Who Inspires the Nations' Leaders?

In a later issue of THE THEOSOPHIST (December 1883) a correspondent inquires whether "Thomas Paine, Brother Benjamin . . . and a host of other leaders" of the revolution "worked in the particular manner they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. . . . Were major figures in the French Revolution of 1789—Danton, Robespierre and Marat—indebted to the Mahatmas for their inspiration? Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? . . ."

H. P. Blavatsky replies: "Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the

history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the 'Tibetan Mahatmas' at any rate; for these have never shown much sympathy with the Pelings' of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a personal one, that several Brothers of the Rosie Cross—or 'Rosicrucians' so-called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the 'Ex-Asiatic' who premises by saying that his statements are made entirely upon his own personal responsibility settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think."

We are now face to face with the real Founder of the American nation. Intuition is the only voice to tell us whether "the professor" or "the unknown speaker" in the following episodes was in fact an accredited messenger of the Gods, a member of the Inner Government at work.

¹ Peling is a Tibetan word for a foreigner or barbarian. It is so used in *The Secret Doctrine*, III, 412, where P'helings denotes Westerners, and P'heling-pa denotes Europe. In *The Mahatma Letters* the Master M. makes a humorous reference to the Master K. H., who in the seventies spent a year at Leipzig University, as "our frenchified and Pelingized Pundit."

PART II

A Mystery of the American Flag

A figure appears in the following narrative¹ who would be almost mythological had he not clearly foreseen and powerfully influenced the crisis which separated America from England. We are tempted to link the unnamed professor in the following flag episode at the end of 1775 with the unknown speaker whose speech² with thrilling intensity impelled the founders of the American Nation to sign the Declaration of Independence on the Fourth of July 1776. How far were they, or he, the agents of greater powers in the crisis which made war and separation inevitable?

The Mysterious "Professor"

IN the fall of 1775, the Colonial Congress, then in session at Philadelphia, appointed Messrs. Franklin, Lynch and Harrison as a committee to consider and recommend a design for a Colonial Flag. General Washington was then in camp at Cambridge, Massachusetts; and the committee went there to consult with him concerning the work in hand.

It was arranged that during their stay in Cambridge, the committeemen were to be entertained by one of the patriotic and well-to-do citizens of the place. This gentleman's residence was one of only modest dimensions; and the front chamber—the "guest chamber," as it was generally called in those days—was already occupied by a very peculiar old gentleman who was a temporary sojourner with the family. This left only one vacant room in the house—a moderate-sized bedroom connecting with the "guest chamber" and also open-

ing into the hall. In order to make room for the Congressional guests, it was arranged that the less transitory occupant would share his apartment with one of them—and it came about, as we shall see, that this one was Benjamin Franklin.

A Gracious Personality

Little seems to have been known concerning the peculiar old gentleman, who was the temporary sojourner; and in the materials from which this account is compiled his name is not even once mentioned, for he is uniformly spoken of or referred to as "the Professor." He was evidently far beyond his three score and ten years; and he often referred to historical events of more than a century previous just as if he had been a living witness of their occurrence: still he was erect, vigorous and active—hale, hearty, and clear-minded—as strong and energetic every way as in the mature prime of his life. He was tall, of fine figure, perfectly easy, and very dignified in his manners; being at once courteous, gracious and commanding. He was, for those

¹ Taken from an American book, *Our Flag*, by R. A. Campbell.

² Reproduced on pp. 117-119.

I cheerfully assume the responsibility of all I may say and do as a co-worker with you. Since, by your unanimous invitation and my unqualified acceptance, I have become a member of your committee, so that I can in all propriety say 'our committee,' I will proceed at once to offer my first suggestion.

"Gentlemen and Comrades, this is a most important occasion. Upon what we do at this time, and at the regular sessions of this committee that will follow this informal and unofficial meeting, there may depend much of the immediate welfare of the people of the Colonies which we represent.

"We are now six—an even number, and not a propitious one for such an enterprise as we have now in hand. We can not spare any one already a member of the committee—even though in so doing we should improve the conditions in one respect, by making our number five: but we must needs increase our number, so we will be seven. This increase of our numbers should be by the introduction of an element that is usually objected to—or even worse than objected to, ignored—in all national and political affairs. I refer to woman—the purifying and intuitional element of humanity.

"Let us, therefore, invite our hostess—because she is our hostess, because she is a woman, and above all, because she is a superior woman—to become one of us; and mayhap she will prove a most important factor in solving the important question which we are to consider; for more depends on our work here and now than appears on the surface, to the multitude; and for her

patriotism, her intelligence, her fidelity and her discretion, you may, one and all, hold me personally and entirely responsible—that is, if any one of you suppose that any man's indorsement, in any way, adds to an earnest and good woman's responsibility."

The Professor's first suggestion, as a member of the committee, was certainly a wonderful innovation, considering the times and the circumstances; but it was immediately and unanimously adopted. The hostess was formally invited to become a member of the committee, and she promptly accepted. She took a somewhat active part in the work of the committee; for she acted as its secretary; and upon her notes made at the time, and upon her subsequent correspondence, this narrative of the committee's operations is mainly based.

The New Colonial Flag

The informal session of the committee at the dinner-table adjourned with the understanding that the same seven would meet the same evening, in the same house, in the "guest chamber"—usually occupied by the Professor—there to resume their consideration for a design for a new Colonial Flag.

During the afternoon Franklin and the Professor took a long walk together. They came back apparently well acquainted, and very much pleased with each other. Both of them wore the relieved and confident looks of earnest and determined men who had, in a satisfactory way, solved a perplexing problem, and of victors who had successfully mastered a difficult and dangerous situation. This was so markedly

shown in Franklin's face and manner that all the other members of the committee noticed it at the evening session. No one, therefore, was surprised when General Washington asked Doctor Franklin to open the proceedings with suggestions or recommendations as he had to offer.

Franklin made reply by saying that instead of doing as General Washington desired, he would ask him and the others to listen to his new-found and abundantly honoured friend, the Professor, who had very kindly consented to repeat to them, this evening, substantially what he had said to the speaker that afternoon, concerning a new flag for the Colonies, and the reasons for adopting the design which he would submit for their consideration.

Doctor Franklin closed his brief introductory remarks by adding that if the suggested and submitted design for a flag should please the General of the Army and the other members of the committee as fully as it satisfied him, there would be no need of any prolonged session to consider and conclude to recommend the new flag.

America's Sun Is Rising

Franklin's suggestion was accepted and the Professor was invited to present his design and the reasons for its adoption. There is no full report of what he said, but the following is an outline of what has been preserved:

"Comrade Americans: We are assembled here to devise and suggest the design for a new flag, which will represent, at once, the principles and determination of the

Colonies to unite in demanding and securing justice from the Government to which they still owe recognized allegiance. We are not, therefore, expected to design or recommend a flag which will represent a new government or an independent nation, but one which simply represents the principle that even kings owe something of justice to their loyal subjects. This, I say, is what we are expected to do, because this is the publicly announced, as well as the honestly entertained, intent of the great majority of the people of these Colonies, as well as of their representatives in Congress, and of their soldiers in the field. This is unquestionably true now; for the sun of our political aim, like the sun in the heavens, is very low in the horizon—just now approaching the winter solstice, which it will reach very soon. But as the sun rises from his grave in Capricorn, mounts toward his resurrection in Aries and passes onward and upward to his glorious culmination in Cancer, so will our political sun rise and continue to increase in power, in light and in glory; and the exalted sun of summer will not have gained his full strength of heat and power in the starry Lion until our Colonial Sun will be, in its glorious exaltation, demanding a place in the governmental firmament alongside of, co-ordinate with, and in no wise subordinate to, any other sun of any other nation upon earth.

"We are now self-acknowledged Colonies—dependencies of Great Britain, which government we, as loyal subjects, humbly sue for justice. We will, ere long, be a self-declared, independent nation,

times and considering the customs of the colonists, very peculiar in his method of living: for he ate no flesh, fowl or fish; he never used as food any "green thing," any roots or anything unripe; and he drank no liquor, wine or ale; but confined his diet to cereals and their products, fruits that were ripened on the stem in the sun, nuts, mild tea and the sweet of honey, sugar or molasses. He was well educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts which he seemed to be deciphering, translating or rewriting.

These books and manuscripts, together with his own writings, he never showed to any one, and he did not even mention them in his conversations with the family, except in the most casual way; and he always locked them up carefully in a large, old-fashioned, cubically shaped, iron-bound, heavy, oaken chest, whenever he left his room, even for his meals. He took long and frequent walks alone, sat on the brows of the neighbouring hills, or mused in the midst of the green and flower-gemmed meadows. He was fairly liberal—but in no way lavish—in spending his money, with which he was well supplied. He was a quiet, though a very genial and very interesting, member of the family, and he was seemingly at home upon any and every topic coming up in conversation. He was, in short, one whom everyone would notice and respect, whom few would feel well acquainted with,

and whom no one would presume to question concerning himself—as to whence he came, why he tarried, or whither he journeyed.

"We Demand Justice"

He was firmly, and in a dignified and assured way, one who was in favour of demanding and of securing justice on the part of the Mother Country toward the Colonies. One of his favourite forms of stating the matter was: "We demand no more than our just due; we will accept and be satisfied with nothing less than we demand." Then he would sometimes add: "We demand our rightful dues—justice; and we will soon get all we demand—peaceably, if Parliament is wise—forcibly, if needs be."

The committeemen arrived at Cambridge on the morning of December 13th, and their host invited the General of the Army to dine with them the same day at his home. When they met for dinner the party consisted of Washington, the three committeemen, the Professor, the host and the hostess. The Professor met the guests of his host with an ease, grace and dignity which was to them all ample evidence of his superior ability, experience and attainments, and of the propriety of his being among them—which, however, none of them thought of questioning. He met the introductions with a courtly bow, that left no room to doubt that he had habitually associated with those in acknowledged authority. When Benjamin Franklin was presented, however, the latter came forward, extending his hand, which the Professor heartily accepted; and then as palm met

palm, and as fingers closed upon fingers, their eyes also met, and there was an instantaneous, a very apparent and a mutually gratified recognition.

The dinner, of course, followed the usual form of those days, under similar circumstances; for even great men, under the pressure of grave responsibilities, will always at their meals, and especially at a dining, indulge in commonplace remarks about ordinary affairs. They must, of necessity, repeat or invent the looked-for pleasantries; and they will in nowise fail to compliment the dishes, the service and the hostess. In this case, however, conversation soon drifted upon the all-important topic of the day—the relation of the Colonies to each other and to the Mother Country, together with the related question of one's duty to the Colony, as related to his allegiance to Great Britain; and thence, naturally, to the work of the Committee—the design for a new Colonial Flag.

A Super-Statesman

In the discussion of all these topics the Professor took a noticeable, though not at all an obtrusive, part, proving himself possessed of a wonderful fund of varied and accurate information concerning the Colonies, an understanding of their progress, condition and needs, and a familiarity with the principles and operations of British and European statesmanship that was as interesting and instructive to the others as his earnest patriotism and his assuring confidence in Colonial success was arousing and encouraging.

The hostess was a very intelligent woman, and an earnest supporter of all those who demanded justice for the Colonies, and who were striving to secure what they demanded; and she took a minor, though an interested, part in the conversation during the dinner, especially in relation to the design of a new flag. She was evidently one of the professor's earnest and intelligent disciples.

As the party were about rising from the table, there was a brief and undertone consultation between General Washington and the committeemen upon some suggestion to which there seemed to be a ready, a hearty and a unanimous assent.

Doctor Franklin then arose, saying, substantially: "As the chairman of this committee, speaking for my associates, with their consent, and with the approval of General Washington, I respectfully invite the Professor to meet with the Committee as one of its members; and we, each one, personally and urgently, request him to accept the responsibility, and to give us, and the American Colonies, the benefit of his presence and his counsel. It has already been arranged that General Washington and our worthy host will also meet with us as honorary members."

A Compliment to Womanhood

The Professor arose, seemingly taller, more erect and more graciously dignified than even his usual wont, saying, in substance:

"I appreciate the compliment bestowed and the honour offered. I humbly accept the invitation, and

bestowing upon ourselves the justice for which we now vainly sue. We must, therefore, design and recommend a flag which will now recognize our loyalty to Great Britain, and at the same time announce our earnest and united suit and demand for our rights as British subjects.

"These demands will, of course, in the future as in the past, be neglected or denied. Our justice-demanding and our freedom-loving companions will soon learn that there is no hope for us as British colonists; and that we can secure the rights we now contend for—as well as many more, and more-to-be-prized rights—only as the loyal and united citizens of a free and independent American nation.

The Equal Rights of Man

"General Washington, here, is a British subject; aye, he is a British soldier; and he is in command of British troops; and they are only attempting to enforce their rights as loyal subjects of the British Crown. But General Washington will soon forswear all allegiance to everything foreign; and he will ere many months appear before his own people, the people of these Colonies, and before the world as the general commanding the armies of a free and united people, organized into a new and independent nation.

"The flag which we now recommend must be one designed and adapted to meet the inevitable—and soon to be accomplished—change of allegiance. The flag now adopted must be one that will testify our present loyalty as English subjects; and it must be one

easily modified—but needing no radical change—to make it announce and represent the new nation which is already gestating in the womb of time; and which will come to birth—and that not prematurely, but fully developed and ready for the change into independent life—before the sun in its next summer's strength ripens our next harvest.

"The field of our flag must, therefore, be an entirely new one. For this there are two reasons, either one of which is amply sufficient why it should be so. First, the field must be new, because it will soon represent a new nation. Second, the field must be one hitherto unused as a national flag; because it will represent an entirely new principle in government—the *equal rights of man as man*.

"While the field of our flag must be new in the details of its design, it need not be entirely new in its elements. It is fortunate for us that there is already in use a flag with which the English Government is familiar, and which it has not only recognized, but also protected for more than half a century, the design of which can be readily modified, or rather extended, so as to most admirably suit our purpose. I refer to the flag of the English East India Company, which is one with a field of alternate longitudinal red and white stripes, and having the Cross of St. George for a union. I therefore suggest for your consideration a flag with a field composed of thirteen equally wide, longitudinal, alternate, red and white stripes, and with the Union Flag of England for a union.

Symbolism of the Flag

"Such a flag can readily be explained to the masses to mean as follows: The Union Flag of the Mother Country is retained as the union of our new flag to announce that the Colonies are loyal to the just and legitimate sovereignty of the British Government. The thirteen stripes will at once be understood to represent the thirteen Colonies; their equal width will type the equal rank, rights and responsibilities of the Colonies. The union of the stripes in the field of our flag will announce the unity of interests and the co-operative union of efforts, which the Colonies recognize and put forth in their common cause. The white stripes will signify that we consider our demands just and reasonable; and that we will seek to secure our rights through peaceable, intelligent and statesmanlike means—if they prove at all possible; and the red stripes at the top and bottom of our flag will declare that first and last—and always—we have the determination, the enthusiasm, and the power to use force, whenever we deem force necessary. The alternation of the red and white stripes will suggest that our reasons for all demands will be intelligent and forcible, and that our force in securing our rights will be just and reasonable.

"All this is in strict accordance with the present public sentiment in the Colonies; for, as I have already said, the masses of the people, and a large majority of the leaders of public opinion, desire a removal of grievances, and a rectification of wrongs, through a fuller recognition of their rights as

British subjects; and few of them desire, and very few of them expect—at this time—any complete severance of their present political and dependent relations with the English Government.

"There are other weightier and eternal reasons for a flag having the field I suggest; but it will be time enough to consider them when, in the near future, we, or our successors, are considering—not a temporary flag for associated and dependent Colonies but—a permanent standard for a united and an independent nation. Thanking you, one and all, for your complimentary courtesy and for your patient attention, I submit this miniature drawing of the suggested flag for your intelligent consideration."

Washington Hoists the Flag

The remarks of the Professor made a most profound impression; and the design which he submitted was, in every particular, satisfactory to every one present. It was enthusiastically endorsed, General Washington and Doctor Franklin giving it especial approval and unstinted praises.

It was formally and unanimously adopted; and shortly before midnight the Committee adjourned. The 13th of December 1775, therefore, witnessed the presentation, consideration and approval of the only official flag of the Co-operating American Colonies; and the extreme probability is that until that time a flag with a field of alternate red and white stripes, much less a field of thirteen stripes, had never been made or seen in the American Colonies.

There is no record of any Congressional action upon the report of this committee; nor, indeed, any record of any report made by the committee. This design was, however, adopted by General Washington as the general flag and recognized standard of the Colonial Army and Navy.

A full sized garrison flag was, as speedily as possible, made in strict accordance with the drawing presented by the Professor.

On January 2, 1776, at Cambridge, in the presence of the military, with the assistance of his officers, and with appropriate ceremonies—in which the Franklin Committee were participants—General Washington, with his own hand, hoisted the newly accepted and newly made banner upon a towering and specially raised pine tree liberty pole; thus unfurling to the breeze and displaying to his army, the citizens of the vicinity, and the British forces in Boston, for the first time, the new and officially recognized Confederated Colonial Flag.

This was the first authoritative recognition of any standard having the colour of Congressional action as a distinctively accepted flag to represent the confederated and co-operative union of the Colonies in their resistance of tyranny, injustice and oppression. And this was the first time in the history of the world when thirteen alternate red and white stripes were the foundation field of any national standard.

A Baptism of Fire

When this flag was first displayed at Cambridge, it was clearly seen by the British officers at Charlestown Heights, who, with the aid of their field glasses, easily made out all the details of its design and construction. These officers, in their wonderful wisdom, interpreted the raising of this flag—which they said "is thoroughly English, you know"—to mean that General Washington thus announced his surrender to them; and they, at once, saluted "The Thirteen Stripes" with thirteen hearty cheers; and they immediately followed this spontaneous outburst of British enthusiasm with the grandeur and more dignified official salute of thirteen guns.

This unintended official recognition, and this "baptism in fire" of the newly adopted Colonial Flag by its enemies—who thirteen times filled the air with their cheering acclaims and who thirteen times burned the sweet and pungent incense of their military "God speed you" in the presence of its first official "unfurling to the light," was one of the most singular, most mysterious and most prophetic procedures of Revolutionary days.

It was indeed a prophecy Divine—
That light of grand success should
ever shine

In gloried brightness, and in match-
less might,

Upon this flag of Justice, Truth
and Right.

PART III

The Unknown Speaker

IT IS THE FOURTH OF JULY 1776

The fate of America was apparently decided by the following speech¹ delivered immediately before the signing of the Declaration of Independence at Washington in 1776. As we read it we are thrilled by its intensity and power. The passing of one and a half centuries makes it easy to be unmindful of the dangers that hung over the Founders of the American Nation, and the great responsibility that rested upon them when the Nation was born. To sign that Declaration was high treason, and the penalty for treason was death—the inevitable result was war.

IN the old State House in the city of Philadelphia are gathered half a hundred men to strike from their limbs the shackles of despotism. There is silence in the hall. Every face is turned towards the door where the Committee of three who have been out all night penning a parchment are soon to enter. The door opens and the committee appears. That tall man with the sharp features, the bold brow, and the sand-hued hair, holding the parchment in his hand, is a Virginia farmer, Thomas Jefferson. That stout-built man with stern look and flashing eye, is a Boston man, one John Adams. And that calm-faced man, his hair dropping in thick curls to his shoulders, that is the Philadelphia printer, Benjamin Franklin.

The three advance to the table. The parchment is laid there.

Shall it be signed or not? A fierce debate ensues. Jefferson

¹ Published in a rare volume of addresses, and known probably to only one in a million, even of American citizens.

speaks a few words. Adams pours out his whole soul. The deep-toned voice of Lee is heard, swelling in syllables of thunderlike music. But still there is doubt, and one pale-faced man whispers something about axes, scaffolds, and the gibbet. "Gibbet?" echoes a fierce bold voice through the hall.

"Gibbet! They may stretch our necks on all the gibbets in the land: they may turn every rock into a scaffold; every tree into a gallows: every home into a grave, and yet the words of that parchment can never die. They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth. The British king may blot out the stars of God from the sky, but he cannot blot out His words written on that parchment there. The Works of God may perish: His Words never.

"The words of this Declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak

hope: to the slave in the mines, freedom: but to the coward kings, these words will speak in tones of warning they cannot choose but hear.

"They will be terrible as the flaming syllables on Belshazar's walls! They will speak in language startling as the trumpet of the Archangel, saying: 'You have trampled on mankind enough! At last the voice of human woe has pierced the ear of God and called his judgment down! You have waded to the throne through rivers of blood: you have trampled on the necks of millions of fellow-beings. Now kings, now purple hangmen, for you come the days of axes and gibbets and scaffolds!'"

"Such is the message of that Declaration to mankind, to the kings of the earth. And shall we falter now? And shall we start back appalled, when our feet touch the very threshold of freedom?"

"Sign that parchment! Sign, if the next moment the gibbet's rope is about your neck! Sign, if the next minute this hall rings with the clash of falling axes! Sign by all your hopes in life or death, as men, as husbands, as fathers, brothers, sign your names to the parchment, or be accursed forever. Sign, and not only for yourselves, but for all ages, for that parchment will be the text-book of freedom, the Bible of the rights of men forever.

"Nay, do not start and whisper with surprise! It is truth, your own hearts witness it: God proclaims it. Look at this strange band of exiles and outcasts, suddenly trans-

formed into a people; a handful of men, weak in arms, but mighty in godlike faith: nay, look at your recent achievements, your Bunker Hill, your Lexington, and then tell me, if you can, that God has not given America to be free.

"It is not given to our poor human intellect to climb to the skies, and to pierce the Council of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

"Methinks I see the Recording Angel come trembling up to that throne and speak his dread message. 'Father, the old world is baptized in blood. Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, Nations lost in blood, murder and superstition walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

"He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood, and build my altar in the new.'

"As I live, my friends, I believe that to be His voice! Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth—God has given America to be Free!

¹ The French Revolution followed thirteen years later.

"Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg you to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words: 'You are free'."

The unknown speaker fell exhausted in his seat, but the work was done. A wild murmur runs through the hall. "Sign." There is no doubt now. Look how they rush forward! Stout-hearted John Hancock has scarcely time to sign his bold name before the pen is grasped by another, another, another. Look how the names blaze on the parchment! Adams and Lee, Jefferson and Carroll, Franklin and Shearman!

And now the parchment is signed. Now, old man in the steeple, now, bare your arms and let the bell speak! Hark to the music of that bell! Is there not a poetry to that sound, a poetry more sublime than that of Shakespeare and Milton?

Is there not a music in that sound that reminds you of those sublime tones which broke from angel lips as the news of the birth of the Child Jesus rang out on the hill-tops of Bethlehem! For the tones of that bell now come pealing, pealing, pealing:

INDEPENDENCE NOW
AND
INDEPENDENCE FOR EVER

PART IV

The Symbolism of the Great Seal

The Great Seal of the United States deserves more attention than is given to it on page one hundred and seven of this issue, for it has implications of a distinctly occult nature. The Great Seal plainly depicts the birth of a nation and the foundation of a "new order of ages."

ON the obverse, among a mass of symbols, figures the so-called American eagle—this is but a conventionalized form of the Phoenix which appeared on the original Seal. In a coloured sketch submitted by William Barton, M.A., in 1782 as a design for the Great Seal a phoenix actually appears sitting upon a nest of flames. And what more appropriate symbol for the new civilization recreated upon the old? Did not Dr. Franklin

himself say that the eagle had so immoral a character that it was unworthy to stand as a symbol for a powerful and progressive nation?

The reverse of the Great Seal depicts an unfinished pyramid, surmounted by the All-Seeing Eye within a triangle from which brilliant rays of light are shooting out. The pyramid consists of thirteen rows of stones, corresponding to the thirteen original colonies. But the significance of the number

thirteen does not end here. The legend, *Annuit Coeptis*, has thirteen letters, as also has the motto, *E Pluribus Unum*, on the obverse, and the sacred emblem of the interlaced triangles (above the head of the eagle) is composed of thirteen stars. The number thirteen also extends to the number of arrows in the clutch of the eagle, and the number of leaves and berries on the olive branch.

PART V

George Washington's Vision

There is nothing extraordinary in the vision which was given to Washington¹ of the future of the American nation. Moving pictures of events, epochs of history, past and future, have been unfolded before the eyes of occultists, as in *Man: Whence, How and Whither*; much of *The Secret Doctrine* passed before the wondering gaze of H. P. Blavatsky; King Ashoka, in two remarkable pictures shown him by his Master saw back into Atlantis, and forward into the future, with himself as a lieutenant serving under the Master who has then become the Manu of the Sixth Root Race. Contemporary history of Ashoka's day does not record this fact, but it is given in *Man*,² the work already quoted. Washington writes:

"Look and Learn!"

I DO not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second,

a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes.

By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as

though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

Clouds of War

Presently I heard a voice saying: "Son of the Republic, look and learn." While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapour at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark shadowy being like an angel standing, or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For a while it remained sta-

tionary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

A Divided Nation

A third time I heard the mysterious voice saying: "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

Again I heard the mysterious voice say: "Son of the Republic, the end of the century cometh, look and learn." At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word "Union," bearing the American flag, which he placed between the divided Nation and said: "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

And again I heard the mysterious voice say: "Son of the Republic, look and learn." At this

¹ Originally published by Wesley Bradshaw. Reprinted in *The National Tribune*, Vol. 4, No. 12 (December 1880).

² *Op. cit.*, p. 342.

the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up.

The Standard of Union

As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions, in mortal combat, I again heard the mysterious voice saying: "Son of the Republic, look and learn." When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth and blew a long fearful blast.

Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our National Flag in one hand and a sword in the other, descended from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again,

closed up their broken ranks and renewed the battle.

Again amid the fearful noise of the conflict, I heard the mysterious voice saying: "Son of the Republic, look and learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure Standard he had brought in the midst of them, cried with a loud voice: "While the stars remain and the Heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the Standard while the people, kneeling down, said "Amen."

Destiny of the Republic

The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapour I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said: "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union."

With these words the figure vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.

PART VI

H. P. Blavatsky to the American Theosophists

YOUR Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.¹

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarna-

tion, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for The Theosophical Society, but *through* it for Humanity.²

Your position as the forerunners of the sixth subrace of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.³

Messages of '1889, '1890, '1891.

The Coronation of King George VI

This informing article, published here to celebrate the anniversary of Their Majesties' Coronation on May 12th 1937 was written immediately after the ceremony, exclusively for THE THEOSOPHIST. It has lost none of its news value, and its occult value will increase as time passes, for it is perhaps the only authentic record by a highly developed clairvoyant observer.

The Atmosphere of London

TWO things must be borne in mind about any observation that could be made on the Coronation ceremony, the first being an important factor in all clairvoyant observations, namely, that the observer is always seeing through his own aura, coloured up to a certain point by his instinctual and personal reactions, which serve to impress certain points of the observation more deeply as a conscious experience, while other equally important points are observed with less concentration or omitted altogether.

The second point to bear in mind is that the Coronation conditions were not confined to the one day, but that the whole of London during the Coronation period was enveloped in a specially stimulated aura which had been steadily growing to a zenith for weeks. Not only was there far greater activity within the City, but there were hordes of visitors both foreign and colonial, as well as greatly increased numbers from all parts of the British Isles. The streets were

crowded, a bus strike adding to the general congestion. Coronation preparations in the shape of decorations and rehearsals for the actual procession were going on continually. There were vast numbers of social functions, trade was very brisk, and altogether the general mento-emotional atmosphere was whirling and swirling in great waves, so that eventually the heavy emotional content was like a vast sea, through which swept wave after wave of intense excitement. Thus the life side of London was quickened and enhanced to a considerable extent, and was a specially prepared sphere within which the distinctive co-operative work from the inner worlds could take place.

The Aura of the Crowd

On the morning of the Coronation there were some spectacular points of interest arising from time to time, within the compass of the crowd-aura. One thing thoroughly aroused attention. I had not before so fully realized how a thought-current set into operation by thousands of people on this side of life,

compels and attracts readily the attention of a corresponding number of people out of the body. There seemed to me to be as many so-called dead people as living, and the concentrated thought and emotional feeling of the crowd gave them easy access to the celebration, so that telepathically and by strong identification of feeling they were able to participate in the physical plane experience much more easily than is usual. Many of the "dead" people mingled with the "living" crowd, though the greater number seemed to prefer to station themselves above it, and they were all as animated and interested as those using physical bodies.

Another point of interest was this, that the crowd-aura steadily grew in volume and density, the colours all the while becoming more intense and vivid, so that by the time the living and dead people had joined forces, the appearance, as viewed from the emotional level, was that of a wide sea of subtle material, ebbing and flowing just like an ocean of tossing water. Every small diverting incident, such as the passing of a squad of soldiers with a band, or a police car, or any small happening that amused or interested the crowd, reacted instantaneously on the expanse of mento-emotional material and caused waves of brilliant colouring to sweep through it, so that it tossed and billowed like actual water. Sometimes, in moments of vivid excitement the spurts of crowd-feeling threw up masses of the general aura into formations like waterspouts or fountains, which rose to a great height, and sprayed out in all directions.

Devas and Nature Spirits

Mingling with the concourse of people were different grades of Devas. The lesser ones, in the form of nature spirits, were in close rapport with the crowds and seemed to be thoroughly enjoying the emotional excitement; and some of the little people were really amusing. They have a remarkable facility for mimicry, and take a special delight in duplicating any kind of unusual garment or piece of equipment which arouses their interest. It was the funniest sight to see an officer walking with drawn sword, and after him a trail of these quaint creatures swaggering along, imitating his gait, and particularly pleased with the copy of the drawn sword which they had fashioned for themselves out of etheric material.

A marked characteristic of these lesser nature spirits is that they are unable to sustain any effort of concentration, or even hold their attention in any direction for more than a few moments, so the etheric replicas of accoutrements were grotesque, in fact quite ludicrous, and were apt suddenly to fade into thin air, while the small creatures darted off on some new investigation.

From these tiny folk the nature spirits rose in grades, through the many forms of Devas who co-operate with humanity, to the National Devas, and the still greater ones, who seemed to be in charge of various departments.

It can easily be imagined how these different factors contributed a continuous series of auric emanations which united into one vast magnetic field. Within this area much activity appeared to take

of golden light as dazzling and bewildering in its splendour as a meteor flashing in space. A great Devaraja bearing the insignia of kingship of the Inner Hierarchy enveloped the King for an instant, bathing the whole building and far beyond it in a flood of beneficent power. This great Angel then shed some of his lustre, and he set his seal upon the Queen at the moment of Her Majesty's crowning, but did not envelop her in the same complete way.

The Seal of the Hierarchy

With the Devaraja was a retinue of Devas, who acted as a guard and who formed a group behind the Devaraja as he remained suspended above the King. As the procession reformed for the return journey, over every contingent of foreign or overseas soldiers and sailors there was a corresponding contingent of unseen beings, ranging from people out of the body to various kinds of National Devas.

While the cheering was thundering on all sides of the passing procession, there was an inner stillness behind the immense noise, and one of the vivid recollections of

practically everyone who watched the Coronation processions was the curious intentness of the crowds, a solemnity of atmosphere that seemed to be partially conscious of a strange and hidden glory as the Royal Coach passed by. This may have been due to the fact that the glittering retinue of the Devaraja still swung in mid-air over the Royal Coach as it carried Their Majesties back through the crowds to Buckingham Palace after the ceremony.

It seemed to me that the Devaraja, in bearing the seal of the Inner Hierarchy of the world, and so attaching himself to our King and Queen, is continuously in touch with humanity through the royal link thus formed; and in England, where a monarchy is revered and respected, we are thus unconsciously connected with the Inner Powers of World Government.

It certainly was as though a deep and blessed outpouring of love pervaded London that day, spreading far and wide, and through every heart and mind there seemed to filter the ideal of a common bond which expressed itself in loyalty and devotion to the newly crowned King and Queen.

A SPIRITUAL REALITY

One who becomes a King even if only in the outer world is received into his Kingship by the ONE who is the KING of all, by Him who is known in Eastern Scripture under the name of SANAT KUMARA. The earthly King is received into the line of Kings by the Divine KING, and the kingly vows are in truth offered to the KING of all Kings.—G.S.A.

H. P. Blavatsky

BY C. W. LEADBEATER

This realistic talk, containing the famous message from H. P. Blavatsky, was given by Bishop Leadbeater to the Sydney Lodge on the 8th of May 1917. Many Theosophists have never read it. It makes an impressive prelude to White Lotus Day twenty-one years later.

H.P.B.'s New Body

YOU are rather fortunate people, brothers. I shall be able to open with something which you certainly do not expect. As I was on my way across to you,¹ Madame Blavatsky herself gave me a message to you. Now I am quite sure you did not expect that—at least, I did not. I tried the best I could to get it down, but I am a little doubtful about the exact wording in some places still.

Of course, you know that Madame Blavatsky lives now in a masculine body which she took directly she left the other one. When she left that body, of which you have a very inadequate portrait over there, she stepped into the body of an Indian boy, then about fourteen years old. It was a misfit for Madame. Her previous one was; *all* must have been. She was not like anyone else—she was absolutely unlike. Mr. Sinnett, who knew her well, and despaired of doing practical work with her, said that she was so unlike other human beings that he was quite sure she must have arrived on this system on a

¹ On the ferry from Neutral Bay, crossing Sydney Harbour.

comet from some other system. I knew perfectly well what he meant. I even sympathized with him silently, and I quite understood the difficulties.

I am told that the parents of that boy were immensely surprised at the change in him. He fell into a river and got his body drowned, and then when they carried him home and were preparing to burn the remains, the remains revived; but they always said they did not recognize their son in the least. He had been a good, quiet, docile boy up to that period, but after that time he was no longer at all the same gentle and meek entity. The Indian boy is usually a meek entity, poor thing, because he is forced into it. But this was not the kind of person who could be forced into anything whatever. Far from it.

She has held that body ever since. She did make a tentative effort once at occupying another just for a few hours occasionally, but she dropped it. She found that that was a misfit; but all bodies would be, more or less, I think. The ego and its vehicle have come to some sort of an understanding, and they pull along very well, so far as I can see;

place under the responsibility of numbers of Devas whose work seemed to be that of utilizing the forces generated by human beings, and giving in return certain other forms of energy.

No task is more difficult than that of an observer who tries to record, even roughly, these subtle processes. No words can convey adequately a true picture, and at the best one is able to give only an impressionistic idea.

It is quite evident that the devic world takes advantage of great gatherings of people to store mento-emotional energy for purposes of its own, and this work is probably directed from the buddhic level, the method being apparently that of magnetic attraction.

Vortices of Force—

By mid-day the immense aura over London had become a seething sea of coloured mist, and within this there began to form scarcely discernible vortices, like gigantic bubbles. At first they were so tenuous as to appear almost colourless, just faintly shaded like far-off reflections of colour in the atmosphere. Gradually these sphere-like formations became more apparent, and within them a rhythmic movement began to take place, like that of fine trembling waves, and as these gathered velocity they began to move upward in spiral fashion, drawing the luminous bubbles into formations which rotated with increasing speed. In a surprisingly short time enormous vortices were whirling at terrific speed, and sweeping great charges of mento-emotional energy into their centre by a process of magnetic suction.

—Used by the Devas

At this point I realized that a great number of Devas, at a much more interior level—again probably buddhic—were working hard in connection with these whirling vortices, and were not only responsible for forming them, but were gathering the currents of energy upward into their own world, and there directing its flow as they wished. The devic world seems only too eager to utilize the dynamic forces which are generated by the accumulation of large masses of thought and emotion, and wherever huge gatherings of people are drawn together for a special purpose, the Devas who work with, and for, humanity, appear to take every advantage of the vast stores of mento-emotional energy collected and liberated by crowd-feeling.

It is quite impossible to convey in words the changes that gradually take place in the appearance of these vortices; but some time after the whirling spheres have become stabilized, in the sense of becoming mechanisms for the transforming of energy, the spiral shapes look like huge funnels, the narrow end being suspended at the lower mental level, just dipping as it were into the emotional world and widening upwards into the higher mental worlds. The forces ascend in steady streams through these funnel-like formations and are stored in the inner worlds in some quite incomprehensible way; but as the charges of energy rush up the channels, they break into immense showers of radiantly golden spray from the flower-like mouth of the funnel, and discharge themselves into the inner worlds.

The Inner Abbey

I would like to attempt a rough description of part of the ceremony going on within Westminster Abbey, but must again emphasize the impossibility of clothing interior experience with the inadequate garments of ordinary words.

Mental clairvoyance is not at all dependent upon spatial environment, so that it needed only a reasonable amount of quiet and a spot to sit without the risk of sudden physical shock, to steady one's vision and focus it within the Abbey itself. By this time all the preparatory stages were over, and the ceremony was nearing its central point—the crowning of Their Majesties The King and Queen.

It is well known what a gorgeous and brilliant sight the interior of the building and the audience within the Abbey presented, but no power can convey the splendour of its invisible side. The Abbey in the inner worlds seemed to be built of a luminescent material that caught and reflected, not only all manner of glinting lights, but every sweeping wave of thought and emotion that was passing in quick succession through both visible and invisible audiences. This play of mind and emotion produced the loveliest effects. At one moment a soft pink flush glowed throughout the building, deepening into clouds of blazing royal scarlet, then rapidly dying down into the faded tints of the after-glow of a marvellous sunset. At another moment a lambent flame would race across the whole place, shutting everything out except its own eclipsing beauty. Suddenly the light would split up into a thousand rays of exquisite colour,

shooting out beams that rose to a great height and falling again with startling suddenness into showers of sparkling light.

A Devaraja's Blessing

The inner Abbey was thus changing in appearance all the time, and this was enhanced by the play of devic life that was also within its walls. Just as on the physical plane people were grouped according to rank and position, so there were numerous grades of Devas and people out of the body who were correspondingly grouped and were evidently representative of an Inner Hierarchy. They all contributed distinct qualities to the ceremony and helped in controlling and directing the accumulated energy which swiftly grew in volume as the ceremony proceeded.

The most impressive moment of the ceremony was the actual crowning of the King. As the stately ritual moved with dignity and power towards this culminating point, the strength of the interior worlds was evoked with increasing depth and beauty. It was somewhat like watching a magnificent sunset slowly blazing into superb splendour and arousing in one's consciousness the same sense of awe and reverence that one feels when gazing at any glorious panorama of nature.

At each stage of the consecration of the King, a Deva-representative flashed into sight, his office obviously in connection with the special part of the ceremony then being performed. But at the actual moment of lifting the crown and placing it upon the head of His Majesty, there was an intense glow

so she is now an Indian with rather an ascetic-looking face—a very strong face, of course, otherwise it would not be Madame Blavatsky; and so far in this life she has not come down among us or taken any direct share in the work of The Society, though she has often given us her advice, I am glad to say, and has also dictated to us or written for us various teachings on different points. But at the present moment this is what she has to say to *you*. So far as I know, you are the only people in the world who are getting a message from her; you may naturally feel yourselves honoured. She says:

THE MESSAGE

"I greet you well, you who meet to celebrate my birthday in 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, and but for that clearing of the ground you could not sow your seed so easily, you could not gather in your crops.

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

There are two or three points there quite new to me, and therefore probably new to you too. You see, she speaks of what some people call death as her "birthday" into her present body. That is because she stepped straight from one to the other. I remember the other side of that, of course. She had been ill. She had been suffering from influenza, but she was recovering. She was very distinctly getting better; there was nothing whatever to cause the least anxiety to her friends, and suddenly she died. Then we did not quite understand. Now we know that it was because the boy chose that particular moment, or somebody chose it for him, to get drowned

So she had to rush off and take that body, because if she had left it too long it would have been impossible to take it. There are certain rules governing that sort of thing. That is one point.

Shaking The Society

Then I notice that she says, "I have had to shake and to sift my Society." Of course, she refers to the different troubles through which The Society has passed, but you will note she speaks as though she had engineered those things. We may be sure that she does not speak lightly or without adequate reason. But I never suspected her hand in that particular thing before. I suppose she must have engineered the Coulomb business, through which I went with her, but one certainly would not have thought it by the way she talked of it.

Also she must have been responsible for the Judge business—not responsible in the sense that she caused it to happen; but I suppose she took advantage of it to sift out those who were not strong enough to bear that which lay in front of them.

Of course we have been widened out. Of course our views on many points have been modified as the years rolled on. I must say I had not myself thought of Madame Blavatsky as intentionally, calculatingly taking a hand in all that. I do see now—it is always the case—that I need not be at all surprised at it. She widened me out, painfully, in exactly the same kind of way—changed the whole current and style of my life and thought in the short space of six

weeks. I suppose she has been applying the same general plan to The Society as a whole. In the case of The Society (it not being a coherent whole that just *had* to stand it) it sifted some of the people out. Let us hope that those who remain are strong enough to bear the obloquy which necessarily associates itself with new movements and unpopular causes generally.

Metropolis of the Southern Hemisphere

Then I note that she calls Sydney "the metropolis of the Southern Hemisphere," which I take as a compliment—not undeserved, however, in many ways. I know, I think, all the cities in the Southern Hemisphere from having visited them in this incarnation, and I should say that Rio Janeiro runs you close in some ways, but it has not quite the beauty, and it has not the future, of course. *You* are the Sixth Sub-Race, not South America. Still, I should think in its way the remark is distinctly a compliment, and Madame Blavatsky rarely pays compliments, so you may take the flattering unction to your souls that if *you* do not deserve it, at least your city possibly does.

You see, also, that she speaks of our part of the Sub-Race not disappointing Him when He comes to rouse it and to lead it. That is the first definite promise I have had that the World-Teacher will visit Australia. I know that He must do so, because of things that have been said of His going all through the world, but that is the first direct reference to this country.

Also you see that she gives you her goodwill and the Great Masters' blessings, and she ends with a warning which she often gave us during that other life, that we must forget ourselves, or we cannot do His work. That is something new and special for yourselves.

Those Accusations!

Now, what am I to say about her, on this her birthday into her new body? I thought it best to come down and speak to you, because I suppose there are hardly any among us here who saw her; none, I take it, who knew her at all well. I had that great privilege—that very great privilege—and therefore I think that it is right that I should come and bear testimony to what I know with regard to her. You know she is still often attacked. People say all kinds of weird and really insane things about her. They accuse her of immoral life, of being a Russian spy, of being a charlatan, of having cheated and deceived people in all sorts of ways. Now, the people who talk in that way about her are not the people who knew her, and I think you should bear that in mind if you hear people saying, "Madame Blavatsky? Of course she was a charlatan." You could say, "Indeed, did you know Madame Blavatsky?" "Oh, no, of course I did not." Well, I did. I can give you first-hand evidence. I saw quite a good deal of her at different times. Furthermore, I travelled with her, and in travelling with a person in many cases one gets to know more about him than by living next door to him for twenty years.

The Russian Spy Story

There was the theory of the Russian spy. I am very sure that Madame Blavatsky was not a spy of any kind. She was not fitted by nature for that work. She was so exceedingly outspoken that she was perpetually saying things that we wished she would not say. She certainly could not have carried on anything in the nature of conspiracy. The last person in the world! She would have given herself away in the first ten minutes. She never betrayed the great occult secrets, it is true, but that is rather a different matter. Most assuredly she would not have been any of these things. Nor could she have been one who deceived others by means of a widely spread conspiracy with many confederates, which is what has been charged against her by different people at various times. First of all, I know she could not have been that, because I knew her nature, and knew that she was incapable of carrying out anything systematized. There was no system in her. That is what made it so difficult for us to learn, because there was no system in her teaching even; furthermore, she would not be bothered with business details of any sort.

When I came to her first I was a young curate—belonging to a profession, you see, which she might well have supposed to be prejudiced against her, as indeed many of the clergy certainly were, and are. Nevertheless, as soon as I attached myself to her, one of the first things she did with me was to turn over the whole of her correspondence to me. She would not open her letters. She would

not look at them. She would give no directions as a general rule as to how they should be answered. She simply threw the whole thing over to me with the instruction, "Do what you like; say anything you choose; get rid of the people somehow." That was rather unsatisfactory for some of the people, but at least I should venture to submit that it was not the kind of thing a spy or the head of a great conspiracy would do. She had her own means of knowing me, otherwise, I have no doubt, but it was hardly the action of such a person as they have tried to image her.

Phenomena

She was accused of much fraud in connection with what were called her "phenomena"—the curious little things she used to do, apparently with the idea of convincing people that there were forces outside the physical plane. I have seen her do quite a number of those things. It did seem to me that she did not know how to do them effectively at all. She performed the phenomena by all kinds of unusual occult means, but she knew so little about the *modus operandi* that she used to make them look like conjuring tricks. She did not take the obvious precautions that an impostor would have taken. She constantly did things so that they could be explained away. She really *did* the things occultly, I know, because I have myself since learnt how those things are done. At the time I did not know at all, but at that time the situation was different. Letters used to be received from the Masters, not written directly by

Them but under Their general instruction by some of Their pupils; that was quite a feature of that early system of propaganda. The Masters Themselves not infrequently materialized and showed Themselves among us. I have seen, I think, nearly all of Them in that way in the earlier days.

That time has entirely passed. We do not now accept letters for the Masters. They do not materialize Themselves among us. Instead, They communicate, when They wish to do so, through Their pupils, and very rarely, except with those who are already pupils of Theirs. They rarely send messages for outer people. At the same time, I think it is well you should know that the Masters are taking just now a hitherto unparalleled amount of direct interest in our work. Several of the Great Ones (and most of all the Great World-Teacher whose coming we await) have recently condescended to give specific directions as to certain things that They want done—have indicated avenues of work which They see opening before us, those things to which Madame Blavatsky referred in what she said; and the lead of that Great One, the World-Teacher Himself, has been followed by others of the Masters. Many of them have given much more detailed instruction during the last year than They have been doing since the time, thirty years ago and more, when They moved comparatively freely among us.

So that you see that you are entering on another era of The Society's work. For forty years it has been making its way intellectually, and, of course, it will still continue

to try to do that, but also new lines are opening up, and the Masters who have left us to so large an extent to go on our own way during the last thirty years of those forty, are now again giving more direct instructions. That is a very significant fact, to me, at least, who remember that old time, and have gone through all the intermediate period into which most of you came.

The Masters Directing

We are going back, under different conditions, to that older position. I congratulate you on it; but it will mean a great deal harder work. It will mean the bustling about of the quiet and easy-going Theosophist in a way to which he has not been accustomed for a good many years; for I remember that old time, when we never knew five minutes before what was going to happen, except that it would be something we did not expect. It will not do us any harm to be enlivened a little, but under these new conditions you will have to work. You had better make up your minds that work is going to be the order of the day. There will be a great deal more to be done than has been done in the past. Madame Blavatsky seems to recognize that, you see, and if she is going to take an active interest in that work, none will welcome her more warmly than I myself, and your great President,¹ who is especially her pupil, and speaks of her always with the greatest love and reverence.

Reactions

Now, supposing you had met Madame Blavatsky, as I did, away

¹ Dr. Besant.

in 1884, how, I wonder, would she have impressed you? Well, either you would have liked her immensely or you would have disliked her intensely. You would not, I think, have been indifferent. I do not think I ever saw anybody who was indifferent to Madame Blavatsky. Some loved her with a really grand devotion. I did myself, the President, Mr. Mead, the Oakleys—all these people loved her intensely. Other people hated her just as vigorously, but she was not one to encourage any lukewarmness of feeling; one way or the other people had to find themselves in her presence, and to express themselves too, more or less.

I think most of all you would have been impressed with the tremendous power that radiated from her. You would have felt that those pale blue eyes were looking straight through you, boring holes in the back of your head—a kind of feeling which, of course, some people did not like. It depends rather on what they happen to be trying to hide, and I think most people felt that in her presence the hiding was a very unsuccessful business.

Aristocratic

She was so many-sided that any attempt to describe her is foredoomed to failure. She was of noble birth. She sometimes used to make a special parade of being violently anti-aristocratic in her ways and manners—rather went out of her way to shock people whom she thought were very proper and prudish, but at the same time no one could act as the grand lady better than Madame Blavatsky

when she chose. I have seen her take the part that was her own—that of a Russian noblewoman. It could not have been better done. She was regal then as a queen in her gesture, her manner and her speech. But on other occasions she ran very much into the opposite extreme.

She was the most brilliant conversationalist that I ever knew—and I have heard Gladstone speak, and several others who are supposed to excel in that way—but I never heard anyone who could be as witty and display as much out-of-the-way knowledge as Madame Blavatsky. She always seemed to know, to have a fund of information about all sorts of unusual things. She seems to have read voluminously, encyclopedically, and yet I know that sometimes she seized upon the passages that she needed from books without toiling all through the intermediate padding. I have known her to do that on certain occasions. Whether it was in that way that she acquired all her knowledge I do not know, but certainly that power she had, and we saw a good deal of it at different times.

Accomplished

She had evidently been a very accomplished woman of the world before she adopted this strange, almost yogi-like life of hers. She could play the piano most brilliantly, but she never would. I have caught her doing it on board ship in the music-room, when all the other people were safely down at dinner, but normally she would say she could not play at all, she did not do that sort of thing.

She was a wonderfully many-sided person, and she trained us in a way that you would not have liked at all, but it was effective. We were all told much about the culture of character, how we can slowly build it up. I hope most of us are trying to do so. We change our characters but slowly, and bit by bit. Now, she had the faculty of changing her pupils' characters very rapidly. As I tell you, she turned me clear round in six weeks. I did not like it at all, and felt very miserable under the process, but I am bound to admit it was effective. The thing was really done. It was not any kind of outside or superficial change; it was an absolutely fundamental change of character clear way down, but oh dear me, it hurt.

Temperamental

Of course, one is prepared to stand a good deal for such a cause, and one is thankful after it is done, but I must say that thankfulness is not the predominant feeling at the time. Only several of us had made up our minds that whatever she did or said, we intended to stand by her and to learn what she had to teach. She could not rebuff us, however much she tried. We absolutely refused to take offence. I am bound to say that if any other lady anywhere else had behaved in the same way, we should have bowed politely and retired from her presence, and not come back; but in her case we knew that she had something to give, and I at least very soon grasped that she did nothing without a purpose.

She would sometimes fly apparently into a wild rage about nothing

in particular, and the average critical person would plume his ruffled feathers and say: "Dear me, how can a spiritual teacher lose her temper like that?" He put himself into the attitude of criticising the teacher, and that was the end of him usually. He did not get any further, naturally enough. But if, instead of setting oneself to criticise, one took the trouble to try to understand, one then suddenly discovered there was reason in all this, and that each particular thing was done for some purpose. Whether it always was, I do not know; but I know it was in many cases, because I have been able to see the purpose. I daresay there were many others where I did not see it.

Nervous Strain

She had a terrible body. I suppose there was hardly an hour when she was free from great pain. She used to deaden its nerves by tobacco. She smoked cigarettes constantly—not a very good example to set, perhaps, to young people round her—but once when she was communicative (there were occasions, but they were very rare) I said to her, "Madame, is it necessary on the occult path to smoke so much?" I forget what uncomplimentary epithet she gave me; but the answer was: "Don't you see I have this old body? I must keep it going somehow, otherwise it would break down into hysterics. I have to keep it together. I want to finish certain books, I want to do certain work, so I do these things."

I had a theory then—I am not sure about it—that when she let off steam by a violent explosion which looked like temper, she was relieving

the nervous strain. It does work off a nervous strain to break out and make remarks. It is much easier than bottling a thing up, as we know we ought. Our strain is not so great, but I can quite imagine that where a strain is a hundred times greater, it is perhaps the easiest way. And I made a discovery one day which opened my eyes. If in the midst of one of those tremendous tirades—generally because the coffee was cold or some trifle like that—we suddenly asked some deep philosophical or metaphysical question, the whole thing was cut off as though with a knife, and she was absolutely a reasonable being once more, and proceeded to answer the question. Of course we began to think up questions and get them ready, and saved ourselves a certain amount of humiliation and trouble thereby.

A Poser!

She was never, so far as I saw, at a loss to answer a question. Well, yes, once—not at a loss even then, exactly, but she did not give much of an answer. She was sitting writing, and a certain American lady was sitting on the floor (it was a way they had) and leaning up against her knee. Suddenly after a period of reading on the part of the lady and industrious writing on the part of Madame Blavatsky, the lady ejaculated: "Oh, H.P.B., why did Parabrahman manifest Himself?" Madame Blavatsky turned and replied: "Good gracious! ask Parabrahman; I don't know!" She does not seem to have been ready for *that* question, but generally she answered them very well. I took

a lesson from her in that way, and have tried in my feeble way to copy her method. Even where the question was not a promising one, she would contrive to give it a little twist so as to bring something useful out of it.

She saw straight through people, and if they were a little scoffing, a little—not exactly impertinent, but rather tending towards that frame of mind, she sometimes put them down in the most unpleasant ways by asking unfortunate questions, or bringing out fragments of their private history. Some people do not like that. She hated people who posed. She used to prick bubbles of that kind, and the bubble that was pricked never forgave her, of course; but other people wickedly enjoyed it.

Tireless Worker

She was an indefatigable worker. She got up at six in the morning. It is colder in England than it is here, and in some of the winter mornings one does not feel like turning out at six. That would not have mattered if she had not worked on till two in the morning. Many and many a time her secretaries have taken out a heap of letters at three in the morning to catch the early post, and have been expected to be on deck at six all the same. There never was such a worker as she was, so constantly under stress. I believe now that the reason was that she never quite knew how long she could depend on that unfortunate body, and she wanted to make sure of getting things done. I know that she took it intentionally, quite knowing what she was doing—took it again when it was worn out

and diseased and suffering to the last degree; for I was present in India when her Master came in a materialized physical body and passed through the ante-room where Damodar and Mrs. Cooper-Oakley and I were, into the inner room where Madame Blavatsky was supposed to be at the point of death. He asked her, so she told us afterwards, whether she would keep that body, or whether she would give it up then. She chose to keep it at the cost of tremendous suffering; but it was after that that she wrote *The Secret Doctrine*; so you see we owe her very much for the suffering which she endured—endured really on our behalf; for it would have been far easier for her to take the freedom which she had so dearly earned.

The Mahatma Letters

She was often accused of fraud with regard to those letters from the Masters. It was supposed that she might have written them. The Psychical Research Society put the letters and her hand-writing before some of the great hand-writing experts. The chief English expert decided that she might have written them; the chief expert in America decided that she could not possibly have written them. There you have the two opinions. I know, as a matter of fact, that she did *not* write them, because I have myself received such letters in India when she was seven thousand miles away in England. I have seen one of those materialize in a drawing-room; I have also seen one materialize in a railway-train, so I know that Madame Blavatsky did not write them.

As to the phenomena, I know quite well now how all those were done. There was no deception about it in any way; only a little quite elementary knowledge of occult forces.

So when you hear it said, as sometimes you may, that she was in many ways a fraud or a charlatan, you may say in reply that you have yourself heard direct testimony, from one who knew her well and intimately, that most assuredly she was not either of those things; that she was a very great teacher working under appalling difficulties; that those who knew her best loved her most. Most of all, perhaps, your great President loved her, and loves her still, and where she loves and reverences, assuredly you will not be wrong if you place your love and reverence also. If Mrs. Besant knows Madame Blavatsky to have been genuine, I think most of us who know Mrs. Besant would be disposed to rank her opinion very far higher than that of those various outsiders who did not know Madame Blavatsky.

We Will Remember Her

So let us thank her each year on this day. Let us remember her with love and with reverence, realizing what she herself has to some extent said in her message, that but for her and the suffering which she bore in order to teach, and the hard pioneer work which she did, we should not be able to do what we are doing today, be that little or much.

In her name and in her memory let us go on, and try to carry on her work. Let it not be said that she, the great pioneer, was not duly, nobly, faithfully followed. Let us remember her, and with her remember her great colleague, Colonel Olcott, who managed the administrative side of affairs, while she did the teaching. Let us remember them always with the honour which is their due, and I am quite sure that both of them would tell us that the best way to keep their memory green is to carry on the Masters' work, to which they devoted their lives.—*Theosophy in Australia*, September 1917.

JOY

Not one holy day but seven,
Worshipping not at the call of a bell,
But at the call of my soul.
Singing, not at the baton's sway,
But to the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it.

MURIEL STODE

The Passing of H. P. B.

THE PRESIDENT-FOUNDER'S PREMONITION

Colonel Olcott's adventures in Australia, on two different voyages, are voluminously recounted in *Old Diary Leaves*, but he has not incorporated the following interview which he gave to a Sydney newspaper on Madame Blavatsky's death. The Colonel was on his first visit to Australia in 1891, when he made his memorable settlement of the Hartmann legacy. The cablegram announcing H.P.B.'s passing was handed to him immediately after he had finished addressing a public meeting in Sydney.

Telepathic Messages

THE President-Founder writes: "My first intimation of H.P.B.'s death was received by me 'telepathically' from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me, as I was about leaving the platform, that a press message had come from London announcing her decease. In my Diary entry for 9th May 1891 I say: 'Had an uneasy foreboding of H.P.B.'s death.' In that of the following day it is written: 'This morning I feel that H.P.B. is dead: the third warning.' The last entry for that day says: 'Cablegram, H.P.B. dead.' Only those who saw us together, and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news."—(*Old Diary Leaves*, IV, 289-290).

A Remarkable Personage

Next morning appeared the following item in the Press:

THE LATE MADAME BLAVATSKY

In the course of a conversation with a representative of the Sydney *Daily Telegraph* Colonel Olcott gave the following interesting particulars of the career of Madame Blavatsky, whose death in London has been reported by cable:—"I met her," said the Colonel, "in the course of my investigations into the Eddy homestead spiritual phenomena in America, in 1874. She then opened to me the knowledge of the Hindu philosophy and the principles of Eastern occult science, and brought me into connection with her teachers, the Indian Adepts, whom I saw personally and know to be living men, despite all testimony and malicious assertion to the contrary.

"I found her to be in every way the most remarkable personage I

had ever met in the course of a busy public life. Her brain seemed to be a mine of queer erudition. I assisted her in the writing of her first great work, *Isis Unveiled*, which occupied her for two years, and which all will concede to be amongst the most remarkable literary monuments of our generation, whatever people may think of the ideas taught. Madame Blavatsky had no literary training. In fact, her aunt, of whom I asked information in this respect, wrote me that when she last saw her niece, about five years before, she had displayed not even a tittle of learning upon the different subjects which I reported to her that her niece was then engaged upon. Her aunt could offer no theory about it, except that in some unaccountable way her niece had become, so to speak, inspired, like the Apostles.

An Enormous Output

"However, I can testify that I saw her working on this book for two years, giving hundreds of quotations and footnote references to authorities, and she had only a working library of some twenty or thirty books, almost without exception my own property. That brain-power has been increasingly manifested ever since, and notwithstanding extreme bad health during a great part of the time. In 1885 she was thought to be at the point of death, and her physicians at Madras warned me that if I did not send her out of the tropics I might expect to see her drop dead any day. Twice or three times since then she has been at the last extreme, but has marvellously recovered. But although during the past two or

three years in London she has been too ill to get about, she has passed twelve hours a day at her desk.

"Since 1885 she has produced *The Secret Doctrine*, in two volumes, about 1500 pages, treating upon the most abstruse questions in philosophy and metaphysics; also *The Key to Theosophy*, in question and answer form; *Gems from the East*, a collection of ethical aphorisms; *The Voice of the Silence*, a very remarkable little work of the same character. She founded and has been editing *Lucifer*, a monthly magazine, has been editing a French review published at Paris, and has likewise been an extensive contributor to a leading Russian review. In addition she has just completed a glossary of Sanskrit and other Eastern terms for the use of Theosophical students. At the time of her death she was engaged upon the third and fourth volumes of *The Secret Doctrine*, and was preparing a compendium edition in one volume of *Isis Unveiled*.

Personal Influence

"Now, it should be known that her work has been of an unselfish character. She has given the profits of her publications towards the support of The Society, and, of course, like myself, has worked without any salary or emolument of any kind whatever. She was one of those persons who make bitter enemies and devoted friends. Most disgusting attacks have been made upon her character from time to time, among other charges being that of immorality. In point of fact, she was absolutely devoid of the feeling of sex, and no one who ever lived with her for twenty-four hours

would ever dream of suspecting the purity of her life and motive.

"Madame Blavatsky was not always accurate or methodical in her writing or thinking. Her brain was a sort of perpetual seething volcano of ideas, and when she started upon a topic it seemed as though there were a rush of other ideas from all sides that had been evoked by the original thought, and which she tried, as it were, to grasp and to weave into her paragraphs. The result is that her works will always stand out rather as disjointed and fragmentary encyclopedias, as it were, than anything else. Her works, however, embody immense power. She was a most brilliant writer in three languages. You know what she can do in English; well, in French and Russian she was even more brilliant.

"To give you an idea of her personal influence, I may say that within the membership of The Society there are included a large number of persons of a decidedly mystical turn of mind, who wanted personal teaching or guidance. Now, my function in The Society is that of organizer, practical director, and I have not the time, even if I had the capacity, to undertake the role of a teacher. But my colleague, despite the crushing nature of her current duties, consented to take up this fresh labour, and as I gave my official consent an Esoteric Section was formed of would-be pupils, who pledged themselves as such to Madame Blavatsky, and they have received instruction from time to time. This body numbers over 1000, and these are persons in most instances of high educational attainments, and among them there

are many professional men, such as physicians, who consulted her in regard to obscure problems of human life.

Psychic Powers

"Though as dissimilar as possible in temperaments and bent of mind, yet Madame Blavatsky and I always worked together in perfect good understanding. Long before we left America she had given me a thousand and one proofs of her possession of a profound knowledge of the psychical powers in man and his control over nature's finer forces. Long before the wretched Coulobes appeared upon the scene I had not only seen her produce phenomena, but had personally met and talked with those Asiatics from whom she herself had learned the occult science. That is why I have not taken the smallest notice of the Indian missionary conspiracy of 1884 against her, nor its sequel, the attack by the Society for Psychical Research. And the fact that many other living persons can bear like testimony to the genuineness of her powers explains the failure of these several attacks upon her to do her or her cause the least permanent injury.

"Madame Blavatsky's death is, of course, irreparable, for no one possesses her peculiar knowledge of Oriental occultism—except, of course, her own teachers, who are not accessible to the general public. But this Society will not be shaken in the least by her decease nor would it be by mine. It has gained a position, and is now an entity, with a strong indwelling vitality." —*The Daily Telegraph* (Sydney), 11th May 1891.

Industrial Unrest in the United States

A STUDY IN UNDERSTANDING

BY L. DAVID HOUSER

Analysis of the conflict between employers and employees in America shows that disagreement is due to misunderstanding of each other's motives. Employers are represented as being actuated alone by the desire for profits, and employees as being interested only in wages. The opportunity for genuine co-operation lies in the objectification of service, with management and men uniting in constant improvement of service as a goal.

The Industrial Scene

THE history of the relations between employers and employees has been a sad history, and in the United States there is no sorrier chapter than that written in the year 1937. That workers shall have unrestricted opportunity to unionize has been made a matter of law, whereas before it was merely a privilege not forbidden. The resentment of employers, springing from an instinctive fear of loss of power and control, has in many cases resulted in such strenuous opposition to the new condition that open violence has been rife, and a substantial number of deaths have in fact occurred.

The American public, long used to industrial unrest and to occasional outbursts of conflict, is aghast at the saturnalia of violence which has been lately witnessed, and particularly at its threatened continuance. The phenomenon so seriously

menaces social stability that conservatives become strenuous in insisting upon their interpretations of causes and meanings. And radicals, interpreting the aspects as irrefutable proof that there can be no common interests between ownership, management and workers, preach their gospels with vastly renewed vigour. And so overwhelming is the phenomenon, so insistently does it demand interpretation, that it seems that the great majority of the public are being rapidly forced into one of these two camps, each characterized by bitterness and condemnation—separativeness to an extreme degree.

The conservative attacks the radicals (and the union labour "agitators") because they menace his security, his power or his vested interest in things as they are. But he does not realize, or refuses to recognize, that the radical impulse, for the most part, has been one of

human sympathy, and that many modern radicals are selfless to a degree. And the conservative's attack is barren of any answer to the human problem involved. He believes that the supreme, if not the sole, motive of workers is wages.

But the radical also errs seriously. He over-simplifies the situation. Burning with a zeal to do away with abuses, he attacks indiscriminately. He does not realize, or refuses to recognize, the profound truth of individual differences. Thus he asserts that *all* employers act from motives of profits alone. He constructs the fantasy of an owning class engaged in a conscious conspiracy to keep wages at a purely subsistence level. Neither his philosophy nor his psychology is realistic. His world is entirely one of blacks and whites instead of the varying shades of grey which it is objectively.

The Impasse

Anyone who knows the American industrial scene at all intimately, and whose reasoning does not consist of generalizations based on hostile feelings, is forced to admit that the attitudes and practices of employers run a wide gamut indeed. He knows that at one end of the scale there are some individuals who are extremely indifferent to their employees, even brutal. But he knows also that at the other end there is a group doubtless equal in number, greatly sympathetic with workers and eager to do anything to enhance their best interests. He knows of millions of dollars spent in "welfare" activities, of far-reaching plans for systematic personnel and industrial relations

activity, of rank-and-file employees placed on boards of directors, of some businesses given outright to employees, and of others with dividends limited to a small return to capital, the remainder paid to employees.

The truth would seem to be that American employers are moved, not primarily by the "profit motive," but by what western psychologists have called the uncurbed "ego motive." Obviously this is using the word "ego" in a narrower sense than that employed in Theosophy. The scientists refer to the inward-looking tendency to narrow self-immersion and self-centredness. At the same time they would emphasize the fact that what they call the "ego," properly motivated, can express a quite different tendency.

Thoughtful and discriminating observations in industry reveal many actions by executives obviously dominated by an impulse more fundamental than the mere desire for money. They reveal case after case of policies and practices which gratify pride and vanity irrespective of the financial costs involved or of the profit or loss which results. The temptation is strong to say that a truly intelligent profit motive would be superior, in many cases, to the motives which seem to govern.

The same self-centredness operates at each level of the business organization. The minor executive spends his days engrossed in his own purposes with his subordinates as mere means to his ends. And the rank-and-file employee treats fellow-workers whom he serves—and patrons—with similar lack of consideration.

This self-immersion is the basic cause of resentment between employers and workers in American business, as well as of the hostile attitude of the public and consumers toward industry. Wage dissatisfactions and ever-recurring demands for wage increases can be shown to be, to a large extent, *symbols* of this resentment rather than expressions of desires dynamic in themselves. If the employee is not given a reasonable share in the psychological satisfactions of the enterprise of which he is a member, if his deep needs for personal significance are continuously frustrated, he will continue to demand a greater financial return as compensation for his frustration.

Philosophical Fallacies

A very large part of the function of the labour union is to capitalize these resentments and to express this compensatory demand.

Liberal thought and pronouncements in the United States are going no further than to espouse collective bargaining between employers and organized labour as the last word—the final solution of the impasse to which business relations in industry have become.

The growth of the union movements has, of course, meant much for workers, and one fairly shudders to think of what their condition might be today had it not been for this protective force. But unionization merely establishes a condition of armed truce between two hostile camps kept from open warfare through opportunity for formal bargaining over respective shares of the financial returns of industry. To assume that such a

device enhances democratic values would seem entirely to misinterpret democracy. And to assume that this condition of armed truce is the *summum bonum* in a democratic society is to hold little hope indeed for the future.

In interpreting industrial relations, both the radical and the conservative philosophies err greatly in their fallacy of over-simplification; and the essence of this error is in falsely attributing a supremacy of economic motives to men—the assumption by the radical that employers are moved alone by the desire for profits, and by the conservative that workers are interested alone in wages. This mistake is the root cause of the industrial strife which is so serious a threat. As long as it governs thinking and feeling, there is no hope of mutual understanding or of co-operation.

Knowledge of the truth opposed to this fallacy is as old as the inspired assertion that man cannot live by bread alone. But the lack of proof that emotional and spiritual values are of vastly greater influence as human motives than are economic or physical ones has permitted and encouraged materialistic interpretations which, if they prevail, threaten the direst consequences.

However, developments in psychological research methods have now made possible an approach which reveals with authority truths which could heretofore only be asserted for recognition by a sound intuition. In this method, workers are called together in groups and given printed questionnaires to answer. The questionnaires cover all

aspects of the working relationship; attitudes toward supervisors, treatment of grievances, pay, promotion, and working conditions. Complete anonymity, and therefore frankness, is assured by requiring no signatures. By this approach it is possible to obtain employees' attitudes toward their working relationships directly from employees themselves. The answers are treated statistically by a method which reveals, not only the percentages of people who are satisfied or dissatisfied with each aspect of the working relationship, but also the *relative significance* of each attitude for over-all morale on job satisfaction. The logic is unassailable, and the techniques and results receive ready acceptance. Space prevents us from elaborating this statement or presenting more than the largest generalizations, but the results so far have been of the greatest meaning.

The Workers' Attitude

By themselves, amounts of pay have been shown to be of much less significance than other desires. Psychological rather than economic satisfactions have been conclusively demonstrated to be the important mainsprings of men and women at work. Pay dissatisfactions have stood out as symbols of *resentment* against causes which stifle and stultify rather than as desires dynamic in themselves.

Among all the attitudes which workers have toward their working relationships, the attitudes which have to do with performance of work have much greater significance for morale than have those concerned with selfish, personal

interests of pay and promotion. In other words, those things which prevent the worker from doing a better job hurt his morale more than grievances which concern his own getting.

Employees are everywhere judged by the *amount* of work which they produce—by quantity—whereas their deep craving is for judgment by *quality*. And, in the last analysis, "quality" means the human service which their product supplies. The imperative need is to set this service up as an objective aim for both management and men; and this approach provides that opportunity. When this is done, it will no longer be necessary to concentrate on financial returns; they will take care of themselves and abundantly: "All these things shall be added unto you."

The all-inclusive, fundamental craving of workers is for growth, for individual development. The need for satisfaction of this craving is the central tenet of democracy, as it is of religion itself. And certainly this research finding bears out the definition in Theosophy of the real man and of his supremacy over the personality.

The Goal of Service

The very heart of this problem of industrial unrest, which so seriously menaces social stability in the United States, is the need for mutual understanding. The primary obligation is obviously upon employers to understand workers' needs, desires and motives. This is a matter of *noblesse oblige*.

Western psychology is more and more deserving the name of science as it adopts methods of objective

treatment of its materials. And as it does so, it provides the means of *agreement* to supplant that disagreement which is inevitable when the subject is a matter of mere opinion based on feelings.

The quintessence of the conflict in American industry is the disagreement, expressed or implied, between employers and employees over each other's motives. Naïve assumptions that economic motives are supreme in the minds and hearts of the opposing group—that desires for the physical, the concrete are all-important—are the dynamic factors of a separateness that is nothing short of pathetic.

Everywhere in American industry the appeal to financial motives alone has failed to produce results even in restricted terms of business effectiveness. And their glorification is the root cause of the present intense conflict.

Psychological research has shown that a much more intense desire of the employee is to realize his individual significance in terms of the acceptability of his service. The American worker is literally hungry for judgment of his work, and so of himself, in terms of his service to others. And the opportunity for genuine industrial co-operation lies in the objectification of service, with management and men uniting in constant improvement of this service as a goal. Pursuit of money alone will only separate; and it will, moreover, defeat its own ends.

Democracy and Christianity alike emphasize individual values, the sacredness of human personality. It is to be hoped that this new development in psychological research may provide a *technique* of understanding and therefore of emphasizing the truths of the Ancient Wisdom.

THE NOBLEST EXAMPLE

We need urgently in America a band of young men and women who will from now on devote most of their leisure, and may perhaps later on, if opportunity offers, give the whole of their time, first and foremost to a study of the whence, how and whither of the American people, and as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the fathers of the American Race and which has entered into the lives of a few of their successors, supremely of course in Abraham Lincoln.—G. S. A. (1931).

What Is Understanding?

BY J. KRUISHEER

What truth is there in the phrase "the understanding heart"? More than most people are given to realize, as our author psychologizes.

What Is It That Understands?

THE first requisite to understanding is correct observation. Having observed correctly, the next step is to take good care that a correct interpretation or conclusion is drawn from the facts observed. Epictetus gives a very clear example: "If someone very rarely takes a bath, do not say that he is wrong, but that he very rarely takes a bath. If a person drinks much wine, do not say that he is wrong, but that he drinks much wine. If you do not know his principles, you cannot judge whether he does wrong. By keeping this in mind, you will avoid judging otherwise than by observation." We—all of us—are too ready with our judgments, which too soon become condemnation.

Without right observation it is impossible to understand and to arrive at right conclusions. The source of understanding is right knowledge. "Ignorance (*Avidya*) is the cause and origin of all human misery," said the Lord Buddha. However, is this knowledge here meant mere mind-knowledge, the doctrine of the eye, or is it heart-knowledge, the doctrine of the heart? In other words: Is understanding a function of the mind

only? What is it that understands? Who is it that understands? Certainly not the brain or the mind.

Says Prof. Henri Bergson: "The mind is characterized by a natural inability to understand life." "Mind is no means for knowledge of the totality of reality."¹ And he recognizes intuition to be the better medium. Indeed, the comparatively heavy matter in which mind works is a much less flexible vehicle than that of the higher synthetic mind, while the buddhic matter of intuition is still more flexible and subtle, being so much nearer to that "totality of reality" of which Prof. Bergson speaks.

The Living Atma Understands

However, intuition is but a function of that reality of life and consciousness; and in saying that it is intuition only that is able to understand life completely, we must remember that it is not, and cannot be, the function which observes and understands, but that it is Life or Being which understands, or tries to do so, by means of its different instruments, on different planes, as Theosophy maintains.

There is a unit of consciousness which is the real man, the Monad

¹ *Evolution Creatrice*, p. 215.

or Jivatma. It is that living Atma which alone is able to understand, and this Self or Atma "works" or "acts" on different planes in different gradations of matter, thus causing the different functions of conscious living. When this Atma directs its attention outwards, becoming conscious of an outer world, we call that outwardly directed consciousness "Life"; and when that same life is drawn in, is inwardly directed, returning to the Atma, we call that "Consciousness."

The first and greatest characteristic of this Atmic Monad on its reawakening out of every pralaya or state of unconsciousness is the "will to live," mentioned by Schopenhauer. And Dr. Besant says: "It is the will to live, to know, and this outgoing will is the urge to manifestation."¹ The Self or Atma abides in every vehicle or body as "will to live." Every endeavour, every action, every manifestation of life, all functions or modifications of consciousness are the result of this "will to live."

The Functions of the Self

We may tabulate some of the most important functions of the Self as follows: the primal function is Will, working first of all on its own akashic (nirvanic or atmic) plane; but being the cause of all the other functions, it is in a way also present in them all. Next follow love and intuition, being the Self functioning on the buddhic plane. Then follows wisdom, reason, the functioning of the Self on the higher part of the mental

¹ Dr. Annie Besant: *A Study in Consciousness*.

plane, with, on the lower part of that selfsame plane, the function wherein the Self expresses itself in forms, in mind-forms. Here we find one of the most important of functions: Ahamkara, the I-principle. When the Self acts in the astral body we call that function desire, and finally it acts on the physical plane. All these functions are modifications of Life or consciousness, and each of them is the life of the principle or vehicle of the Self next below.

In Hindu teachings there are five main modifications of Logoic Consciousness called Tanmatras. Each Tanmatra attracts atomic matter of the plane on which it works, and thus a Tattva is formed; again the higher Tattva, with its indwelling Tanmatra, is the life of the one following below it. These five modifications of divine Consciousness build the atomic matter of the five planes of being or worlds—the five Tattvas. If it is true that "the universe is made of Tattva, is maintained by Tattva and disappears in Tattva," then it must also be true that the whole manifestation is primarily an act of Logoic Consciousness. Consequently our own microcosmic being also manifests by means of such an act of our consciousness. As above, so below.

We have in the twelve Nidanas of Buddhism an instructive illustration of this reaching-down of life becoming consciousness. They are described as *Sankara*, the chain of cause and effect. *Avidya*, unwisdom, the will to know, which causes an inclination to reincarnate, *Samskara*. This inclination becomes self-conscious desire (*Vijnana*). From

this desire to become a separate being arises personality (*Namarupa*), which develops the organs of perception (*Chadayatana*)—eyes, nose, ears, tongue, skin, mind. From this comes sensation (*Sparsha*), which causes in its turn perception or sensitiveness (*Vedana*). From this springs forth *Trishna*, the longing for sentient existence, which again is the cause of *Upadana*, inclination to existence, resulting in bodily existence (*Bhava*), from which comes birth (*Jati*), ending inevitably in death (*Jaramarana*).

Again we find it emphasized that the cause of physical manifestation or embodiment is modification of consciousness. All life, all "action," all karma, is efficaciousness of consciousness. Consequently: "*Every modification in consciousness is a change of Karma.*" As unwisdom, *Avidya*, diminishes by understanding, so does *Tanha*, or *Trishna*, decrease also. Not to understand is the result of *Avidya*, and every increase of understanding is a step forward in evolution.

The Understanding Heart

This evolution or increase of understanding develops from below. The Jivatma experiences its first sensation on the physical plane in action. Then desire is aroused, and after that the mind is stimulated; but it remains always the Self or Atma that thinks, desires or acts in these manifestations. It comprehends already much better with the functioning mind than it is able to do with the functioning of desires or actions. These three functions, however, are mainly governed more by the I-principle, its delegate in the lower world, than by the Atma

itself directly. Mankind of today lives principally in its mind and its Ego-consciousness, which is a *function* of the mind—and not more.

The real Self or Atma is enclosed within this I-principle of the mind, which is "the great slayer of the real"; it hampers the understanding of the Jivatma, because it is veiled by the wrappings of the I-principle. Therefore this "I" is the great impediment in the way of real understanding, because it hampers the one principle which can really understand—namely the Jivatma. The I-principle is merely a function or crystallization of the mind, and not the real Self. This is the reason why we understand with so much difficulty with our brains and our mind. A higher function is wanted in order to become able to understand, a function much nearer to the reality of Atma.

This higher function of life is not centred in the head but in the heart of man. The more we grow and evolve, the more do we realize that our real life—and in consequence the faculty really to understand—is situated in the heart. We can much better understand with the heart than with the mind. As Solomon puts it: "As a man thinketh in his heart, so is he." It is an important expression when we speak of learning "by heart," which hints at the fact that there is a mysterious kind of connection between the physical heart and the real Heart and Centre of our being, the Jivatma Itself.

An Act of Yoga

Sensation can only produce a very poor understanding, the lower

mind and the "I" may succeed somewhat better, but a higher function of the Self is wanted which does not find its contact in the brain but in the heart—intuition. All these functions produce some kind of understanding, but can work only when stimulated by the real driving power within, the Will to understand, the motive power within them all.

Provided that this will to understand is active, intuition proves the best medium. On that buddhic plane there is not so much separateness as there must needs be on the mental plane, and as much as we can leave the I-self out of focus and live in the Higher Self, so much better shall we be able to understand. Intuitive understanding therefore always must be accompanied by sympathy, appreciation, compassion, love. No one who does not show something of

these noble qualities can expect to gain intuitive understanding.

In intuitive understanding we unite ourselves inwardly with the object of understanding, identify ourselves with it, and so come to know it indeed, know its real thoughts and feelings, its hopes and desires, because we have identified ourselves with it. There is a contact then between both the real Selves, a unification within which makes it a real act of Yoga.

Seen thus, the increase of understanding proves to be a growth in evolution, an increasing awakening of the innermost recesses of our highest being, a constant climbing higher on the ladder of our own inner life. And to this end we should recognize that the Doctrine of the Eye is not sufficient, but that the Doctrine of the Heart has to be followed—that of real spiritual life.

THE CHALICE

A Chalice I would make of golden grains
Extracted from this crucible of mine,
Discard the dross, and seek through joys and pains
The essence of experience to find.
Drawn by the shining glint of earthly gold,
For ages in illusion I was sunk,
I went the way of self for years untold,
In youth's sweet wine cup I was blindly drunk.

And always at a new life's breaking day
Hope soared. Now soon I would perfect the grail.
At sunset hope was gone. About me lay
Just broken gleams, caught by this flesh so frail.
And so each night I humbly gather up
The scattered grains, and add them to my Cup.

RUBY LORRAINE RADFORD

How "The Secret Doctrine" Was Written

COMPILED BY JOSEPHINE RANSOM

This monograph, which will appear as an integral part of the Adyar Edition of *The Secret Doctrine*, is given here so that it may have immediately a wide circle of readers. It shows who are the real Authors of the book, the difficulties which beset its production, and the self-sacrificing heroism of H. P. Blavatsky. It disposes once for all of the fiction that the third volume of *The Secret Doctrine* is not an authentic portion of the work, in fact proves overwhelmingly its very definite authenticity.

Planning the Book

1879. H. P. BLAVATSKY first "broke ground for her new book" on Friday, 23 May 1879.¹ Col. Olcott "Gave H.P.B. skeleton for book containing such crude ideas as suggested themselves to one not intending to be the writer."² On 25 May he "Helped H.P.B. on Preface of her new book";³ and on Wednesday, 4 June, he "Helped H.P.B. finish Preface. . . ."⁴ For several years nothing more was done, as H.P.B. and Col. Olcott were far too heavily engaged in establishing The Theosophical Society by personal activity in India, in the editing of THE THEOSOPHIST, and by a voluminous correspondence.

1884. In THE THEOSOPHIST, January Supplement, 1884, appeared an advertisement of

¹ Col. Olcott's *Diary*.

² *Ibid.*, 24 May.

³ *Ibid.*

⁴ *Ibid.* See also *Old Diary Leaves*, II, 90.

THE SECRET DOCTRINE

A NEW VERSION OF "ISIS UNVEILED"

The advertisement said:

Numerous and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in better and clearer form, in monthly parts. All that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to

group together as closely as possible the materials relating to any given subject. . . . Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared in the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. . . . It is intended that each Part shall comprise seventy-seven pages in Royal 8vo (or twenty-five pages more than every 24th part of the original work), . . . to be completed in about two years.

The first part was to be "issued March 15th."

A Colossal Task

Madame Blavatsky wrote to Mr. A. P. Sinnett early in this year (1884) that while he had, in *Esoteric Buddhism* (1883), given "to the world crumbs of genuine occult doctrines," yet they were but "fragments" and not to be taken as the whole. Though so ill, she was now "to sit up nights again and rewrite the whole of *Isis Unveiled*, calling it *The Secret Doctrine* and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations."¹

The next advertisement appeared in THE THEOSOPHIST, April Supplement, p. 68, as follows:

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, edited by A. T. Barker, p. 64. (1925)

THE SECRET DOCTRINE

A NEW VERSION OF "ISIS UNVEILED"

With a new arrangement of the matter, large and important additions, and copious Notes and Commentaries, by H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. Assisted by T. Subba Row Garu, B.A., B.L., F.T.S., Councillor of the Theosophical Society . . .

The first part was to be "issued on June 15th." The advertisement was repeated, but in June, p. 92, the date of issue was put forward to August 15th, then to September 15th—then no further advertisements.

Dr. A. Keightley said the first news he had of *The Secret Doctrine* was the advertisement in THE THEOSOPHIST: "I was told in 1884 that Madame Blavatsky was engaged in writing a book . . . to be called *The Secret Doctrine*, that various people had been consulted as to its construction, and that all the moot points of Hindu Philosophy had been submitted to . . . T. Subba Row, who had also made various suggestions as to its construction. Afterwards I found that he had done so, sketching out very roughly an outline, but this was not followed."²

"Master's Orders"

When H.P.B. went to Europe, she took the MSS. with her and worked at them in every spare moment. When in Paris, April to June, she wrote to Mr. Sinnett that "one of the reasons he [Mohini M. Chatterji] has come for is to help me on

² *Reminiscences of H. P. Blavatsky and the "Secret Doctrine,"* by Countess C. Wachtmeister and others (1893).

the Sanskrit portion of the Secret Doctrine . . . I thank you for the intention you had of writing the Preface for *Secret Doctrine*—I did not ask you to do it, but the Mahatmas and Mohini here, and Subba Row there, are quite sufficient for the task of helping me. If you do not think that 'the scheme is feasible as announced' I am sorry for you and your intuition. Since the Guru thinks it otherwise I will take my chance of following rather his order and advice than yours. . . . To say that I 'would do wisely to direct the repayment of subscriptions and withdraw announcement' is to talk sheer flapdoodle. I did not undertake to rewrite and bother myself with that infernal book for my own sweet pleasure. . . . But my own predilections or wishes have naught to do with my duty. MASTER orders and wills it be written and rewrite it I will; so much the better for those who will help me on the tedious task, and so much the worse for those who do not and will not. Who knows but with God's blessing and help the thing may turn out 'a splendid piece of work' anyhow. Nor will I ever . . . agree with you that 'it is madness to try and write such a book for monthly parts' once that the Guru so ordains it. . . . One chapter at any rate on the Gods and Pitris, the Devas and the Daimonia, Elementaries and Elementals, and other like 'spooks' is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not 'look like a mere reprint of Isis' is

nowhere in the face of the announcement (which please see in the THEOSOPHIST last page). Since it promises only 'to bring the matter contained in Isis' within reach of all; and to explain and show that the 'later revelations' i.e. *Esot. Buddhism* for one, and other things in the THEOSOPHIST are not contradictory to the outlines of the doctrine given—however hazy the latter is in *Isis*; and to give in the *Secret Doctrine* all that is important in "Isis" grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vols. as they are now—then it follows that I am bound to give whole pages from *Isis*" only amplifying and giving additional information. And unless I do give numerous reprints from *Isis*, it will become Isis or Horus—never what it was originally promised in the 'Publishers Notice' which—please read."¹

Mr. W. Q. Judge, who was also in Paris (March and April) at this time, was, like everyone else whom H. P. B. thought might help, drawn into the work. At the country house of the Count and Countess d'Adhemar, H.P.B. asked him "to go carefully through the pages of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated . . . and . . . they were of the greatest use to her."² The accumulation of material for the book went on.

The Real Authors

1885. In his *Diary*, 9 January, Col. Olcott makes the entry—

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 87-9.

² *Reminiscences*, p. 102.

"H.P.B. got from the [Master M.]¹ the plan for her 'Secret Doctrine.' It is excellent. Oakley and I had tried our hands on it last night, but this is much better."²

The Coulomb attack caused H.P.B. to leave Adyar for Europe in March. She carried with her the precious MSS. "When preparing to go on the steamer, Subba Row told me to write the Secret Doctrine and send to him through you every week what I had written. I promised this to him and will do so . . . as he is going to make notes and commentaries, and then the T.S. will publish it."³

It was in this year that the Master K.H. wrote: "The Secret Doctrine when ready, will be the triple production of M., Upasika and [Himself]."⁴

After working in loneliness for some months in Wurzburg, Countess Constance Wachtmeister was "sent" to help H.P.B., who told her that the work would consist, when complete, of four volumes, and that "it would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution." H.P.B. said that it "will not be until the next century, when men will begin to understand and discuss this book intelligently."⁵ The Countess "was entrusted with

the task of making fair copies of H.P.B.'s manuscript" (p. 24).⁷ She describes how deeply H.P.B. was wounded by the Report of the Society for Psychical Research, and how it affected her work, compelling her to write out twelve times a page that she could not manage to write down correctly, because of the disturbed state of her mind.⁸

H.P.B. Reads the Akashic Records

The Countess relates that the circumstance which most attracted her attention and excited her wonder was the poverty of H.P.B.'s "traveling library." Yet her "manuscripts were full to overflowing with references, quotations, allusions, from a mass of rare and recondite works on subjects of the most varied kind." Some of these works or documents were to be found only in the Vatican or in the British Museum. "Yet it was only verification she needed." The Countess was able to obtain, through friends, verification of passages "that H.P.B. had seen in the Astral Light, with the title of the book, the chapter, page and figures all correctly noted"—once in the Bodleian Library, Oxford, the second time in a manuscript in the Vatican.⁹

Several times requests were made to H.P.B. to instruct others as she had instructed Col. Olcott and Mr. Judge, but she said if she had to be bothered with teachings she must give up *The Secret Doctrine*.¹⁰

⁷ "She copies all," wrote H.P.B. to H.S.O., 6 Jan. 1886.

⁸ *Reminiscences*, p. 33.

⁹ *Reminiscences*, p. 35. See also *Lucifer*, p. 355 (1888).

¹⁰ *Ibid.*, p. 41.

She was tempted with the offer of a large salary if she would write for the Russian papers, on any subject she pleased. She refused, for "to write such a work as the *Secret Doctrine* I must have all my thoughts turned in the direction of that current."¹ "Day after day she would sit there writing through all the long hours . . ."

To Col. Olcott, H.P.B. expressed her willingness to send the three finished chapters to him for Subba Row to look over and "correct them, or add, or take out . . . But you shall have to go over the *Introduction*. Sinnett . . . is all the time offering and I cannot consent only for the sake of the more elegant English and good ideas for mechanical arrangement, literary not metaphysical . . ."

Effect of the S. P. R. Report

1886. In her letter, 6 Jan. 1886,² to Col. Olcott it is apparent that H.P.B. had abandoned the idea that the new book was to be a revision of *Isis Unveiled*. He had sent her some *Preface* for a revised *Isis*, which she promptly burnt, and recommended him to take out of the two volumes of *Isis* all he wanted and issue it in parts and keep the money for The Society. This was no doubt to appease subscribers who had been promised *The Secret Doctrine* in monthly parts. So far as she was concerned, she had to hurry on with *The Secret Doctrine*, for it was to be her

¹ *Ibid.*, p. 48.

² *Ibid.*, p. 55.

³ *Letter of H.P.B. to H.S.O.*, 25 Nov. 1885 (Archives).

⁴ Printed in *THE THEOSOPHIST*, August 1931, pp. 664-8.

"vindication." She had "this Secret Doctrine to show whether Masters were or were not" in reply to the Society for Psychical Research, whose Report, branding her as an impostor, was still fresh in the public mind.

Again she urged Col. Olcott to secure the help of Subba Row for all points concerned with Advaitism and the occultism of the old Aryan Religion. She wanted his help with old quotations and occult meanings added to her own. *The Secret Doctrine* was to be twenty times as erudite, occult and explanatory as *Isis*. She said she would send him two or three chapters, otherwise she would begin publishing at once.

All Very Complicated!

On 3 March H.P.B. wrote to Mr. Sinnett that with regard to *The Secret Doctrine* there was "a new development and scenery, every morning. I live two lives again. Master finds it too difficult for me to be looking consciously into the astral light for my S.D. and so . . . I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications. Seth standing with Brighu for first sub-race of the Root race, for inst: meaning, *anthropologically*—first *speaking* human sub-race of the 3rd Race; and *astronomically*—(his years 912 y.) meaning at one and same time the length of the

¹ His cryptogram only in the Diary.

² Oakley was Mr. A. J. Cooper-Oakley. See also *Old Diary Leaves*, III. 199-200.

³ *THE THEOSOPHIST*, March 1925, p. 784.

⁴ *Letters from the Masters of Wisdom* (Second Series). Transcribed and annotated by C. Jinarajadasa, p. 126 (1925).

⁵ "Master and Kashmiri dictating in turn." H.P.B. to H.S.O., 6 Jan. 1886.

⁶ *Reminiscences*, p. 23.

solar year in that period, the duration of his race and many other things. Enoch finally, meaning the solar year when our present duration was settled, 365 days—(God took him when he was 365 years old) and so on. It is very complicated but I hope to explain it sufficiently clear. I have finished an enormous Introductory Chapter, or *Preamble*, Prologue, call it what you will; just to show the reader that the text as it goes, every Section beginning with a page of translation from the Book of *Dzyan* and the Secret Book of 'Maytreya Buddha' . . . are no fiction. I was ordered to do so, to make a rapid sketch of what *was* known historically and in literature, in classics and in profane and sacred histories—during the 500 years that preceded the Christian period and the 500 y. that followed it: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen and others, who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion, etc., being shown to be based on a rite as old as the world—the Crucifixion on the *Lathe* of the Candidate—trials, going down to Hell, etc., all Aryan. The whole story hitherto unnoticed by Orientalists is found even exoterically, in the Purānas and *Brahmanas*, and then explained and supplemented with what the *Esoteric* explanations give . . . I have *facts* for 20 Vol. like *Isis*; it is the

language, the cleverness for compiling them, that I lack. Well you will soon [see] this Prologue, the *short* survey of the forthcoming Mysteries in the text—which covers 300 pages of foolscap."¹

"Such pictures, panoramas, scenes, *antediluvian* dramas with all that."²

Writing 12 March from Würzburg to Mr. Sinnett, Countess Wachtmeister said that she had become "so confused over the 'Stanzas' and the 'Commentaries' that I could make nothing of them. Madame then wrote the former in *red ink*, the latter in *black ink*, and now they are far easier to comprehend as confusion of ideas is avoided . . ."³

Manuscripts Come to Adyar

H. P. B. decided to spend the summer of 1886 at Ostend. She carried *The Secret Doctrine* MS. with her. There were delays on the way, but she finally arrived on 8 July and found suitable rooms, where she settled down, and where the Countess was to join her again in a few months. She wrote on 14 July⁴ to Col. Olcott that she was sending to Adyar the MS. and it must not be kept more than a month, and the issue in parts must be begun this autumn, and people would pay beforehand only for that which was in the hands of the publishers. It was to come out simultaneously with Redway in England,⁵ and Bouton (publisher

¹ *Letters of H.P.B. to A.P.S.*, pp. 194-5.

² *Ibid.*, p. 244.

³ *Letters of H.P.B. to A.P.S.*, p. 294.

⁴ H.P.B. to H.S.O., printed in *THE THEOSOPHIST*, May 1908, p. 756.

⁵ George Redway, publishers, London.

of *Isis*¹ in America. She would send to him "the 'Preface to the Reader' and the 1st chapter of the *The Secret Doctrine* proper. There are 600 pages and more of foolscap as an Introductory Preliminary Book." She repeats what she had already written to Mr. Sinnett about the nature of what was to be found in this draft. This she would send if Subba Row approved of Chapter I, which consisted of "Seven Stanzas taken from the Book of Dzyan (or Dzyan) . . ." and would comment upon it. She could not part with this as she had no copy, and no one to do any copying.

But apparently the Countess returned in time to copy the bulk, if not all, of what H.P.B. had finished. H.P.B. wrote both to Mr. Sinnett, 21 Sept.,² and Col. Olcott, 23 Sept.,³ saying she had dispatched Vol. I of *The Secret Doctrine*, to Adyar, and was now working on the Archaic Volume. She advises him that there are "in the 1st *Introductory* Volume, Seven Sections (or Chapters) and 27 Appendices, several Appendices attached to every section from 1 to 6, etc. Now all this will make either more or at any rate one Volume and it is not the S. D. but a preface to it. It is an absolutely necessary one, otherwise if they begin reading the Archaic Volume the public would get crazy before reading from pages too metaphysical. . . ."

¹ Mr. Judge advised H.P.B. to protect her *Secret Doctrine* in the United States; as she was an American citizen, that could be done. (She was naturalized in 1879). —*Letters of H.P.B. to A.P.S.*, p. 244.

² *Letters of H.P.B. to A.P.S.*, p. 222.

³ *THE THEOSOPHIST*, March 1909, p. 588: "Echoes from the Past."

H. P. B. allowed him a certain liberty of arrangement, but begged him not to lose a page or allow the MSS. to be mutilated. . . . "Remember this is my last *great work*, and I could not rewrite it if lost, to save my life or that of the Society, which is more. . . ." "The whole almost is given by the 'old gentleman' and Master."⁴

These MSS. were received on 10 December⁵ by Col. Olcott, who said in his Annual Address⁶: "The MS. of the first Volume has been sent me, and is undergoing revision," adding that this first or Introductory Volume would soon be published in London and New York. But Subba Row refused to do more than read it, because it was so full of mistakes that he would have to rewrite it altogether.⁷

The Original Draft

The 1886 MSS. are extraordinarily interesting documents. They are in the handwriting of Countess Wachtmeister and others, and some of the Stanzas are written in red ink, as was suggested. They open with a section headed "To the Readers." The first paragraph begins: "Error runs down on an inclined plane, while Truth has to laboriously climb its way up hill."⁸ The *Introductory* section of the published work was considerably

⁴ "Old Gentleman" was the Master Jupiter, the Rishi Agastya. Letter from H.P.B. to H.S.O., 21 Oct. 1886.

⁵ *Diary*.

⁶ *General Report*, 1886, p. 9.

⁷ *Old Diary Leaves*, III, 385.

⁸ 1888 edition, p. xvii; 1893 edition, p. 1. See *THE THEOSOPHIST*, August 1931, pp. 601-7, for a reprint of this part of the early draft.

expanded. In it was included the part beginning: "Volume I of 'Isis' begins with a reference to an old book;"¹ which was Section I of Chap. 1 in the MSS., though used only in part and altered. It dealt with the promised Hermetic and other Books of Antiquity. Section II, on "White and Black Magic in Theory and Practice," was published, with additions and variations in the Third Volume, 1897, and is essentially, mostly verbally, the same. Section III, on Transcendental Algebra, and "God-revealed" characters in mystic Names, is Section X, Volume III, with subsection 1, Mathematics and Geometry—the Keys to Universal Problems; while subsection 2 in the MSS. becomes Section XI—the Hexagon with the central point, etc., in Vol. III. In the MSS. this begins—"Arguing upon the virtue in names (Baalshem), Molitor thinks," etc. Section IV, with subsection 1, "Who was the Adept of Tyana?" which begins—"Like most of the historical heroes of hoary antiquity . . ." is in Vol. III, p. 130. Subsection 2, "The Roman Church dreads the publication of the Real Life of Apollonius" is unfinished in the MS., stopping at the words "or Alexander Severus . . ." p. 136, Vol. III.

Section V. "The Kabeiri or Mystery Gods"—What the ancient classics said of them," is given in Vol. III, p. 315, under the title of "Symbolism of Sun and Stars," and begins in the same way with the quotation from Hermes. In Appendix I, in the MS., on "The Star Angel Worship in the Roman Church, its re-establishment, growth

¹ 1888 ed., p. XLII; 1893 ed., p. 25.

and history," H. P. B. starts by saying that it "is compiled from several sources—documents in the Archives of the Vatican." It begins, "In the middle of the VIIIth Cent. A.D. the Archbishop Adalbert of Magdeburg. . . ." This Appendix was printed in *Lucifer*, July 1888, pp. 355-65. H. P. B. enlarged it and added more notes.

Enough has been given for readers to realize that Vol. III, published in 1897, was H. P. B.'s authentic material.

A Monument of Scholarship

In connection with H. P. B.'s Centenary, 1931, The Theosophical Publishing House, Adyar, thought it would publish for the first time this early draft of Vol. I of *The Secret Doctrine*, as completed by H. P. B. in 1886 and sent to Col. Olcott for T. Subba Row's endorsement. This plan was abandoned, owing to the very great difficulty in getting the MS. ready for the press, and correcting it page by page to make it as near the original as possible, the absence of method in the MS., in the use of quotation marks, hyphens, etc., and the great difficulty in deciphering whether commas meant dashes, or vice versa.²

The second part of the 1886 MS. is headed:

THE SECRET DOCTRINE

PART I, ARCHAIC PERIOD

Chapter I. A Glimpse into Eternity. Cosmic Evolution in Seven Stages.

Section One is entitled "Pages from a Prehistoric Period," and

² THE THEOSOPHIST, July 1931, p. 429. A further series was published in THE THEOSOPHIST, Vol. LIV, Part I (1932-33), pp. 27, 140, 265, 397, 538, 623.

opens with the words: "An Archaic Manuscript, a collection of palm leaves made impermeable to water, fire and air, by some specific unknown process—is before the eye of the writer." It then goes on immediately to the circle with the point in the centre, but does not mention the immaculate white disk. After twenty-four pages the first Stanza is given, and a general glossary is promised for each chapter of an attached Appendix. The Notes on each Stanza are put as footnotes, not in the text, as in the 1888 edition. The Commentary on this Stanza opens: "The Secret Doctrine postulates three fundamental propositions": These will be found in the Proem, p. 14, of the 1888 edition, and p. 42 of the 1893 edition. Then follow what become the Commentaries in the published volume, and *all* the notes on each Stanza are given sequentially and not shloka by shloka.

Of Volume or Book II, only a few pages are in the MSS., nineteen in all. They are headed "Archaic

Chronology, Cycles, Anthropology," and are partly the rough cast of the "Preliminary Notes" of the published volumes, and partly a brief indication of the line of the teaching about Chronology and Races with which the Volume is to deal.³

When Col. Olcott received these MSS. he announced: "Even a cursory reading has satisfied better critics than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library, of which she is one of the founders."⁴

In his Annual Address he said the work was to extend to about five volumes, the first of which was shortly to be published at London and New York.⁵

³ See THE THEOSOPHIST, March 1925, pp. 781-3, where Mr. C. Jinarajadasa cites the contents of the MSS.

⁴ THE THEOSOPHIST, Jan. 1887, Supplement, p. XLVII.

⁵ General Report, 1886.

(To be concluded)

HOW TO RULE THE WORLD

To govern a Kingdom, use righteousness,
To conduct a war, use strategy,
To become a world-ruler, be occupied with Inner Life.

LAO TZU

The Scientific Spirit in Theosophy

BY UUNO SAARNIO

"Science gives the necessary nourishment to the seed of Brotherhood"—to such a degree is the spirit of science in harmony with the Theosophic ideal.

All Knowledge Is Science

SCIENCE is regarded by Theosophists in two very different ways. Some consider it as in direct opposition to Theosophy, a matter of materialistic technicalities which must be replaced by Theosophic teachings. Others hail with delight any new findings of Science, especially if they tend to support Theosophical ideas. The relation between the two attitudes is not clearly defined, and it is difficult to say how far a scientific spirit prevails among Theosophists.

Leibnitz has declared that there is only one science, *Scientia generalis*, and that special sciences are only applications of the one Science, with no fundamental difference in the method of approach.

By Science we understand the totality of all findings which have been proved, and which are not mutually contradictory. The latest findings of any special science are the test of all previous findings.

The connection between the findings of the various special sciences must be in accordance with the formal laws of logic and mathematics, which therefore stand outside the special sciences. They, Theo-

sophically speaking, have no value for proof or disproof of the reality or otherwise of this or other worlds, but are only of importance as establishing relations between proved facts.

The Limits of Observation

In Science, the ultimate step in a reasoned argument should always be a statement of a truth, consequent on, but not necessarily the immediate result of, observation. For instance, it is not possible by direct observation to prove that on our globe the shortest distance between two given points is shorter than the straight line which joins them. This truth is an abstraction which does not result directly from observation. But it is a conclusion drawn from other statements which can be proved by observation. The truth that the straight line is not the shortest, is the logical result of these observed facts.

All scientific truths can be traced back to observed facts, and all logical-mathematical truths should also be so traced. What we need to lay stress on in Theosophy is the fact that our possibilities of

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observation are not limited by Science, but only by experience. For example, there is no reason to deny or doubt the possibility of a higher kind of vision than the ordinary. Truths arrived at by the logical-mathematical method, which can only be traced back to observations made by this higher vision, are scientifically true only for those who possess this faculty. For others they can only be regarded as logically true, and may be accepted, if they are not contradictory to known scientific truths. In the interests of truth, Theosophists must never lose sight of this distinction.

Value of Generalizations

The value of Science consists in its ability to make correct generalizations, for only by means of these can the unlimited manifold reality (in which we Theosophists include the higher worlds) be made known to us, and its laws made clear.

The demand which we make of Science is that it should advance continually. The Ptolemaic Solar System is still a scientific truth derived from certain observations. The Copernican System is a further step in the generalization, consequent not merely on further observations, but on a clearer understanding of their relations.

Summation in Theosophy

By these more complete generalizations Copernicus was able to come to a better understanding of the truths and laws of nature. Theosophy is not a special science, not really a science at all; on the contrary it is a school of thought, a way of life. It is the sum total of

man's relation to life and the universe, characterized by its belief in the universal brotherhood of mankind without distinction of creed, race or social position.

Theosophists endeavour to realize mankind as a unity. That is the ideal for which we are working. We conceive that this ideal can at present be realized only on higher planes or at a later stage of development. We need an education by means of which individuals in any place, at any stage of development, and in any social position can be directed towards this great ideal—this universal brotherhood.

An important part of this education is the developing of the ability to appreciate the individuals who have realized this Theosophical ideal and to attempt to follow their example. This is the Theosophical teaching about the Masters, put into ethical and ordinary language. The individual life of the Theosophist must come into touch with the ordinary life of the world, at as many points as possible, but avoiding the use of abstract or specifically Theosophical terms, and by so doing learn to understand the feelings and thoughts of the ordinary man.

Will matters more than scientific accuracy, and in the training of will Theosophists have made good use of Yoga practice. Modern psychology and psychiatry have developed many new methods which are useful in Theosophic training. It is quite in accordance with the ideals of Theosophy that we should on the one hand work for the unity of religions, and on the other hand study the laws of nature in the field of parapsychology. So we

study the development of clairvoyance, and also the theory of divine revelation, not in one religion, but as the basis of all.

Is Theosophy Scientific?

This is a short account of Theosophy as it at present exists. Now we shall discuss its relation to Science; we shall inquire whether Theosophy can be regarded as Science, and how far its methods are scientific. After that we shall consider whether the strictly scientific spirit is in harmony with the ideals and life of Theosophy and whether the scientific spirit and scientific method can help Theosophy.

Theosophy as such is not scientific, for the chief object of Theosophy is, as I have already pointed out, to encourage the development of the sense of unity in the individual, so that the class and group spirit may disappear.

This is what we are working for, because we are inspired with the beauty of this ideal.

But for the development of the individual towards this ideal, many scientific laws are necessary, laws which have been clearly proved to be such. We must know the laws by which the individual has been developed to his present state—laws geographical, historical, biological, and psychological. Without a knowledge of these laws, there can be no recognition of brotherhood, no understanding of the unity underlying outward dissimilarities.

When two individual lives are separated by space and time, it is for the Theosophist to bridge the gulf. His bridges must be long enough to span all the chasms caused by non-essentials, which

ignorance has rendered almost impassable. In order that he may span the chasms, the Theosophist needs to understand the laws governing the relations of space and time, so that he may raise life to a plane where these are no longer barriers. This is the work of civilization—to bring together the widely differing types of life. It is hardly possible for one who knows only his own locality and his own friendly intimates to develop a spirit of brotherhood; how can he without knowing and understanding something of the great distances beyond his own immediate surroundings?

The Occult Method

It is easy to see, therefore, that we need scientific training before we can achieve the ideal that meditation and yoga set before us. Science gives the necessary nourishment to the seed of brotherhood. In order to achieve the unity of religions, for instance, a careful scientific study of comparative religions is necessary.

The great problem—how much of Theosophical teaching is scientific, and how far is the scientific method necessary to Theosophy—has already arisen in the so-called occult or parapsychological field. It is well known that Annie Besant and C. W. Leadbeater claimed to be in possession of a higher kind of sight. How did they work with this sight? They made observations of a field which is unknown to most people. They tested their observations, classified objects according to their similarity and abstracted the essential features. They made many experiments to prove or disprove their hypotheses.

All this is ordinary scientific method. This method was used in writing *Occult Chemistry*, in the preface of which they wrote: "This is an excursion into a hitherto unoccupied field, and is offered merely as a series of careful observations, subject to correction by fuller and repeated investigations."¹

It is distinctly stated here that their experiments can be carried further, and the statements modified by further observation. This is the characteristic of all scientific investigations. Nothing secret or occult exists here any more than in exoteric science. There is no new or so-called Theosophical method, no speculation, no special intuition. Other works besides *Occult Chemistry* show the same scientific treatment: *Thought-Forms*; *Man: Whence, How and Whither*; *Man, Visible and Invisible*, and in part also *The Ancient Wisdom*, and *The Pedigree of Man*. In the last-named Dr. Besant writes: "I have not had the opportunity to consult with any one as to the accuracy of the observations made—hence they are the unverified observations of a single student." This is only an expression of the same cautious scientific spirit.

The Logical Method

It is not my purpose to inquire into the results of this new field of investigation, which can be observed only by the higher sight, nor into the methods used. I wish only to point out the nature of this investigation in order to show the important difference between scientific

¹ *Occult Chemistry*, first edition. This foreword was omitted from Mr. Sinnett's revised edition.

knowledge and blind belief. The investigations carried out by Besant and Leadbeater are absolutely scientific in principle, though in a new field. In these investigations we find nothing unscientific or opposed to known scientific facts. We know also that Annie Besant does not demand any belief, or any divine experience of a theological nature as a foundation for the acceptance of her theories. It is merely stated that only those who possess an enlarged power of observation can work in this new field.

This power can be developed by practice, but unfortunately those who have achieved it are very few. People not endowed with this faculty can only judge of the *logical* accuracy of investigations in this field. From the scientific point of view we may note that a person who is not clairvoyant need not be entirely deprived of knowledge in this new field, if only he would deal scientifically with the scientific facts supplied by others.

The discovery of the planet Neptune is an illustration of what can be done in this way. Observations of the orbit of Uranus led to the establishment of logical theories, which referred to some object beyond the reach of ordinary observation, but observable by high-powered telescopes. Those who made the calculations might not have been able to make the necessary astronomical observations; and on the other hand a person making the observations might be unable to make the calculations. The logical-mathematical sciences have been developed so far that similar discoveries might be made by clairvoyants when the approaches had

been systematically and carefully planned by scientific research. The logical-mathematical method can reveal many other qualities besides merely quantitative ones. The logical method opens to us this new possibility, but all observations should be carefully checked by logical calculations.

Harmony of Science and Theosophy

It is very natural to find among Theosophists much belief in revelation acquired by other than scientific ways, but I am not concerned with any inquiry into such beliefs, they are quite immaterial from the scientific point of view. In investigating the higher worlds there is only one scientific method—that of Besant and Leadbeater. No other method exists. Events in the higher worlds cannot be proved by

reason or experience. Even if belief based on divine revelation has often produced highly ethical results, history proves that the results of scientific investigations are not less valuable. I am sure that the scientific spirit, which, as we have seen, is to be met with in a high degree in Theosophy, gives the best opportunity to the individual to develop easily and successfully, in spite of adverse circumstances, towards the Theosophical ideal. In this way we shall develop real Theosophy.

Theosophists will remember the maxim of Confucius, enunciated by other great teachers also: "Hatred ceaseth not by hatred at any time. Hatred ceaseth by love." The ideal of Theosophy does not conflict with the spirit of Science, but is in harmony with it, and this spirit can render valuable service to the Theosophic ideal.

HAND IN HAND

The idea that beauty and compassion go hand in hand has been given us by the Great Teachers of the world. That idea we can revive—beauty and compassion must come again to our civilization.—RUKMINI DEVI.

Occult Investigations

BY C. JINARAJADASA

The romance of atomic research with high-powered clairvoyant vision is followed up in this article, the third of this series. The investigators named new elements which have not yet been discovered by the chemists.

Discovery of Isotopes

A NOTEWORTHY fact recorded in these investigations was the existence of isotopes. It was in 1913 that isotopes were discovered, and before that there was no thought whatsoever that such duplicates of an element ever existed. But already in 1907, isotopes were recorded, and diagrams given, of all the inert gases, Argon, Neon, Krypton, and Xenon. It was at this time that another inert gas, heavier than krypton, was noted, and I christened it "Kalon," and also drew its isotope. This gas, however, has not yet been discovered. A second variety of Platinum was described; it is probably what was discovered in Canada a few years ago, and labelled Canadium. But it has not yet been officially recognized.

In April 1908, again Bishop Leadbeater noted the possibility of isotopes, for writing to Dr. Besant he said: "It is quite possible that this [Radium] being a heavy element, there may be two or three forms of it differing only by a few atoms in each spike or funnel." He also sensed the possibility, which has later become one of the accepted facts, that the speed of a

particle may change its mass. For in the same letter he writes: "As to the matter of atomic weight, it occurs to me that that may not always depend entirely on the number of ultimate atoms. May it not conceivably be affected by their arrangement and the direction and rapidity of their motion? I do not know enough of mechanics to be sure about this; but it seems to me that two atoms revolving round a common centre of gravity, something like the two balls in the 'governor' of a machine, might exert a pull at right angles to their motion *against* ordinary gravity which would mean a diminution of weight. Besides, we do not yet know that positive and negative atoms are exactly equal in weight."

Today the mass of the proton is known to be far greater than that of the electron. In the investigations of 1909, two isotopes, one of Mercury which is solid, and another of Illinium, were mentioned, and their diagrams filed. Illinium has not yet been officially adopted—it is not in the Atomic Weights Commission's list of 1937—but in 1909 both it and an isotope of it, as also Actinium, then not known, were drawn and filed.

Medical Clairvoyance

Bishop Leadbeater's clairvoyance was objective, not subjective. That is to say, it was not a picture which was formulated in his mind, but rather the sight of a thing external to him, like any other object on the physical plane. Again and again those of us who were close to him had proofs of this. I have a stenographic record of some of the investigations into chemical compounds in 1922, and the reader can there note how he is trying to describe what he sees, like anyone who is looking into a microscope is watching, noting and describing. He would look into a man's inside, and if there was any obstruction, point out the particular spot in the intestines which was the root of the trouble. His physical eyes were open. When however a detailed examination was necessary, he would close his eyes, for if they were open, the mental concentration affected the optic nerve and created a strain.

During the period of his illness, when he suffered greatly from heart trouble, casually I once asked Bishop Leadbeater what his heart looked like. He was lying down, and he glanced down at his heart and said, "It looks like a boiled tomato." Any doctor would understand, for it meant that the heart, instead of being springy and solid, had the quality of collapse of a boiled tomato.

In the year 1906 I was much interested in the mystery of cancer, and when I met him at the end of the year on my return from the United States of America, I had provided myself with several microscopic sections of carcinomas and

sarcomas which I wanted him to investigate. I found out afterwards that the slides were useless, because the cells, having become dried, would have collapsed.

One morning as we were walking up and down the deck on our trip to Sicily, I asked him about cancer. He had investigated the cancer cell, so that there was no need for the slides which I had with me. He looked again, and then said that the curious thing about the cancer cell was that it was exactly like the normal cell, except that it was a looking-glass image of it. He used the simile of a right-hand glove which could be turned inside-out to be the left-hand glove. But he did not know what caused this enantiomorphism. Nor did he investigate whether there was any kind of filtre-passing virus. He did, however, wonder how the microscope would ever be able to show such a looking-glass inversion. He was always interested in everything, and I recall once an investigation into epilepsy, a second into incipient paralysis, and a third into a case of slowly increasing paralysis of the legs and arms, which revealed the fact that certain grains of matter within the cells of the spine reacted to electricity, and that in this case the grains which should have reacted failed to do so.

I have recorded elsewhere what he noted concerning the smallpox germ and its work.¹ I had been vaccinated, and on the second day went to him and asked him to see what was happening. He was always ready, when his energies would permit, for any kind of investigation which anyone wanted,

¹ *The Theosophist*, March 1933.

provided it seemed to be for a serious purpose of knowledge.

Historical Research

Bishop Leadbeater, when investigating clairvoyantly, made the fullest use he possibly could of any knowledge he could procure on the physical plane. If he noted something at some period in Chaldea, he would not waste his time to ferret out all the historical details. He would consult some work on Chaldea in his large library which possibly might give him some leading ideas on the matter. He would then follow up and test whether what had already been recorded by historians gave him any real assistance or not. Naturally if someone, who knew that he was investigating a particular topic, found him looking into encyclopedias, he would come to the conclusion that Bishop Leadbeater obtained what he described only from books. Once or twice he had been noted by some of his assistants consulting books, and they had this thought of suspicion. But they did not know that he could see their thought. Sometimes, I would come to know of some of these instances from a casual remark of his.

An instance of these thought-forms which were at once seen by Bishop Leadbeater is given in the book *Thought-Forms* (No. 19). It is a yellow thought-form which has the shape of a corkscrew. I asked him when he saw this, and he replied that it issued from Mr. Sinnett, who tried to "worm" things out of him, when he appeared to be holding back some of the knowledge which Mr. Sinnett wanted.

However, he never minded what anyone thought of him, and he always treated the individual under observation courteously, as if any particular part of his private life were unknown to him. Of course he never entrusted to an assistant capable of such suspicions any of his really intimate knowledge concerning matters of an occult nature.

It is difficult for us to realize how his clairvoyance was not sporadic and intermittent; it was continuous night and day. During the year 1906, when many violent and angry thoughts were sent towards him, he saw them all as they buzzed round him like flies do in Egypt or the Punjab. They were of course a nuisance, as he had to be continually brushing them aside, as has to be done with flies.

A quaint instance of the usefulness of clairvoyant sight happened when in 1894 he was called to assist a friend in Paris who was being persecuted by enemies. In the course of his efforts to assist his friend, he was continually shadowed by a detective. When he went upstairs on a bus, the man would get in downstairs, or when he got into a train, the man would enter into the last carriage at the last moment. The detective appeared in various disguises, but unfortunately for him, while he could disguise himself, he could not disguise his aura, so he was seen at once through all his disguises.

Theosophizing Astrology

I must not forget to mention an unusual investigation which is interesting because it revealed the true spiritual significance of astrology. Most astrologers today look

upon their science from the standpoint of gaining indications of favourable or unfavourable aspects for undertakings. But when the inner meaning of astrology is understood, modern astrology appears very much as a mere bony skeleton compared to the living body. It was through occult investigation that a glimpse was obtained of real astrology.

Among the Theosophists in London were two astrologers, Mr. Alan Leo and Mrs. Bessie Leo. They were both greatly devoted to Dr. Besant, but, as I shall narrate, felt a profound gratitude to Bishop Leadbeater for what he did for them. Mr. Alan Leo had not had the opportunity of much higher education, but he was (possibly for the lack of that) very intuitive. Though Mrs. Leo was also intuitive, he was the more intuitive of the two. He was remarkable for an unusual understanding of the significance of the various indications received from his astrological charts.¹ He felt convinced that modern astrology is only the outer husk of something far grander, and he and his wife asked Bishop Leadbeater if he could not in any way assist them.

As I have already narrated, the first investigation into past lives began with a life of Mr. John Varley, in which he was a Chaldean priest, and performed a ceremony of invocation of the Star Spirits. Bishop Leadbeater had therefore already a touch with a period of the long past in Chaldea. At that

¹ Dr. Besant told Alan Leo that he had been an astrologer for seven lives in succession. So he informed me in a conversation at Harrogate.—ASSOC. ED.

epoch, Chaldean civilization had a religion which, in its highest aspect, was a worship of the Planetary Logoi and Star Spirits, and in its lower aspect, a system of rules for conduct guided by the position of the planets. The religion was full of gorgeous ceremonial, and little by little he investigated this religion of astrology in ancient Chaldea.

The material thus supplied meant a great revelation to the Leos. It made them more mystical and more full of insight, and was indeed the beginning of the striking contribution to astrology given by both, and particularly by Alan Leo. These investigations were first published in *The Theosophical Review*,² and were later incorporated into *Man: Whence, How and Whither*, Chapter XIII.

Some day in the future, when once again the Third or Astrological Ray will influence mankind, true astrology will be the predominating religion of mankind. But it will be really a religion, that is, a worship, and not this modern timetable astrology beyond which its professors do not seem to be able to pass. True astrology begins when a man knows who is his "Father Star," and reaches out in aspiration towards the Planetary Logos of his Ray, or to some representative of that great Being. While a man will use the forces which the combination of the spheres will give him, to find out the best way to achieve a result, yet his highest life will be in communion with his Father Star. It is this inner vision of astrology which

² *The Theosophical Review*, February, March, April 1900.

was given to Alan Leo and enabled him to theosophize astrology.

The Nature of the Atom

One work of research made by Dr. Besant and Bishop Leadbeater is outstanding. It is the research into the nature of the atom, and the construction of the chemical elements. We know that not even the most powerful ultra-microscope can actually show the atom as it is. All the theories about the atom are built up on photographic records of impacts of the atom on the sensitized plate, as the atom is driven hither and thither, or broken up by powerful currents of electricity or magnetism. But no scientist dreams that it is possible ever to see the atom *in puris naturalibus*. How is such a thing possible? Curiously enough, there has always been a tradition in Indian occultism that it is possible by Yoga to develop a power which is described as making oneself infinitesimally small or as large as the earth.

The rationale of this is fairly clear. Our conception of size depends upon our conception of ourselves. I, who am 5 ft. 3½ inches, naturally consider a man who is 6 ft. as very tall, while one who is six feet would think of another who is 6 feet 4 inches as only slightly taller than himself. Similarly, we say that we put a book *down* on the table, but a cat will say that he has to jump *up* on to the table. Similarly, too, is it with regard to size. It is our standard of measurement which gives the scale of long or short, large or small, light or heavy. Now one of the faculties developed by Yoga is to make oneself as the observer so infinitesimally

small that by comparison with him the atom is large. This is the technique of magnification which is adopted in clairvoyance. The object itself is not magnified, but the observer is minimized.

The first investigations into Occult Chemistry were made at the time when there was much talk in the London papers about the discovery of Argon by Lord Rayleigh and Professor Ramsay. There was also much speculation about the gas Helium, which was known to exist in the Sun, but whose presence had not then been detected on the earth.

Methods of Research

Our occult investigators looked at the atmosphere around them and saw various objects by their clairvoyant magnification. Naturally these objects bore no labels, and therefore could not be declared to be Oxygen, Hydrogen or Nitrogen. But a very active element was noted, which answered to the chemical descriptions of Oxygen. Then by counting the units of which Oxygen was composed, two other elements, Hydrogen and Nitrogen, were located by counting their units. Each element was in very rapid movement, and before it could be examined, its movement had to be slowed down by the exercise of will-power. Then a diagram in two dimensions was made of the element.

This investigation involved also the examination of the ultimate indivisible particle, which was then found not to be the chemical atom, but something smaller still. Our investigators saw that the ultimate unit, which they called the "ultimate physical atom," was a very

complex object, not made up of "matter" at all, but composed of a series of forces in a very intricate spiral formation.

The moment they saw this, they were reminded of a drawing of the atom which appeared in *The Principles of Light and Colour*, by E. D. Babbitt, in 1878. I was once informed that this work was the result of spiritualistic communications. If so, it is the first time that a discarnate entity has done something "worthwhile" with regard to science. A picture of the ultimate physical atom is given, but Babbitt says it has only two orders of spirillae, in addition to the primary spiral, whereas our investigators noted spirillae up to the sixth order. There is, however, one radical mistake in Babbitt, and that is when he makes the atoms go one into the other, touching head to tail. According to Chemistry no two atoms can ever really touch, and the distance between any two atoms is considerable, compared to their size. This was found on clairvoyant examination to be perfectly correct. Furthermore, our investigators saw two variants of the atoms, a positive and a negative; each was the looking-glass image of the other, with the spiral and spirillae in reverse direction. Babbitt has no idea of this dual nature of the atom. He makes one end of his atom negative and the other positive. Babbitt's atom also was too elongated.

New Elements Named

After the three gases, Hydrogen, Oxygen and Nitrogen, had been examined, the next work was to find out how they came to be constructed out of the ultimate physical

atoms. This was done by pushing each gas into a higher state, when it was found that the gas disintegrated into smaller units, and then by pushing them still higher and higher till the units were no longer divisible. The last unit is the "ultimate physical atom," lately christened "Anu," the Sanskrit word for the smallest particle of matter. Dr. Besant wrote the description of the work done, and published her article with a diagram in *Lucifer*, November 1895.

I have mentioned that there was much talk at the time about Helium. The atomic weight of Helium had not then been determined. Our investigators saw a very light gas in the air, and a drawing was made of it, but it was not incorporated into the article by Dr. Besant or Hydrogen, Oxygen and Nitrogen as the investigators were uncertain whether it was Helium or not. Later, when the investigations were resumed in 1907, this unusual gas whose weight is 3, was further examined. It is curious that this element has not yet been discovered by chemists. When the articles of the second series of investigation were published, I christened the element "Occultum," as two occultists were instrumental in finding it. Similarly, in 1934, there was found in the stratosphere an element with weight 2. As the work was done at Adyar, I christened it "Adyarium," and published it diagram.¹

It is with the second series of investigations into Occult Chemistry that I was closely identified for I was a kind of "general manager" to arrange the work.

¹ *The Theosophist*, December 1932.

party consisting of Mrs. Ursula M. Bright and Miss Esther Bright, Mrs. A. van Hook and Hubert van Hook, rented rooms in a house at Weisser Hirsch, near Dresden, for the summer. The plan was that Dr. Besant, Bishop Leadbeater and I should join the party. When the party was complete, every afternoon when the weather was fine our two investigators and their assistants went off into the woods with rugs and cushions. The two investigated, while the others listened or read. It was then that the lives of Arcor and Bee were investigated.

Help from Sir William Crookes

But the most important investigation was to continue the work begun in 1895. We had for our guidance the general conception of the Periodic Law, which Crookes had formulated in his pendulum diagram. Crookes was known to the investigators, as he was a member of the "senior inner group" of the London Lodge of The Theosophical Society. His diagram gave a clear idea of the theory which he propounded of the formation of the chemical elements from an original substance which he termed protyle. Crookes propounded a rhythmical and periodical manner of formation which, to him, explained the various mysteries involved in valency and dia- and para-magnetism, and positivity and negativity of the elements.

Several of the elements in the Table of Elements such as Iron, Sulphur, Carbon, are readily procurable, but there are others which are very rare, or not easily found except in laboratories. Such, for

instance, is Sodium, which, with the combination of Chlorine makes the particle of salt, but pure Sodium is only kept in laboratories. More difficult to obtain was Scandium, and a request was sent to Crookes for this. It was, however, soon found that it was not necessary to have an element in its pure condition. Provided an element was found as a component in a chemical compound, it was possible, by dissociating the bonds which held its radicles in combination with the radicles of other elements, to make its radicles unite again to rebecome the compound by itself alone.

Even then, however, there were certain elements which existed in compounds which were only in rare minerals. My part of the work then was to look up the elements and where they were to be found in compounds, and to locate these in various minerals in the Dresden Museum. I made a preliminary expedition with lists and located in what cases were the minerals. Then in a second expedition, Bishop Leadbeater came to the Museum and looked at the minerals, and got a fair idea as to what the element which was being hunted was like.

Meticulous Observation

This work of investigation of the elements was done in two departments, and here the differing temperaments of the two investigators came into play. Bishop Leadbeater was extremely scientific and meticulous in observation. He never ventured to form any kind of hypothesis unless he had examined many instances of one kind, then on the whole there was probab-

a considerable time had had a grievance against her and her management of The Society, had changed his attitude and become more friendly, and she desired to give him this work to please him, though she knew he was not very competent, as his knowledge was so slight on the details of Occult Chemistry.

(To be concluded)

THE LIVES OF ALCYONE

Mr. B. P. Wadia comments on the inclusion in "Occult Investigations" in our March issue of a passage from his writings, citing evidence from *The Lives of Alcyone* as "a clear and decisive proof of Mr. Leadbeater's clairvoyant powers." Mr. Wadia writes:

"Will you in fairness allow space in your next issue for the following:

"In the March 1938 THEOSOPHIST Mr. Jinarajadasa quotes from a Note of mine (see p. 542) about 'Lives of Alcyone,' written in 1910, and which appeared in THE THEOSOPHIST for July 1911. He probably would have saved himself the trouble of quoting me if he had

known what I said about it over a decade ago in the pages of the London *Occult Review*.

"However, allow me to clarify the position: I do not consider that Note accurate because of physical plane knowledge and experience gathered later on. Those who wish to know more about the subject-matter of Mr. Jinarajadasa's article, and cognate matters, can read my statement of resignation from The Society dated 18th July 1922; any one can obtain a copy of it by writing to me at the above address. 'Aryasangha,' 22 Narayan Dabholkar Road, Malabar Hill, Bombay 6, India."

Reason is the clumsy weapon of the scientist, intuition the unerring guide of the seer.—H.P.B.

Drama for the New Age

BY F. KAY POULTON

What Next?

IT was Quiller Couch, in a lecture at Cambridge University, who said: "The orator can yet sway men, the poet ravish them, the dramatist *fill their lungs with salutary laughter or purge their emotions by pity or terror*." That lovely alliteration defines a function of the drama which has surely in two thousand years and more almost exhausted itself. We have seen its progress in a descending curve from the ancient Greek and Celtic tales of Gods and Heroes, the Christian Mysteries and Moralities, the full-blooded renaissance in Elizabethan drama, rich merging of action and emotion in an age of vital achievement, later becoming degraded in the Rabelaisian humours of Restoration "comedy." Even when the curve begins a slow ascent from the slough of nineteenth century bathos, the pioneers are isolated and at first execrated. Ibsen broke all the existing rules to discuss universal problems of social concern, making the way easy for a Galsworthy to reap the benefit of the blazed trail, and achieve success in his own lifetime. But what next?

Shall we not, under the pressure of universal forces, be driven to advance beyond discussing purely individual and local problems? Everywhere we are being driven to take the *world* view, rather than that of any political party, religious sect, national or even racial group.

Of all members of the community, the artist is *par exemple* the pioneer in expressing new aspects of truth, seen first intuitively. And where will the artist find a more truly catholic forum than in the theatre? Here all the barriers are down, and the same expression of truth can find some echo in the hearts and minds of men and women of every possible type and stage of development.

Is the Theatre Awake?

There are very few indications that the Theatre is awake to its tremendous possibilities and power, but these few glimmers of new light should encourage us. Only we must hurry to support each smallest effort in the right direction. By our combined thought we can all help to provide a channel for truth at the spiritual level to find expression, even though we ourselves do not write, act or produce plays.

For example, there is in London a new venture—the Sunday Theatre.¹ Its first announcement brought an eager response from many of the foremost actors, who with the organizers of the Society clamour for plays without a sectarian label, free of propaganda, plays containing a spark of the strange new light—plays for the New Age.

¹ Full particulars of this new organization can be obtained from its founder, Miss May Haysac, 39 Furscroft, Bryanston Sq., London, W. 1.

little liability to error. As an instance of his care in observation, he wrote to Dr. Besant with reference to his striking article on "The Aether of Space," where he described the Anu:

"Yes, I counted all those 1680 turns in the wire of the atom, not once, but many times. I tried altogether 135 different specimens, taken from all sorts of substances, organic and inorganic, because I wanted to be reasonably sure that there were no variations. It was a wearisome task, but it had to be done."

But Dr. Besant was very impatient of this detailed cataloguing work. Knowing that she could rely upon him to attend to that department of the work, she concentrated on splitting up the elements into their component parts upon the etheric, super-etheric and sub-atomic planes. Not only did she do this, but she mapped out the flow of forces within each sub-group. I have greatly regretted that, at the beginning of this work, none of us realized what it would later develop into, and that I did not then have blank diagrams ready, of a sphere, so that Dr. Besant could map the force as it moved in three dimensions. But there was little time to organize details of work; the party was to disperse after a very few weeks, and both the investigators had much other work to do. Her diagrams are drawn on a plane, so that when now we desire to understand in detail whether the forces flowed above the plane of the ether or below, we are left in the lurch. Day after day, each afternoon, the party moved out to the forest,

and there the investigations were done. Fortunately, the weather was mostly fine. Dr. Besant's drawings in pencil are still at Adyar, mounted in a special book. So, too, are what Bishop Leadbeater drew of the elements, with all relevant correspondence. Since each element seemed to follow a certain geometrical construction, according to the system of the Platonic solids, it was not necessary to draw every part of it. The drawing of the centre and of one "funnel" or "spike" was quite enough; we could tell from its place in the Periodic Law, and by noting the number of funnels, that it belonged to such and such a family, and was built in a particular way.

Revelations of Beauty

When Bishop Leadbeater drew the centre and the funnel or spike, and said how many of each of these latter composed the element, he passed the diagram to me, and I did the necessary arithmetic and labelled the element.

After the preliminary drawing of each element by Bishop Leadbeater, my second task began, which was to draw the final diagram. Day by day, and sometimes in the evenings also, I worked at the diagrams, mapping them out as clearly as possible. I had had no experience in geometrical drawing, but managed somehow to make fairly decent drawings, which Dr. Besant used when she published the articles in THE THEOSOPHIST January-December 1908.

I recall one interesting incident. If anyone will look at the diagram of the inert gases Helium, Neon and Argon in *Occult Chemistry*, he

will note that Neon is placed unusually in the diagram, squeezed in in a curious way. What happened was that only one variety of Neon was found, while two varieties were discovered of Argon, Krypton, Xenon, and "Kalon." So I drew the diagram, labelling as Neon what is marked in the diagram as Meta-Neon. After the diagram was finished, the true Neon was discovered. There was no time to draw another diagram and place it by the side of its meta variety, as was done with Argon. So, as the Neon diagram was small, I squeezed it into the completed diagram, and changed the old label Neon to Meta-Neon.

The mapping out of each new element was always to me an exciting adventure because of the manner in which the conception of the operation of the Third Logos developed in my mind. It was like the watching by a horticulturist of the opening of some exquisite new flower from the bud, with all the revelation of beauty which it contained.

The investigations at Weisser Hirsch were published by Dr. Besant on her return to India. The drawings of the elements were those which I made, but she found some draftsman in Madras to draw in black and white from her pencilled drawings of the disintegrations. I had by then left for the United States of America, and could not look at the proofs before publication in THE THEOSOPHIST. Several errors, therefore, appeared, which could have been avoided with closer supervision than Dr. Besant was able to give at the time. Fifty-six elements and six isotopes were described. A novel idea develops from

an examination of the diagrams of bivalent, trivalent and tetravalent elements, namely that each valency is a duad of two half valencies. Hydrogen can split up its valency into two halves, and even into six of one-sixth each.

Mr. Sinnett and "Occult Chemistry"

While the articles were appearing in THE THEOSOPHIST, there was much talk about Radium. It was stated that Radium could be found in pitchblende. I procured pitchblende and some other minerals and sent them to Bishop Leadbeater, who by that time had come to reside again at Adyar. He had, however, seen the Radium atom before my material reached him. He sent me the diagrams, and I drew them for illustration, as before I had done the others, and sent them to Dr. Besant.

In THE THEOSOPHIST for July 1909 is a long article of fourteen pages, describing the additional work done on Occult Chemistry. Twenty-six more elements are described, and the type and weight of each is given.

It is a pity that when the second edition of *Occult Chemistry* was issued, under the editorship of Mr. A. P. Sinnett in 1919, this material of July 1909 was not incorporated. I was astonished when Dr. Besant gave Mr. Sinnett, who practically knew nothing about the work done, the preparation of the second edition. As a matter of fact, except for an introductory chapter by Mr. Sinnett, of little value, nothing was added to the book to bring it up to date, nor to correct typographical errors. On my inquiring, Dr. Besant said that Mr. Sinnett, who for

Such plays are hard to come by, because authors have been for so long discouraged by the commercial theatre manager, who dares not risk radical experiment. But the Sunday Theatre, and other similar societies, can take such risks if the play is first-class of its kind, since they have experienced artists to interpret it, and the nucleus of a sympathetic audience waiting for the inspiration of new ideas.

Changing Forms

In breaking new ground and defying tradition, the dramatist has to consider, as Gilbert Murray so well expresses it, "two quite different webs. There are the accepted conventions of his art, and the accepted beliefs of his intellect, the one set aiming at the production of beauty, the others at the attainment of truth. . . . The seeker for truth can, as far as truth is concerned, reject tradition without a qualm. But with art the case is different. Art has to give a message from one man to another. As you can only speak to a man in a language you both know, so you can only appeal to his artistic side by means of some common tradition." In other words, you may express a familiar traditional thought in a revolutionary form, or a new thought in a traditional form, but you will not reach a large audience and make a universal appeal if you break both traditions simultaneously.

It would seem that the artist concerned in revolutionizing form will find greatest freedom in radio and screen plays. Such attempts as "The Shape of Things to Come" and "Lost Horizon," and on a more frivolous note, the spiritualist

film comedy, "Topper," could only have come to life on the screen, and in the second instance also on the air, where the rigid limitations of space and time can be overcome.

Occultism on the Stage

In the theatre the possibility of changing form is so restricted that dramatists may well take a hint from Euripides, and in perfecting the existing framework, fill it with vital new thought. For instance, in a conventional setting Susan Glaspell in "Inheritors" breaks through the prejudices of racial intolerance; and in "The Verge" discusses the problem of man's power to create new forms in the plant kingdom. Miles Malleon in a charming little one-act play, "Paddy Pools," explores the idea of man's finding such union with nature that, in the person of an imaginative child, he is the grass, the trees, the sea and the sunset. Recently we have had theories of time and space, reincarnation and karma, discussed in Priestley's "Time and the Conways" and "I Have Been Here Before."

Hitherto it has been a recognized axiom that there can be no drama without conflict, and as all drama deals in psychological issues, this meant a conflict of character. But in real life, outside the theatre, this conflict arises only from insufficient understanding and lack of love. For countless centuries we have been developing self-consciousness, the idea of separateness, and in drama this is enlarged and exaggerated, for all our characteristics are there seen through a magnifying lens lit with powerful arc lamps.

A Symbolic Technique Needed

At this significant turning-point in human evolution, the emphasis must begin to be laid on unity rather than conflict, on a deeper understanding of life itself. We have been so concerned with the outward manifestations, the machinery of life, that we have hardly begun to glimpse the power that keeps it in motion—the transcendent power of a love beyond our utmost conception. And because it cannot be expressed in concrete words, tools of the intellect, we shall have to express it more and more by symbols. Some we have already, universally familiar, but we must gradually coin a symbolic alphabet and build from it a symbolic language to express the inexpressible. We have in ballet the beginnings of a universally understood symbolic language, part movement, part music, and in the new drama these will have their share, not as an extraneous decoration, but as an integral part of the play.

The Compagnie des Quinze illustrated how this could be done in a symbolic war play, in which war and peace, harvest and holocaust, love and hate were illustrated in symbolic characters, movement and suggestive grouping. Denis Johnston experimented in a symbolic technique in his "Bridge for the Unicorn," which probably left most of the audience mystified, so unused are we to anything but the realistic photographic method. In alternate scenes he went from the physical life of the characters to their inward life, in fact from the physical expression of their lives to the astral desire-world. In rather

the same way Eugene O'Neill attempted in "Secret Interlude" to show side by side the expressed and the unspoken thought contrasted. Sean O'Casey in "The Silver Tassie" found himself impelled to employ symbolism when he needed a larger field of expression to capture an aspect of war which could not be enclosed in realistic form. The poets are in the vanguard of the new movement, and in "Murder in the Cathedral" and "The Ascent of F.6" we have suggestive flashes and illuminating headlines, and a new use of the chorus, transformed from the Greek model but serving the same purpose.

The Coming Revolution

The actor must inevitably have a big share in the coming revolution, for it will be up to him to supplement his outward expression, his technique, by thought far transcending the words and actions, by realizing more intuitively the original inspiration which fired the dramatist. Many actors are appreciating this. Only the other day Charles Laughton's wife, writing of his film work, commented on the extraordinary difficulty of trying to convey *from within* the fire of inspiration that set Rembrandt aflame, to show in his face alone, without words or paint, the light of genius at work. Ruth Draper has that rare gift of letting the inward thought shine so clearly that she can dispense with the artificial aids of costume, scenery and even special make-up.

But the Actor of the New Age deserves an article to himself, and meanwhile, "the play's the thing"—the plays not yet written, which

will inspire us to develop our powers, widen our vision, open our hearts to new understanding of each other and our common destiny, our slow and painful journey towards a final perfection.

"Time and the Conways"

(A PLAY IN THREE ACTS BY J. B. PRIESTLEY)¹

This earlier play of Mr. Priestley's should be studied side by side with his later one, "I Have Been Here Before" (reviewed in the January THEOSOPHIST), in order to do full justice to either. In fact, it would almost seem that Mr. Priestley was driven, as a result of this close-up study of karma—in its more superficial personal sense—to take the wider view which forms the theme of "I Have Been Here Before." The first is a fearlessly unsentimental study of a group of lives, all but one of them apparently wrecked; and the second reveals the tremendous change of outlook when it is admitted that many lives may contribute, in a rising spiral of experience and vision, to eventual perfection.

"I want . . . I want . . . I want . . .," the Faun's refrain from Clifford Bax's "Socrates," might be the motto of the Conway family. Mrs. Conway herself, possessively maternal, wanted to hold her children in a tight grasp, regardless of their need of freedom. Kay wanted the luxury of writing to please herself. Madge secretly wanted to be Gerald Thornton's inspiration, and deceived herself into thinking she wanted social

¹ Played at the Duchess Theatre, London, and published by Messrs. Heinemann, uniform with *I Have Been Here Before*.

reform and international peace. Hazel, spoiled by her family and proud of her beauty, wanted money in order to escape from her unflattering provincial surroundings. Carol, aflame with sixteen-year-old exuberance, hugged all her adored family to her indiscriminate heart, and then dreamed of a career in which the thrill of acting, painting with only the most flamboyant colours, making the weirdest clothes, climbing mountain summits and indulging in foreign travel, composed a nightmare conglomeration of superlatives.

All these selfish motives bring their own punishment, and Mr. Priestley spares us none of the inevitable tragedy. This is shown to us as a flash into the future, seen through Kay's eyes, during her twenty-first birthday party. She finds herself a cynically successful journalist, writing up an endless succession of monotonously superficial film stars. Madge, soured by her disappointment in losing Gerald, blames her mother, with some justice, and develops into an embittered neurotic. Hazel marries a war-profiteer and lives to fear the man she had first despised. Robin, always taking the line of least resistance, sponges on all of them, until only his indulgent mother has a good word for him. Carol is snatched from t

life by too sudden death; and her mother, grasping all, loses the love and respect of all her children but Robin. Alan, alone of the Conways, is desireless, unselfish, aloof from greedy sensation. He moves along a steady path, calm, poised. And it is he who gives Kay a crumb of consolation when she cries out at their futile and wasted lives, which had begun with such promise and enthusiasm:

Now, at this moment, or any moment, we're only a cross-section of our real selves. What we *really* are is the whole stretch of ourselves, all our time, and when we come to the end of this life, all those selves, all our time, will be us—the real you, the real me.

Contrast this limited view with the spiritual inspiration of Dr. Görtler in the later play, when he persuades the grief-tortured Walter Ormund that this life is not all, and that the foolish mistakes and misunderstandings which seem to us beyond repair, can be expiated in other lives, if not in this, and at another turn of the spiral we shall see things in a different and a fuller perspective. If you have first read or seen "I Have Been Here Before," you will almost certainly cry out for Dr. Görtler to make his next experiment on the Conways, for at least Kay and Alan would respond to his ideas. And this is surely a tribute to the reality of Mr. Priestley's characters, that one can picture them crossing from one theatre to the other.

"Time and the Conways" demands great flexibility in the actors, as they move from youth to middle-age and back to youth, finishing

Kay's twenty-first birthday party after our glimpse into the future. The youthful period of 1919 is the more difficult, since the cast must actually be experienced yet seem artless, and because the dress of 1919 is not yet sufficiently "period" to escape some ridicule. Carol (Eileen Erskine) is happiest since she has not to appear in the 1938 scene. Molly Rankin reveals Madge's neurosis with almost intolerable clarity, and her return to youthful enthusiasm and unself-consciousness in the last scene has all the more poignancy. Helen Horsey, as Robin's wife, contrives in the Second Act, with scarcely a word of dialogue, to create a woman whose spirit has been broken, neatly shabby, apologetic, self-effacing, clinging to the poor remaining shreds of self-respect and dignity—a reproach to all the Conways. Kay's inward flashes of thought, as well as the changing ripples on the surface, are conveyed with beautiful integrity by Jean Forbes Robertson, who lifts the play almost to the level of "I Have Been Here Before."

But Alan's character is only a preliminary sketch, bearing the faintest suggestion of Dr. Görtler's fuller portrait in the later play. And there is not one of the Conways who can even remotely compare with the rich vitality and depth of Walter Ormund's character. Surely he and Dr. Görtler must have been thinking of the Conways—vicariously in Mr. Priestley's mind—when they say with such passionate sincerity:

DR. GÖRTLER: . . . you can break the spell and swing out into new life.

ORMUND: New life! I wish I could believe that. They've never told me yet about a God so generous and noble and wise that he won't allow a few decisions that we make in our ignorance, haste and bewilderment to settle our fate for ever. Why should this poor improvisation be our whole

existence? Why should this great theatre of suns and moons and starlight have been created for the first pitiful charade we can contrive?

DR. GÖRTLER: It was not. We must play our parts until the drama is perfect.

F. K. POULTON

THE MESSENGER OF THE GODS

(By George S. Arundale, to American Theosophists, 1934)

Your continent was chosen many centuries ago for the beginning of a new race blended out of some of the finest strains in Europe. Your continent was chosen for the beginning of a new experiment in government, and to be at once a nation and a League of Nations. Your continent was chosen to be the scene of one of the greatest testings through which any nation has ever passed, the outward and invisible sign of which was the Civil War; and in that great messenger of the White Lodge—Abraham Lincoln—was afforded yet another sign of the truth of Washington's declaration that the onward progress of the United States is ever characterized by the intervention of some "providential agency." Says a writer in *The New York Times Magazine*:

"We can understand how it was that after he was gone he seemed to his mourning countrymen to have been an envoy from a higher world, sent to lend a hand in the troubled affairs of mortals."

When some of Lincoln's more cautious friends advised him against committing himself irretrievably on the threshold of the war itself he replied, as all must reply to whom the honour of a mission is entrusted from the very hands themselves of the Inner Government of the world:

"The time has come when these sentiments should be uttered, and if it is decreed that I should go down because of this speech, then let me go down linked to the truth—let me die in the advocacy of what is just and right."

Goodwill Day

A MESSAGE TO THE YOUTH OF THE WORLD

FOR the seventeenth year in succession the youth of Wales are sending to the youth of the world a Message of Goodwill. This year's Message, to be wirelessly on May 18th, reads:

This is Wales calling! The boys and girls of Wales are calling the boys and girls of all the world!

We rejoice to think that, above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

The world is full of suffering, cruelty and strife. And we are told that civilization may perish. Let us tell the world that civilization shall not perish.

More than ever the world needs what we alone can give—the confidence and the comradeship of youth.

May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighbourhood, of our country, so that our country may better serve the world to which we all belong?

So shall we, millions of us, grow up to be the friends of all and the enemies of none.

A Universal Observance

How many people really know Goodwill Day?

May 18th became known as Goodwill Day in 1922, when the youth of Wales sent out a Message of Goodwill to the youth of every other country. The Message was broadcast by one of the most powerful radio stations in the United Kingdom, and repeated by wireless from the Eiffel Tower Station, Paris. The Movement gained momentum every year, and today Goodwill Messages are exchanged by the youth of seventy countries.

It is an interesting fact that on the 18th May 1899 the first Peace

Conference was held at the Hague, to consider means of settling international differences by peaceful methods.

Three Good Reasons Why

Goodwill Day is coming to be universally observed because:

- (1) It brings no memories of defeat or humiliation in war;
- (2) It is the only international Peace Day common to East and West;
- (3) It was officially adopted by the World Federation of Educational Associations in 1923.

The surprising thing about Goodwill Day is its vitality. Evidently

it fills a world need. It has behind it the enthusiasm of the world's youth—the young in heart and mind whatever the age of the physical body. It creates a mental attitude of understanding which youth carries on into mature life. In the United States of America the World Federation of Educational Associations is promoting practical peace education on the ground that the very real problems which face other nations must be seriously considered "if we are to avoid conflagrations whose flying sparks may set fire to our own house."

Goodwill Day strengthens thoughts of friendship and understanding the world over. Imagine the countless thought-forms streaming through the ether from mind to mind, from country to country, on such a day as this, breaking down thoughts of hatred and self-aggrandizement which lead to war. The mass effect of such dynamic thinking must weigh heavily on the side of world peace. Who is able to calculate to what extent? Magnify it 365 times so that we should have a Goodwill Day every day in the year, and understanding would become universal and war inconceivable.

Our Younger Brothers

And while we are thinking of our neighbours, let us not forget goodwill to our younger brothers the animals. We owe a huge debt to the animal kingdom for the cruelty we inflict upon it—killing for sport, for food, for temple sacrifices. For the most part we give brotherhood a lateral exten-

sion among men and nations; let us apply it also vertically, running up into the superhuman and down into the subhuman orders. The animals are part of the unity—science proves the philosophic fact. We are trying to get rid of war, but we shall never have a warless world until we not only cease warring on the animals but positively show them the kindness and respect which are their due as fellow citizens of our respective countries.

How to Organize

Every advantage should be taken by individuals and local bodies everywhere to celebrate Goodwill Day with appropriate gatherings. Organize joint gatherings of welfare bodies and invite public men to speak. Invite teachers to talk about Goodwill to the scholars. Write articles for the Press. Get business men to placard their windows: "This is Goodwill Day, May 18th" and spread the idea among their employees. Ask the clergy to deliver Goodwill addresses on the Sunday before the 18th. Broadcast Goodwill by radio. THINK, TALK, ACT—GOODWILL!

Goodwill Day might be linked with the Campaign for Understanding which The Theosophical Society is this year promoting in all countries of the world. The Campaign for Understanding was conceived by Dr. Arundale, who has written a poem and a book on Understanding. This is the place to recall that in 1927 Dr. Arundale introduced Goodwill Day into Australia.

—J.L.D.

Son of England

BY HELEN VEALE

Reproducing the atmosphere of the magnificent Elizabethan period, this fourth instalment carries on the story of Francis Bacon and the faithful heart of Alice Barnham; it depicts also the origin of the Royal Society of London.

IX. Written this Eleventh Day of June, in the Year 1608 A.D.

THIS year hath gone fast, and brought no great stir, without or within our family circle. Little Dick and Baby Allie grow apace, the boy giving Aunt Prue much trouble by his mischief and daring, but ever easily forgiven as her special darling, while the girl hath more hold on the heart of her grandfather.

I am more at ease now with regard to our neighbour, Mistress Thorne, for my father no longer welcometh her warmly, since he surprised her one day boxing little Dick's ears for tossing his ball over the wall, on to her flower-beds. She tried to make it up later by giving the child barley sugar, but he mistrusteth her still, and so doth my father, who said to me, "On my soul, lass, I have had a narrow escape from that false jade. Who would have thought, with her hearty looks, she had such a shrewish temper!" I agreed demurely, but bethought that I had long since easily guessed it!

A new Mystery hath been meeting of late in the Prince's Room, which I arrange beforehand, setting chairs in special places, and

quaintly carved columns. They call it Solomon's Temple, after that in the chapters on New Atlantis in *The Advancement of Learning*. Prince Henry and certain other young noblemen attend, all three secretaries of Sir Francis, also Tom and some of the more thoughtful of his friends, my father, and a few old men of reverend and scholarly aspect.

Sir Francis telleth me that they discourse on scientific problems, dull matters which could interest me little, but that he would gladly admit me at my wish were it not that he could not then close the doors to other ladies, who had less discretion than I.

"Shall I don doublet and hose?" I asked playfully, "as Rosalind and Viola in the plays, and so present myself as a youth?"

"Soothly, thou wouldst make a comely youth," he smiled in answer. "But thou wouldst have to take a pledge of lealty, and a searching one! I cannot see thee, my dear, taking it in a lying guise!"

"Nay," I said, "I did but jest. Prithee tell me," I went on, to cover my confusion, "if in truth there ever was an isle called Atlantis, and where it was."

"It was once much more than an isle," he answered, "though it had shrunk to that, through many cataclysmic changes, ere it finally sank beneath the Atlantic Ocean. Hast thou not read in thy Greek what Solon had learnt of it from the Egyptians? Those who are the keepers of occult records know much of it, but say little."

"What did cause it to sink?" I asked further.

"The natural cause was periodic changes that take place within the earth's body, for that too is a living organism, though few know it! These alter the inclination of her axis, and break her crust in places, setting up new mountain ranges, and depressing valleys under water. Other causes there were, as the increase of the study of black magic among the people, threatening a race of devils if those bodies were not timely destroyed."

"It is true, then," I said haltingly, "that God judgeth sinners to destroy them."

"It is truer," he answered, "to say that sin destroyeth itself, by natural laws ordained of God and directed by many agents who work out His will in this marvellous universe. But there is no final destruction, Alice. Atlantis must be reborn, as her sinful people have been, to pursue its path to perfection."

"Then by New Atlantis did you mean this island of England?" I asked eagerly.

"I dream of it so," he answered. "This sceptred isle, this seat of kings!" He broke off and turned away, as unwilling to say more, and truly I had enough to think on.

X. Written this Eleventh Day of June, in the Year 1609 A.D.

Since my last writing, I have become a person of far more importance, having been presented at Court. Perhaps it was Sir Francis his suggestion, but the Lord Chamberlain told my father that it was the royal wish. Lady Anne Bacon, who is again a little stronger, though she goeth little to Court, herself offered to present me, and her kindness helped me through the ordeal. My gown was of white satin and cloth of silver, and I had a cloak of pale green, like a sheath to a tall white lily, Sir Francis said. I liked my fine dress well, and enjoyed the occasion, though not so much as I had expected, for it was not to my liking to be stared at by so many with lewd boldness, and some of the ladies eyed me coldly as a merchant's daughter.

Lady Anne said, "Nay, my dear! They are envying thee rather than despising, for they know thy father and his friends to be the strongest power in England today, perchance in the world tomorrow."

Their Majesties the King and Queen were kind and gracious, and Prince Henry too sought me out in the ante-chamber, lingering as if glad to find a homelier friend amid these courtly splendours. Prince Charles was also in attendance on his parents. He looketh a handsome youth, but cold and proud.

Since then my studies have been much interrupted, for invitations to Court functions cannot be refused, so my father hath to take me, though he grumbleth sorely; nevertheless he hath even entertained here, giving formal banquets on a grand scale, belike for my sake though I tell him

I care not for such. Court gallants, whose names I care not to record, have sought me out, for my jointure seemeth desirable, I doubt not, in their eyes. My brother Tom doth take me to task, as too proud and hard to please. "Take care, sister, that thou end not as a sour old maid! Youth and such good looks as thine last not for ever."

I thank him, and say, "I will not give my hand where my heart cannot accompany it, and am prepared, if need be, to remain a happy votaress of Diana, who hath her own gifts of life to bestow."

He grumbles, "Thou dost read too much for a woman! I am glad Meg is not so learned."

My father would gladly have craved permission to present Margaret with me, but she was unwilling, being in expectation of another babe next month, and beside quite content with a wholly domestic life. I could not, methinks, easily make myself happy in small things as she doth, though Sir Francis saith that happiness lieth in oneself, in integrity of soul, rather than in any outward circumstances. Mayhap that very integrity cannot be gained without some harmony of outward circumstances with inner needs.

XI. Written this Eleventh Day of June, in the Year 1610 A.D.

That gentlest of great dames, the Lady Anne Bacon, is dead, having borne most patiently a long illness. Sir Francis and Sir Anthony will be the poorer for her loss, for they ever cherished her tenderly.

Only a week before she died, she called me to her bedside, having

none else in the room, and spoke slowly, in her feeble voice. "I have long seen into thy heart, Alice, and would fain help thee. Nay, dear, it hath not displeased me, but listen! Sir Francis hath need of no woman, not of faithless Marguerite herself now! He hath great tenderness for thee, and thou couldst bring both joy and ease-ment into his life, but he will not take thy gifts unless he be full sure that thy life's happiness lieth not elsewhere."

"How can I assure him?" I asked, and she answered, "Perchance thou knowest not thyself, till thou hast tested thy heart. I would have thee go right away, Alice, for a year or more, and let thyself be courted, as thou wilt assuredly be, by suitors nearer to thine age. If a natural passion awake in thine heart, thou shouldst not deny it."

I promised her I would think of it, and take an opportunity if one presented itself, and it already hath come, belike by her contriving. Master Wyndham serveth as secretary Sir Henry Wotton, who is His Majesty's ambassador at Venice. Master Wyndham hath been in England on some mission of delicacy, and on returning will take with him his wife and two children. She hath called on me to invite me to accompany her, as I already had some acquaintance with her, and she will need some companion. We should live in the household of Sir Henry Wotton, who is an old friend of my father and of Sir Francis. I think my father will let me go, for I become an embarrassment to him, poor man, by my refusal to wed.

Sir Francis saith that letters of Sir Henry Wotton have told of the discoveries of Signor Galileo in Italy, through the instrument that he hath made, called a telescope. It hath revealed wondrous secrets of the stars and planets, as that Jupiter hath many moons, and that Copernicus was right in saying that the Sun and not the Earth is in the centre of the universe. But I am warned that I must not speak lightly of such matters in Venice, for the Inquisition is strong there, and denounceth such teachings as heresy. It seemeth that to be named a heretic there is as dangerous as to be called a traitor here, and both may come from merely stating a known and provable fact!

My father half fears for my safety, knowing me to be rather given to candour in criticism when asked for an opinion, but Master Wyndham reassures him, that Sir Henry Wotton is quite able to protect me, and moreover to teach me greater tactfulness in speech. I wonder how far tact or diplomacy is to be reconciled with sincerity!

Sir Francis saith that each period and social circle hath its idiom, its small change of currency for fashionable intercourse, and they who use it understand well its meaning and value, so are not deceived. So at one time he also used that extravagant mode of speech called Euphuism, and enjoyed its verbal play as a sharpener of wits, but only in company for which he had little esteem. The nobler uses of language, he saith, are for *real* people, friends or foes, and the greater occasions of life.

XII. Written this Eleventh Day of June, in the Year 1611 A.D.

I did not forget, last September, to bring this book with me, to this city of Venice, that I might today write in it my usual review of the year, a very strange one to me.

'Twas bitter grief to say farewell to my home and family, for the first time in my life. Will little Allie remember me, I wonder, on my return? Certain the babe will not, and my father may well have taken to himself another wife to solace his loneliness. All came to Greenwich, to see me leave on the great ship, named Lord of the Seas, which was to bear us to Venice. Master Wyndham and his wife had a fine cabin, as befitted the King's messenger, and they took with them the younger child, a boy named John. I had a small cabin, to share with Priscilla, a dear little maid of seven years.

Going down the Thames all went well, but once in the Channel the wind strengthened, and sea-sickness gripped us all. If our ship were truly Lord, its liege subjects the waves must have been seething in rebellion, for it was tossed and rocked and subjected to every indignity, though the sailors seemed to make little of it. Mistress Mary and I felt like dying for five dreary days, but then the wind somewhat abated, and I quite recovered, and she also in part, though still having qualms at times, and unable to eat much of the coarse ship fare. Her husband was used to voyaging, and suffered little discomfort.

Their mother being ill, I had the care of the two children, and they left me little time to brood. I took it on me to give them daily

lessons, to their father's great content, writing with chalk on the ship's clean boards. Dick at home had of late been my pupil, so I was not quite without experience, and I was glad to find them eagerly responsive, seldom difficult or unruly unless I myself had less than my usual store of patience, and spoke—or even felt—in irritation.

Sometimes we were close enough to see the coast of France, and then of Spain, very beautiful, with hills, trees and castles perched on rocky steepes. The Bay of Biscay again laid me low, but not for long, and I could not give way, for the children needed my help. So we came at length into the Mediterranean, and found calmer seas, and beautiful views, first of the northern shores of Africa, and then of classic Sicily and Italy herself. Just a month after our departure we dropped anchor in Venetian waters, and were fetched off by a boat rowed by swarthy men, with flashing dark eyes and very white teeth.

I had never dreamed of a city so fair as Venice appeared that day, approaching from the sea; her marble palaces and churches, graceful bridges, gay gondolas, intersecting waterways and lagoons, all under a cloudless blue sky. Well is she named Bride of the Sea, for water and land are here so closely in union that canals serve as roads and boats as chariots.

Sir Henry Wotton's house—or rather is it rightly called a palace, with its marble porticos and terraces—is fairly situated on high ground, north-west of the city, with a wonderful view, across gardens and groves, to the blue Adriatic.

Sir Henry have I grown to love as another father. He is an elderly man, of noble carriage and manners, and hath a humorous cast of countenance, as making game of himself with others. He hath great influence, they say, with the Doge, and many gather daily at his board, where Mistress Wyndham acteth as hostess, since he hath no wife.

At first I could enter little into the conversation, for it was mostly in Italian, though some essayed English or French for my sake. But I have diligently studied Italian, and now can understand and talk a little. But I like best the rare days when Sir Henry dineth in private with his household, for then we can talk freely among ourselves, as of Signor Galileo, whom Sir Henry knoweth well, and his wonderful telescope. A few days ago, on such an occasion, Sir Henry said, "It is vain longer for the Holy Office to try to stifle science: her day is come, and we shall see her martyrs vindicated, Roger Bacon in England, Copernicus and Bruno here in Italy!"

I asked, "Will there be a Solomon's Temple in London, where sages gather in conference?"

He gave me a quick look, which told me I had been indiscreet, and said, "Ah, this learned young woman hath read of The New Atlantis, it seems. Well, perchance our dear land will take the lead yet in this dawn of Science, for thought is freer there than here, though truth is sometimes suppressed even in England, is it not, Alice?"

I knew not what to answer, and Sir Henry went on: "Truth is served by all, so long only as it is

not inconvenient, as touching our privileges and prejudices. But I am ill qualified to speak on truth, being an ambassador, that is to say, an honest man, sent to tell lies abroad for the good of his country."

Master Wyndham looked somewhat shocked, methought, and said stiffly that he had never heard Sir Henry say aught but truth, but Sir Henry laughed at him, saying, "Hast not indeed? Then thou hast a pair of discreet ears, man, that hear only what is good for them."

I have much to fill my days, teaching Priscilla and John in the morning, for I have continued that; then having my own music lesson; after lunch riding or driving with Mary, or visiting great ladies of Venice, who expect from us social courtesies; sometimes entertaining them here to a party in the garden; and lastly, in the evening, mingling with Sir Henry's male friends and acquaintances. Certain young men oft join themselves to us as escorts on our drives, or take us in gondolas on the lagoons by moonlight, which is most enjoyable. Mary took me to task for at first speaking too freely with them, and I was hurt at her words, but have since realized that she was right, and been more reserved.

For indeed, one day, a certain Signor Sebastian, whom I looked on as a gentleman and good friend, offered me strange insult, and said, when I rated him, that he thought I had invited loose behaviour! I told Mary of my mortification, but none else, and she explained what puzzled me. She too had found it difficult at first, she said, to keep these young men at a proper dis-

tance, because they were used to having their own ladies in seclusion until marriage, and then strictly guarded by mothers-in-law. They understand not our English freedom, and think our manners bold. But they would respect her that she had a husband to protect her, whereas I should have to be the more circumspect without one.

XIII. Written this Eleventh Day of June, in the Year 1612 A.D.

This anniversary findeth me yet in Venice, but my stay draweth to an end, for in two months' time I hope to start on my return journey with Sir Henry Wotton, who leaveth Master Wyndham to take his place in his absence. The King hath recalled Sir Henry, to answer some accusations that hath been made against him, of indiscreet utterances, and well we know who hath been a zealous reporter of such, with a bias to lend them edge. I feared at first that Sir Henry might suspect me, as I know myself to be still somewhat thoughtless of speech, but he reassured me.

"Nay, Alice! I have long known my secretary to be barely half in my service. But had I dismissed him, I might have had an abler spy set on me, so I let him be. Wyndham is a time-server and a prig, and hath been His Majesty's faithful watch-dog for years; but he hath no great inventive powers, and I doubt not my power to meet any charges that his reports hath fed."

Despatches from England show that Prince Henry is dead of a sudden malignant fever. This must be a grievous sorrow to Sir Francis, who looked to him for so much.

He had just dedicated to the Prince a little volume of essays, on moral and political subjects, and also a History of the Reign of Henry VII, his great grandfather, whose wisdom he might have emulated in much. Sir Francis hath no great hopes, I fear, of Prince Charles, who is now England's heir.

Another news is the death of Sir Robert Cecil, whom few need lament. He, like his greater father, hath ever been an enemy to my dear Sir Francis, as to his true father, the Earl of Leicester, before him.

Lady Anne Bacon did bid me, on her death-bed, test my heart, and I have done so, this being the conclusion I have come to.

On my return to my father's house, where changes await me, of which more anon, I am resolved to bide yet another year to see if Sir Francis will ask me in marriage. I trow well that he knoweth my wish; his penetrating look can make any soul to deliver up its secret! Should he in his wisdom remain silent, I have a good purpose in mind, to which to turn my life and in which I am sure of his friendship and counsel. I would fain open a school for girls of the City of London, like those that have been established for boys, though differing somewhat. 'Twill meet opposition, as it hath not been aforetime; but all institutions must have their beginnings in time, and prove by usefulness their right to survive.

I am now past youth, and know how to fight obstacles, and I feel a vocation to teach, as clear as any here feeleth for the vows of a nun. My only cause of hesitation was

on account of Edmund Thring, for whom in sooth I have a strong regard, and who ever imploreth me to marry him. But I have concluded that it would be a wrong to that faithful and dear friend to take him for husband while another's image is enthroned in my heart, and that will ever be as long as Sir Francis liveth.

Now to write of changes at home. My father, as I half did expect, hath espoused a Mistress Morton, widow of a fellow alderman of London, who bringeth two children to share his affectionate care. Meg writeth well of her, as kind and cheerful, of seemly manners and good house-craft, but Aunt Prue hath withdrawn herself in dudgeon.

I have grown to like the Italians, all but foolish young men like Signor Sebastian. Most of them now look on me as an eccentric English spinster, who careth not to redden her lips and darken her eyes as the ladies do here. The mothers think me no rival to their daughters, so are kind to me, and Sir Henry hath made known to me some of his graver acquaintances, poets, painters and craftsmen of wondrous skill, so that I lack not for interest. Twice hath Sir Toby Mathew, who is Fidus Achates to Sir Francis Bacon, visited Venice during my stay. He acteth, he says, as unaccredited ambassador for England in many lands, for he remains a loyal subject, though in exile. I like well to talk with him and learn of Sir Francis and his great labours, for the friends exchange letters whenever occasion serveth.

(To be continued)

Who's Who In This Issue

Among the contributors to this issue are the following, of whom two at least we present for the first time to our readers.

HOUSER, MR. J. DAVID: This author writes of industrial relations with such simplicity that few would guess that he can be accounted, as the head of the Houser Associates, a foremost authority in this field. His conclusions are based upon the most refined statistical methods. Mr. Houser shows a rare combination in science, hard facts presented by a sensitive mind.

KRUISHEER, MR. JAN: Author of numerous essays on Oriental religion and mysticism. This author has been General Secretary for the Netherlands since 1931, and prior to that was for six years General Secretary for the Netherlands Indies.

SAARNIO, DR. UUNO: A talented young Finnish scientist, who won his Ph.D. degree with an essay on Symbology.

COMING FEATURES IN THE THEOSOPHIST

JUNE: THE MARCH OF SCIENCE

THEOSOPHY AND SCIENCE. By George S. Arundale.

A SYNTHESIS BETWEEN RELIGION AND SCIENCE. By D. D. Kanga.

COSMIC PHYSICS:

1. The Expanding Universe. By W. T. Pugh.
2. Science and the Mahatma Letters. By G. N. Drinkwater, B.Sc.

THE NATURE OF MATTER:

1. A Fourth State of Matter. By Gerard Reilly.
2. Atomic Evolution. By D. M. Wilson, B.Sc.

PROBLEMS OF BIOLOGY:

1. Vitamins. By E. Lester Smith, D.Sc.
2. Biology and Reincarnation. By Muirson Blake, B.Sc.

PROBLEMS OF ANTHROPOLOGY:

1. Man's Family Tree: His Relation to the Anthropoids.
2. Modern Races and Their Distribution.
3. The Future of Man: The Problem of Population. By E. W. Preston, M.Sc.

THE FUTURE:

1. The Future of Science. By E. Lester Smith, D.Sc.
2. Problems of Evolutionary Science. By Corona G. Trew, Ph.D.

SCIENCE AND SOCIETY:

1. A Note by E. W. Preston, M.Sc.

OUTSTANDING ARTICLES IN RECENT ISSUES

MARCH

THE MASTERS LIVE: LITERARY EVIDENCE. J. L. Davidge.

Visions of the Mystics.
Mysteries in Poetry.
Modern Views of the Superman.

VISTAS OPENING IN THEOSOPHY. George S. Arundale.

H. P. BLAVATSKY AS ORGANIZER. Josephine Ransom.

THE MODERN MIND AND THE THEOSOPHICAL SOCIETY. Adelaide Gardner.

THE APOTHEOSIS OF YOGA. George S. Arundale.

OCCULT INVESTIGATIONS. C. Jinarajadasa.

FORERUNNERS OF THE NEW AGE: RUTHERFORD. J. L. Davidge.

APRIL

THE WILL OF THE HIERARCHY IN THE WORLD. George S. Arundale.

CHINA CHANGES. A. F. Knudsen.

HOW THE MANU USED JAPAN. Annie Besant.

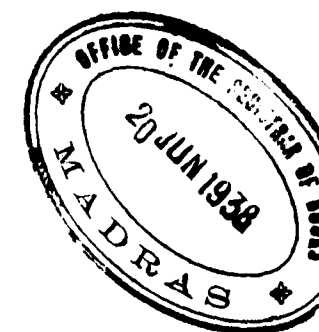
H. P. BLAVATSKY DEVELOPS HER WILL. Josephine Ransom.

REFLECTIONS ON THE SECRET DOCTRINE. George S. Arundale.

THE FAITH OF THE ARTIST. J. H. Cousins.

THE BEAUTY OF PLANETARY INFLUENCES. Esme Swainson.

THE WORLD'S DIRE NEED FOR A SCIENTIST MANIFESTO. Bhagavan Das.



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.]

Brotherhood Matters Most

AS I conceive, the fundamental greatness of The Theosophical Society lies in the fact that its mighty doors of Universal Brotherhood are ever open to all who desire its membership, be their reasons for so desiring what they may. It is true that The Society has three Objects, and that admission depends upon sympathy with all of them. Since there are three Objects, it is inevitable that each should receive endorsement from every candidate for admission. Yet it is the First Object that really counts, the Second and Third Objects being subsidiary to it, means to its furtherance.

At all times, but very specially now, it is the evocation of the

sense of Brotherhood that matters more than aught else. We may believe or disbelieve in religions, philosophies and sciences. We may or may not perceive any value in their comparative study. We may or may not desire to explore the so far uncharted seas of Truth. But it matters supremely that we realize somewhere in ourselves and somehow that there is a Universal Brotherhood of humanity, and that all our troubles and darkneses arise from its ignoring by a considerable proportion of humans.

The Theosophical Society—A Major Witness to Brotherhood

The Theosophical Society is one of the outward and visible signs

of the reality of this Universal Brotherhood. It is by no means the only sign. But it is one of the major signs, and, through the status it has achieved, one of the most potent forces in the world for the evocation of the sense of Universal Brotherhood.

Members of The Theosophical Society not only believe in this Universal Brotherhood, but have through their very membership offered overt homage to it. They have enrolled themselves in a Brotherhood Comradeship, and are in honour bound to promote such Brotherhood Comradeship in all possible ways. The pursuit of the Second and Third Objects is among such ways, as there are the ways of education, of the arts, of individual living, of industrial co-operation, of economic rectitude, of politics. But all ways are ways of friendship and goodwill. None of them are ways of antagonism and hatred.

A Crusade Against Tyranny

In the world today, however, there is most urgent need for very active expressions of Brotherhood, of Right as against Might, of Justice as against Tyranny. And in saying this I am not for a moment hinting that this country is consumed by the spirit of Might and that country by the spirit of Right. I am not by any means hinting that Japan, Italy and Germany are animated by the spirit of pure Might, while the rest of the nations pursue the Right, and the Right alone.

There is abroad everywhere a spirit of Might, and it must be

checked. It must be made impotent.

The spirit of war must go. Yet must the spirit of peace be protected against the lawlessness of the ruthless.

Which countries shall take the lead in such a crusade? Those countries which have purged themselves of their own tendencies to Might as against Right, or which are moving to this end. Purification begins at home, must begin at home, if it is safely to be extended beyond the home. It is not self-righteousness that is enough. Self-righteousness is not only not enough. It is a dangerous weakness, and a nation which desires to be in the van of the work for Universal Brotherhood must shed its self-righteousness and all sense of superiority over other nations.

What Might Britain Do?

Let us suppose that Britain desires to be among the nations which shall take the lead to establish Righteousness as against Unrighteousness. What has Britain to do? She has to set her own house in order, for only as she metes out righteousness within her borders has she any right whatever to proclaim it and demand it without. Who shall help Britain to set her house in order? Those who themselves seek to live lives of individual and co-operative righteousness. Those who are constantly challenging themselves as to their own individual righteousnesses, and who are constantly trying to change from unrighteousness to righteousness.

I very much doubt if parties can do this. I very much doubt if

Parliaments can do this. I very much doubt if this can be done by those who belong more to programmes than to principles, who are at the mercy of party whips rather than at the call of their consciences.

Theosophists Have a Duty

I think the time has come for some, I hope perhaps for many, among the citizens of Britain to stand for a collective righteousness, and in all humility, in all sincerity, in all eagerness, in all selflessness, to probe without fear or any favour for the wrong and to exalt in its stead the right. I think Theosophists are eminently fitted to take part in such work, for they believe more in Truth than in dogma, more in Freedom than in institutions, more in Life than in form, more in Justice than in expediency, more in Duty than in compromise. And I think there are as many Theosophists outside the ranks of membership of The Theosophical Society as there are within such ranks. Indeed I earnestly hope there are many, many more.

What is unrighteous in the British Empire? Let such men and women of independence and rectitude seek it out, declare it, and strive to replace it by righteousness. There must be no fear of public opinion, no shrinking from unpopularity, no reluctance to stand alone. And above all there must be no hatred of the unrighteousness as it is perceived, nor any measure of contempt for those who seem to be the instruments of unrighteousness.

We do no good at all to righteousness, we do not advance its mission and its message, by pouring

upon that which we deem to be unrighteous the vials of our wrath, our contempt, our hatred. We, too, err, even though perchance in other ways. We too have our unrighteousnesses, which others see as we perhaps see theirs.

Where are Britain's weaknesses? Who, perceiving these, will work to transmute them into strength? I do not think we must expect such work to be performed by any Party—Labour, Liberal or Conservative. If we cause any one of them to see that they will die if they do not accept our cause as theirs, then we may expect action. But they will wait, it is their nature, until it is unsafe to wait any longer. Only will they act when they conceive that by acting they will have the votes of a majority of their fellow-countrymen behind them.

Who Makes Nations Great?

They do not see, they do not care, that there is a Britain far nobler, far greater, than any generation of its peoples. They do not see, they do not care, that it is the pioneer, the visionary, the martyr, the idealist, who makes Britain the great country that she is—not the partizan, not the political fortune-hunter, not he who is watchful for the incoming tide that he may ride upon it to place and power.

If Britain be great, if any country be great, it is because of those who have suffered that she might be in health, of those who have welcomed persecution that she might be free, of those who have gladly borne injustice that in her justice might be exalted, who have gone

down into dark unhappiness that she might know and live in happiness. Such men and women we need today. There are plenty to be afraid. There are plenty to shirk responsibility. There are plenty to take refuge in solemn words and protestations, having courage for naught else.

The Leaders Britain Needs

Britain needs men and women, inheritors of the great traditions of her men and women who have brought honour to her because they have been true to themselves to the very end. To such stalwarts conventions matter little, orthodoxies matter little, public opinion matters little, even risks matter little, dangers matter little, place and power matter not at all. They look with eyes which tolerate neither obscurity nor camouflage into Britain's life as Britain's life is, challenge it, and bend their ears to hear if its life rings true.

Such men and women may be politicians. They may be teachers. They may be poets, or writers, or painters, or sculptors, or architects. They may be business men. They may be clerks. They may be artisans or farmers. They may be mothers. They may be fathers. They may be princes. They may be peasants. They may be priests. They may be philanthropists. They may be dreamers. They may be poor. They may be rich. They may be in health, or upon beds of sickness.

Torch-Bearers of Greatness

All of them are needed. From among them must be recruited

those who will carry on in today and into tomorrow such greatness as they carried on in the yesterdays of Britain. There are the torch-bearers, I know. But Britain needs many more ere there shall come about a conflagration which shall burn her present dross into that gold which Britain needs for her adornment.

Britain needs such men and women—men and women who are free, who have no fear, who are not bound upon the wheel of small conformity, who see with visioned eyes their country's eternal glory, and are not afraid to denounce such darkness as they may judge to dim it now.

Where is Britain untrue to her finest self, to the glory that was Britain, to the glory that shall be Britain in the immediate future if she be peopled by a generation worthy of her citizenship? Where is she less true than she might be? Where is she nobly true?

There must be no false patriotism in answering these questions. There must be no sense that Britain is God's own country, still less that she is God's only country. The best that any citizen can give his motherland is his own fearless truth, nothing less indeed, not one iota less.

The Real Nation-Builders—

And in each country there must arise such men and women, even where fearlessness is met at once with persecution. Just as in Britain there must be citizens to stand against all that they conceive as wrong, all the more as the wrong is labelled right by those who are

in positions of authority and power, so must there be such citizens in every country on the face of the earth—standing for righteousness as they see it, even though most others see righteousness otherwise.

It is not those who agree with the majority, with those who are in power, who give a country her strength, but those who live free lives, who *are* free—even in the prisons into which they may be cast by ruthlessness which is afraid and therefore intolerant of all opposition.

—The Fearless and the Free

Germany needs opponents of Hitler as well as admirers and followers. Italy needs opponents of Mussolini as well as admirers and followers. India needs opponents of Gandhi as well as admirers and followers. Russia needs opponents of Stalin as well as admirers and followers. Japan needs opponents of the power in control as well as admirers and followers. Or if the word "opponents" be thought unnecessarily suggestive of unreasoning opposition, then let me substitute the words "fearless critics where criticism is judged to be needed in the country's interests."

The whole world needs a Brotherhood of fearless men and women who love their countries with deep ardour, but who know that to love means to praise, and who seek, therefore, to make their countries worthy of praise.

Signs of Decadence

And if a country's leaders are really great, they will be thankful

for such citizens, thankful that their land gives freedom to such citizens, honours such citizens, because they are so intent on the everlasting glory of their country. Where it is dangerous to be fearless, there the country is decadent, however powerful it may be in terms of might. Where differences of opinion are intolerable, there the country is decadent, be its power what it may. Where the few rule and brook no dissentient note, there the country is decadent, even though great works are done for all to see.

It is where the individual enriches the State with his freedom and the State strengthens him with its encouraging protection that both State and individual flourish.

A State in Peril

The individual has indeed cause to be thankful to the State for the peace of his home and for the safety in which he is able to work for his home. In return he owes to the State such service as may be necessary for the peace and safety of the State. But he also owes to the State the spirit of his freedom and independence. A State deprived of these has little life wherewith to grow and to defend itself against aggression. In peril are both a State whose citizens are slaves and citizens whose State is devoid of noble leadership. Where there is one single citizen who is in prison for his Truth's sake, there the State is dishonoured. But its redemption is at hand in the very imprisonment itself.

There is urgent need for Britain to be self-challenging. And there is no less urgent need for every

other country throughout the world to be self-challenging no less.

Foundations of a New Order

I trust that in Britain there are men and women who lead, even though there be few or none to follow. I trust that in Britain there are men and women to stand at all costs for that which they believe belongs to Britain's greatness, to stand erect and dauntless before the thrones of the powerful, of those in high places, of those who are acclaimed by the multitude.

I trust there are such men and women in Holland, in Germany, in Italy, in Russia, in Belgium, in the United States of America, in Japan, in India, in China, in Poland, in France, in Austria, and in all other countries.

Dictators, Prime Ministers, autocrats, authorities—all are heard for their insistent voices. Their voices carry everywhere, and they strive to still all other voices. Yet the blood of the persecuted is the foundation of every new order, and those who are despised, injured, massacred today will be those who shall be honoured tomorrow. Ever is it thus. The whisper of the weak and helpless blasts as with lightning the strongholds of the powerful.

The Call of the Great

I wonder which country will be first to put its own house in order. I wonder which country will be first to listen to the call of its true leaders, recognizing them as they live in loneliness and brave with steadfast heroism the execrations

of crowds and the contemptuous orthodoxies of the conventional.

Does Britain listen to those in her midst today who are the direct inheritors of her greatness, who have the blood of her great in their veins?

Does the United States so listen? Does France so listen? What country is listening now to those who are making vocal the greatest of her traditions, the noblest of her actions, the most splendid of her achievements, the finest of her sacrifices, the most compassionate of her gestures?

What country is without these in rich measure? Yet I fear much that many countries have but short memories, and have forgotten the rocks of their majesties as they build upon the sands of their passions.

Who Will Lead the World?

But are there not countries ready to respond to a Call if only some among their citizens will voice it? Is not Britain ready to give a lead to the world? Is not France ready to give a lead? Is not the United States ready to give a lead? Is not India ready to give a lead? Is not Holland, is not Belgium, is not Switzerland, is not Poland, is not Norway, is not Sweden, is not Denmark, ready to give a lead?

The World's True Liberties

How I wish that there could be a Conference of free men and women who would frame a Charter of the True Liberties of the World—men and women without fear and without favour, men and women

who love their own countries and feel deep friendship for the lands of others, men and women who love freedom and cherish independence and respect the freedom and independence of others, men and women in whom dwell the virtues of reverence, understanding and compassion, who have graciousness and generosity, who come together to advocate righteousness and not some special shibboleth.

At such a Conference should gather all who have suffered for conscience sake, all who have spoken with courage against tyranny, all who have noble vision into the future, deep inspiration out of the past, and abiding trust in the present. At such a Conference should gather the poor in material estate, but the rich in heart; the humble in position, but the rich in godliness; the insignificant in the eyes of their fellows, but steadfast pillars in the Temple of Noble Living.

A Fire That Might Purify the World

What do we want with titled names or with prominent personalities? What do we want with names which will attract the crowd? We want the people in whom the spirit of freedom burns brightly, in whom the flames of justice soar aloft, in whom the fire of kindliness and understanding shines steadfastly. We want the people who feel deeply the world's sad state, the sad state of their country such as it may be, and the sad state of all for whom they feel responsibility.

Such men and women are wanted for such a Conference, and we want

such Conferences in every village, in every town, in every city—everywhere. And we care not if but five or ten are present. We care not if the Press ignores, or arouses laughter at these Conferences.

If only one little candle is lighted, there is the beginning of a Fire which one day may consume the nation, and one day purify the whole world.

Theosophists Should Begin

Theosophists should begin these little Conferences, not as Theosophists, not with labels, not with programmes, not with a mission, not with panaceas, but with simple dedication to the beginning of a happier world and to a deep searching of heart for any wrong, any lack of righteousness, any injustice of commission or of omission—be these in individual, community or nation itself.

Theosophists—and among such I count many more than the actual members of The Society—are prisoners neither of time nor of circumstances, neither of race nor nation, neither of faith nor of sect. They have passed the comparatively uncivilized condition of believing that their right must be everybody else's right, that their standards must be everybody else's standards. They know that the whole world is a school, and that races are divisions in that school, and nations classes, that faiths are also divisions, and the sects within them classes. They know that there is not equality, but difference. But they do not make of such differences a ladder of ascent with themselves on the topmost rung.

Rather do they regard each difference as an element in a rainbow of growth—each colour having its own splendour, and no colour being superior to any other.

Theosophists are needed for the regeneration of the world—lovers of wisdom, lovers of unfrontiered lives, men and women of deep and appreciative understanding.

Begin with the Home

Let such Theosophists hold, and go on holding, their little Conferences, not with any labels, but as groups of men and women eager to perceive what is wrong, eager to do what is right.

I do not think, however, that there should be any hesitation in pronouncing to be wrong that which they feel to be wrong, or in declaring to be right that which they feel to be right. And such declarations will be made in a spirit of humility, in the spirit of the phrase in the Christian Liturgies, "so far as human frailty allows me to judge."

But the declarations must begin with the home—with the nation and its living. It may be easy to declare that Italy's occupation of Abyssinia is wrong, that the persecution of the Jews by Germany is wrong, that the annexation of Austria by Germany is wrong, that Japan's aggression in China is wrong. But Italy, Germany and Japan may well counter such denunciations with counter-denunciations of Britain's wrongs, which they think they perceive as Britain may think she perceives theirs.

We must begin with home affairs. We must see where there is wrong in Britain herself, where her

citizens are neglected, where her life is vulgarized, where her honour is besmirched in any way, where the greatness built up by her men and women of the past has ceased to be an object of reverence and emulation.

The Truth Shall Free the State

What is it that is now dishonouring the State? I need, I hope, hardly say that I have my own answer to this crucial question. But I do not want to give it here. Every Theosophist, every member of The Theosophical Society, should have his answer, whether it be right or wrong. And he must give it openly, strongly, confidently, and above all without fear or favour. It is the Truth that makes men free, and for us the Truth is Sincerity. We can know but little at our present stage of evolution, and even the little must needs be inaccurate. But that little we must know as well as we can, and we must give it to the world as the best we have to give. If every man and woman throughout the world were to give his Truth fiercely but deeply reverent of the Truths of others, not in substitution, but in amplification, in addition, then the clouds of misunderstanding which are the clouds of war would melt away.

We defy others with our Truths, and therein lies all the mischief.

The Way of Regeneration

The regeneration of the world lies in impersonal affirmations rather than in personal denunciations. There may indeed be

occasion, I think there is even now occasion, to declare certain actions of every country as infringing the Laws of Peace and Justice. Every country is breaking these laws. But if we can begin with a Charter of the True Liberties of the World, we shall attract to its study all men and women of goodwill everywhere, of all races, nations and faiths, and so shall we begin to create a public opinion international in character, and both international and national in application.

The Hope of the World

Let men and women of goodwill gather together in their little local groups, let them gather together in their regions, let them gather together in their nations, let them gather together in international conferences—not the prominent, but the obscure, though even the prominent will indeed be welcome so long as they remember that the man in the street, the woman in the omnibus, the little men and the little women in their

little homes, are the hope of the world, for these are the salt of the earth, and live their daily, obscure, frugal lives with far more truth and justice than most of those who have the earth's rich things. It is indeed better to have good things than rich things, and to lead simple lives rather than complicated lives, to lead self-contained lives rather than lives which are dependent upon so many, often upon the shameful toil of so many, for their sustenance. It is indeed better to be happy in simple pleasures than to need the constant stimulus of the morbid.

The Beautiful, the Gracious, the Generous, must become the perfume of the daily lives of all.

Truth must become their watchword, and Justice their unquenchable intent.

So shall happiness, peace, prosperity become their daily bread and healthy sustenance.

In a sentence, let men and women of goodwill seek ways and means of substituting honour for force, understanding for suspicion, happiness for misery, justice for betrayal.

THEOSOPHY AND THE MARCH OF SCIENCE

In 1937 the council of the British Association for the Advancement of Science authorized publication of *The March of Science*, a review of the progress of science during the five years from 1931 to 1936. The whole field of science is surveyed by specialists. In this issue of *The Theosophist* certain sections of *The March of Science* are considered in relation to Theosophy. With the exception of the President's introduction on "Theosophy and Science," the articles have been contributed by members of the Science Group of The Theosophical Research Centre, London. The subjects treated may be grouped under the following headings: Cosmic Physics, The Nature of Matter, Biology, Anthropology, The Future.

THE NEW CONTINENT

From the Master K. H., in a letter to Mr. Sinnett, which the latter received while staying with Madame Blavatsky at Bombay in 1881 :

If, for generations we have "shut out the world from the Knowledge of our Knowledge," it is on account of its absolute unfitness; and if notwithstanding proofs given, it still refuses [to] yield... to evidence, then will we at the End of this cycle retire into solitude and our kingdom of silence once more... We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self—something never to be achieved by physiology or even psychology in its ultimate expression—and demonstrate it scientifically. It matters not to them, if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers, and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs—to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell, insisting that there is [not], nor cannot be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwell, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

(The Mahatma Letters, pp. 50-51).

Theosophy and Science

BY GEORGE S. ARUNDALE

The President has written a foreword to a new book, which we have adapted as his introduction to this symposium on The March of Science. The book is edited by Prof. Kanga and entitled *Where Theosophy and Science Meet*. The President's comments are potentially relevant in either context.

The Mountain of Truth

THEOSOPHY is the experience of the greatly wise from time immemorial. Those who have restated the Science of Life for the examination of the modern world declare it to be the fruit of their own experience, however much the greater part of the experience must needs be beyond verification even by those deemed wisest by the consent of the majority of their fellows.

Thus is Theosophy the eternal mountain of experienced Truth. It is a mountain which all are climbing, some being here and some being there on the mountain side. Theosophy is a mountain of the universal Truth, fashioned out of the kingdoms of nature we know and out of those we do not yet know, fashioned out of the intimate lives of every citizen in these kingdoms, fashioned out of the lives of Gods, of men, of the whole of evolving Life, from dwellers in valleys and in plains, from dwellers in the hills, to the God reigning on evolution's Olympian heights. Theosophy reveals the Thread of Immortality on which are strung these Beads of Living. Theosophy discloses the universal Law,

the inexorable Purpose, the Divine Design, whereby all Life is moving, through an infinite series of Divine Events, the daily happenings in the lives of all, to that far-off Divine Event which shall be the climax, the triumph, the fulfilment, and verily the justification, for the aeon-long way.

Science is busy in many fields seeking to understand this mountain of Truth, both as to its actual physical nature and in many other modes of its manifestation. Science is busy experiencing, seeking foothold after foothold for its upward climbing. Time was when all save perhaps the greater votaries of science ignored the mighty splendours of this Everest for the minutiae of the immediate fields of their endeavour. But in these days the spirit of the aeroplane dwells in man's conceiving no less than in his physical creation—indeed but for the conceiving elsewhere there could have been no physical creation. And so it is that the thoughts and the dreams and the visions of man, and in particular of the scientist, soar high, and he bows as reverently before theory as he does before fact.

Theosophy still remains theory for him. But his science is also largely theory, and no less science for that. And thus Theosophy and Science are actually beginning to meet in the realms of theory, and even in the realms of so-called fact the statements of Theosophy are slowly beginning to find endorsement in the discoveries of science.

In truth, of course, there is no distinction whatever between Theosophy and Science, only between Theosophy and what is called science. Theosophy is the experience of the Wise. What we call science is the convention of the learned, and all conventions come and go impermanent, as the more learned among the scientists, those who are beginning to be wise, are telling us with that humility which is always the beginning of wisdom.

Even, perhaps, the experience of the Wise is by no means final. Naught can be final to that which, however exalted, still is finite. But Theosophy is at the very least a magnificently bold speculation, and since science is now holding speculation no less precious than experiment, the scientist who knows that dreaming is part of his scientific function may well make contact with a boldness which will carry him right out of himself, loosen him from all his present moorings, and plunge him for his exhilaration into the vastnesses of so far uncharted seas.

Let him ignore the statement that Theosophy is the experience

of the Wise. But let him be inquiring even as to its apparent fantasies, for he himself is already in the realm of fantasy, and often the fantastic leads him to a truth. Already, I make bold to say, the scientist is dreaming Theosophy, and here and there is discovering that a dream comes true. Theosophy and Science are already meeting, both in that dreamland which is the most real land, and in this dreamland of ours which we think is fact-land.¹

¹ Dr. Arundale, in introducing Professor Kanga's book, *Where Theosophy and Science Meet*, writes:

"I most heartily commend this book, compiled by writers learned both in Theosophy and in Science, and the result of Professor Kanga's trained enthusiasm for both, to all who really want to know what the world and the individual are about, who would discover Order, Law and Purpose in Life as they perceive it in themselves and in the world about them. . . Theosophy and Science are already meeting. . . This admirable book tells how this is so, and I commend it most earnestly to all who seek Truth everywhere, and always hold it lightly, knowing that while Truth is everywhere, our understanding of it must ever be less than it really is."

Where Theosophy and Science Meet is appearing in four parts, of which the first part is already published. The other three parts will appear at intervals of two or three months. Publishers: The Adyar Library.

Cosmic Physics

The Expanding Universe

BY W. T. PUGH

"What is it that is ever coming and going?—The Great Breath." The Rishis have given us in this simple formula, quoted below, the secret of a cosmic mystery.

IN *The March of Science*, a recent publication outlining scientific progress, we find some interesting material regarding the scientific view of Space. Under the heading of "Cosmical Physics" Sir James Jeans gives us a birdseye view of the latest astronomical theories. According to his commentary there are a number of theories with regard to Space, but, he remarks: "Much more observation is necessary before we can decide between these various alternatives."¹ His summary of the various theories is as follows:

"In the original relativity theory of Einstein, Space was supposed to be curved, so that it bent back upon itself to form a volume of finite dimensions. It was also supposed to be static, so that its dimensions always remain the same. Some years later Friedmann and Lemaitre showed that a space of this kind could not be static; if it existed momentarily, it would be in unstable equilibrium, and would inevitably start either to expand or contract within a very short time. Recent mathematical

¹ *The March of Science*. Art. "Cosmical Physics," p. 7.

discussions by Einstein, de Sitter and others have shown that three alternatives are physically possible

"(1) Space may have started in the way Einstein imagined, and have been expanding ever since. If so, the present rate of expansion shows that it must have been in progress for some thousands of millions of years.

"(2) Space may have started of almost any size we please, contracted to a minimum and expanded ever since. If so, the epoch of minimum dimensions must have occurred some thousands of millions of years ago.

"(3) Space may have experienced regular alternative expansions and contractions in the past. If so, it will continue to do so in the future and no limits can be assigned to the past age of space."

At the moment, scientific opinion seems to favour the first of these hypotheses. As a Theosophist, one would incline to the third alternative, that of regular expansion and contraction, but, we must note this has not been established scientifically.

¹ *Op. cit.*, p. 8.

Occult Statements

We can meanwhile record what is stated in *The Secret Doctrine*. The following are a few extracts of the very many which throw a beam of light upon the subject.

"The Secret Doctrine affirms: The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called the 'Manifesting Stars,' and the 'Sparks of Eternity.' . . . 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux'."¹

In the *Occult Catechism*² there is a question and answer regarding Space:

"What is it that ever is?—Space, the eternal Anupadaka [Parentless.] What is it that ever was?—The Germ in the Root. What is it that is ever coming and going?—The Great Breath. Then, there are three Eternals?—No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space. . . ."

"Light in Darkness and Darkness in Light: the 'Breath which is Eternal.' It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e. *Māyā*, one of the Centres). It expands and contracts [exhalation and inhalation]. When it expands the Mother diffuses and scatters: when it contracts, the Mother draws back and ingathers."

¹ *The Secret Doctrine*, I, 44-45. Proem, Second Fundamental Proposition.

² *The Secret Doctrine*, I, 39-40.

This produces periods of Evolution and Dissolution, Manvantara and Pralaya."

It is evident from these two extracts that the ancients were well acquainted with that which is now the perplexity of many scientists. Science has yet to realize fully that Life is everywhere, that Planets are not merely huge conglomerates of metals, gases, but something very much more, and that they are most intimately related. Science will realize, as did Kepler, that planets have their own genii, are in fact but outward manifestations of living beings.

"As the human Jiva [Monad], when passing into a new womb, gets recovered with a new body, so does the Jiva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of Space into objectivity."³

In *The Expanding Universe*, Professor Eddington writes: "For completeness we must add the possible hypothesis that the system once extended much further than now, that it collapsed, and is now on the rebound. This allows the large velocities to have been produced by inward-directed force, the inward-directed velocities being turned into outward velocities by passing through the centre. So far as I know this is not advocated by anyone."⁴

Professor Eddington has intuitively touched a fringe of the teaching given in *The Secret Doctrine*,⁵ when he suggests that the velocities have been produced by

¹ *The Secret Doctrine*, II, 50.

² *The Expanding Universe*, p. 25.

³ *The Secret Doctrine*, I, 44-45.

an inward-directed force "by passing through the centre."

The names of Indian deities, when understood esoterically, portray the same knowledge. H. P. Blavatsky has a very informative footnote which runs as follows:

"The very names of the two chief deities, Brahma and Vishnu, ought to have long ago suggested their esoteric meanings. Brahman, or Brahm, is derived from the root *brih*, to grow or expand; Vishnu from the root *vish* to pervade, to enter into the nature of the essence; Brahma-Vishnu thus being infinite Space, of which the Gods, the Rishis, the Manus, and all in this Universe are simply the potencies (Vibhutayah)."⁶

Says the Master K. H.: "Motion is the eternal order of things and affinity or attraction its handmaid of all works."⁷

Theosophists recognize two aspects of evolution, and realize furthermore that while manifestation is periodic, the progress of consciousness is a steady advance. This is the fact whether we consider the individual man, who does not go backwards in evolution whenever he drops his physical body, or the universe as a whole, wherein though manifestation is periodic, yet progress is continuous. To use Eddington's phrase, we are Evolutionists, not Multiplicationists.⁸ We wish that the universe should accomplish some great scheme of Evolution, rather than that its purpose should be "banalized by continual repetition."

¹ *The Secret Doctrine*, I, 37.

² *The Mahatma Letters*, p. 67.

³ *The Nature of the Physical World*, p. 86.

tion." We can in fact escape from the inevitable cyclic process only by accepting the proposition that "a degradation or devolution of the physical universe is not necessarily a degradation of the world of spirit . . . that only in the dead smoke of radiation can life attain its fullest development."⁴

Life allows its physical body to dissolve into radiation because it has used it to the full and can learn no more through it. Life can, however, reincarnate in another body, not just to indulge in banal repetition, but to build upon the stepping stones of its "dead selves." And so with a Universe.

EDITORIAL NOTE

There will be much less concern for the future of the Universe—and incidentally for ourselves—when scientists get the long-range view of cosmic evolution which H. P. Blavatsky gives us in *The Secret Doctrine*. She speaks of the great periods of activity and rest following one another in regular succession—the small and the great kalpas, the minor and the maha-kalpas, though "in sober truth they are infinite; for in other words, there never was a *first* Kalpa, nor will there ever be a *last*, in Eternity."⁵

"Pralayas are periodical and follow the Manvantaras in regular succession, as the night follows the day of every human creature, animal and plant."⁶

¹ *Nature*, 3 November 1928, p. 703.

² *The Secret Doctrine*, I, 395.

³ *The Secret Doctrine*, I, 400.

We might be reassured by the statement in *The Secret Doctrine* that one "half of the existence of Brahma . . . has already expired in the present Maha Kalpa."¹ Are we to conclude from this that our Universe is at the highest point of expansion and we may soon, re-

¹ *Op. cit.*, I, 395.

latively soon, expect it to begin to contract? "Relatively soon" may be a matter of a million years or so. Or have the scientists noticed the contraction already?—ASSOC. ED.

(See Dr. Trew's article, "Problems of Evolutionary Science," in this issue for further comment on this question of "The Expanding Universe.")

ASTRONOMERS OF OLD

The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless, the mistakes very slight ones in truth—fathered upon them by their modern rivals—proceeding from the mistakes of the latter.—*The Mahatma Letters*, pp. 165-166.

Cosmic Physics

Science and the Mahatma Letters

BY G. NEVIN DRINKWATER

Modern science corroborates the statements of an Adept made half a century ago in astronomy and physics.

AMONG the many remarkable letters received from the Adepts by Mr. A. P. Sinnett is one from the Master K.H., dated 1882, which is of particular interest to students of astronomy and physics. It answers certain questions put to the Master by Mr. Sinnett, and among other things contains a number of observations on certain scientific theories then current, and contrasts them with the occult knowledge of the Adepts.

A portion of the letter, which deals with astronomy and physics, was first published in *The Early Teachings of the Masters—1881-1883*,¹ compiled by Mr. C. Jinarajadasa. In his foreword Mr. Jinarajadasa explains that in the early days of The Theosophical Society copies, or in some cases extracts from some of the letters received by Mr. Sinnett and others were, at the Master's request, entrusted to some of the members of The Society. It was from manuscript books—in the possession of Miss Francesca Arundale and C. W.

¹ Theosophical Publishing House, Adyar, 1923.

Leadbeater—containing some of these copies, that Mr. Jinarajadasa compiled his book.

Most of the original letters remained with Mr. Sinnett, and after his death came into the possession of Mr. A. T. Barker. Mr. Barker eventually published them in *The Mahatma Letters to A. P. Sinnett*, of which the first edition, by T. Fisher Unwin, appeared in 1923, and the second, correcting some errors in transcription, was issued by Rider in 1926.

The section on science in *The Early Teachings of the Masters* includes a long extract from the letter under consideration, while *The Mahatma Letters* gives it in full. As the additional matter supplied in the latter version does not relate to astronomy or physics it need not be considered here.²

The views expressed in the letter were so unlikely to be acceptable to the science of the day that the Master hoped Mr. Sinnett would not send it as a contribution to the

² Some other letters touched on scientific subjects, but on these letters the present writer has no observations to make.

Journal of Science. The Master went on to say:

"I answer you for your instruction as a student of occultism, . . . not at all with a view to answering the *Journal of Science*. I am no man of science with regard to, or in connection with, modern learning. My knowledge of your Western Sciences is *very* limited in fact; and you will please bear in mind that all my answers are based upon, and derived from our Eastern occult doctrines regardless of their agreement or disagreement with those of exact science."¹

Today the position is different. As we shall show, some of the Master's statements, allowing for necessarily different terminology, are extraordinarily modern on a number of important points. At the same time it is only fair to point out that scientific views are still diametrically opposed to some of the other statements made by the Master.

In what follows, the Master's remarks in each section are quoted under the heading "Occult Statements," and are followed by the present writer's comments under the heading "Scientific Corroborations." In order to avoid excessive footnotes, it may be stated that all the quotations from the Master's letter are to be found on pages 146 to 168 of *The Early Teachings of the Masters*, and on pages 159 to 178 of *The Mahatma Letters*.²

¹ *The Mahatma Letters*, p. 166.

² Mr. Jinarajadasa has ably demonstrated the authenticity of the letters in his book, *Did Madame Blavatsky Forge the Mahatma Letters?* in which facsimiles of six different handwritings from the Adepts are given.

A few errors of transcription in some of the published versions of the letter under

THE NATURE OF MATTER

Occult Statements

"We know of no phenomenon in nature—entirely unconnected with either magnetism or electricity—since, where there are motion, heat, friction, light, there magnetism and its *alter-ego* (according to our humble opinion)—electricity, will always appear as either cause or effect—or rather, both if we but fathom the manifestation to its origin. . . ."

"Some of her (Science's) greatest misconceptions are found in her . . . newly invented term 'force,' and the absurd and tacitly accepted idea that force is capable of existing *per se*, or of acting any discussion may be noted. In the first edition published by A. T. Barker, certain apparatus for measuring the velocity of light, devised by "Fizeau" and "Corun" is mentioned. (*The Mahatma Letters* p. 166) This should be "Fizeau" and "Cornu," as any standard textbook or light will show. In C. Jinarajadasa's version (*The Early Teachings of the Masters*, p. 160) Fizeau is rendered correctly, but "Cornu" is also rendered "Corun." Both these mistakes have been corrected in the second edition of *The Mahatma Letters*; they have obviously arisen from the fact that in certain types of handwriting, n's and u's are easily confused especially in unfamiliar words.

After criticising certain errors and assumptions in Fizeau's and Cornu's determinations of the velocity of light, the letter goes on to say that none "of the other devices contrived by science to measure the velocity since 1887 answer any better." This date "1887," which occurs in both of Mr. Barker's versions and in Mr. Jinarajadasa's, is obviously a slip, since the letter was received in 1882. It should read "1878," the year in which Cornu completed his celebrated series of experiments after improving Fizeau's apparatus.

more than life, *outside*, independent of, or in any other wise than *through* matter: in other words, that *force is anything but matter* in one of her highest states—the last three on the ascending scale being denied because only science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature—magnetism and electricity. . . ."

"Light is not an independent principle; and I rejoiced at the introduction with a view to facilitate means of observation—of the 'diffraction spectrum,' since by abolishing all these imaginary independent existences, such as heat, actinism, light, etc., it rendered to Occult Science the greatest service, by vindicating in the eye of her modern sister our very ancient theory that every phenomenon being but the diversified motion of what we call Akasa (not *your* ether) there was, in fact, but one element, the causative Principle of all. . . ."

"The latest theory of radiant energy which shows that there is no such thing in nature, properly speaking, as chemical light or heat ray is the only approximately correct one, for indeed there is but one thing—radiant energy which is *inexhaustible* and knows neither increase nor decrease, and will go on with its self-generating work to the end of the Solar manvantara."

Scientific Corroborations

According to Occult Philosophy, all things are manifestations of the One Primordial Substance, but a careful study of the above statements shows that the Master taught that even at the physical

level, "force," electricity, magnetism and matter are different aspects of the same thing, in marked opposition to the physicists of the day, for whom it was an article of faith that matter was quite distinct from energy.

Thus Clerk Maxwell, in his celebrated *Discourse on Molecules*, delivered in 1873 before the British Association, said:

"Though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved, and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created—perfect in number, and measure and weight."

The following quotation taken from Professor Dolbear's *Matter, Ether, and Motion* (1899) shows that the idea of the indestructibility of physical matter was an article of faith with some scientific men even to the end of the last century:

"There is nothing to indicate that attrition among atoms or molecules ever removes any of their material. It appears as if one might affirm in the strongest way that the atoms of matter never wear out . . . So one may be led to the conclusion that whatever else may decay, atoms do not, but remain as types of permanency through all imaginable changes—permanent bodies in form and all physical qualities, and permanent in time capable apparently of enduring through infinite time."

Modern views grew out of the electrical theory of matter, which

developed from the discovery of the electron by J. J. Thomson in 1897, a considerable time after the Master's letter was written.

It may be said that the whole aim of modern theories is to achieve a unified picture including all physical entities such as light, radiation and matter, etc., mentioned by the Master, so that radiation and matter are, as he says, different forms of the same thing.

The formula connecting matter and energy is becoming a familiar one:

$$M \propto \frac{E}{C^2} \text{ where } M = \text{Mass in grams.}$$

$E = \text{Energy in ergs.}$
 $C = \text{Velocity of light.}$

The occult and present-day scientific views on the nature of matter are thus seen to be in harmony, in strong contrast with the views held by the physicists in the latter part of the nineteenth century, when Mr. Sinnett was in correspondence with the Master.

INTER-STELLAR SPACE

Occult Statement

"Inter-stellar space is filled with highly attenuated matter such as may be put in air vacuum tubes and which stretches from star to star."

Scientific Corroborations

In the chapter on "Some Recent Investigations" in Sir Arthur Eddington's *Stars and Atoms* (p. 67), it is stated that recent work has shown that "the system of the stars is floating in an ocean of space—not merely an ocean of ether, but an ocean that is so far material that

one atom or thereabouts occurs in each cubic inch." Eddington goes on to say that one atom per cubic inch is really a very high vacuum, since in even the highest vacuum we can produce in the laboratory, many millions of atoms are retained.

Eddington thus supports the Master's contention. While it is true that various theories as to the existence of an attenuated sea of matter in interstellar space had already been put forward when the Master wrote,¹ there was no definite evidence thus available for its existence or as to its relative density.

STELLAR DISTANCES

Occult Statement

"The stars are distant from us at least 500,000 times as far as the sun, and some as many times more."

Scientific Corroborations

The distance of the earth from the sun is called an astronomical unit. Hence the Master's statement is equivalent to saying that in round numbers some stars are 500,000 astronomical units away, while others are 500,000 times this, or 25×10^{10} astronomical units.

At the time the Master wrote, the distances of only twelve stars were known, and even then there was doubt as to the accuracy of most of them.² The nearest, Alpha Centauri, was known to be 270,000 astronomical units away, and Sirius about 540,000 units. Since then no nearer star than Alpha Centauri

¹ See R. A. Proctor, *Mysteries of Time and Space*, 1883, p. 8 et seq.
² Op. cit., p. 288.

has been discovered except one—Proxima Centauri—which is a little closer. Owing to great technical difficulties in measuring even the distance of the nearer stars, progress was disappointingly slow, and even as late as 1901, only fifty-eight stars were known with reasonable certainty.¹ It will be seen that the existing scientific knowledge

STAR	DISTANCE IN ASTRONOMICAL UNITS
Proxima Centauri	260,000
Alpha Centauri	270,000
"Barnards" Star	380,000
Lalande 21185	530,000
Sirius	540,000

The average distance for these ten is 520,000 astronomical units, in excellent agreement with the Master's value of 500,000 astronomical units, while only three stars are nearer than his estimate.

The Master's estimate of some of the more distant stars being as far away as 25×10^{10} astronomical units was far in excess of any distances that could then be measured, and also of the boundaries of the universe itself as it was then theoretically conceived. Even as late as the beginning of this century, it was estimated by Seeliger that the stars at the boundary were not more than 9000 light years away, or about 5×10^7 astronomical units, that is to say about one five-thousandth part of the value given by the Master, while still more moderate estimates were adopted by other competent authorities.²

In more recent years new methods have been developed which have

¹ H. Macpherson, *Modern Astronomy*, p. 114.

² Op. cit., p. 153.

available when the letter was written indicated, as far as it went, distances for the nearer stars of the same order of magnitude as those given by the Master. The distances of the ten nearest stars, according to present-day measurements are given in the following table:

STAR	DISTANCE IN ASTRONOMICAL UNITY
* at 10H. 12m, 57°-2'	600,000
Procyon	650,000
ε Eridani	670,000
61 Cygni	680,000
P. Ceti	680,000

made it possible to estimate the distance of some of the more remote stars. A cluster of nebulae has been discovered at a distance of no less than 240 million light years,³ which is equivalent to about 15×10^{12} astronomical units. Clearly the Master's estimate comes well within this value. It should be observed that the Master did not say that the most distant stars were 25×10^{10} units away, but merely that there were some stars at that distance. He was obviously conveying a rough idea of the magnitude of the universe to Mr. Sinnett, and, as we have seen, that idea is in harmony with present-day views.

SOLAR AND TERRESTRIAL MAGNETISM

Occult Statements

In one of his questions, Mr. Sinnett asked if any clue could be

³ Sir James Jeans, *The March of Science*, 1937, p. 7.

given to the causes of the variations in the earth's magnetic field. The Master's answer was:

"None can ever be given by your men of science . . . only . . . the supposition that the sun is a huge magnet can account for the production by that body of light, heat and the causes of magnetic variation as perceived on our earth. They are determined to ignore and thus reject the theory suggested to them by Jenkins of the R.A.S. of the existence of strong magnetic poles above the surface of the earth. But the theory is a correct one nevertheless, and one of these poles revolves round the north pole in a periodical cycle of several hundred years. Halley and Handsteen, besides Jenkins, were the only scientific men that ever suspected it."

Scientific Corroborations

Except that so far there does not appear to be a relation between the sun's magnetism and its light and heat, the above statements are now generally accepted.

As we shall see in the next section on the structure of the sun, it was not until 1908 and afterwards that sunspots were shown to be magnetic, and the sun itself as a whole proved to be a magnet, though weaker than the individual spots.¹

"It is practically certain that at least a substantial part of the regular diurnal changes in terrestrial magnetism is due to overhead electric currents, and the association of each current with magnetic disturbances, and of both with aurora, points to the upper atmosphere as the ultimate seat of at least disturbance phenomena. The

¹ Art. "Sun," *Enc. Brit.*, 1929.

27 day recurrence phenomenon supports the view now generally held, that aurora and magnetic disturbances are due to electrical discharges from the sun."²

In addition to the shorter periodic variations, it has been shown that the earth's magnetic field also exhibits a cyclic variation with a period of several hundred years—actually 480 years.³ Attention was first drawn to this long cycle by Prof. Rücker in 1897.⁴

It will be observed that while the scientific evidence speaks of "overhead electric currents,"⁵ the Master refers to strong magnetic poles above the surface of the earth, one of which revolves round the North Pole. These statements are really different ways of saying the same thing. Faraday's fundamental work demonstrated that an electrical current invariably generates a magnetic field, and a moving magnetic field invariably induces a current of electricity in a conductor.

THE STRUCTURE OF THE SUN

Occult Statements

Referring to sunspots, the Master wrote of:

" . . . the constant fluctuations of the magnetic matter and its energy upon which also depends the variety and number of spots. During periods of magnetic inertia

² Art. "Earth Currents," *Enc. Brit.*, 1929.

³ Art. "Terrestrial Magnetism," *Enc. Brit.*, 1929.

⁴ *Nature*, 23 Dec. 1897.

⁵ Normally air is an insulator, but the upper atmosphere is ionized and has thus become a conductor.

the spots disappear, or rather, remain invisible. The further the emanations shoot out the more it loses intensity, until gradually subsiding it fades out; hence the outer corona, its rayed shape being due entirely to the latter phenomenon."

Scientific Corroborations

The corona has a vague but unquestionable relation with the sunspot period. At sunspot maximum the corona appears to extend from the sun's limit to roughly the same distance all around. At sunspot minimum, on the other hand, the poles of the sun are marked by comparatively small tufts of light, while from the equatorial region long streamers shoot out to great distances. There is also a not fully determined relation between the corona and prominences of certain types.¹

During the present century there has been a great advance in our knowledge of sunspots. In 1904 the late Prof. Young cautiously pointed out that "as regards the sunspots it seems no longer safe to assume that they are always depressions in the photosphere."

In the spring of 1908, Hale, at Mount Wilson, making use of the spectro-heliograph (invented in 1891), showed that there were whirling storms in the solar atmosphere, thus giving strong support to the hypothesis of the vortical nature of sunspots.

In scrutinizing the spectra of sunspots for traces of the Zeeman effect, Hale also found proof of the existence of magnetic fields in sunspots. He therefore suggested that sunspots were electrical vortices.

¹ Art "Sun," *Enc. Brit.*

In 1909 and 1910, Evershed and St. John, working in India and at Mount Wilson, detected evidence, based on Doppler's principle, of "an actual flow of the material of the reversing layer out of spots and of the chromospheric material into spots."

In 1922 Hale made a further striking discovery. Since most sunspots are associated in pairs of opposite polarity, he concluded that a single visible spot is associated with an "invisible" spot in which the cooling due to expansion is insufficient to cause perceptible darkening of the sun's surface. In November 1931 he detected two such invisible spots by the aid of the Zeeman effect.² This is a remarkable confirmation of the statement made by the Master in 1882 concerning the existence of invisible spots.

Occult Statements

"The sun we see is not at all the central planet of our little Universe, but only its veil or its reflection. . . The fact is that what you call the sun is simply the reflection of the huge 'storehouse' of our system wherein *all* its forces are generated and preserved. . . Verily when your astronomers speak of *sun matter*; term those lights and flames as 'clouds of vapour' and 'gases unknown to science' (rather)!—chased by mighty whirlwinds and cyclones—whereas we know it to be simply magnetic matter in its usual state of activity—we feel inclined to smile at the expressions. . . We *know* that the

² The above information is taken from *Modern Astronomy*, by H. Macpherson, pp. 36-38.

invisible sun is composed of that which has neither name, nor can it be compared to anything known by your science—on earth; and that its 'reflection' contains still less of anything like 'gases,' mineral matter, or fire, though even we, when treating of it in your civilized tongue, are compelled to use such expressions as 'vapour' and 'magnetic matter'.

"The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow, but a gigantic ball of electro-magnetic Forces, the storehouse of universal *life* and *motion* from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yug*."

Elsewhere the Master refers to "minute particles like a dust cloud . . . it is this that we call 'magnetic matter'."

Scientific Corroborations

The Master's conception of the sun as a ball of electro-magnetic forces is another distinctly "modern" view.

At the time the letter was written astronomers were content to think that the sun was a mass of glowing gas, possibly partly liquid or even solid, which kept up its heat by the friction generated by contraction under its own gravitational field, a view which is not held today.¹

Today it is believed that the sun is made up of radiation, i.e. electro-magnetic waves, electrons,

and matter in a state that Eddington has graphically described as "smashed." Atoms in this state have many of the properties of terrestrial gases, but they have lost all, or nearly all of their attendant electrons, leaving merely the nuclei.

Recently Sir James Jeans has described the state of the matter in the sun as follows:

"Until recently it was supposed that matter could exist only in three states—solid, liquid and gaseous. In all these three states, the atoms exist as the indivisible units from which they take their names. But our exploration of the Sun's interior has shown that there is a fourth state, in which the atoms are broken up into their constituent particles; we may describe it as a state of 'powdered atoms'."²

It follows that the Master's statement that solar matter is not solid, liquid or gaseous in a terrestrial sense is confirmed.

We are immediately reminded here of the occult teaching that there are seven states of physical matter—solid, liquid, gaseous, and four higher states or sub-planes somewhat misleadingly named: etheric, super-etheric, sub-atomic and atomic. Elsewhere in the letter, the Master refers to the sun's *faculae* as "the electric and magnetic" matter in its sixth and seventh state. This suggests that most, if not all, of the visible sun is in the atomic and sub-atomic state. It remains to be seen whether science will eventually recognize more than four states of matter.

¹ An account of the views held by the leading astronomers of the time will be found in Simon Newcomb's *Popular Astronomy* (1898), pp. 272-290, 520-525.

² *Star and Atoms*, 1928, p. 16 et seq.

³ Sir James Jeans, *The March of Science*, 1937, p. 2.

This brings us to the Master's remarkable references to the visible sun as being merely a veil or reflection of the real invisible sun.

We can see a body directly only if it emits or reflects radiation at the wave-length of ordinary light. If it emitted or reflected radiation at wave-lengths other than ordinary light, it would be invisible to physical sight.

It is a striking deduction from present-day theories of solar structure that the internal matter of the sun is emitting radiation solely at the wave-length of X-rays.¹ It would therefore be invisible if the outer veil or covering were in imagination to become transparent. As the X-rays in the interior reach the surface they are transformed into visible light. It is only the surface layers of the sun that emit visible light.

The source of all this stupendous energy is uncertain. All the older theories have proved untenable, and it is now believed that the sun's energy may be due to radio-activity or to the transformation of matter into energy.²

Another remarkable result of modern work is that the surface of the sun's photosphere has an average density of about one-millionth part of the earth's atmospheric pressure,

while the chromosphere has a density of even less.³

Truly the surface of the sun has an almost phantom-like consistency; it is of "such stuff as dreams are made on"—yet its blinding light covers the invisible sun within.

SUMMARY

Statements made in 1882 by Master K. H., since confirmed by Science:

Matter a form of energy.

Inter-stellar space filled with highly attenuated matter.

Average distances of nearest stars and distances of more distant stars far in excess of views then held.

Magnetic poles above earth's surface, one of which has a cycle of several hundred years.

The sun a magnet.

Magnetic character of sunspots.

Invisible sunspots.

The sun a ball of electro-magnetic forces.

The matter of the sun in a higher state than solids, liquids, and gases.

The sun we see, a veil or reflection of the real sun which is invisible.

¹ A. S. Eddington, *The Internal Constitution of the Stars*, p. 368.

² *Stars and Atoms*, p. 16.

³ *Ibid.*, p. 99 et seq.

A Fourth State of Matter

BY GERARD REILLY

The Views of the Adepts

WE are familiar with three states of matter and three dimensions of space. There has been much speculation about a fourth dimension and occasionally about a fourth state of matter.

There seems to have been a tendency to expect the fourth state of matter, when discovered, to be more attenuated than the gaseous state, to be rarer, more extensible, and to have less mass. In *Occult Chemistry* four "etheric states" are described as being more subtle than the gaseous state of matter known to science. The radiant matter of Sir William Crookes, existing in highly vacuous vessels and activated by high tension electricity, was at first "lightly termed the fourth state of matter,"¹ and that the effect was material was considered proved by the fact that the stream could move a material object and could not turn a corner. Further research showed that this effect, which is now termed the cathode ray, is a stream of electrons.

A new discovery of a fourth state of matter apparently at the other end of the scale—extreme density and high pressure—is referred to in the opening article by Sir James Jeans, entitled "Cosmical Physics," in the composite volume, *The March of Science* (1931-1935). This "new" matter has been detected in the interiors of light and dark dwarf stars and in that of our

¹ *The Secret Doctrine*, I, 614.

Sun, and mathematical considerations point to the likelihood that such matter—comparable to the cold dwarf stars—may exist in the interiors of our Earth and other planets of our system.

In our search for evidence that the Adept protagonists of Theosophy (as well as contemporary trained occult observers) knew and have recorded something more of the constitution of matter and of material objects than even the latest purely scientific pronouncements, we have sought quotations from publications several or many years old which foreshadow present-day scientific discoveries. We must, however, draw attention to the impossibility of our evidence being couched in the latest scientific language. Scientists create their own expressions and name their discoveries as seems well to themselves, so we must seek the ideas and substance behind names and descriptions delivered by different minds of different nationalities and traditions, to say nothing of different decades and centuries. Supposing that the ancient Vedas described an electron in the language of their time and custom; it might be personified as fire is personified. It is unlikely to have been referred to by some single word which could be translated as electron. It would have to be identified by its description, its action, its properties, etc.

The letter from which the following quotations are extracted (

1938

A FOURTH STATE OF MATTER

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The Mahatma Letters, first published in December 1923) is stated to have been received by Mr. Sinnett at Simla in October 1882. The scientific statements are from *The March of Science*, 1937.

The March of Science, p. 2: "Until recently it was supposed that matter could exist only in three states—solid, liquid and gaseous. In all these three states, the atoms exist as the indivisible units from which they take their names. But our exploration of the Sun's interior has shown that there is a fourth state, in which the atoms are almost completely broken up into their constituent particles; we may describe it as a state of 'powered atoms.' And in this state the particles may be packed very closely together, so that the substance may be of very high density."

The Mahatma Letters, p. 165: "We know that the invisible sun is composed of *that* which has neither name, nor can it be compared to anything known to your science—on earth; and that its 'reflection' contains still less of anything like 'gases,' mineral matter, or *fire*, though even we when treating of it in your civilized tongue are compelled to use such expressions as 'vapour' and 'magnetic matter'."

The Mahatma Letters, p. 165: "The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electromagnetic Forces, the storehouse of universal life."

How should a person avowedly unused to Western science, and not an Englishman, describe a state of

matter known to himself, but unknown to science of that day, otherwise than by saying that the said state of matter is *not* any of those states of matter already known?

The quotation from *The Mahatma Letters* just given contains a word which is placed in quotes in the original and requires some explanation—the word "reflection." This explanation is given in the following passage two pages earlier (p. 163, line 11): "The sun we see is not at all the central planet of our little Universe, but only its veil or its reflection."

These extracts we take to mean that the visible part of the sun is different in composition and quality from the interior core which would be, apparently, entirely invisible in its original unchanged condition, being composed, as the quotations says, of electro-magnetic force, which is, perhaps, the same as the etheric matter of *Occult Chemistry*. This etheric matter is stated to be composed of the smaller particles of which chemical matter is composed, and which are liberated by breaking up the gaseous atoms.

It is a new idea, but not untenable, that the etheric states as well as the gaseous states of matter could be compressed, although how it is to be done we do not at present know—except, perhaps, by the action of the trained will. Let us grant that it can be done, and consider what might be the result. If we take matter in any of its etheric states (see *Occult Chemistry*) we find the particles are much smaller than chemical atoms and are composed of various numbers and different groupings of anu on

the four levels, until we reach the atomic sub-plane, when we find only the anu, positive and negative.

Granting this debris of the broken-up atoms can be compressed, we can easily suppose that the particles could be packed together much more closely than gaseous, or even solid matter, on account of the space swept out by the specialized motions of the particles being no longer occupied.

The conditions suggested appear to be similar to the state of the "matter" in the light and dark, heavy dwarf stars, the sun and planets; atoms powdered, reduced to their constituent particles, and compressed.

The following extract from *The March of Science* continues the description of the broken-up atoms (p. 2): [In the sun] "The great number of free electrons—one for every eighty atoms—is something to which we can find no parallel on earth. Free electrons occur so plentifully because atoms are 'ionized' by heat; electrons have been loosened from the atoms to which they belong and set free to travel as independent units. The higher the temperature the greater number of electrons liberated. As the Sun's radiation necessarily flows from higher to lower temperature, it follows that as we pass from the Sun's atmosphere to its interior, the temperature must continually increase. The number of free electrons also increases, so that when we arrive at the central regions of the Sun, we shall find that almost all the electrons have been stripped off their nuclei and travel about as independent units."

With this we can correlate a few lines from *The Secret Doctrine*

(I, 643): "A nebula exists in a state of entire elemental dissociation. It is gaseous and something else besides, which can hardly be connected with gases as these are known to Physical Science; and it is self-luminous." We have here a statement printed in 1888, at which time the possibility of the dissociation of atoms was scarcely entertained, although Crookes had published his views on the building up of the elements.

These considerations appear to throw some light upon the question whether the atomic forms observed and recorded by C. W. Leadbeater in *Occult Chemistry* are the whole and complete atoms, or are the nuclei without the accompanying planetary electrons postulated by science, or their "occult" equivalent. It would appear that the planetary electrons or their "occult" equivalent are included.

The atoms described by Leadbeater are in the gaseous state; and are organized systems of small bodies in motion which sweep out, or occupy, a much larger space than the actual aggregate volume of the small bodies themselves, just as would be expected if the atoms were nuclei with their accompanying electrons as the scientific model.

Although gaseous atoms aggregate into clumps to form liquids and solids, the empty space between the small interior bodies presumably remains occupied, if not filled. Whereas if the atoms are broken up, the small bodies—again presumably—could be packed much more closely together, into a condition of greater density than that of even heavy metallic solid elements.

Are the Three States of Matter Abnormal?

To condense further lengthy quotations from this article in *The March of Science*: Stars are known "in which the greater part of the substance is packed in this very compact manner." They are called "dwarfs," and are white or black dwarfs according to whether they are hot and radiate light or are "perfectly cold."

Of the black dwarf, R. H. Fowler finds "that its electrons and nuclei would finally fall together so as to form one huge molecule." Other mathematicians have pointed out that the atoms would be "crushed to pieces by extreme pressure." There is a "simple relation between the radius and the mass of a perfectly cold star of this kind" . . . "increase of mass also increases the internal pressure and density" until a state is reached when increase in mass produces no increase in size; thereafter "increase in mass will actually reduce the size, —until we find that a star whose mass was infinite would be infinitesimal in size."

According to calculations of the sizes of dwarf stars corresponding to given masses "the radii of white dwarfs prove to be somewhat smaller than has actually been observed. But these stars are hot while those of the calculations are supposed to be completely cold."

The radii of black dwarfs of masses comparable to Jupiter and Saturn are "again somewhat smaller than those of these planets," while Venus and the Earth have "almost precisely the actual radii" of black dwarfs of similar masses. This leads to the suggestion that

"the nearest black dwarfs are very near home indeed," and that the interiors of the Earth and the other planets "would consist of matter in its fourth state, in which the nuclei of the atoms are held together as in one single huge molecule, while the electrons described ordinary orbits."

Combining hints and suggestions derived from these new scientific statements and those of occultists, we will venture to draw a composite and very speculative picture of the conditions of the material of the solar system to be encountered, traversing a line from the centre of the sun to the centre of the earth. The hypothesis suggests:

(1) That the crust of the earth—the shell of solid, liquid and gaseous chemical elements—is a state or zone of differentiated matter existing between two other undifferentiated or homogenous states of the material of the solar system; (2) That a process of sublimation or the passage of material is going on from hot sun to cold planet, with the intermediate stage, not of vapour, but of radiation; (3) That the matter of the inhabited crust of the earth is differentiated into species of elements as to its mineral kingdom, as well as its animal and vegetable kingdoms, even as humanity is individualized into separate units; (4) That this state of differentiation is a temporary and special condition to be followed by densification into the fourth state of matter as in the cold dwarf stars at the zero of temperature.

The scientific statement refers to matter existing in both sun and planet in this fourth state. In the sun the matter is said to be ionized

by the high temperature, the nuclei and electrons being separated. In the cold dwarf stars and planets the electrons are said to have fallen on to their nuclei. In both cases the configuration of nucleus and circulating planetary electrons is absent, and since chemical properties are derived from the circulating electrons, it would seem that these dense states of matter are bereft of chemical properties, thus being matter without character or differentiation, probably homogeneous.

But we would suggest the chemical properties are in reality derived from or are an expression of separateness, of differentiation of the life, and the configuration of nucleus and revolving electrons (or the central body and its accompanying cone-configurations of particles as in *Occult Chemistry*) is a mechanism for giving expression to this.

It is significant that these two extreme states of substance are implied, in Sir James Jeans' article, "Cosmical Physics," to be homogeneous. The expression "one huge molecule" is used (p. 3); and on page 4 *op. cit.* he states that if the calculations of the Delhi scientists (Kothari and Magendar) are right, as to sizes of stars corresponding to various different masses, "the interior of the earth would be a single molecule formed out of millions of atoms of iron, silicon, sodium and so forth, the 'substance' of the greatest known molecular weight."

And here it is interesting to compare a passage of *The Secret Doctrine* (I, 638): "Hitherto, Alchemy alone, within the historical period, and in the so-called civi-

lized countries, has succeeded in obtaining a real *element*, or a particle of homogeneous matter, the *Mysterium Magnum* of Paracelsus."

From both sources we find hints that the undifferentiated state is the usual and normal condition of substance. *The Secret Doctrine* (I, 619) speaks of "Inchoate matter in its first undifferentiated condition, or in the Laya state, the eternal and normal condition of Substance, which differentiates only periodically; during that differentiation, Substance is really in an abnormal state." And again (I, 644): "Primeval matter... is yet to this day homogeneous, at immense distances, in the depths of infinitude."

Living on the chemical shell of the earth, we have assumed that our conditions are common to other stars and systems, although hints of the possibility of the uniqueness thereof have been given by Sir James Jeans: "That other matter in other stars is also 'chemical'... appears... by no means a necessary assumption."

The *March of Science* article, referring to the dwarf stars and the difficulty of their detection, says: "Nevertheless a considerable number have been identified in recent years, and it even begins to seem possible that they may be the commonest type of stars in space."

The material of the core of the sun seems to consist of ionized matter in its fourth state, nuclei and electrons separated from each other by the high temperature. This material appears to be resolving itself into radiation, doubtless of many sorts. The photosphere of the sun—the visible envelope, or

veil—contains chemical elements, shown by the existence of line spectra. It possibly tones down a radiation that would be too fierce for us on earth if received direct.

In *The Mysterious Universe* (p. 73), Sir James Jeans says it is recognized that matter becomes radiation; the sun losing mass at the rate of 250 million tons each minute (p. 58). Also that "some scientists... maintain that somewhere out in the depths of space the radiation may be re-consolidating itself again into matter," thus giving the universe a cyclic character. Now we suggest, very tentatively, that this process of re-consolidation may be taking place close at hand, in the chemical region of the crust of the earth, and that perhaps one of the chief mechanisms may be the life of the animal and vegetable kingdoms, especially the latter.

There is no particularly spectacular evidence as yet that the chemical elements of the crust of the earth are changed into the dense matter of the core. We may note, of course, the absorption of light by vegetation, and the densification of vegetation into coal and eventually into graphite.

We thus speculate that perhaps the solar substance—consisting of separated nuclei and electrons (or maybe, in the occult view of matter, of the etheric sub-planes of *Occult Chemistry*), and therefore not matter as we know it—becomes solar radiation, and, as far as the earth is concerned, reconsolidates into matter by the organized association of these nuclei and electrons to express the differentiations of the life embodied on the earth's crust, and later consolidates still

further by coalescence of electrons and nuclei into the "heaviest substance," which finds a final resting-place in the earth's core.

Such a hypothesis offers some light on several points:

The Alchemist sought to produce gold, the heaviest substance with which he was acquainted (with the exception of lead).

It is an embodiment of the well known principle of the cycle from homogeneity through differentiation to homogeneity again.

It is interesting, also, to think that the chemical elements achieve their differentiation, or individualization in the same place and time as mankind, that there they develop their smaller amount of freewill as choice which we call chemical affinity, and also a polarity to some extent comparable to sex.

And lastly, it may be that some variety of this non-chemical material may be known to science as the neutron, of which Rutherford in *The Newer Alchemy* (p. 36) says: "A convenient and steady source of neutrons can be made by mixing a pure radium salt with powdered beryllium in a sealed tube. The bombardment of the alpha-particles produces about half a million neutrons per second, most of which pass through the tube." And on page 38 Rutherford quotes his own prediction that a particle with neutral electric charge "may be impossible to retain in a sealed vessel."

Thus this neutral matter—we are assuming that when the electrons of an atom have coalesced with the nucleus, the result whatever it is, particle, wave or mathematical equation, is neutral—is able to pass through our ordinary matter.

This throws a suggestive light upon which appear to entail the passage the occult phenomenon of apports, of matter through matter.

(A further study on the Nature of Matter, entitled "Atomic Evolution", by Mr. D. M. Wilson, a member of the Science Group of the Theosophical Research Centre, London, will appear in a later issue of THE THEOSOPHIST. We regret that we were not able to include it in these pages.—ASSOC. ED.)

THE ANCIENTS KNEW

Tell Science that even in those days of the decline of the Roman Empire, when the tattooed Britisher used to offer to the Emperor Claudius his *Nazzur* of "electron" in the shape of a string of amber beads—that even then, there were yet men remaining aloof from the immoral masses, who knew more of electricity and magnetism than they the men of science do now.—*The Mahatma Letters*, p. 164.

* * *

Biology and Reincarnation

BY H. W. MUIRSON BLAKE

A study in emergent evolution, linking reincarnation and germinal continuity, and opening an entrancing window on the subject of heredity.

THE fact that modern Theosophy was designed to offset the more materialistic implications of the theory of Evolution makes the development of that theory of constant interest to the Theosophist. How entirely the scene has changed since these teachings—Evolution and Theosophy—reappeared during the latter half of the last century!

Consideration of these changes makes clearer to us the fundamental importance of never confusing the eternal verities with those periodical formulations of it which arise to suit particular times and places. Whether we agree with Bertrand Russell¹ or not, that Einstein and Copernicus are alike in that each brought a revolution in man's intellectual world, and that pre-relativity and geocentric thinking equally belong to an outworn past, we must yet be aware that Theosophy in its formulations will change to meet the intellectual needs of the moment.

Occult Teaching as to the Organism

A fundamental difference between the scientific and the occult interpretation of the organism lies in the fact that while science is limited to the physical expression,

¹ *The A B C of Relativity*, by Bertrand Russell, p. 10.

the occultist deals more specifically with its superphysical counterparts. In the case of mineral forms for example, the occultist considers an etheric (super-gaseous) double; in the typical vegetable forms there is also an astral or emotional form as well, while the animal possesses, besides these, a mental body. In the case of Man the counterpart extends right up into the spiritual (higher mental) sphere, which constitutes him a "living soul," a spiritual individual, in contradistinction to the lower kingdoms, out of which he has gradually risen. Furthermore, and what is so important from the point of view of the evolution of the organism, the purpose, the driving force, the urge towards an ever fuller expression comes from these invisible levels of being, the forces of which, tapped and channelled by these counterparts, flow downwards through them into the outside world.

The nervous system is the ultimate expression and channel of these forces, and the ever increasing complexity and sensitivity of this mechanism in the evolving series of forms is primarily due to the constant flow and, as evolution proceeds, the increase in these forces. As the real living centre (the Group Soul, or the Ego in the causal body) moves slowly upwards

into still more highly vitalized levels of being, as it is always tending to do, the flow downwards of these forces is still further increased, a pressure is exerted towards a still more sensitive and differentiated instrument, and development takes another stage forward.

The development of all these counterparts proceeds *pari passu* with the physical organism: the mental with the cerebro-spinal system, the astral with the sympathetic, while the etheric operates in the physical body through the secretions of the ductless glands and the other "growth-promoting" substances. It is possibly yet another sign of the race consciousness entering more and more into the etheric that the function and chemical constitution of these secretions has been a very important, if not the most important, object of research in this field during the past few years.

Scientific Theories of Growth

Thirty years ago the view was put forward that the development of the various parts of a plant, such as flowers or roots, was due to the action of certain chemical substances, a foreshadowing of the much later discovery of growth-promoting substances secreted in the animal body by definite internal glands. For example, the growing tips of young oats can be cut off and the ends pressed on gelatine, when a substance will be exuded which will promote growth on other oat stems. Further than this, not merely the growth but also the general health and vigour of the animal body are dependent upon the action of these substances, generally known as hormones.

It is also probably characteristic of this increasingly dynamic view of growth and maintenance that substances hitherto supposed to have merely a static part to play in cell structure are now, on the contrary, found to possess active function. For example, the important group of the *Sterols*, which are a constituent of the cell,¹ and which are known to be closely associated with its reactions, have been identified as a family of substances whose molecule primarily consists of three six-carbon rings in association with one five-carbon ring, and it is now known that a number of physiologically active substances, certain vitamins and sex hormones, are all related to this fundamental group.

Along with this has proceeded a rapid growth in the knowledge of the chemical nature of vitamins, which has long been delayed owing to the minute quantities in which they occur.² Of the six or seven vitamins known, each of which exerts its specific influence on the animal body, the molecular structure of two of these, vitamins A and C, is accurately known, and commercial synthesis, based on this, is actually proceeding, while knowledge of the others is growing and will shortly be completed. It is also of interest that the differences in molecular structure can now be related, both in vitamins and in hormones, with their specific influences on the organism.

¹ *The March of Science*. Art., "Biochemistry," p. 148.

² *The March of Science*. Art., "Biochemistry," p. 149.

Genetics

The pushing of inquiry back into the etheric is also evidenced lately by the research carried out in Genetics on the function of the chromosomes. These microscopic bodies are the active agents in nuclear division, and their number and shape appear to be constant in any species. To explain their function, certain invisible, but measurable, entities called "genes" are posited as existing within them. The connection between these genes, their actual distribution along the chromosomes, and some hereditary factor such as colour of leaf or shortness of stem, have been proven, and the variable factors in certain stems can be attributed to certain corresponding arrangements of the "genes" along the chromosomes. Diagrams of these have been actually prepared, which are called "chromosome maps."

Experimental proof has been obtained that the variations by which, together with selection, evolution is supposed to proceed, are associated with the recombination of already existing genes into new gene-complexes. Following this idea further, of the organism being made up of a number of separate entities, the fact that the fertilized egg can be cut up into various parts and the development of these separated portions observed, has resulted in the view that the organism cannot be regarded as a "whole," but a sort of composite of "tissue cultures" or a collection of self-differentiating organs and parts.

Cycles

Further, the teaching as to super-physical counterparts already re-

ferred to is that their activity and development proceed by cycles. One of the most important theories in biological science is that known as Recapitulation. Haeckel showed us that the organic world presents two great series of forms: the first of these is the ancestral (phylogeny), beginning supposedly millions of years ago with the single cell, passing through simple multicellular forms to the fishes, then to the amphibia, from which arose the reptiles and later the mammals, and ultimately the most highly evolved mammal—man.

The second great series of forms is that presented by the individual in his growth (ontogeny), which, also beginning with the unicellular, the fertilized ovum at conception, passes through a series of forms, many of which may be quite different from the mature form they are eventually to become. The intuition of that otherwise so intensely materialistically inclined mind of Ernst Haeckel seized upon these ideas and poured out all its brilliant powers in adducing evidence to prove that ontogeny (the development of the individual) is a recapitulation and is causally connected with phylogeny (the ancestral development of the Race).

Another writer put it briefly that the animal in its development "climbs up its own ancestral tree," and so we find that the human individual in his nine months of foetal growth briefly recapitulates his long ancestral history.

Before leaving the theory of Recapitulation to consider its occult implications, it is well to note that although this theory has received considerable criticism since Haeckel

so enthusiastically sponsored it, it yet remains today substantially acknowledged, and has probably withstood the passage of the years better than most biological teaching of the last century.

Occult Implications

Turning immediately from Recapitulation to the Theosophical teaching of Cycles, here also we at once perceive two fundamental cycles. There is, first, the great universal cycle through which all living things have to pass, the cycle of the Life Wave, beginning as the 1st Elemental Kingdom at the atomic level in the higher mental, and passing gradually downwards by three stages to the physical, when we recognize it as a mineral kingdom. Having thus reached the bottom of the cycle, spirit having fully descended into matter, it now commences to pass back again upwards, when the undifferentiated sheaths of matter, appropriated on the arc of descent, are to be worked up into functioning instruments of consciousness as it successively manifests as a vegetable, an animal and finally a human kingdom, passing approximately a Chain Period at each of these stages. Within the inconceivably vast sweep of this cycle is comprised all manifestation, visible and invisible, in the lower worlds, but it is significant that the spiritual kingdoms of super-human development are above it, and for this reason do not ordinarily come within human ken.

The second cycle has to do with the individual, and is clearly the recapitulation by the separate organism of that portion of the great cycle, outlined above, which its

source (the Group Soul or Ego in the causal body) has already completed. In the case of the plant or animal, it is that impulse from the Group Soul that eventuates at the physical level in the living creature, and, after the physical dissolution, its gradual return through the various sub-planes that separate the group soul from the physical level. In the case of man, of course, it is the familiar process of incarnation, commencing with the descent of consciousness from the causal body at its particular level in the higher mental, the drawing round the permanent atoms of clouds of matter from their respective planes, as these units begin to thrill in response to the renewed flow of life—these clouds of matter will later be organized into an astral and a lower mental body—and the return of the personal consciousness after the physical life is finished, back again through the purgatorial and devachanic levels to the Ego.

Once again we must consider the intimate and causal relationship that exists between these two cycles, the universal and the individual. Memory, which is a fundamental property of life, is the link between the two, and the record of this universal descent and ascent of the Life Wave remains for ever indelibly impressed upon the myriads of contained triads, becoming so much a part of them that whenever and wherever the opportunity to manifest comes to them they automatically and unconsciously reproduce within their tiny sphere, this fundamental process of descent and ascent. The impulse to follow this law remains irresistible right through the human stage until the Ego

having reached the very threshold of the next higher world, the Buddhic, and so in himself completed the great cycle, becomes freed from the domination of the wheel of Birth and Death to which he has been bound for so many ages.

Ancestry

When we consider reincarnation in this manner, as the recapitulation by the individual of the great Life Wave cycle by which he comes into manifestation on the lower planes, we are dealing here with identically the same process, the recapitulation by the individual of his own ancestral past, as we did just now in the purely biological theory of Recapitulation. This compels us to consider the whole subject of Ancestry, on which so many religions have been based, in a new way, for our ancestry is the history of our own group reproduced karmically in our individual bodies in the present.

To the Reincarnationist the theory of Germinal Continuity, on which this teaching is based, must ever be profoundly interesting. That the child is as old as his parents has been pointed out many times. The idea that each succeeding generation is, as it were, but the prolongation of the racial organism, so that our bodies are as old as the race itself, when supplemented by the teaching that the individual is continually appearing and disappearing upon the surface of this continuum like the coloured threads in the pattern of a carpet, opens an entrancing new world to us on the subject of evolution and heredity.

The occult teaching of cycles, however, presents us with many

more recapitulatory systems than the two already outlined, and it is the overlapping of these which may often confuse us. Then there is also that very mysterious principle by which man, instead of being the evolutionary product of the lower kingdoms, on the other hand appears as the originating source of its present forms during the first three Rounds in any Chain period, and this relation will reappear in the opening three phases of all the smaller cycles contained within it.¹ Hence there is great interest in the theory that instead of the ape and the chimpanzee being merely man's primitive ancestors, these animal forms, on the contrary, represent the partial expressions of elements which are present in the human body but do not attain full development there. Man is thus said to be a less perfect animal than the monkey. His erect posture leads to many mechanical troubles such as hernia, and a narrowing of the pelvis which makes childbirth both painful and dangerous. Furthermore, we see in adult man elements which are present in the animal embryo, but which it later grows out of.

These views, which are rather obscure and difficult, are given in *Embryology and Evolution* by de Beer, Oxford 1929, and they are of interest to us as possible evidence of man's occult relationship with the lower kingdoms, as well as an example of one kind of cycle being superimposed upon another, for the general principle still remains intact, that life passes from lower

¹ See *The Web of the Universe*, by E. L. Gardner; also the article in this issue by E. W. Preston on "Man's Family Tree."

forms to higher as unfoldment proceeds.

Group Soul Evolution

Of the highly important subject of the evolution of the Group Souls we know, at present, next to nothing. We read of division and subdivision taking place, presumably when successful variations of the dominant species arise, and simultaneously with this the gradual rising of the Group through the sub-planes along with its general development. The idea of this gradual rising of the Group Soul through the sub-planes is one of Theosophy's most useful contributions to modern thought on evolution,¹ for it explains that hitherto incomprehensible mystery of "Emergence." The entry of the Group Soul into a higher sub-plane signifies the tapping and utilization of the more highly vitalized forces of that level, and the possibility of the inclusion of these dynamic elements in its processes.

For example, the emergence of "function" in the simplest form of cell is primarily due to the entry of the Group Soul into the astral world and the bringing of the forces of desire into the cell life as function (desire for food, for growth, for propagation), while the real difference between Man and the animal world out of which he arises is not only the final separation of the Group Soul into its ultimate triads at individualization, but also the entry of the Ego into the next higher world (higher mental) and the bringing of spiritual possibilities within the field of endeavour.

¹ See p. 226.

These are, of course, outstanding examples of the sudden emergence of new qualities within the evolving series, but we must understand that it operates, although in a more limited sense, throughout the whole. It is this process of the continual tapping of ever finer and more highly vitalized levels of consciousness—implied in this gradual rising of the Group Soul through the sub-planes—which is the real mechanism of emergence, and which also supplies the constant driving force towards ever greater sensitivity and perfection in the organism.

The significance of Egoic and Group Soul evolution remains a mystery to us all, and this is why all efforts of biologists to picture the origin of a new species out of an old established one have so far been in vain. Natural Selection and Adaptation, when put to the test of experiment and observation, have never been proven, yet still the tantalizing picture of continuity and blood relationship throughout the entire organic world remains, challenging our limited powers of interpretation and comprehension.

The transmission of variation through use or disuse in the case of sterile species of ants and bees—which discredits Lamarckism when the possibility of transmission is limited to the physical germ alone—is quite understandable when the Group Soul is recognized as the real continuum behind the passing generation of creatures.

Orthodox biology in all its dealings with the problems of transmission—upon which, after all, the whole structure of the evolution hypothesis ultimately rests—labours

under the great disadvantage of perceiving the germ cell, and only the germ cell, as the soul transmitting instrument throughout the series of evolving forms. The view that we have put forward associates with the fecundated cell the permanent atoms and the Group Soul in the work of transmission. It is the association of these three together that transmits the organic forces from one generation to the next, that records with photographic exactitude every experience and modification undergone by the stem, and finally decides what measure of these shall be expressed through the new organism as variation.

Racial History and the Group Soul

During late years the history of a number of species has been laboriously collected, and this, as a rule, does not make good reading. A study of these histories shows that degeneration is a commoner occurrence than progress, that for every one species of plant or animal that thrusts up into a new and successful type, a host of others have either remained stationary or passed into extinction. Also there is the study of Parasitism, which shows groups whose ancestors were free-moving creatures with limbs or wings, but who, taking up bad habits, have lost the power of locomotion and rapidly degenerated.

For these reasons the view is generally accepted that there does not appear to be any general tendency in a species to progress. This concept would probably come into line with the Theosophical view that the Group Soul is the real evolving entity, and only indirectly

is the species of plant or animal its expression in the outer worlds. Also of interest to the occultist is what he can learn from these facts of science about the Group Souls. For example, the phenomenon of parasitism suggests that just like a human life, the Group Soul life can similarly "go wrong," and it would be most instructive if we could trace the later history of the Group Souls of some parasitic species and see them learning their lessons by having to start again in some very primitive organism.

We can also ask ourselves such questions as these: Do the Group Souls take, as it were, an incarnation in the first appearance, the development, and finally the going into extinction of a particular species, and then withdraw for a period of rest and assimilation, just as the individual man is pictured as doing on the inner planes after physical dissolution? Or can we imagine that when some successful variation does arise out of some old established type which it gradually, by survival, supplants, the Group Soul behind the parent species merely deflects the flow of its life from the old type of organism to the new, and so remains continuously in incarnation and outer activity?

The fact that this establishing of a new species out of the successful variation of an old one has never been witnessed and is simply conjectural, rather throws the evidence against continuous incarnations, and brings us back once more to the problem as to how we are to picture the evolution of the Group Soul and also the human Ego as proceeding.

We do know something about egoic development. First, we must divest ourselves of everything that we think of as growth in the physical sense. Egoic development, we read, takes place by means of various initiations, which is the more or less sudden raising of the life from some lower level where it has long been at work, on to a higher level where sustained effort must be continued amidst a new set of values.

That this saltatory, discontinuous method of unfoldment is general in the inner worlds is evidenced by the teaching that in a series of Chain Periods, the evolving Life Waves are moved from one kingdom to the next higher one, more or less as units during the close of one period and the opening of the next. We might

therefore perhaps consider a related series of species as the successive incarnations of one Group Soul, between the appearance of each of which species probably immensely long periods of time elapsed, when the particular type has been practically extinct and the Group out of incarnation, to be followed in turn by a fresh period of renewed activity when some new and generally more effective type arose to carry on the family history.

These views are at best tentative, and await the attention of the clairvoyant scientist of the future. Meanwhile, there is much that we can do, as we hope may have been so imperfectly indicated in these pages, towards establishing the theory of Reincarnation as a definite biological teaching.

THE RECONCILER

"While the Western Sciences make confusion still more confused our Science explains all the seeming discrepancies and reconciles the wildest theories."—*The Mahatma Letters*, p. 244.

Problems of Anthropology

BY E. W. PRESTON

I. MAN'S FAMILY TREE

The problem of the evolution of the physical body of man, and especially his relation with the apes.¹ Subsequent articles will deal with "Modern Races and Their Distribution" and "The Problem of Population."

Scientific Evidence

THOUGH the discoveries of the last half century have shown beyond doubt that man's body is the product of evolution, yet it has recently been admitted by scientists that the processes of this evolution are more complex than they at first supposed.

Commenting on a paper by Mr. Douglas Dewar, the Editor of *Nature* says:

"Mr. Dewar correctly sums up the position when he states that 'Science can truthfully say that it knows not when, where or how man originated,' but he understates the truth when he says that this is all

¹ These articles form part of work undertaken by the Science Group of the Theosophical Research Centre, London, in the course of a study of the great Plan of Evolution.

I wish to express my indebtedness to many of my fellow-members, and especially to Mr. G. Reilly, who used the material for a film-slide lecture delivered to the European Congress at Copenhagen in July 1937. I also have to thank Mr. Webster, Mr. Hammond and Miss Patricchio for assistance with the diagrams.—E.W.P.

that Science knows, for although there is 'no conclusive evidence that any Primate genus has been transformed into any other genus,' there are resemblances in detail and gradings which require much explanation if transformism is to be rejected."

Until the present century, modern man was considered to be derived from primitive Neanderthal man, and primitive Neanderthal man from the anthropoid apes.

Such a simple relationship has had, however, to be abandoned by science, for so far the links in the chain have not been discovered. Indeed, the evidence available points to the fact that even Neanderthal man was not a stage in the development of the modern European, although he represents an ancestral type.

Concerning this relation of modern and Neanderthal man, Sir Arthur Keith writes:

"We know that the evolution of man took place in Europe by the 'indirect' method—evolution by replacement of one race by another."

¹ *Nature*, 15 June 1935, p. 937.

And he adds:

"We must suppose that a disaster of a catastrophic nature overtook the entire population of Europe during the last phase of what has come to be called the Ice Age.¹ Neanderthal man and his culture—the Mousterian culture—came to an end; modern man appeared, bringing with it the Aurignacian culture. Where and how the species called modern man first appeared we have yet to discover."

Discussing the problem of the origin of very early man, Sir Arthur draws, somewhat tentatively, "the conclusion that at the beginning of the Pleistocene² the *ancestors* of the Mongol, the Australian and the Negro were already in occupation of the continental areas now inhabited by their descendants, and that after their separation each race underwent a series of parallel evolutionary changes."³

Prof. H. J. Fleure imagines not one single pair of ancestors, but: "We should picture groups of beings on the threshold of a full human status, with probable differences within the group as well as between groups, scattered over a wide area as more or less mobile collective hunting societies forming a sort of human network over a wide area of the Old World, stretching at least through North Africa and South-West Asia."

In like manner the evidence appears to indicate that the Anthropoids are not the direct ancestors of Neanderthal man, but that they

¹ About 100,000 years ago, according to a table given in *Nature*, 20 June 1936.

² About 500,000 years ago.

³ *Nature*, 1 August 1936.

diverged from the family tree at some still earlier period.

Writing on "Man in the Making," Sir J. Arthur Thompson states: "The scientific conclusion clearly indicated is, that men in the making split off very long ago in the Miocene period, from a stock common to them and the large apes of today. No one believes that tentative man sprang from any *existing* apes or monkeys."⁴

Prof. W. E. Le Gros Clarke, of Oxford, argues that the human stem might already have become segregated at a much earlier stage in evolution than is generally supposed . . . recent discovery has established that the modern apes were fully differentiated by the beginning of the Miocene period.⁵

The date of the beginning of the Miocene period is given by Urry as seventeen million years ago.⁶ Other authorities give a little earlier, perhaps twenty million years ago.

Recently, with the increasing agreement among geologists concerning the duration of the various eras and periods, it has become possible not only to construct a family tree, but to place it approximately in time. Disregarding divergence as to details, the present

⁴ *Modern Science*, Sir J. A. Thomson, p. 158.

⁵ *Nature*, 11 August 1934, p. 222. Since the above was written an excellent article has appeared in THE THEOSOPHIST (August 1937) dealing briefly with some of these problems. In it "Janaki" reports the findings of a recent Congress of Anthropologists in U. S. A. The article gives further evidence of the above views and their relation to Theosophic teaching.—E.W.P.

⁶ *Nature*, 20 February 1937.

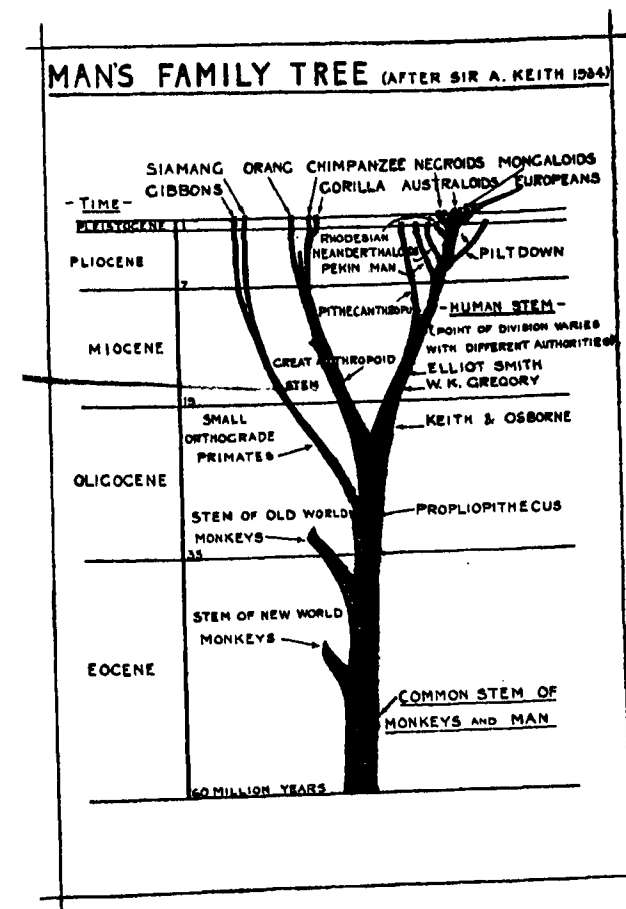


DIAGRAM 1

Man's Family Tree—
The Scientific Presentation.

view of science seems to be well illustrated by diagrams by Sir Arthur Keith and Prof. W. K. Gregory. Sir Arthur Keith says:

"All are agreed that anthropoid and man have a common ancestry; it is merely the degree of relationship that is in dispute."¹

The whole subject has been dealt with by Sir Arthur Keith in *Man's Family Tree* and in *The Search for Man's Ancestors* by Sir Elliot Smith. Some details are also given in a recently published monograph on *The Races of Man* by R. B. Bean. Diagram 1 is based on diagrams by Keith, Gregory and Elliot Smith.

¹ *Nature*, 15 June 1935.

In regard to these diagrams, Sir Arthur Keith says:

"Dr. W. K. Gregory made a family tree of man and ape. It was constructed quite independently, being based on an altogether different mass of data from mine. He also brought the human stem from the anthropoid at the beginning of the Miocene—practically the same date of emergence that I have given. On the Osborne scale of reckoning, he and I give the human stem an antiquity of about 20,000,000 years."²

Prof. Elliot Smith shows the true human family as separating from

² *Man's Family Tree*, p. 20.

the common stem at about the middle of the Miocene.¹ Our Diagram 1 illustrates these various points, and gives the scientific presentation of the problem. It should be noted that all the scientific authorities agree that the separation from the common stem and the appearance of true man took place at a period after about twenty million years ago, and during what is now called the Miocene period.

Occult Statements

In *The Secret Doctrine* there are at least ten references to the time when true man first appeared on the Earth. All of these agree that "Physical Humanity has existed upon it for the last 18,000,000 years." (*The Secret Doctrine*, II, 158). For example:

"The number that elapsed since the Vaivasvata Manvantara—or the *Human* period—up to the year 1887, is just 18,618,728 years." (*The Secret Doctrine*, II, 72).

It will be seen that the agreement between this date of 18 million years ago for the appearance of true man and that given by science is very striking.

Madame Blavatsky states that of the four races before our present Aryan Race, the first two were astral, but we should note that where she used the word "astral" she often meant what we now understand by "etheric." The Third Race was the first to become definitely densely physical.

Madame Blavatsky states further, that all forms which now people the earth are variations of basic types thrown off by man in the Third and Fourth Rounds, but:

¹ *Man's Family Tree*, p. 30.

"So far as our present Fourth Round terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by man." (*The Secret Doctrine*, II, 722).

In considering the relation between man and the animal kingdom, a distinction should be made between the animal kingdom up to and including the reptiles, and the mammals and anthropoid apes. The reptilian forms were the normal forms for the animals of the Third Round, and were inhabited by a consciousness which was then animal consciousness, but which is now human in this Fourth Round—ourselves in fact. In a similar or parallel way we, the humanity of this Fourth Round, produced the characteristic animal forms of this Round—the warm-blooded mammals. Our present reptiles are descended from the old reptile forms. The lower mammals (marsupials, monotremes, etc.) were attempts to make a bridge between reptiles and mammals, and were the work of our humanity under the guidance of a more advanced humanity at the end of the Third Round.

(For a further discussion of this part of the subject, the student should consult *The Web of the Universe* by E. L. Gardner. In this article we are dealing especially with the relation between man and the apes.)

Our Diagram 2 is taken from *The Secret Doctrine* (II, 727) and gives "The Pedigree of the Apes" according to the occult teaching.

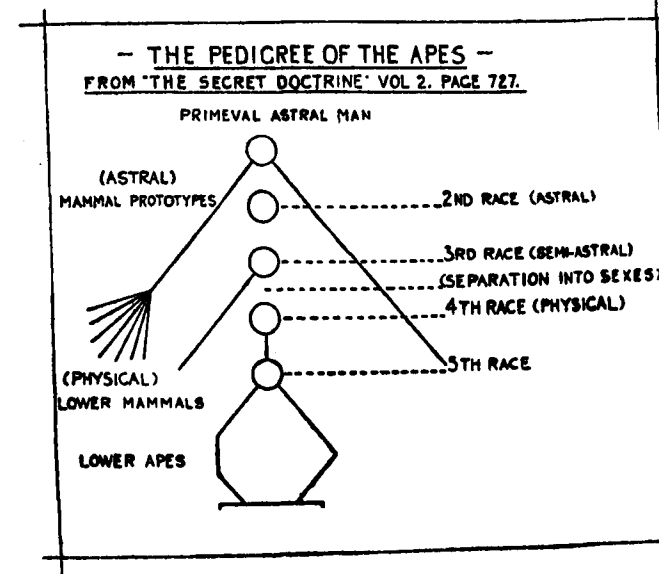
Three things may be noted in connection with Diagram 2.

First: The mammalian prototypes, the lower mammals, and

DIAGRAM 2

The Pedigree of the Apes.

(*The Secret Doctrine*, II, 727)



lower apes are all shown as separate from evolving humanity and are therefore separated from the main evolutionary urge, and so, although they continue their existence in time as the various species of apes or animals, they make comparatively little further progress in change of form.

Second: There is no connecting line between the circles representing the Races until after the separation of the sexes. This may indicate that while the lines show biological continuity in the animal kingdom, and between the Fifth Race and its predecessors, there was no such continuity in the earlier races. This would naturally be expected if the human consciousness inhabited etheric forms. There would be continuity of consciousness but not biological continuity of bodies.

Third: The special relation between the anthropoids and man is indicated by the line at the bottom of Diagram 2, connecting the lower

apes on the one hand with the Fourth Root Race on the other. Of these anthropoids, Madame Blavatsky writes:

"The pithecoids, the orang-utang, the gorilla, and the chimpanzee, *can* and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose remote ancestors were themselves the product of Lemurian bestiality." (*The Secret Doctrine*, II, 721).

"Let us remember in this connection the Esoteric Teaching which tells that Man in the Third Round was possessed of a gigantic ape-like form on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids—apart from the fact that these latter preserve by heredity a resemblance to their Atlanto-Lemurian sires." (*The Secret Doctrine*, II, 727).

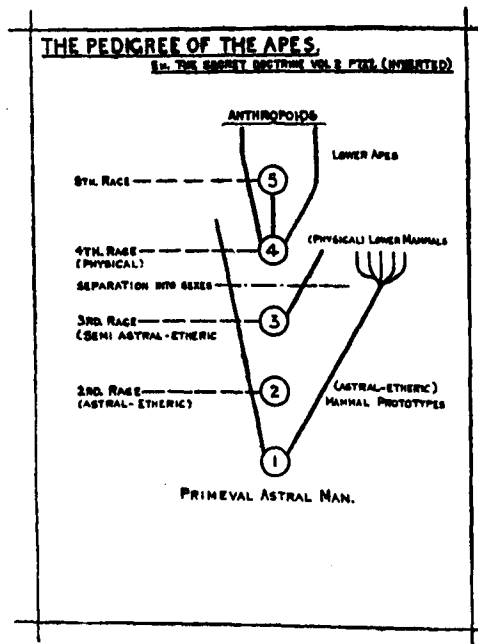


DIAGRAM 3

The Pedigree of the Apes

(Diagram 2 inverted)

In order to compare this diagram given in the occult teaching with modern science, we have, in accordance with usual scientific practice, inverted it so that the latest *time* comes at the top. If this is done, we are able to see at once the suggestion of a tree such as that in Diagram 1.

This resemblance to the tree given by science becomes clearer if we make certain modifications without altering the essentials. In the diagram as it stands, the anthropoids would appear to be the crown of the evolutionary process. Hence we have ventured to substitute Diagram 4, in which the anthropoids are shown more correctly, as a side branch from the main stem of evolution.

Since the statements made by Madame Blavatsky imply that the association between animal and man, which produced the anthropoids, occurred twice, once in Lemurian and again in Atlantean times, we have also indicated this double connection in Diagram 4.

Since certain dates are given in *The Secret Doctrine* and in *Man: Whence, How and Whither*, as for example that already quoted for the appearance of the first true men, we are able to place this diagram approximately in time, using the names at present assigned by geologists to those periods of time. This is done in Diagram 5.

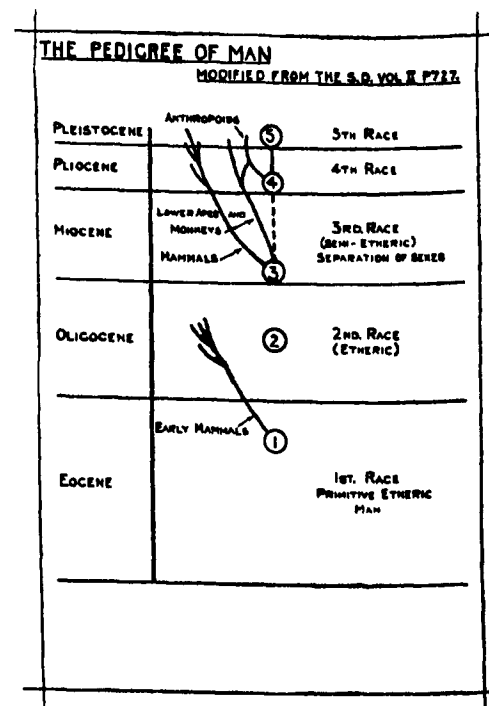


DIAGRAM 4

The Pedigree of the Apes

(Diagram 3 slightly modified)

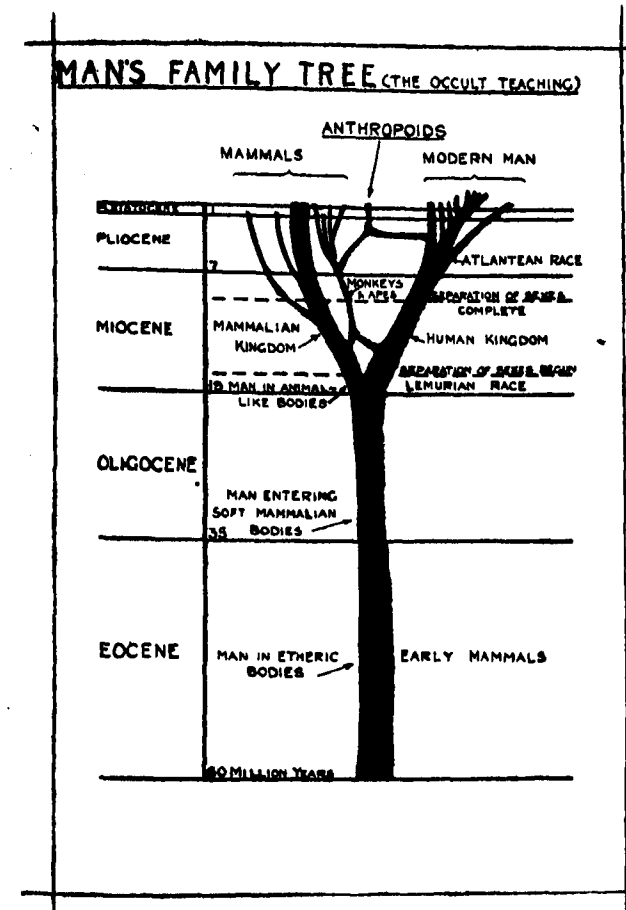


DIAGRAM 5

Man's Family Tree—

The Occult Presentation.

Diagram 5 shows the diagram from *The Secret Doctrine* drawn on the pattern usually adopted by science, and placed in time. Examination will show that no essential alterations have been made. The diagram shows the branching off of the animal kingdom from the true human stem taking place about 18,000,000 years ago, in what is now called the Miocene Period, the truly human form being finally produced after the separation of the sexes, and the human consciousness entering this form. This occurred during the Lemurian Race. The Fourth Race arose after this change was completed.

Man gave the forms for the mammals up to the lower apes, which forms were then inhabited by animal consciousness. He then built a better body for himself, but this *body* was itself derived from those bodies; i.e. *it is true to say, as Science does, that apes and man have a common physical ancestry.*

In Diagram 6 we give the scientific and occult presentations side by side, drawn on the same scale to facilitate comparison. Without suggesting that all the details are exact, we cannot but admit the similarity between the two statements.

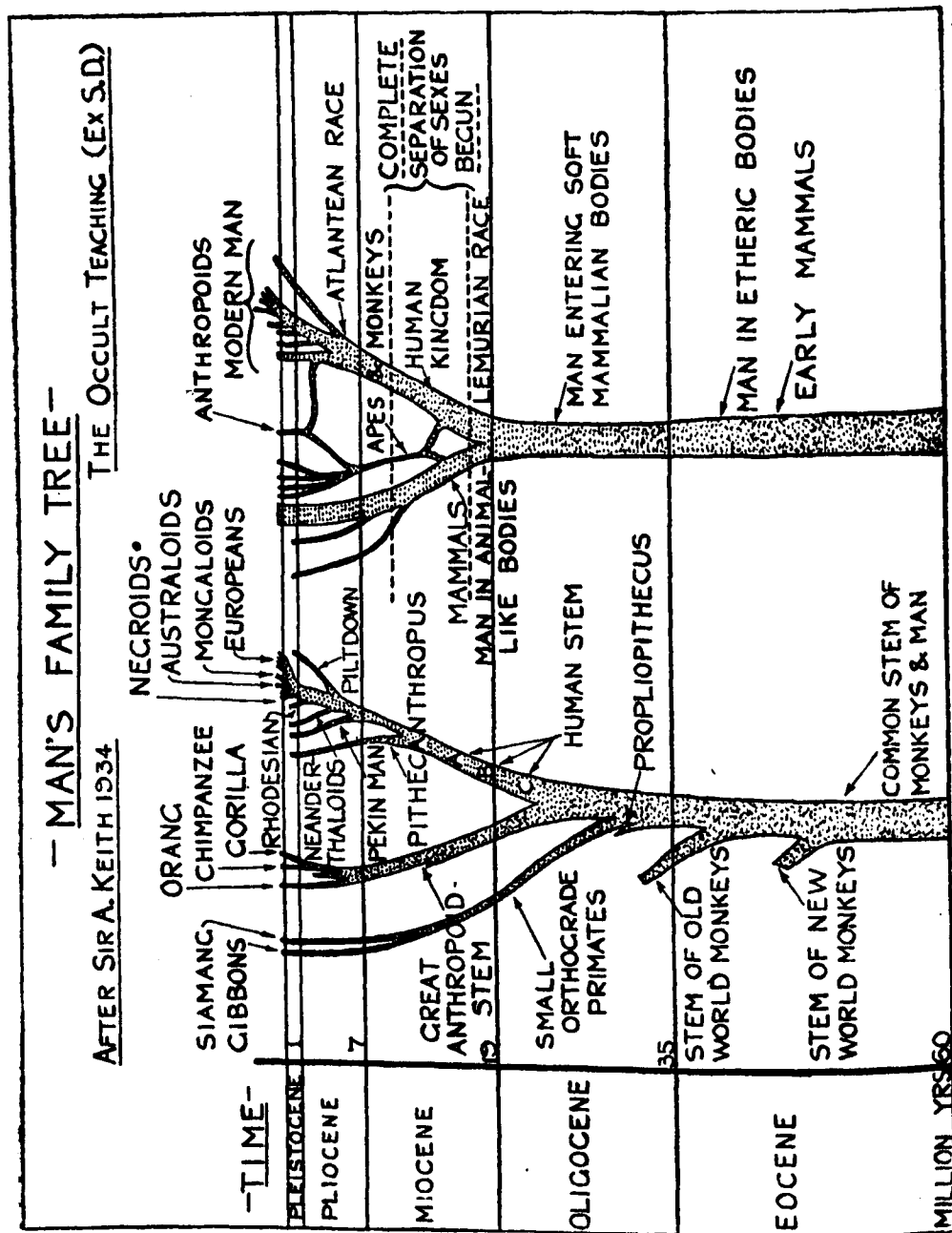


DIAGRAM 6
The Scientific
and Occult
Presentations
Compared

NOTE. The point of
division of the
Human Stem varies
with different
authorities:
(A) Elliot Smith,
(B) W. K. Gregory,
(C) Keith and
Osborne.

Thus, in answer to our problem of anthropology—the problem of what used to be known as “the missing link”—we see that the difference between the older and the more modern theory is this: on the older theory, the anthropoids represented a definite stage of descent *between* the apes and man, and on the later theory there is a common mammalian ancestor, so far as form is concerned, but man diverged from the apes at an early date.

The latest statement on this subject is in *The March of Science*, where Dr. A. C. Haddon discusses the relations between man and ape from the point of view that has been opened up through the study of blood groups. He states: “It is unknown how these differences within the groups of apes and men arose or what is their significance.” But, he continues:

“Dr. S. Zuckerman points out that, as Osborne has emphasized, the descendants of a common ancestor would tend to develop along parallel lines if they were subjected to similar types of environment, since they began their evolutionary journey with similar potentialities. Consequently, structural similarities might denote nothing more than a descent from a common ancestor which may be quite remote.”¹

Truly, science is very near to the solution of this problem, and the solution could be found at once if the existence and evolution of consciousness apart from body—a concept so strongly emphasized in Theosophy—were more fully realized and accepted.

¹ *The March of Science*, published under the authority of the British Association, 1937, p. 72.

From KOOT HOOMI LAL SING to A. O. HUME (1881)

“The Hindu mind is pre-eminently open to the quick and clear perception of the most transcendental, the most abstruse metaphysical truths. Some of the most unlettered ones will seize at a glance that which would escape the best Western metaphysician. You may be, and most assuredly are our superiors in every branch of physical knowledge; in spiritual sciences we were, are and always will be your—*Masters*.”

The Mahatma Letters, p. 213.

The Future of Science

BY E. LESTER SMITH

A survey of contemporary science, indicating that a bridge is being built between Theosophy and Science, and that the revelations of the occultists are stimulating and directing research.

A New Spirit in Science

OF all the people who attempt to prophesy the future, the Theosophist may do so with the greatest confidence in the light of his faith in "The Plan." There are several ways of formulating the Plan, and perhaps the most useful for our purpose is that of the psychology of levels. This was expounded very clearly by Prof. Marcault in the 1927 Blavatsky lecture entitled *The Psychology of Intuition*, and in *The Evolution of Man* (1937).

The fundamental conception is that of a diaphragm or plane of reflection marking the level to which an individual's faculties have been objectivized; those above the diaphragm remain subjective, and contact with these subjective levels constitutes intuition. Each individual in the years between birth and adulthood recapitulates the experience of the race and objectivizes successively the intuitions of activity, emotion, concrete thought, and finally the social sense, corresponding to the higher mental level, the fifth principle, the especial concern of the Fifth Race. Since the evolutionary scheme is to the Theosophist primarily a scheme of unfoldment of consciousness and only secondarily of growth and change

of external forms, the peculiar appropriateness of this system is clear.

Thus the plan for a race, as for an individual, can be stated briefly as the effort to raise the diaphragm from level to level. Each race recapitulates the past, though it adds something to the achievements of its predecessors at each stage, and then breaks fresh ground, objectivizing a new faculty. This process has been reviewed in particular application to the history of science by Miss E. W. Preston and Miss Corona Trew in their *Studies in Evolutionary Psychology*, where they explain that their aim is "to examine the progressive expression of the consciousness of the scientist, rather than the increase of his knowledge."

Advanced egos are already pushing the diaphragm towards the buddhic level, and although the Cosmic Intuition will not be fully objectivized by the Fifth Race, it is bound to show forth increasingly. For a time this new wine must be put into the old bottles of higher mind terminology, until it bursts forth and creates for itself a new language.

The Cosmic Sense

What is the effect of this new urge on present-day science? If

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we were required to characterize the Cosmic Sense in a few words, we might express it as a merging of self-consciousness in the flux of Universal Life. So in science we note a trend towards universality, towards seeing things whole. The individual sciences, which at one time could be studied separately, now merge and overlap. Today we recognize Science rather than the sciences, and to study any branch adequately necessitates some knowledge of several of the others.

Thus mathematics invades physics, while both invade astronomy. The study of atomic structure is neither physics nor chemistry as we used to know them, and has called to its aid a new branch of mathematics. In other fields too, chemistry and physics overlap, indeed physical chemistry is now a recognized branch of science. Chemistry again is increasingly concerned with the changes occurring in living organisms, and biological chemistry now covers as big a field as did chemistry itself at, say, the opening of the century. Biologists express much of their knowledge in chemical and physical terms.

On the other hand, physiology tends to overlap into the realm of psychology. The psychologist, in the urge to apply his knowledge to human ills, must needs delve into ethics and philosophy, and philosophy is hardly to be distinguished from modern conceptions of religion, even though it looks to physics for its fundamentals. Finally, there is scarcely a single branch of science that healers of one kind or another do not call to their aid.

Science is stretching its boundaries: outwards to the spiral nebulae and the consideration of the Universe itself as a unit; inwards to the incredibly fine cosmic radiation, to the constituents of the atom, and to the properties of matter at, probably, etheric levels. The pressure of the new intuition causes effort to be directed along new lines, and problems are being tackled today that would have seemed too difficult or unimportant only a few years ago.

Research is more intensive also; no longer are we content to describe phenomena and explore their superficial mechanism, we inquire more deeply into underlying causes, into the why of things. And in every field, as we probe more and more deeply, there stand revealed co-ordination, co-operation, purpose, design, unity—the One Life, the Great Mind of the Universe.

This is not a Theosophist's prediction of the future, it is a fact that is with us today; our greatest thinkers are being impelled by their own discoveries, and not, so far as we know, by any revealed knowledge, to speak in terms such as those quoted above. The coldly mental approach is waning, and the modern scientist, with awakening Cosmic Intuition, is fast becoming one of the "seers of the essence of things."

Approach to Theosophy

Let us seek the play of the Cosmic Sense in the various branches of science and essay some prophecies of the next steps, or at least try to suggest what steps would lead to the quickest progress if it should prove possible to take them.

In astronomy the most significant event is surely the recognition of the Universe itself as a living organism. This idea is to be found of course in Eastern scriptures and Theosophical text-books, but lately three books¹ have appeared on this theme that attempt to support with scientific evidence their authors' conviction of its truth derived from occult knowledge.

These books are, however, hardly convincing to the orthodox scientist, in that the intuition, some would say the imagination, is used too freely, without the support of adequate logical deductions from experimental data. Even though the identical criticism may be valid, it is less likely to be made by his colleagues when these ideas are propounded by a scientist of standing.

It is therefore with especial interest that we read the pronouncements of men like Jeans and Aitken. For example, Dr. Aitken's contribution to *The Great Design* includes the following passage: "... for all its gigantic dimensions, all the bewildering complexities of its structure and motions, all the endless variety of its contents, our great stellar system, our universe so far as it has come within our range of observation, is an organic whole, exhibiting an underlying structural symmetry, built up throughout of the same basic elements, and governed by the same great laws."

¹ *The New Astronomy*, by G. E. Sutcliffe. (Rider, London); *Ether and the Living Universe*, by W. G. Hooper. (C. W. Daniel & Co. London 1935); *The Living Universe*, by Sir Francis Younghusband. (John Murray, London, 1933).

"That the mind of man has been able to reach these great generalizations and through them to attain the power of prediction is proof of order and rationality in the universe. It is a universe, in my belief, with thought and more than thought within it; a universe that is the expression of the thought of an immanent infinite Spirit."²

In such passages we see a surprising approach to the Theosophical teaching. We wonder whether Kepler's "Planetary Spirits" will some day be revived in a new guise, and science discover the Logoi. Astrologers will be quick to notice in this work some recognition of the basis of their art. They should note also that already sunspots are held to affect the weather and radio reception, while the journal *Nature* is prepared to give its valuable space to a letter dealing with the keeping qualities of timber cut during different phases of the moon.

Physics is probably the most boldly progressive branch of science today. Indeed it is difficult to know where experimental physics gives place to speculative philosophy. The spirit of the new race certainly has our foremost physicists in its grip. The new physics has dethroned even those time-honoured absolutes, space and time—these are now recognized as human concepts, and therefore only relative. Physics seeks to transcend them, to find some universal system, some new absolute, for man cannot face the realization that his system of thought floats anchorless in a sea of relatives.

² *The Great Design*, pp. 17-18.

Enter Einstein

Einstein came to the rescue with his Theory of Relativity, which provides a fast anchor called the Velocity of Light. Einstein said in effect: Let us assume that the velocity of light (which in our relative units is about 186,000 miles per second) is absolutely fixed and constant, even when the observer moves relatively to the source of light. Taking this as our axiom, let us see what it leads to. And it led, by means no more experimental than the writing of mathematical symbols, to curved space-time and a finite yet boundless Universe. This was of course a stupendous piece of abstract reasoning, and it is matter for regret that many scientists regard Einstein's choice of an absolute as entirely arbitrary and without foundation, which brings all the rest to the ground.

Of the three experimental "proofs" of the theory that are cited, the Michelson-Morley experiment does not in fact give the negative result required by the theory, and can be more satisfactorily interpreted by the occult teaching that the earth carries with it its own domestic luminiferous ether; the other "proofs" are also susceptible of alternative explanations.¹ Which-

¹ For the three sides of this controversy, pro and anti-relativist, and occult, see: *The Theory of Relativity*, by A. Einstein. (Methuen 1920); *The Case Against Einstein*, by A. Lynch (Philip Allan 1932); *Einstein's Theory*, pamphlet by G. E. Sutcliffe (Reprint from *Times of India*, 1922). For an attempt to resolve the differences between the first two views, in a truly Sixth Race spirit, see Prof. H. Dingle's *Science and the Unobservable* (Supplement to *Nature*, 1 January 1938).

ever way the controversy is finally settled, Einstein has without doubt rendered signal service through the prominence given to the *principle* of relativity, and the effect this has had in shattering too rigid systems of scientific thought. Intuitions will not flow into a mind already made up.

From Physics to Metaphysics

There is another sense in which physics has taken away the firm ground from under our feet, and that is by destroying the comfortable idea of a solid, material, universe. For many decades we have accepted the resolution of solid matter into a conglomeration of atoms, and more recently have entertained the idea of these atoms being rather loose airy systems of very much tinier particles. Now comes the more fundamental step of realizing that these ultimate particles are probably not "matter" at all, but energy packets.

What then is matter? A form of energy. We know already that many forms of energy are more or less completely interconvertible, and probably all would be if we knew how to make the appropriate machines. So it is now scientifically correct to regard all forms of energy—heat, light, electricity, etc.—*and* matter, as differentiations of the One Energy, which we might as well call Fohat, for want of a better name. Thus incidentally is justified H. P. Blavatsky's rather contemptuous throwing together of matter and energy as one of the manifestations of Fohat.

The mass of people have not yet assimilated these ideas, but when they do, the materialism that

H. P. Blavatsky fought so strenuously should be well on the way to final overthrow. Thus is the way cleared for the guidance of thought by the intuition towards inner realities. In this direction the increasing use of mathematical formulae to express physical laws might be quoted as an urge towards universality, and perhaps towards the formless worlds.

An example of this change in the scientific picture of the units of matter is to be found in the following description of the electron. It occurs in Professor Allan Ferguson's article on "Physics" in *The March of Science*, page 164: "The concept of the electron as a definite entity at a definite point in space is replaced by a probability pattern which, very dense in a certain locality, rapidly thins as we move away from that locality. Most of us may be content to use the concept of an electron in almost our accustomed manner, realizing that it has become rather fuzzy at the edges."

Occult Chemistry

In their work on radiation and atomic disintegration it seems very likely that physicists are already touching the matter of the higher planes, or at least the physical ethers. I have already tried with two colleagues to get some guidance on this point from *Occult Chemistry*, but without very definite success.¹ It may well be, however, that the recognition of the four physical ethers is near at hand. Such an important advance cannot be very

¹ *The Field of Occult Chemistry*, by E. Lester Smith, V. W. Slater and Gerard Reilly.

long delayed if the present rapid progress in physics is to be maintained.

In chemistry the "laws" which a decade ago were regarded as inviolable are now interpreted less rigidly. We no longer seek to force Nature into the rigid mould of a general law, we are content to let Nature speak for herself. For example, the belief in the constancy of the atomic weight of each element received its death-blow with the discovery of isotopes, and the atomic weight is now regarded as a statistical average liable to vary under special circumstances. Many compounds are known that do not obey the "law of multiple proportions," but contain other than integral ratios of their constituents. This does not trouble us, for we know that Nature works this way to fit the atoms nicely into a crystal lattice. Nature in fact is given more credit for the exercise of ingenuity and design, and the chemist stands humbled in the light of his increased knowledge.

Interest has passed from the old chemistry of classifications, like the periodic table, mainly in two directions. Chemistry has joined hands with physics to build up a new branch, subatomic chemistry, devoted to the study of atomic structure and the industrious carrying out of transmutations on a scale so small that there is hardly ever enough of the element produced for chemical recognition. On the other hand chemistry and biology have created a very flourishing branch—biochemistry—to study the chemistry of living plants and animals. Its growth may be judged from the fact that its British organ,

the *Biochemical Journal*, has doubled its size within ten years. Here again, the more we know, the more our respect for Nature increases.

The living cell builds up incredibly complex compounds from simple sources, working at ordinary temperatures with the aid of groups of enzymes. Some of these marvellous life processes are just beginning to be unravelled; soon we shall see springing up groups of workers who scorn to use the current methods of synthetic organic chemistry, involving high temperatures and drastic reagents, but who insist on trying to imitate the methods which Nature uses; let us in advance christen this new branch "cold chemistry" from the fact that elevated temperatures will not be used, and wish it the success so difficult a venture merits.

In biology, vitalism, as it used to be called, has in effect emerged triumphant. Increasing knowledge has overthrown completely the old mechanistic theories, and no well informed biologist will be found today so rash as his predecessors who confidently prophesied the synthesis of living cells. There is universal recognition of a life-principle powerful to organize and direct chemical changes in a living cell, that can only be transmitted by a cell to its offspring, and can in no way be induced in external matter. Hence, in this field, as also in that of evolution, there is growing recognition of design and purpose.

The way this purpose is carried into effect needs to be studied, but probably not much progress can be made until etheric sight becomes more common, for it is the hier-

archy of helping intelligences on the inner planes, and finally the nature-spirits, who make this work possible. Nevertheless hints of this inner design have already been given by Ruskin in the matter of crystal-building,¹ and I doubt if he was merely playfully imaginative; also quite recently Metcalfe has championed a similar idea.

A New Science—Yoga

It is in psychology, one of the youngest branches of science, that the occultist can confidently prophesy the greatest progress. He may think that orthodox psychology has thus far made a little progress, and that some of its exponents are working along wrong lines; but increasing knowledge is bound to reveal the mistakes and broaden the outlook of workers in this field—a field in which the Ancient Wisdom can guide science most directly and helpfully. In psychology, the gulf between orthodox and occult is surely at its narrowest, and the bridge is being built rapidly. Some leading Theosophists are already recognized as workers in the psychological field, while the doctrines of the five-fold nature of man² and the psychology of levels have gained some footing in scientific psychology.

Psychology is of great importance in its direct practical application to human problems and human development. Though this is already partly realized, the applications have so far been made mainly in the sphere of the personal self. The advertisement columns of our

¹ See *Ethics of the Dust*.

² *Yoga and Western Psychology*, Geraldine Coster (Oxford Univ. Press, 1934).

periodicals are full of psychological methods for the gaining of memory, personality, even sex appeal. The need of the psychologists is a deeper understanding of man's spiritual purpose; they will then join hands with the educationist and the occultist in founding a new branch of science, Western Yoga, which will be more suitable for the Western races than the available Eastern methods.

The Intuition

Naturally it is the psychologists who should be the first to recognize the dawning sixth principle, and by making deliberate experiments with the intuitive faculty work out a technique for its conscious use as an instrument of research. A beginning has been made on these lines by Spearman, Aveling and others; see also Mrs. Gardner's article in *THE THEOSOPHIST* of September 1937. Anyone who produces really original scientific work will admit the receipt of "hunches," "brain-waves," or whatever he may call them; he will probably also admit that they usually come when he is taking a bath, shaving, or running for the train, in fact any time when he is *not* actively thinking about his work; such is the capriciousness of intuitional research today. After all, these indispensable brain-waves represent only the "buddhi of manas," which should become a normal faculty of the sixth sub-race; hence its objectivization does not lie so far ahead that we cannot expect to encourage its development in budding geniuses today.

It is not only the use of the intuition by the individual that we

should learn to foster, but its use by groups. Collaboration in research grows increasingly common, and the Sixth Race will surely develop a technique of group consciousness. This will involve not merely the pooling of ideas expressed in words (as happens now) but a merging of the contents of the mental envelopes of the group members (multilateral telepathy) and a joint invocation of the intuition to illumine the work. These things sometimes happen today, though usually not of set purpose; a number of great discoveries have been made simultaneously by independent workers; often the writer and a colleague will simultaneously voice the same idea concerning a problem under investigation.

A Step Further

There must come a time—it has come already in some fields—when further direct investigation of a subject, say atomic structure, is barred by the impossibility of designing suitable instruments; highly indirect methods must then be used, with the result that the interpretation to be put upon the data is not always certain. The cure for this state of affairs is obvious to the Theosophist. It is the use by the investigator of his own latent faculties of cognition, of which, as E. L. Gardner tells us in *The Web of the Universe*, our present scientific instruments are the foreshadowings. Already some small beginning is being made by the scientific study of "Extra-Sensory Perception" by J. B. Rhine at Duke University. Scientists of the future will doubtless be more concerned with the consciousness than with

the form side of things, and the inner faculties will become almost-essential for their work. The Sixth Race scientists should be able to achieve a unification of consciousness with the life of the object of study that will bring understanding of its nature and purpose, even if they cannot use objective clairvoyance.

What the Future Holds

The day surely cannot be far distant when a scientist may take up psychic research without any risk of being branded by his colleagues as mentally unbalanced. In this field the psychologist should be able to render splendid service in collaboration with the more scientifically-minded Spiritualists. Only a little more first-rate work in this field should suffice, one would think, to demonstrate to any unbiassed observer the possibility of consciousness functioning in non-physical states, and the persistence of the ego after death and indeed before birth. Then perhaps some future President of the British Association might announce to an astonished audience his conviction that there was enough evidence to support reincarnation as a scientific theory! The national Press would blazon forth the new discovery, and because it had authoritative scientific backing, the public would soon accept the theory as a proven fact.

A note as to the place which revealed knowledge will occupy in the science of the future seems necessary in conclusion. Theosophists are apt to be impatient of scientists because they will not study and accept statements alleged to emanate from the Masters, or

made on the basis of clairvoyant research. Any who thus feel should call to mind the historical background of science. In the past centuries it has fought a hard battle against dogmatic religion and speculative philosophy, for the right to build up a system of thought based solely upon experiment and observation. Science relies exclusively on the evidence of the five senses, preferably that of sight, and the ability of the intellect to interpret the observations rightly. It has sanctioned the use of increasingly complicated instruments, but in the last analysis they are nearly all designed to render some effect *visible*.

Now science has too recently emerged triumphant from its battles to look otherwise than with hesitation at data derived in any other way.¹ Theosophists claim in effect that the data they offer are obtained through the use of senses and faculties not normally operative in humanity. Until the testimony of such senses and faculties is more widely recognized as having equal validity with that of the normal senses, occult knowledge can hardly claim "scientific" status. For the present, this position must be accepted as right and inevitable; at any rate it shows us where we Theosophists stand and the nature of the task before us. Recognition can come only when many scientists have themselves awakened their latent powers, or when an overwhelming body of revealed knowledge receives confirmation by orthodox

¹ Note the recent discussion in *Nature* (Jan. 1938) on "Science and the Unobservable" by Prof. H. Dingle and others.

research. Science must tread its own path to truth, but in the meantime there is no reason why the revelations of the occultists should not serve as pointers to stimulate and direct research along fruitful lines.

The bridge between Science and Theosophy will be built mainly from the scientific end. Those of us who are dedicated to the work of building this bridge can probably help best from this end, if only because our work may then be published in recognized scientific journals, and

thus reach the audience for which it is primarily intended. It should first be our aim, I think, to become well grounded in the scientific tradition, and to establish our right by virtue of original work, or the position we have won, to be heard in scientific circles. Then we should seek opportunity either to carry out practical research, or perhaps more usefully to attempt the reinterpretation of existing data, in the light of the deeper understanding of nature that Theosophy should have given us.

THE "HEAVY ELECTRON": IS THIS THE ULTIMATE PHYSICAL ATOM?

Students of Occult Chemistry have long recognized the fact that the weight of the electron, as determined by ordinary scientific experiments, namely $\frac{1}{1836}$ of a Hydrogen atom, is much less than the weight of an Ultimate Atom, as implied by statements in Occult Chemistry. Since it requires only 18 Ultimate Atoms to make up a Hydrogen atom, it would appear, unless we make some other assumption regarding the nature and basis of weight, that the *Ultimate Atom* is 100 times as heavy as an electron.

During the year 1937, workers in different countries have obtained evidence for the existence of what they call "heavy electrons," occurring in cosmic rays. Workers in Japan have estimated the weight of these particles to be about 100 times that of the electron. The most recent statement is made in *Nature*, 16th April 1938, by Dr E. J. Williams and E. Pickup from the Holt Physics Laboratory, University of Liverpool. They describe curved tracks obtained in a Wilson chamber using magnetic fields. The tracks indicate that the *mass of the new particle is nearly 200 times the electronic mass*.

It is too soon to attempt any conclusion as to the relationship of this heavy electron with the particles and groups of particles described in Occult Chemistry. We merely note the rapid and continuous advance of physical science in the sub-atomic world.—E.W.P.

Problems of Evolutionary Science

BY C. G. TREW

"By evolution we understand that integration and combination of originally homogeneous atoms which has produced our world and its contents."—J.S.G., *Nature*, Vol. 140, p. 912.

The Subjective Universe

WE are living in an age that has seen more reversals and revolutions in thought than any before it in the history of mankind, so far as that history is available. One of the most striking of these concerns the direction in which mankind looks for its guidance and illumination—what we might call the "gods" in which men put their trust. Since the scientific revolution of the nineteenth century, almost unlimited faith has been placed in the discoveries of science, and more particularly in those experimental discoveries which have had such a marked influence upon our physical environment. Physical science for long became the model upon which the ordinary man moulded his thought, with the result that the last century saw the great attempt to build up an entirely objective, rational and mechanistic picture to explain everything in terms that the human intellect could tabulate and comprehend.

We are now passing into a new age when this objective conception is seen to be inadequate, and it is probably fair to say that for the western world the newer "gods" are those of the human psyche and spirit. Psychology, sociology, the

study of human relationships, are the fashionable sciences, and psychological values must now be invoked in any explanation of the universe. Yet there are still those who hold to the older view, and distrust anything which they consider in the remotest degree subjective. For instance, Sir Arthur Eddington has said that the scientific mind tends to be suspicious even of such facts as that human consciousness has a kind of "back-door entry" to the concept of time, our appreciation of time being in part subjective.

One of our contributions as Theosophists to the thought of our time is to make some link or fusion between the objective proved values of the intellect, and the more subtle, often subjective, values of the human spirit. It is to include and investigate the link that exists between ourselves as human spirits and the outer universe in which we gain experience that science must now be extended, and it is in this field that the Theosophical student has much to offer.

Before investigating the way in which this shift in values, this broader view, will affect our concepts of the problem of evolution, it may be useful first to define to

some extent the viewpoint from which the Theosophical student approaches western science. William James, the great psychologist, once suggested that philosophical thinkers might be divided into two groups, those who were "tough-minded," and those who were "tender-minded." The former are characteristically empiricists, devotees of facts, naturalistic, pessimistic, irreligious, fatalistic and sceptical; the latter are devoted to abstract principles, idealistic, optimistic, religious, free-willist and dogmatic. We may see in this characterization the two types usually termed the realist and the idealist; those who will accept only a fully objective real universe, and those who include within that universe all the subjective and vital values of consciousness and thought.

The Theosophical student, philosophically, takes up the position of the vitalist, and sees the manifested world as a growth or precipitation from within, its complexities of form following upon the organization and awakening of interior vital currents and forces of which the manifested form is only a crystallized expression. The evolution of form through mineral, plant, animal and human types is to him a secondary product—the resultant—of the increasing awareness and potency of the vital qualities, for which the form serves merely as an instrument of expression. The average scientific exponent of evolution, unless of the vitalistic type, tends to take a more materialistic viewpoint and see the problem from the outside, finding within the form in the outer manifested world all that is needed to explain its own

development. To such thinkers scientific materialism is its own philosophy, and there is no need to seek for origins and causes other than in the form and the physical environment in which it is placed. It must be admitted that they often need to push their study into regions of chemical forces and mathematical laws well behind the actual objective form. The fundamental position, however, remains the same. The visible concrete universe and all it contains is thought of as existing in its own right, and given the original simple forms—whose origin is either evaded or seen as the result of a fortuitous happening—all other forms are a "becoming" from these by virtue of the inherent properties and powers possessed by the matter itself.

The Theosophical Picture

Briefly the above statement sums up the two opposing positions represented in scientific thought on evolution today. We may probably give up at once the attempt to convert the confirmed materialist to any vitalistic view, merely noting that probably the very trend of his own discoveries, leading him deeply within the matter he is investigating, must ultimately result in his awaking one day to find himself in the unfamiliar world of his old enemy the vitalist. It is as vitalists that we Theosophists view the problem of evolution; and as vitalists we may see where the Theosophical picture of the evolution of life and form can usefully be applied to a modern study of evolution.

Probably our most important contribution is that not only do

we, like Sir Francis Younghusband, Prof. Lloyd Morgan, General Smuts, and other vitalists, regard the universe as a whole—almost a growing organism—in which every part has its place and function interrelated and interdependent, but we have a well established Theosophical science, which has already mapped out much of the material which has yet to be established as fact by western physical science. We are rather in the position of an inventor who has discovered the laws and relationships of some new discovery, but has not yet put these into concrete effect. Our contribution to evolutionary theory seems to be twofold—to express those broad outline principles which Theosophy sees as governing the process, and to indicate in detail where particular special points may be applied to the research problems with which science is occupied today—the one is general, the other specific and detailed.

From the more general aspect then, we see the "wholeness" of the universe, and visualize the need to express evolution in a single science of life. A comprehensive evolutionary science must include all manifestations of life from mineral form to highest consciousness. It must not leave outside the picture, at the lower end mineral forms, and at the upper end the manifestations of the human spirit which we know as life or consciousness values. As Professor Joad has recently expressed it, a philosophy of evolution to be complete must see matter, life and value (i.e., aesthetics, ethics, significance and the more subtle so-called subjective experiences of consciousness) as

manifestations of a single science of life, or, to use a more mystical terminology, we need to resolve the eternal opposites of life and form into a higher unity which sees them both as expressions of a living spirit in whom and through whom we, as well as all the forms of manifestation, live and move and have our being.

The World as a Unity

In viewing the problem of evolution as a unity, we need to see it not in historical perspective, but as an event that is happening here and now. While the historical aspect is important, it has perhaps been overstressed. An individual may be considered in terms of a long series of incarnations, and the clairvoyant may make a study of the detailed incarnations in a historical perspective, yet it is equally true that the individual here and now represents a living expression or synthesis of all those past experiences, and a complete study of all his characteristics would serve to illumine all this past. So evolution has in the past been considered from a historical viewpoint, and forms today are studied in terms of their past history in the geological records of the rocks. It appears that an equally valid study can be made of forms as they are today, seeing them as expressions at various stages of the inner life forces—simple forms representing a lesser expression, more complex forms a further development of capacities and qualities. The historical method is at best a device to enable one to disentangle the relationships of the various forms and to see the living evolution in its right perspective.

In considering, then, the problem of evolution rather as a single event that is happening here and now, and of which all forms represent stages in the unfoldment of an inner living entity—an unfoldment that is creatively going on today and is not merely an event of a historical past—we are tempted to see in recent developments in physical theory, what we might term a mathematical necessity for a world picture that is a unity. Without claiming, as some have done, that modern mathematical and physical theory *implies* a recognition of spiritual, aesthetic or mystical values, such as freedom of the human will, a spiritual direction of the universe, etc., it is at least significant that physical theory has been able to resolve the problem of the "inter-relatedness" of the properties of extended space-time with those of the individual discrete units within that space-time. In other words, the continuous and the discrete, the whole physical universe and the atom, are interrelated parts of a whole, and are coexistent each in its own right; conjugated to each other as two sides of a shield, or the mirror image to its object.¹

If, then, physical theory must deal with the individual unit of matter in its relation to the whole of extended space, the theory of "holism," or "wholeness," postulated as a philosophy by Gen. Smuts, assumes a mathematical foundation which necessitates a similar extension to other problems of parts and wholes. In viewing evolu-

¹ See *Relativity Theory of Protons and Electrons*, by Sir Arthur Eddington (Camb. Univ. Press), and "World Structure," by Schrödinger, *Nature*, Vol. 140, p. 742.

tion as a whole, we may see the need for a universal scheme—all forms as the manifestation of a vast cosmic living being or entity, an entity that includes the units which we see evolving in space and time as specialized aspects that are an integral part of the whole. The mathematical structure of space-time with its energy content necessitates the atoms; so universal, vital and life forces necessitate organisms. Just as the behaviour of the atom of matter cannot be explained without introducing the whole of space, so we may claim the interior forces which mould living organisms as an integral part of the organism itself. Conversely, as it is a philosophical absurdity to conceive of a macroscopic space-time continuum without individual units of matter as its inhabitants, so without the organism or form as a unit at any level, life transcendent is meaningless in any terms we can at present comprehend.

Did the Universe "Begin"?

Within this general scheme we may pass to special points, those aspects of evolutionary science where the Theosophical view may illumine our knowledge of today. We meet at the outset perhaps the most difficult point—the origin or beginning of things. Must we postulate a beginning? Can we say that evolution had a beginning? If we view it historically, we have either to suppose a beginning, creation of the universe when every thing was started, when the machine might be said to have been wound up, or we must consider an infinite evolution stretching back for ever into the past.

Both alternatives raise many difficult points, and this affords further support to the idea that the whole historical approach is limited, is but a way of looking at something that is very different in its real aspect. The problem raises the whole question of the objectivity or otherwise of time. Is the whole idea we have of time as an objective phenomenon incorrect? Is it merely a subjective expression of our consciousness?

This question has been discussed very fully by Sir Arthur Eddington in *The Nature of the Physical World*, in which he concludes that the objective factor in time is the concept of "becoming." The sequence of effects following causes is a fact of experience, of which the converse is meaningless. A shuffled pack of cards is disorganized after, not before the process of sorting; in terms of energy, an organized universe with its energy sorted to a maximum degree is undergoing a gradual disorganization so far as the energy in it is concerned, resulting in the distribution of that energy. There is direction in the universe, a direction indicated by what has been termed "the arrow of time." Time is included with space as one of the dimensions of the universe, and although absolute time may be an illusion, space-time is a reality at its own level.

In this connection the Theosophical view of the relation of past, present and future in the problem of time as expressed in *The Secret Doctrine* (I, 79) should be recalled, for it might have been taken from a modern textbook on relativity, and treats the problem from the

unified vitalistic view towards which modern science is at last trending.

Time is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but "lies asleep."

Both occultly and scientifically, time as we know it represents the process of the "becoming" of our universe, and so is inherently linked with the consciousness that is "becoming." In limiting the problem to the "becoming" of our particular system, we may again see the parallel to a living organism which starts from a dormant seed containing vast potentialities, and then begins to unfold those potentialities into powers. We need no longer consider an absolute origin with all the philosophical difficulties such a course produces, but may limit ourselves to the process of the becoming of that particular system of which we are a part.

One of the major problems of evolutionary theory concerns this origin of our universe, and at what period in time the system may be said to have had a beginning. Scientifically the question is still open, since various lines of evidence afford conflicting results. Briefly, certain evidence demands a period of millions of millions of years for the age of the universe, while other evidence just as valid seems to indicate a duration of only a few thousand million years.¹

¹ See "The Evolution of the Universe," British Association Centenary Meeting, *Nature*, 1932, and *The March of Science*, p. 8, for details.

Further, scientific observation on the behaviour of the great spiral nebulae affords evidence for the idea that the universe is rapidly expanding, and one of the most fascinating problems of the day concerns this expansion. Either the universe has expanded from a central fixed point, or the present expansion may have been preceded by a contraction, or even more striking—as the late Prof. de Sitter of Leyden has suggested—the universe may undergo alternate rhythmical periods of expansion and contraction, somewhat in the nature of the human heart and lungs. This problem, together with the discrepancy in the two time-scales concerning the age of the universe, is strikingly resolved by the Theosophical view expressed in *The Secret Doctrine* that the universe does indeed pass through rhythmic periods of expansion and contraction as suggested by Prof. de Sitter.

Father-Mother spin a Web, whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end, Matter; and this Web is the Universe, spun out of the two Substances made in One . . . It expands when the Breath of Fire is upon it; it contracts when the Breath of the Mother touches it.¹

Such is the answer to the problem of the origin of the universe given in the *Stanzas of Dzyan*, the oldest book in the world, and the basis of all occult evolutionary theory. The alternating, rhythmic beat of the universe, the expansion and contraction of the breath of Brahma, confirms Prof. de Sitter's brilliant intuition of the alternate expansion and contraction.

¹ *The Stanzas of Dzyan*, III, 10, 11.

Furthermore, the longer period of time for the duration of the universe corresponds with the occult period of the Year of Brahma given as three million million years in *The Secret Doctrine*, while the shorter period of a single expansion represents the Day of Brahma—4,000 million years—and the corresponding contraction of the same length of time, the Night of Brahma, the latter being but shorter rhythmic periods or breaths in the life of the living universe.

The above represents a point of research in which occult theory quite unmistakably indicates which of several possible scientific hypotheses is the most likely to be correct. We may again note the striking indication that the evolving universe as a whole appears to have the characteristics of a living being, since it undergoes alternate periods of expansion and contraction, rhythmically changing in a manner that we are accustomed to associate with the behaviour of living organisms.

The Destiny of the Universe

Another problem of crucial import to the vitalistic philosopher is that of the ultimate destiny and end of the universal scheme. As astronomical time progresses, stars and planets, by continual loss of energy through radiation, gradually cool down from their initial high temperatures, and must, unless some other cosmical event intervenes, finally reach the state of the "dwarf black stars," non-radiating masses of matter, very dense and solid and so cold as to be incapable of supporting life. What, then, is the end of organic

evolution? Plant, animal and human forms, those we know as living organisms, cannot exist outside a small range of temperatures, and any great fluctuation from the mean temperature of the earth would undoubtedly mean the end of organized forms of life. Many have seen in this the logical overthrow of the vitalistic hypothesis of evolution, but again we find vitalists such as Gen. Smuts taking a "whole" view of the problem which aligns it with the occult teaching.

The physical universe may be, probably is, now proceeding along a line of evolution from a state of maximum to lesser organization if looked at from the side of physical form. On the other side we see the biological evolution of life proceeding in exactly the reverse order, starting from uniformity and lack of organization, building up into more complex forms, more highly organized, that consciousness and mind can ultimately manifest through them. As the form becomes more organized, the life-force can play through it more effectively, until finally with the human organism we reach a delicately balanced instrument capable of recording the activities of feeling and mind, and in its highest form, the more subtle values of aesthetics, morals and spiritual power.

Cycles of Manifestation

On the one side there is a running down—on the other a building up. Were it not for the occult teaching, the evolutionary purpose of organized life might seem doomed to frustration through its

dependence on the physical form and the limitation of the environment in which it finds itself.

The Secret Doctrine affords the key that this dependence of life on the limiting conditions of form is only for an age. The great cycle of involution has as its aim the involving of life within the deepest matter, and in the cyclic theory of chains, rounds and races, we see that the epoch in which we are living, and have lived for some thousands of millions of years, is only a temporary phase in the evolution of the whole. Dependence of life on matter is the condition of the lowest dip down into the cycle of manifestation, and it is not surprising that all our scientific evidence points to this, for it is in this condition that we find ourselves today.

In the Fifth Race of the Fourth Round of the Fourth Chain, we are only slightly beyond the half-way point in evolution, that point characterized by the maximum dependence of life upon matter, and small wonder that we are afraid of the future if this were the only condition possible. The cyclic law which has brought about involution, has already started the reverse process of the return—strictly the true evolution in the literal sense of the word.

Those who, like Gen. Smuts, see the increasing expression of life in form as forms become more organized, as the key to the mystery, have glimpsed the truth that up to the point of inversion on the involutionary arc, physical forms must be built up as necessary for life to play through to attain stability and that clarity of definition from which

self-consciousness is born. As this is acquired, life becomes ever freer in the form it uses, even though the form becomes more vulnerable to the physical conditions in which it is maintained. This increasing freedom of expression of life must ultimately result in the physical universe gradually running down as it becomes no longer needed, until the time will come on the evolutionary arc when life-consciousness, mind-spirit, will have mastered its physical environment and will function elsewhere in the universe freely at will, while the physical universe sinks back into the condition it was in in the beginning, when "darkness brooded over the face of the waters, and time was not"; mula-prakriti unilluminated by the spirit of the divine creative will.

Geometric Patterns

Passing to the actual evolution of mineral forms in the light of the vitalistic view, a recent suggestion by Sir James Jeans that the earth may be regarded as a huge molecule is of interest. The concept of a unity of structure is inclined to suggest to us a unity of function, and we may see here support for the occult view that the earth itself is indeed an entity—a unified organism, through which is expressed the consciousness of a spirit of the earth, to whom this large molecule serves as a physical vehicle.

Another problem in the same field upon which occult theory throws a vast flood of light is the discovery of modern chemistry that not only salts, but all mineral forms are based on certain recurrent patterns, so that we find cubes, tetrads

and octahedra as the basic three dimensional patterns of which solid matter is built up. If, as is indicated in the *Stanzas of Dzyan*, and more fully worked out in *The Web of the Universe* by Mr. E. L. Gardner, the underlying substance of the universe is of a three dimensional mesh-like character, then this will form the lines of force upon which the mineral patterns are formed.

Anyone who has watched the growth of crystals in solution, or observed the diffraction patterns produced by the atoms of matter, cannot but have a firm conviction of the reality of these inner lines of force amounting almost to a visual perception of them. This is especially so in the case of crystal formation at the moment just before precipitation of the actual crystal form takes place. These directive forces between the regularly spaced atoms can all be seen as acting along a three-dimensional mesh to build the tetrahedral, cubic or octahedral axes that give the basic units of the physical universe, which in this way is built upon number and geometry in a pattern of right relationship.

When we remember the importance assigned to the cube, tetrad and octahedron in the platonic tradition, as three of the basic units from which the universe is built and the stress laid upon these in *The Secret Doctrine*, it is interesting to see that the most recent trends of modern chemical research are continually affording evidence for these as the structural units upon which physical matter is built. Ordered patterns indicate throughout the whole range of the materia-

universe those axes and lines of force at a more subtle level which are the mould or matrix for the precipitated physical form, rather as sound-waves generated by a musical instrument create patterns in a previously disorganized mass of grains of sand.

Variation and Heredity

Passing to biological evolution, we meet the problem of the relative parts played by structure, function and environment as determining factors of the course of evolution. Some have seen the development of function under pressure of environment as adequate to explain all possible differences in structure, i.e., that natural selection is adequate to bring about organic evolution, and calls out of the form those variations which enable it to adapt to its environmental conditions. Heredity, residing in the chromosomes and their constituent genes, which are passed on in the germ-plasm, makes for continuity, and affords the mechanism of transmission of common characteristics from one generation to the next. Environment may call forth variations, and sudden mutations may appear, due to changes in the orientation and arrangement of the genes within the chromosomes. Modern research has shown that the genes contain all possible characteristics within them, but the manifestation of one or another quality or character depends on the relative orientation and arrangement of the genes. In other words it is order and arrangement—right relationships—which determine manifestation in this field, in a way similar to that

we have seen to hold in the mineral kingdom.

The divergences between occult and scientific teachings here lie not so much in the realm of fact as in the stress that is placed upon those facts. Orthodox science is content to see the *explanation* of variation and heredity in the chromosomes and genes, and to see the sudden happening of mutations as due to a chance variation, possibly produced by the impact of a stray cosmic radiation upon the material of the nucleus. It has so far found no explanation for the fortuitous appearance of sudden mutations as a kind of spontaneous happening, and furthermore considers normal variation fully explained as a modification of form to meet changing conditions of surroundings, i.e., natural selection is the accepted mechanism of evolutionary change.

The limitations of this position are, however, being realized by some of the foremost scientific thinkers today. The Editor of *Nature* pointed out in a recent review (*Nature*, September 1937) that natural selection is probably only one of the means determining evolution, and there are undoubtedly many others, so that much work remains to be done before the causes of evolution are fully determined. He furthermore put forward the suggestion, which is in line with occult theory, that the organism may itself be the real sponsor for its own fate and future, and sudden mutations may quite reasonably be explained as due to the organism striking out on determinate lines of its own. Experimental proof, he considered, might be obtained to support this view.

This suggestion is very near to the occult view, which sees the whole biological evolution as a mechanism of change by which vital living influences create forms suitable to express certain qualities, and sees modification in form as due to the changing needs of the living entity that has created the form. Environment at any level undoubtedly plays a very large part in stimulating or temporarily inhibiting the growth and expansion of life.

Yet there is something more to it than this—the biological form is rather more a doorway into something greater behind than just a mere separated unit cut off from the rest of the universe and capable only of change if pressed by environment alone, or through sudden unexplained chances. Orthodox theory, if rigidly followed, must result in determinism, and the view that the individual organism is in the end entirely conditioned by his surroundings.

Occultly, in the mechanism of biological evolution, we have one of the most wonderful systems for the expression of living qualities that might possibly be conceived. The whole evolutionary journey is a triumph of life over successive self-imposed privations—transcended one by one, so that in the process of transcending, life unfolds latent powers to become fully self-aware and with all its potencies expressed. The individual form at any level, be it plant, animal or human, is limited by the capacities which the life inhabiting it has already evolved, and may be, often is, severely moulded by the environment in which it is placed, so that

further development of power may ultimately result. The resilience and self-reproductive capacities, the faculty for endurance of adverse circumstances, are among some of the most wonderful characteristics that are possessed by life—all called out by its restriction in the form.

The germ-plasm, continuously transmitted from one generation to the next, guarded carefully from any but profound and penetrating influences, as for example the cosmic radiation, is a perfect material containing within itself the possibility of all change. It is the *organization* of the units of which it is constituted which affords the mechanism for the expression of varying characteristics and qualities. Potencies are inherent within it, and these may be called forth by re-orientation of its constituent parts.

Thus the mechanism affords the possibility for individual variations—the individual changing in response to changed environment, and undergoing mutations on a larger scale as further living qualities require to be expressed. Mutations need to be seen as due not to chance, but as self-generated from within the organism, be it unconsciously as in plant or animal, or consciously as it may become with the human being when he takes up his share in the evolutionary process.

The Next Advance

Not only does the student of occult science from his vitalistic view see variation in forms as predominately due to the needs of an interior moulding life, but he views the whole problem of the building and sustaining of the biological form

from the same interior view. In the higher kingdoms of nature, the cell—not the atom or molecule—is the unit of form, and the living qualities of birth, death, growth and decay are its special characteristics.

The crystalline structure, that is definite orientation upon spatially directed patterns of many of the constituents of living cells, as for example proteins, nerve fibres, etc., shows that here again the interior mould or matrix forms the patterns for the cell. Such constituents which formed the whole units for the mineral world now serve as parts, components of the larger whole that is the cell, and in the behaviour of the cell as an individual life-unit we have one of the most fascinating problems of modern biology, and one that is likely to see the next advance in evolutionary theory.

If the form of the living organism is generated by a vital force—that is, if it is the creation of the vital activities of life, there must be some central controlling point for the inflow of that life. The obvious point is within the cell nucleus, that vital spot which sustains the activities of the cell, and biological research has recently isolated within it certain chemical substances, whose function is to control the activities of the cell. Some of these, known as growth hormones, regulate the growth of the cell and hence of the organism as a whole; others, known as organizers, control the passage of exterior substances into the interior, so that a living cell in which they are active may regulate its own interior, and protect itself to some extent

from exterior influences that may cause it harm.

These substances act as regulators or supervisors over the activities of the cell or organ as a whole, and their discovery has led some of the vitalist school of biologists to the hypothesis that the real activity of an organism is directed from a level interior to the physical—a biological level from which originates a field of influence controlling the life of the cell. The real causes of organic evolution and the forces governing cell behaviour lie at this biological level. The organic vitality of the organism as a whole, and the interaction of this with the external environment must be considered as factors in biological evolution.

To the student of Theosophy, this level will be recognized as the astro-etheric, whence is gradually built up the vital group soul of plant and animal forms. It is through the organized group-soul that plant and animal consciousness reacts into the physical form, and it seems likely that biological research in its discovery of fields of influence controlling cell activities, together with specific substances as the agents through which vital forces play into the organism, is beginning to discover the astro-etheric body which creates and sustains all vital forms.

An understanding of the structure and organization of this subtle counterpart is the next advance that is needed to explain many unsolved problems of the behaviour of living organisms, such as animal memory and instinct—the amazing migration and homing behaviour of certain birds, and many apparently

psychic and super-intelligent feats that have been observed in certain animals—all phenomena which have so far received no satisfactory explanation. In this super-physical realm lies much research for the Theosophical student—he has a hypothesis that goes far to explain many of these extraordinary phenomena.

The above represent only a few of the problems of evolutionary

thought in which the occult view of evolution can usefully be applied. View the universe as a whole, a vast being whose outward form at all levels is sustained from subtler levels within, the whole moving through a process of continuous self-change and creation towards some vast perfected archetypal pattern, and much that formerly appeared difficult to explain fits adequately into the pattern of the whole.

THE NEXT STEP FOR SCIENCE

The next step for Science is to make alive the spirit of the mechanism of its apparatus. The next thing that a scientist is going to do is to look at his apparatus, whether simple or complicated, to enter into the spirit of it and evoke that spirit in himself, so that he himself becomes an apparatus, a laboratory. Then he is going to get beyond the domination of apparatus and instruments of all kinds. Suppose there is a special instrument which he has fashioned for the bombarding of the atom. What is the essence, the spirit, the life of it? It is inside, of course. If he can bring it outside, he too will be able to bombard. Bishop Leadbeater was outstanding as a scientist, constantly a walking laboratory.—GEORGE S. ARUNDALE.

Science and Society

A NOTE BY E. W. P.

ANY review of the progress of science during the past few years would be incomplete without some reference to the great advance that has taken place in the relation between Science and Society. We say advisedly *has* taken place, for the change has already been objectivized, as is shown in the editorial in *Nature*, 5th March 1938, on "The Shifting Focus of Science." Using terms very similar to those made familiar to us by Prof. J. E. Marcault in his *Evolutionary Psychology*,¹ the writer in *Nature* points out that "the changing face of science falls into clearly defined stages," and "while it is true that the creative thinking of an individual must play its part in the making of science—yet no man of science can do other than concern himself with the problems characteristic of his period." He continues:

"Today we are witnessing just such a shift. It began tentatively in the early days of this century with a scrutiny of the logic of mathematics and a study of the methodology of science. It passed to a series of startling attempts to evaluate the philosophical implications of more recent scientific knowledge, implications that sought to deny the certainty of science and strove to lead it back to mys-

ticism. The significant feature of this phase was that these pronouncements were couched in popularized writings, a concession to a sense of social responsibility. Now at last a serious attempt is being made to probe further back to the social origins and social consequences of scientific discovery. The alertness shown in the columns of *Nature* to the social possibilities of science, to its destructive as well as its constructive features, to the travesties of truth that are used to bolster up national doctrines, and generally to the distortion and prostitution of science to ignoble ends, is itself a significant feature of this same analysis. Scientific history, like ordinary history, is at last beginning to be seen in its social context; and the shifting focus of science is part of its history."

A striking feature of the change, too, is what we might call the corporate recognition by scientists of their responsibility to mankind. Individual scientists, such as Faraday, long ago recognized this duty and relationship, and during last century scientific inventions and discoveries contributed widely to industry, public health, and to social amenities of all kinds. It is only during the last ten years, however, that we have seen the scientists accepting responsibility as a body for the use made of their

¹ See *The Evolution of Man*, by J. E. Marcault and I. A. Hawliczek, 1937. New edition.

² Editorial by H.L. in *Nature*, 5th March 1938.

discoveries, and recognizing themselves not as a race apart but as integral parts of human society. This corporate thinking in relation to society is exemplified in the facts that the British Association meeting in 1937 discussed the impact of science on society, that investigations are being carried out on the care of the human material engaged in factories, that realistic social studies are to be undertaken in the new "Institute of Economic and Social Research" under the direction of Sir Josiah Stamp and Prof. N. F. Hall, and that the National Institute of Industrial Psychology is discussing the psychology of international relations.

A further striking evidence of the development of this cosmic sense among scientists comes from America. On 30th December 1937 the Indianapolis meeting of the American Association for the Advancement of Science unanimously accepted a resolution on intellectual freedom proposed by Professors Millikan and H. N. Russell, and made an even more significant declaration as follows:

Whereas, science and its applications are not only transforming the physical and mental environment of men, but are adding greatly to the com-

plexities of the social, economic and political relations among them; and

Whereas, science is wholly independent of national boundaries and races and creeds and can flourish permanently only where there is peace and intellectual freedom; now

Therefore, Be it resolved by the council on this thirtieth day of December 1937, that the American Association for the Advancement of Science makes as one of its objectives an examination of the profound effects of science upon society; and that the Association extends to its prototype, the British Association for the Advancement of Science, and to all other scientific organizations with similar aims throughout the world, an invitation to co-operate, not only in advancing the interests of science, but also in promoting peace among nations and intellectual freedom in order that science may continue to advance and spread more abundantly its benefits to all mankind.¹

Here is a vision of the solidarity of man independent of nation, race or creed. In 1662 the charter of intellectual freedom was promulgated by The Royal Society of England. In 1937 scientists in the Sixth Race continent proclaim not only intellectual freedom but universal brotherhood.

¹ *Nature*, 22 Jan. 1938.

How "The Secret Doctrine" Was Written

COMPILED BY JOSEPHINE RANSOM

Published simultaneously with the Adyar Edition of *The Secret Doctrine*, this monograph (commenced in our May issue) proves beyond question the authenticity of the Third Volume, and the integrity of the Third Edition. It records a strenuous episode in the dramatic history of The Theosophical Society.

1887. Writing on 4 January, to Col. Olcott, H. P. Blavatsky said she was glad he liked the Proem, but it was only a preliminary volume, and the genuine doctrine was to follow. She mentions a young Englishman, E. D. Fawcett, who had helped her in Wurzburg, and in Ostend, and afterwards in England, specially in those parts in the Second Volume dealing with the evolutionary hypothesis. "He suggested, corrected, and wrote, and several pages of his MSS. were incorporated by H. P. B. into her work." "He supplied many of the quotations from scientific works, as well as many confirmations of the occult doctrines derived from similar sources."¹

A "Miraculous" Recovery

H. P. B. again asked that Subba Row should see the MS., and do what he liked with it: "I give him *carte blanche*. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Master and the Old Gentleman. They give me facts

¹ *Reminiscences*, pp. 94, 97.

only and rarely dictate in succession. . . I know that my facts are all original and new. . . ."

In January she wrote to Mr. Sinnett that she had sent him the Archaic Doctrine before it was really ready, for she was "Rewriting it, posting and reposting, scratching out and replacing with notes from my AUTHORITIES."² It had been shown to Prof. W. Crookes. H. P. B. wrote to Mr. Sinnett later that *The Secret Doctrine* "grows, grows and grows."³

In Ostend the same patient labour went on, but H. P. B. fell ill and came near to death, and "she thought the Master would let her be free at last." She was "very anxious about *The Secret Doctrine*," and told the Countess she must be "most careful of her manuscripts and hand all over to Col. Olcott with directions to have them printed."⁴ But H. P. B. was "miraculously" cured once more. She

² *Reproduced in THE THEOSOPHIST*, Aug. 1931, p. 683.

³ *Letters of H.P.B. and A.P.S.*, pp. 226-7.

⁴ *Ibid.*, p. 242.

⁵ *Reminiscences*, p. 73.

said: "Master has been here; He gave me my choice, that I might die and be free if I would, or I might live and finish *The Secret Doctrine* . . . when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice. . . ."

Dr. A. Keightley found H. P. B. living at Ostend, hard at work. He says: "I was handed a part of the MS.² with a request to emendate, excise, alter the English, in fact to treat it as my own . . . The MS.² was then in detached sections, similar to those included under the heads of 'Symbolism' and 'Appendices' in the published volumes. What I saw was a mass of MS.² with no definite arrangement, much of which had been patiently and industriously copied by the Countess Wachtmeister. The idea then was to keep one copy in Europe, while the other went to India for correction by various native collaborators. The greater part did go at a later date, but some cause prevented the collaboration.

"What struck me most in the part I was able to read . . . was the enormous number of quotations from various authors. I knew that there was no library to consult and I could see that H.P.B.'s books did not amount to thirty in all, of which several were dictionaries and several works counted two or more volumes. At this time I did not see the *Stanzas of Dnyan*, though there were several pieces of the

¹ *Reminiscences*, p. 75.

² MSS. in the original.

Occult Catechism included in the MS.²"

The Plan of the Book

In the spring H.P.B. was urged by several English members of The Theosophical Society to go to London, where she could be more carefully looked after. She removed with all her manuscripts on 1 May. All through the summer both Keightleys were engaged in reading, re-reading, copying and correcting the MS. of which there was a pile three ft. high. After a few months in Norwood H.P.B. settled in September at 17 Lansdowne Road. She gave the two able and devoted young men—Dr. A. Keightley and his nephew, Bertram Keightley—the mass of MS. to sort out and make suggestions upon, for by this time it had neither plan nor consecutiveness. They finally recommended that the book should be divided into four volumes dealing with: 1. The Evolution of the Cosmos; 2. The Evolution of Man; 3. The Lives of some great Occultists; 4. Practical Occultism. And that each volume should be divided into three parts: 1. The Stanzas and Commentaries; 2. Symbolism; 3. Science. This was duly sanctioned by H.P.B.

"The next step was to read the MSS. through again and make a general rearrangement of the matter pertaining to the subjects coming under the heads of Cosmogony and Anthropology, which were to form the first two volumes of the work. When this had been completed, H.P.B. duly consulted, and her approval of what had been done

³ *Reminiscences*, pp. 96-7.

obtained, the whole of the MSS. thus arranged was typewritten out by professional hands, then re-read, corrected, compared with the original MSS., and all Greek, Hebrew, and Sanskrit quotations inserted by us. It then appeared that the whole of the Commentary on the Stanzas did not amount to more than twenty pages of the present work, as H.P.B. had not stuck closely to her text in writing. So we seriously interviewed her, and suggested that she should write a proper commentary, as in her opening words she had promised her readers to do. . . ."

The solution of this problem was: "Each Shloka of the Stanzas was written (or cut out from the typewritten copy) and pasted at the head of a sheet of paper, and then on a loose sheet pinned thereto were written all the questions we could find time to devise on that Shloka . . . H.P.B. struck out large numbers of them, made us write fuller explanations, or our own ideas . . . of what her readers expected her to say, wrote more herself, incorporated the little she had already written on that particular shloka, and so the work was done. . . ."

Phenomena

Bertram Keightley wrote: "Of phenomena in connection with *The Secret Doctrine*, I have very little to say. Quotations with full references, from books which were never in the house—quotations verified after hours of search, some-

times at the British Museum for a rare book—of such I saw and verified not a few. In verifying them I found occasionally the curious fact that the numerical references were reversed, e.g., p. 321 for p. 123, illustrating the reversal of objects when seen in the astral light"

Otherwise they were "accurate in the minutest degree."³ In THE THEOSOPHIST⁴ Col. Olcott wrote: "It is gratifying to learn that 'the Secret Doctrine' is steadily growing. Mr. Sinnett writes that as much as would make about one volume of 'Isis' is already written Though the Manager long ago offered to return the money to the registered subscribers [about Rs. 3,000], scarcely any availed themselves of it." In his Annual Address in December, Col. Olcott says H.P.B. had sent him "the MSS. of four out of the probable five volumes of *The Secret Doctrine* for examination, and it is expected that the first volume will be issued at London during the coming spring season."⁵

1888. Early in this year H.P.B. again offered to send the MSS. to Subba Row, but with the same result. In February she advised Col. Olcott that Tookaram Tatya had written that Subba Row was ready to help and to correct "my S.D. provided I took out from it every reference to the Masters Does he mean to say that I should deny the Masters or that I do not understand them and garble the facts given me. . . . It is I who

¹ *Reminiscences*, pp. 92-3. See also THE THEOSOPHIST, Sep. 1931, p. 708; *Reminiscences of H. P. B.*, by Bertram Keightley.

² *Ibid.*, p. 94.

³ THE THEOSOPHIST, July 1889, p. 598.

⁴ *Ibid.*, Oct. 1887, p. 62.

⁵ *General Report*, 1887, p. 9.

brought in . . . the evidence of our Masters to the world and the T.S. I did it because they sent me to do the work as a fresh experiment in this XIX century and I have done it, the best I know how. . . ."¹

Subba Row's repeated refusals to help had become known. A group in America, headed by Mr. Judge, wrote to H.P.B. saying they had heard she was asked to withdraw *The Secret Doctrine* from publication, on the grounds that it might antagonize some Indian pundits, and be attacked or ridiculed by them. They begged H.P.B. to pay no heed but to bring out *The Secret Doctrine* at the earliest possible time.² A group of Indians, headed by N. D. Khandalavala and Tookaram Tatyia, took exception to these remarks, and said that had H.P.B. been in India, the book would long ago have seen the light. They thought H. P. B. had not been properly informed of the suggestions to make the book more exact in its allusions to Hindu literature, and that a few sympathetic friends could easily arrange to have the work revised.³

Publication

Bertram Keightley wrote from London that the publication of *The Secret Doctrine* had commenced, and as soon as the magnitude and cost of the work could be definitely calculated the price to subscribers would be fixed, and a circular sent them giving the option of taking it or receiving back their money, which had been lying in

¹ From a letter in the Archives dated 24 Feb. 1888.

² *The Path*, Feb. 1888, pp. 354-5.

³ *Ibid.*, June 1888, pp. 97-8.

the bank untouched ever since they paid it. "The 'Secret' Doctrine is so vast a theme and ramifies into so many directions, that its treatment involves enormous labour, with no possibility of fixing in advance the number or size of the volumes required."⁴

" When the MSS. of this work had not yet left my writing table," wrote H. P. B., "and the *Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30 . . . 'Among the fascinating books for July reading is Madame Blavatsky's new book on Theosophy . . . ! THE SECRET DOCTRINE? But because she can soar back into the Brahmin ignorance . . . (!?) . . . is no proof that everything she says is true.'"⁵

The Master Dictates

When Col. Olcott was travelling to England in August, he received in his cabin a letter in which the Master K. H. said: "I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake and erroneous notion, corrected and explained by her from the works of other Theosophists, *was corrected by me, or*

⁴ THE THEOSOPHIST, May 1888, Supplement, p. xxxvii.

⁵ *The Secret Doctrine*, Vol. II., 1888 edition, p. 441; 1893 edition, p. 460 footnote.

under my instruction. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come."¹

On arrival in London Col. Olcott found H. P. B. working at her desk from morning to night, preparing "copy" and reading proofs for *The Secret Doctrine*. Both volumes were to appear this month (August). Clustering around her were devoted Theosophists who had advanced £1,500 to bring out *The Secret Doctrine* and other publications. "Even for the *Secret Doctrine* there are about half a dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught."²

During this time H. P. B. was overwhelmed with work, and failing in health. It was a wearisome task to rise so early and to work so late. . . . The estimates of the printer were examined. Certain requirements as to size of page and margin were particular points with H. P. B., as also were the thickness and quality of paper. . . . These points decided, the book began to go to press . . . it went through three or four other hands besides H.P.B.'s in galley proofs, two sets as well

as in revise. She was her own most severe corrector, and was liable to treat revise as MS., with alarming results in the correction item in the bill. Then came the writing of the Preface, and finally the book was out,³ "an unequalled treasure of occult wisdom."⁴

"H.P.B. was happy that day."⁵

In the "Introductory," Vol. I, she wrote: "To my judges, past and future . . . I have nothing to say. . . . But to the public in general and the readers of THE SECRET DOCTRINE I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: 'Gentlemen, I have made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them'."⁶

An Instant Success

In October the long awaited first two volumes of *The Secret Doctrine* were "published, simultaneously in London and New York. . . . The first English Edition of 500 was exhausted before the day of publication and a second is preparing."⁷ This Second Edition was out before the end of the year.

The whole edition was printed by The H. P. B. Press, Printers to the Theosophical Society; and the English edition was entered at Stationers' Hall, while the American simultaneous edition was "Entered according to Act of Congress in the year 1888, by H. P. Blavatsky in the office of the

¹ *Reminiscences*, p. 94.

² THE THEOSOPHIST, Nov. 1888 p. 69.

³ *Reminiscences*, p. 85.

⁴ 1888 edition, p. xlvi; 1893 edition, p. 29.

⁵ THE THEOSOPHIST, Dec. 1888, Supplement, p. xxxa.

⁶ Printed in *Letters from the Masters of the Wisdom*, compiled by C. Jinarajadasa, p. 54. (1919).

⁷ H.P.B. in "My Books," *Lucifer*, May 1891, p. 246.

Librarian of Congress at Washington, D. C."

The newspapers did not give *The Secret Doctrine* much notice, but the demand for it was continuous. "This is curious," remarked the *London Star*, "considering that the book is of a more occult and difficult character than any that has preceded it."¹

In her Preface H.P.B. apologized for the long delay in the appearance of this work, occasioned by ill-health and the magnitude of the undertaking.

She wrote: "Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. . . . Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so."²

"This scheme, it must be added, was not in contemplation when the preparation of the work was first announced." H.P.B. then refers to the original intention to make this work a revision of *Isis Unveiled*; but owing to the difference of treatment required "the present volumes do not contain in all, twenty pages extracted from 'Isis Unveiled'."

Referring to the volumes still to come, she said: "In Volume III of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts

¹ Quoted in *Lucifer*, December 1889, p. 346.

² Vol. I. p. vii. In the 1893 edition this last sentence is omitted, p. xix; see also p. 369, 1888 ed., and p. 386, 1893 ed., for a further reference to Vol. III.

known to the ancients and the moderns in their chronological order will be given, as also a bird's-eye view of the *Mysteries*, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to *Occult Teachings*."³

Referring to the erroneous speculations of Orientalists with respect to "the Dhyâni-Buddhas and their earthly correspondences, the Mânushi-Buddhas," H. P. B. said that "the real tenet is hinted at in a subsequent Volume (see 'The Mystery about Buddha'), and will be more fully explained in its proper place." "This no doubt refers to 'The Mystery of Buddha.'" It is probable that this was what she meant when she said, about 1886: "The triple Mystery is given out."⁴

Her concluding words in *The Secret Doctrine*, 1888, were: "A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics,

³ Vol. II, p. 437, 1888 edition.

⁴ Vol. I, p. 52, 1888 edition. See Vol. III, 1893, p. 376 et seq.

⁵ Vol. III, p. 359 et seq.

⁶ *Reminiscences*, p. 68.

whether these last two volumes will ever be published, though they are almost completed."⁵

Comparison of these statements with fact shows that they tally; i.e., pages 1-432 of Vol. III give outlines of the histories of some of the world's great Adepts; and pages 433-594 give the Practical Occultism which H.P.B. taught to her pupils, and "originally circulated privately among a large body of students. . . . The papers. . . were now made public and thus exhausted all the literary remains of H.P.B."⁶

1890. H.P.B., writing in *Lucifer*,⁷ said the demand for "mystic information" had become so great that it was difficult to supply the demand. "Even the 'Secret Doctrine,' the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty contemptuous flings at it by some daily papers—has proved financially a success."

A Revised Edition

1891. By the close of 1891 the Second Edition of *The Secret Doctrine* was exhausted. Mr. G. R. S. Mead and Mrs. Annie Besant undertook to bring out a new edition. Mr. Mead had been H.P.B.'s private secretary for some years and claimed to have edited, in one form or another, almost all that H.P.B. had written in English. . . .⁸ He was the chief person concerned with the new edition and exercised

⁷ Vol. II, pp. 797-8. 1888 edition.

⁸ G. R. S. Mead in *Lucifer*, July 1897, p. 353.

⁹ March 1890, p. 7.

¹⁰ G. R. S. Mead in *Lucifer*, July 1897, p. 354.

his fine scholarship and his knowledge of H.P.B.'s wishes to amend the grammatical and other errors in the text. A notice was published in the leading Theosophical journals as follows:

IMPORTANT NOTICE

A Revised Edition of *The Secret Doctrine*. The second edition of H.P.B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible. Verification of references and quotations, mis-spelling, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received. It is important that the ERRATA of the first part of Volume I should be sent in IMMEDIATELY.

ANNIE BESANT,
G. R. S. MEAD.⁹

1895. "The revised edition was a work of much labour, and every effort was made by the editors to verify every quotation they could and correct the many errors of form in the earlier issues. The errors of substance the editors had no right to amend. . . ."¹⁰

The Index to the First and Second editions was not very adequate. Mr. A. J. Faulding had devoted himself to preparing a new and copious Index, which was bound

¹¹ See *The Vahan*, Dec. 1891, p. 8; *THE THEOSOPHIST*, Dec. Supplement, p. xxxii; and *The Path*, Dec. 1891, p. 296.

¹² G. R. S. Mead in *Lucifer*, July 1897, p. 353.

separately. "For this great labour we, and all students, are his debtors . . ." This Index has ever since proved satisfactory. Some additions have been made in the Adyar Edition, where the Indexes of all Volumes are combined in one.

1896. There were, of course, portions of H.P.B.'s MSS. left over. These Mrs. Besant took in hand and prepared for publication. In the course of this preparation a few manuscripts were found which seemed to form no part of *The Secret Doctrine* itself. These were published in *Lucifer*; 1. Spirits of Various Kinds; 2. Buddhism, Christianity and Phallicism; 3. Fragments: Idolatry; Avatâras; Initiations; On Cycles, and Modern Fallacies.⁴

The Third Volume

1897. Punctually and simultaneously on 14 June, the Third Volume was for sale both in Chicago and London. It was eagerly greeted and had a constant sale . . .

When Mr. Jinarajadasa was searching through the Archives and gathering together scattered material, he found a solitary page of yet a different draft, in H.P.B.'s own handwriting, of Commentary and notes on Stanza I. A facsimile of this is printed in *THE THEOSOPHIST*.⁵ Mrs. Besant said

¹ Preface to the Third and Revised Edition, 1893.

² *Lucifer*, June 1896, p. 273.

³ *Ibid.*, July 1896, p. 361.

⁴ *Ibid.*, August 1896, p. 449 *et seq.*

⁵ See *THE THEOSOPHIST*, Sept. 1897, p. 756.

⁶ *Ibid.*, August 1931, p. 560.

concerning the writing of *The Secret Doctrine*: "H.P.B. wrote and re-wrote, correcting even when the final proof-pages were ready to be struck off . . . The verbal changes, omissions and rearrangement of her material by H.P.B. are of very great fascination to students. A wild theory has just been started in the U.S.A. that the second edition of *The Secret Doctrine*, brought out by the London T.P.H. after H.P.B.'s death was not as H.P.B. wanted it. The insinuation is made that H.P.B. was 'edited' by those in charge of the second edition. The trustees to whom she left the safeguarding of her printed books and unpublished manuscripts were all her own pupils, who had lived with her for years, and they made only such changes as she had herself directed, which consist mainly in the correction of verbal and grammatical errors, and in the arrangement of the material of Vol. III."⁷

Answer to Charges

The charge that the text of *The Secret Doctrine* was tampered with in the third edition is refuted by Mr. J. M. Pryse, who was in charge of The Theosophical Publishing Company Ltd., which published *The Secret Doctrine* and other literature. Mr. Pryse writes in *The Canadian Theosophist*:⁸

"In justice to Mr. Mead and Mrs. Besant, I wish to state, from my personal knowledge, that the oft-repeated charges that they, or either of them, made unwarranted

⁷ *THE THEOSOPHIST*, March 1922, p. 534.

⁸ *The Canadian Theosophist*, Sept. 1926, pp. 140-1.

changes in the revised (third) edition of the S.D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact . . . as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S.D., I naturally had every opportunity to know the facts. . . .

"The first printing of the S.D. was divided into two 'editions,' which are therefore identical save for the words 'second edition' on the title-page. The printing was done from the type, but stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed; and I, for one, was decidedly pleased at their loss, since it made opportune a much needed revision of the text, which arduous labour was undertaken by Mr. Mead and Mrs. Besant . . . As Mrs. Besant could spare but little time from her other Theosophical activities, the work of revision was mostly done by Mr. Mead, who was assisted by other members of the staff in verifying quotations and references. . . .

"In revising the first edition of the S.D. he did precisely the work which he had formerly done on [her] manuscripts—only that, and nothing more. For it was obvious to anyone familiar with the literary and mechanical details of book-publishing that the manuscript of the S.D. had not been properly prepared for the printer, and that the proof-reading had been so carelessly done that even glaring grammatical errors inadvertently made

by the author, had been allowed to stand. No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

"For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the S.D., as does Mrs. Besant also for her share in the arduous task.

"When I had finished printing Vols. I and II Mrs. Besant placed the manuscript of Vol. III in my hands . . . H. P. B. had rewritten some of the pages several times, with erasures and changes, but with nothing to indicate which copy was the final revision; Mrs. Besant had to decide that as best she might.

"As it contained far less matter than either of the other volumes, Mrs. Besant told me that she would pad it out by adding the E. S. T. Instructions, since H. P. B. had told her she might do so. These Instructions, it will be noticed, cover the very ground of the proposed Vol. IV, of which only a few pages were found, merely enough to mark where H. P. B. had discontinued writing. I am inclined to believe that she intended to incorporate these Instructions in Vol. IV, and that she had this in mind when she wrote, too optimistically, that the last two volumes were 'almost completed.' A big pile of manuscript was also found after H. P. B.'s death, but it proved to be only the old manuscript of Vols. I and II, returned by the printer. . . ."

Mrs. Besant wrote in *Lucifer*¹: "The value of *The Secret Doctrine*

¹ *Lucifer*, May 1895, pp. 179-81.

does not lie in the separate materials, but in the building of them into a connected whole, as the value of an architect's plan is not lessened because the building is made of bricks wrought by other hands. . . . H. P. B. was very loose in her literary methods, and used any quotations that substantiated her arguments from any source, physical or astral, with very small regard to the use of inverted commas. Have not Mr. Mead and I suffered much from this, in editing the last edition of *The Secret Doctrine* . . . ? Brothers mine in all lands, who

have learned from H. P. B. profound truths that have made the spiritual life a reality, let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an 'authority'—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the world. When all these attacks are forgotten, these deathless titles to the gratitude of posterity will remain."

FORESHADOWED

The *Secret Doctrine* will explain many things, set to right more than one perplexed student.—THE MASTER K. H. (1884).

Occult Investigations

BY C. JINARAJADASA

Remarkable methods of investigation are described by Mr. Jinarajadasa in this concluding article: How Bishop Leadbeater, doing research at Adyar, clairvoyantly examined chemicals in Europe; how Sir William Crookes is working in a laboratory on the astral plane; how the Adepts protect mankind from the exploitation of the unscrupulous. The author predicts that the work of Dr. Besant and Bishop Leadbeater on Occult Chemistry will remain "a wonder for centuries to come."

Filling in Gaps

AN interesting series of three elements is a fourth inter-periodic group. According to Mendeléeff's arrangement of the Periodic Law, there are three groups of inter-periodics: (1) Iron, Cobalt, Nickel; (2) Ruthenium, Rhodium, Paladium; (3) Osmium, Iridium, Platinum. As one looks at the arrangement, there is a gap where properly speaking another inter-periodic group should exist, between the 2nd and 3rd groups mentioned above. It is strange that this discrepancy in the Periodic Law has not been noted and emphasized. But such omissions of observation happen now and then, even among the most careful observers in scientific investigations. We know that, as a matter of fact, even as long ago as 1785 Cavendish had noted a residuary gas in Nitrogen. He recorded the details of his experiments, and concluded that the residuum was something other than Nitrogen. Subsequent investigators knew that Nitrogen from the air was heavier than Nitrogen libera-

ted from compounds; but nobody particularly thought it worth while to follow up the matter till 1894, when Lord Rayleigh and Professor Ramsay took it up. Then it was found that the heavy residuum was not Nitrogen but a new gas, Argon.

In the same kind of way, one of these days, when the curious gap in the Periodic Law is recognized, possibly a special hunt will be made for the new interperiodic group. The difficulty lies in that they come among the "rare earths," of which there is so little to be obtained for experimental purposes.

However, when I had completed the diagrams for the three inter-periodic groups—(1) Iron, Cobalt, Nickel; (2) Ruthenium, Rhodium, Paladium; (3) Osmium, Iridium, Platinum—it occurred to me after a close study of the diagrams that surely another inter-periodic group of three elements must exist between the second and third groups. I worked out a theory of their construction, and sent my theoretical diagrams, with weights according to my calculations, calling the

elements X, Y, Z. My calculations were :

X "anu"	2590	weight	143.3
Y "	2618	"	145.4
Z "	2646	"	147

I stated then that probably they came among the rare earths. In the rare earth material which I sent from the United States of America, Bishop Leadbeater did find the three new inter-periodics.

It was interesting that the diagrams which I suggested were nearly accurate, and my inaccuracies were due to the fact that whenever the human mind conceives, the Mind of the Third Logos has something more ingenious still. Out of the three weights which I suggested, the last was accurate, so that while I calculated that the numbers of ultimate physical atoms in the three were 2590, 2618 and 2646, they were in reality 2646, 2674 and 2702.

As mentioned above, these three inter-periodics have yet to be discovered, but when they are found, the rhythmic periodicity of the Law will be complete. On the other hand, these three elements, with Adyrium, Occultum, Canadium (which is really not an isotope of Platinum) and "Kalon" necessitate a new formulation of Moseley's law of atomic numbers. There are 99 elements, not counting isotopes, according to Occult Chemistry. Chemistry is positive that there can be only 92.

In Crookes' lecture at the Royal Institution in 1887, he presented a model of the Periodic Law with two lemniscates slowly descending. It occurred to me to construct a new model with four lemniscates.

I made this model, which was a large one, and for several years it was in my office, and for a while in the Adyar Library. It gave far more beautifully than the model of Crookes the idea of the Periodic Law. But very few seemed to be interested in it, and as the model was in the way, I have taken it to pieces and put it away in a box-room to await more propitious days.

Examining Elements at a Distance

Bishop Leadbeater soon found that it was not necessary to have an element before him for investigation, provided he knew where that element was to be located. Thus, in connection with the investigations at Adyar in 1933, one element we hunted for was Masurium. It seemed likely that this new element might be found among Rubidium salts, but at the moment of investigation I could not procure any Rubidium salts in Madras, not even in the laboratory of the chief college in Madras. It was therefore necessary to look for it elsewhere. I had with me several chemicals procured from Hilger & Co. Their address was on the samples, namely Rochester Place, Camden Road, London. Bishop Leadbeater could find this street easily, and from Adyar he located the laboratories of Hilger & Co. Then he saw where all the chemicals were stored in bottles on shelves. The next thing was to find out where were the bottles containing Rubidium salts, and for this he had to tap the mind of one of the assistants who was working among the bottles; then he located the salts, but Masurium

was not among them. He promised to take up the investigation at night during sleep, and to see if he could locate Masurium among the chemicals at the Dresden Museum, which he had visited in 1907.

However, I went down immediately to the library of the Madras University and searched in various volumes, and finally found a volume, *Chemical Abstract*, which referred to the original German paper recording the first investigation into Masurium. Fortunately the library had the German volume also, and there I found that Masurium was discovered in certain oxides. These oxides were among the rare earths which I had procured from Hilger & Co.

Another instance of the way in which an examination may be carried on at a distance was in respect of the Radium emanations. Of course we had no Radium, but we knew that there was some kept in the Madras Hospital. Bishop Leadbeater did not feel up to the task of wandering about the various corridors of the Hospital to find the place where Radium was kept, nor was it necessary, provided I went. I procured the necessary introduction, and saw the needles of Radium in the lead cabinet. When I got back, the picture in my mind of the room and the cabinet was sufficient, and he then watched the Radium emanations. For various causes, this particular investigation into Radium went no further.

Investigations into Compounds

As I have noted above, the Occult Chemistry investigators to the end of 1909 had examined 86

elements. Soon after this period, both the investigators became absorbed in many duties, and I myself was not with them, as my work was then in the United States. Again I was with them at the end of 1911, but at that time there was much anxiety concerning the welfare of Krishnaji and his brother, owing to the hostile attitude of their father. Furthermore, in February 1912 Dr. Besant put the two boys in my charge, and I was away in England with them till the end of 1913, when again I returned to India. At this time Dr. Besant became absorbed in her political work, and two months after I took up residence in Adyar, Bishop Leadbeater left for Java and Australia.

In the development of events after the war, by which time I had become Vice-President of The Theosophical Society, I had to go to Australia in 1919. Bishop Leadbeater was then residing in Sydney; he was affected with diabetes, and was an invalid with a weak heart, which kept him much of each day in bed. However, I knew that he was always keen on Occult Chemistry, and so made my preparations to use any opportunity that might arise to ask him to investigate.

Not knowing how many years he might live, my plan was not to complete the remaining elements of the Periodic Table, but rather to ask for investigations into compounds. No compound had been examined in the investigations; while Hydrogen and Oxygen had been described, there was no mapping out of the molecule of water. As chemistry was not a subject I had taken up for any examination, though I had done some physics, I

arranged for a very rapid course on theoretical chemistry with a teacher of Sydney University, so as to prepare myself for the next stage in the investigations. I began to collect various compounds to offer to Bishop Leadbeater.

I recall an exciting afternoon in Sydney, when he telephoned over to me to say that he had made models of water and of salt. The model for the first was made with a candle through which several lady's hat pins were stuck, and similarly the model of salt had as its centre an apple through which the pins were skewered. In the investigations that followed in Australia, in 1920 and 1922, wherever possible I arranged for Bishop Leadbeater's secretary, Miss V. K. Maddox, to take down verbatim the conversation between him and myself, as we discussed operations. I have published in *THE THEOSOPHIST*¹ many diagrams of various compounds, though still there remain a good many which are only in the stage of rough diagrams. One that interests me greatly is Indigo, whose formula is $C_{16}H_{10}N_2O_2$. I have long waited to make the model.

Geometrical Wonders

This work of Occult Chemistry has always been to me one of intensest fascination, because every element and compound investigated revealed the inspiring quality of that divine work in which the Platonists declared that "God geometrizes." I was always impregnated with a sense of beauty as I watched these diagrams being

¹ The references are at the end of the article.

drawn one by one. For not only is the Mind of the Third Logos wonderfully exquisite in ingenuity, but it possesses a quality of beautiful building which thrills me. The sense of beauty is something like what one has when watching the Woolworth Building in New York from a distance. As it rises from story to story, there is glimpsed a combined majesty and a beauty. In the same way, as one takes the elements of a family one after another, and notes their structure, from the lightest of the family to the heaviest, one feels like singing a psalm in glorification of the work of the wonderful Divine Mind.

An instance of this beautiful building is the structure of benzene. Its structure is still one of the disputed points amongst chemists. In 1895 the structure of Hydrogen was described, and that of Carbon in 1907; benzene is composed of 6 Carbon atoms in a "ring," and to each of them a Hydrogen atom is linked. When benzene, as seen by clairvoyance, was described in 1922, one saw in it the wonder of the Divine Thought, which combined the 6 Carbon and 6 Hydrogen atoms. The sense of wonder increased with naphthalene, the second of the ring series. The mode of structure of the "benzene ring" is so clear that I built then a model of anthracene, the third member of the series, and its beauty of structure is most impressive. So, too, but to a lesser degree of exquisiteness, is the building of the aliphatic or open-chain series.

An event of excitement was the building of the molecule of diamond. Bishop Leadbeater put on to the task of making 594 paper

octohedra the group of young people who were then living at The Manor, Sydney. All these octohedra were stuck to make the diamond model, which was then despatched to me. A box arrived at Adyar with the model inside. The diagrams describing the diamond, including one plate in colour, appeared duly in *THE THEOSOPHIST*.² Of course the model was most interesting, but it was something of a white elephant, for I could only hang it from the ceiling. In a couple of years the dampness of the climate of Adyar slowly made the model fall into pieces.

An Astral Laboratory

Another interesting incident in connection with these investigations was the help which Sir William Crookes gave. He knew in 1907 of the work begun of clairvoyant investigation. In 1933 at Adyar, there was the need to find some compound which would contain the element Radon. This is one of the inert gases, and the next of the family after "Kalon." As there seemed to be no way of finding any substance with the element, it finally occurred to Bishop Leadbeater to ask Sir William Crookes, who is still on the astral plane continuing his old work of research, and has a laboratory of his own. He has all the radio-active elements kept in special strong receptacles of etheric matter. Sir William Crookes knew what was wanted, and he had just one single atom of the element. It seems to be so rare that in all the seas of Tuscarora Deep, he found only this single specimen. Whether the Radon—which is a product of Ra-

dium emanation, and what might be termed an alchemical product—is a "star" of the inert gases group, was not investigated, for want of a specimen.

A Synthetic Atom

Bishop Leadbeater could investigate at any time, provided his brain was not tired. Several of the investigations in 1933 took place in the evening while he was lying on a sofa and a masseur was working upon his legs and feet. This did not interfere with his clairvoyant observations. One particular evening while the old masseur was pounding him, we were trying to locate Erbium. In 1909 Gadolinium had been mapped out. Erbium is of the same family, but heavier. Though we could not get at any substance at the moment which contained Erbium, Bishop Leadbeater thought he would make an experiment, and so the parts that appeared in the central rod of Gadolinium were put together, this time three of them and not two, to see if they would cohere. They would not; but when the connecting rod of Silver of 19 was placed in the middle of the three, there was not only perfect cohesion but also a very great vitality. Then the funnels of Gadolinium were stuck on; everything held. This seemed to show that the experiment was a success, and that what was put together was really an atom of Erbium.

Help of Nature Spirits

But obviously this was not enough, and so the search was continued. What was to be done next? We knew that Iodine exists in the

sea. Immediately—and while he was being massaged—it occurred to him to look into the sea for Erbium, which is of the same family as Iodine and Gadolinium. Having constructed Erbium alchemically, he got into touch with a sea nature-spirit, a triton, whom he knew lived in the sea near Adyar beach. He asked the triton if he knew anything of the kind in the sea, and showed him the alchemical Erbium. The creature answered, "Yes, we will bring it," and quickly brought a handful of Erbium. The particles were like spiculae, or small pencils held in the hand. The triton was curious to know why Bishop Leadbeater should want to see them, but of course could not understand for what reason he was asked to produce what to him were little toys.

Another instance in which nature-spirit scouts were used by Bishop Leadbeater was when he investigated Polonium in August 1933. We found in the *Encyclopedia Britannica* that Polonium exists in pitchblende. I had sent some pitchblende in 1909 from U.S.A., and there were still a few bits of powder left. But the Polonium that existed in it had departed from the powder when it was examined in 1933. The *Encyclopedia* states that pitchblende exists in some mines in Ceylon, in the district of Sabaragamuwa. Bishop Leadbeater had been in that province in the early years of his work in Ceylon; so that night, while asleep, he went to Ceylon and located the mines. But to find an atom in a mine is like trying to locate some small star in the Milky Way. However, he arranged for some

nature spirits to act as scouts and look for the element. Of course it was a kind of game to the creatures. At last, in all the mines in that region, he found only three Polonium atoms.

The Ways of the Adepts

One incident in all this touches me personally, as it shows that owing to some curious dullness on my part I lost a striking opportunity. The element Masurium was discovered spectroscopically; and when it was found in certain minerals, the announcement was duly made. So we knew that it existed in oxides of columbite, gadolinite and tantalite. The investigation was then easy, as I already had with me these minerals, among the rare earths procured from Hilger & Co. Bishop Leadbeater investigated and gave me the diagram 5th September 1932.

Ten days later I discovered that Masurium, though not under that name, had not only been noted but the diagram drawn for it in 1909. Among the mass of papers in the Occult Chemistry box, I found a slip with diagrams of three elements, and one was marked "unknown element." When the diagram for Masurium was made in 1932, it was exactly the same as this forgotten diagram which was drawn in 1909. Had that diagram been then published, our Theosophical investigators could have claimed priority of discovery, as the actual chemical weight of the then unknown element was given, as also its place in the Periodic Table.

In a similar manner, through my want of careful study, I failed to note that Illinium was discovered,

mapped out and its place and weight announced, in July 1909.

These blunders lead us to the strange fact that whenever we might have given an instance of proof, with regard to occult facts, without any possible challenge, always something happened to prevent the finality in the proof. It is well known that, in the early days of Spiritualism, many striking objects were transported from distances, showing that the spirits were able to use extraordinary powers. But in each instance, there was just one final link in the chain missing. Similarly, in the phenomena done by the Adepts in connection with Madame Blavatsky's work at Simla, it would have been the easiest thing for Them to transport the London *Times* of the day to Simla, as was once suggested. But in all cases of phenomena, there was the omission through oversight, or for some other reason, of some important evidential fact.

When the Adepts were interrogated, we were informed that They purposely prevented any phenomenon which would be absolutely "water-tight" in the matter of proof. It is Their plan that while humanity is at its present stage, where a large number of powerful minds lack an adequate moral development, no opportunity shall be given to these to have a full trust in the existence of occult powers. So long as there is scepticism on the matter, mankind is protected from exploitation by the unscrupulous. We know already how mankind has been exploited economically and industrially by selfish minds controlling the resources of nature. How great a

calamity might occur if these selfish minds were to use occult powers also for exploitation, it is not difficult for anyone with imagination to conceive.

Difficulties of Experiment

A great handicap was encountered wherever the investigations took place, because there was no chemical laboratory, nor a chemist who could perform the necessary experiments. For instance, none of us had ever been in a laboratory where the mass spectroscope was being used, and so Bishop Leadbeater could not get into touch with that work. There were, however, three instances when an actual experiment was made. The first experiment was to watch what happens in catalysis. Chemistry as yet gives no explanation of this phenomenon. It was done in Sydney, when I heated potassium chlorate and mixed it with manganese dioxide. It was then noted that a totally new force, not hitherto noticed in any previous observation, was present to make catalysis. The second experiment was in Adyar, when Mr. Y. Prasad, who was a science master, performed the experiment of making water from hydrogen and oxygen in the presence of spongy platinum.

A third interesting experiment was to discover the nature of Heavy Hydrogen or Deuterium. Mr. K. Zuurman, Superintendent of the Adyar Electrical Department, arranged a simple apparatus to dissociate the water into its constituents of Hydrogen and Oxygen, using the house current. In the process it was found that the curious "double Hydrogen" was formed.

now and then, while Hydrogen was given off from the kathode terminal. During a period of some two or three minutes, only three double Hydrogen or Deuterium were formed. The reason for the existence of Deuterium is that there are two varieties of Hydrogen, which we have labelled A and B, and one of them is slightly more positive than the other. So one combines with the other to make a new body.

The last investigation was on the 13th October 1933. Once again Mr. Zuurman assisted, and he brought his radio receiving set, for I wanted to see if it was possible to find out what was the electron after all. For it is not our ultimate physical atom, but might possibly be an astral atom. The thermionic valve, which is supposed to be throwing off streams of electrons, was examined. A stenographic report was made at the time.

Just as this work was suspended, Bishop Leadbeater thought that he had a glimpse of what lay at the back of the nature of positive and negative in electricity. It seemed as if this distinction went as far back as the nature of the "bubble" itself in Koilon. For the first time it seemed as if we might hit upon the greatest of all principles of knowledge, as to what after all is positive and what negative. But he was tired, and next day I left for Brazil.

The last words of the stenographic report are what I said as the work was suspended: "We will now adjourn till next year." But in March 1934 Bishop Leadbeater passed away at the age of eighty-seven, and so there was no "next year."

"Occult Chemistry"

I have mentioned that the second edition of *Occult Chemistry* under the editorship of Mr. Sinnett was nothing more than a reprint of the first, and did not incorporate the material that had accumulated between the two editions. Since that second edition, there have been many important researches. I have given in *THE THEOSOPHIST* of July 1933 a summary of the work done.

The material for the third edition is ready. The problem will require at least a year's close attention, and I am waiting for the time when I can be freed from other and more urgent work. The book will be quarto size, quite different in format from the two previous editions. The size can be seen by consulting the large diagram already published in *THE THEOSOPHIST*, October 1932. I am hoping for the assistance of others to supervise several sections of the work, as the new material is somewhat bulky. When the third edition is published, it should contain about three times the material published in the other editions.

As I was the organizer and recorder, my aim was to arrange for the investigations to cover as wide a field as possible, so as to leave material for study for future generations. I am certainly profoundly glad that all the elements have been mapped out, and that the Periodic Table is complete; but when the research was resumed in Australia in 1920, I put aside the completion of the work upon the elements, and directed the investigations into compounds. I was also anxious to have a few crystals mapped out. All this work is of course only like

scratching one small corner of a large field. But it is a new kind of study of Nature, and my aim, in which my two leaders heartily co-operated, was to draw, as it were, the outlines of a great continent, and leave the lands to be filled in by succeeding generations.

A Magnificent Work

Often the question is asked: What corroboration is there from present-day chemistry of these investigations? We know that at the moment much work is being done on the nucleus of the atom. But there is no bridge as yet between the work of the clairvoyant investigators and that done by the chemists and physicists with the mass spectroscopy. The two groups of investigators are working from two different standpoints. The clairvoyant investigator watches the atom as it is *in its normal condition*, not in any way affected by electrical or other forces. The laboratory investigator throws into the atom currents of high voltage, and produces results from which he deduces the nature of the atom. Since all atoms behave alike under electricity according to certain laws, the description of the atom from the laboratory is a correct indication of its nature, but of the atom under exceptional circumstances. It is as if some scientist from Mars, desiring to know the behaviour of human beings, were to come in an airship and drop bombs on London at stated intervals. He would discover that the inhabitants lived in tunnels, which are the "tube" stations; and if they were being periodically bombed, that they were living all

the time under the earth. But his scientific observations would not describe the life of London. It was Professor Whittaker who gave an accurate commentary on the work done in the laboratory when he said, "Something unknown is doing we do not know what; that is what the theory amounts to."

I would not like in any way to imply that the work done by the scientists is not accurate or valuable. I think it is a most wonderful testimony to what the scientific imagination is capable of, under rigorous scientific training. But the two kinds of research, through clairvoyance and through the spectroscopy, are very much like the work done in tunneling a mountain for a railway. The work is done from both sides of the mountain, and slowly the two groups of tunnellers come nearer and nearer, and at last meet. As the situation stands now, the occult investigators and the laboratory investigators are not likely to meet for several generations.

I would like, since Dr. Besant and Bishop Leadbeater are no longer with us, to explain on their behalf and for myself our motives in all this work. None of us ever dreamed of any kind of "kudos" accruing to us from these researches. We have never planned for recognition. Always our aim was to know just a little more of the way the Divine Mind manifests in Nature. There was never any thought of proving the truth of these researches to anybody. The investigators, with all the accuracy at their command, recorded what they saw. They left it at that. Whether anyone disbelieved or scoffed never counted with them, for they were

first and foremost Theosophists who knew the significance of the phrase "the Divine Wisdom." They had already received so much inspiration for noble living and service from what they knew of Theosophy, that they desired to know more of the Wisdom. It might well be said that their motto was: "To the glory of the Grand Geometrician of the Universe, and for the perfecting of Humanity."

I, however, who have been so inspired and broadened in my outlook by this work, and have also followed the work of scientists, know that the investigations into

Occult Chemistry will be the most lasting contribution to knowledge which the Theosophists of these generations will have made. For as the generations pass, our main Theosophical ideas will be accepted by the whole world. But there will always remain, as a wonder for centuries to come, this magnificent work, which lifts just a tiny corner of the veil which hides from man the Grand Geometrician.

REFERENCES

¹ THE THEOSOPHIST, from March 1924 to August 1933, in various issues.

² THE THEOSOPHIST, September 1925.

THE WONDER OF LIFE

Facing everyday things in the world of life, around which our scientific fingers will not meet, what can we do but repeat what is carved on the lintel of the biology buildings of one of the youngest and strongest of American universities: "Open Thou mine eyes that I may behold wondrous things out of The Law."

SIR J. ARTHUR THOMSON

A Theosophical Forum

REINCARNATION AND MORALITY

QUESTION: *Is it correct to think that the knowledge of the Laws of Karma and Reincarnation forms the only basis for true morality, since it makes us responsible to ourselves for our actions? Or is it correct to think that a true morality can be established on the basis of devotion also?*

ANSWER: The actual knowledge of the laws of Karma and Reincarnation does not appear to be necessary until two of the Great Initiations have been passed; but a very high standard of morality is essential even before entering on the Probationary Path.

If by "true morality" we mean the art of living in harmonious relationship with all living beings, it seems evident that different types of entity will attain morality in different ways.

Whosoever really believes in the fatherhood of God and the brotherhood of Man has surely a sound basis for morality, as also has any entity whose feelings are so spiritual that they function as sympathy

with all that lives, or any in whom the will to good—even though actually attained through experiences in past lives which are not remembered—is so strong as to cause instinctive action.

But the present age—that of the fifth sub-race of the Fifth Root-Race—is mainly intellectual; and hence, although not an absolute necessity, an *understanding* of the laws of Karma and Reincarnation, or of what is known of them, is likely to be very beneficial to a large number of persons, provided that they can accept these laws as a sound theory whereby to regulate their mode of life.

Such an attitude may itself be regarded as a moral attainment in that it involves recognition of responsibility for every effort of whatever description, though such responsibility actually existed irrespective of the recognition of it.

If the word "only" were deleted from the question, the insight inherent in it would shine more brightly, for the two ideas suggested would be shown to be not alternative, but rather complementary in character.

A. B. CROW

BROTHERHOOD IN PRACTICE

Our work as Theosophists is to betake ourselves to the solution of the great problems of evolution, to try to see as far as we can where Brotherhood can be put into practice.—ANNIE BESANT.

Notes and Comments

CIVILIZATION AND ECONOMICS

YOUR remarks about those things that deny civilization in the March "Watch-Tower" made me ponder, and ponder especially about the things that deny that which you call civilization in Britain. Here comfort and luxury *are* suffered to fatten on poverty and despair. Our 1,800,000 unemployed and the tragic fate of our distressed areas are a constant reminder of that denial. Here, too, are helplessness and ignorance that are exploited day in, day out, in so many ways.

Alfred Russel Wallace once said a very true and pointed thing. *In relation to our possibilities and claims*, he argued in an essay on social questions that the conditions we have around us are as bad as any in our history. It is not, he said in effect, that these horrible conditions are no better in an absolute sense, but that relative to what we can and ought to be able to make them, they are no improvement on what has been.

There is a challenge to our complacency in Alfred Russel Wallace's suggestion. I want to suggest that we should look at modern conditions in the light of both what is possible and what is now achievable. If we have some imagination we shall see how far we fall short. In regard to economic and social conditions, I would suggest a reading of Sidney and Beatrice Webb's

Soviet Communism: A New Civilization? in order to find out what might be done along right and humane lines in an atmosphere of freedom and true democracy.

There is no need to apologize for the very mention of Soviet Russia. That is not one of the seven deadly sins, though some, even of our F.T.S., may appear to think it is. I need hardly say that we heartily deplore the appalling cruelty, despotism and terror that are so rife in Russia. After all, the sin and shame of the world, including that of Russia, are our sin and shame. There is no need to hesitate to condemn outright the vast horrors and unspeakable travesties in Russia. At the same time, we should not be blind to the enormous economic and social achievements of that country, which is almost one-sixth of the earth's area.

Instead of implicitly denying the value of Russia as an economic experiment, may I suggest that, as an experiment, it has obvious lessons. Are we prepared to profit even by the myriad mistakes and tragedies that have taken place in Russia? Are we prepared to profit even from the wrong methods by ourselves experimenting along right lines and by using right methods? No one can deny that Russia has succeeded in making a leap in economic production and social construction that amazes those who know the quantitative results. An effort by the great industrial democracies comparable to that made

by Russia would easily out-distance Russia in a shorter time, and the qualitative results would be far beyond comparison.

~ This excursion into a very unpopular field of modern economic history will perhaps serve to illustrate the remark made by Alfred Russel Wallace as to what is and what might be. At the moment, our economic possibilities are, in that expressive Americanism, "stalled." Can we get out of the rut? Can we release the productive machines?

We can, if we are morally strong enough, if we are sufficiently imbued with idealism and altruism to care to do it. This is not quite what our friends in Social Credit circles will say, I fully appreciate. But our Social Credit friends, not unlike modern exponents of injection theories, would like to help us to dodge the results of wrong economic living while at the same time letting us continue to follow our wrong and unethical ways in economic production and distribution! Here comes in a relation of the "spiritual unfoldment of the soul"—mentioned by Mr. Jinarajadasa in the March THEOSOPHIST—and the "economic world"—though I shall adapt the sense and application of his remark to another purpose. The very juxtaposition of "soul" and "economics" is interesting. Is the "soul" of the present-day individual or of the community going to assert itself in the economic world in any decisive fashion, and, if so, in what directions? I hope that assertion of soul will be wholly in the direction of a civilization that refuses to allow poverty, despair, ignorance and

ugliness, to exist as we know them today.

JEFFREY WILLIAMS

"SON OF ENGLAND"

Miss Isabelle M. Pagan writes in defence of William Shakespeare as the author of the plays and in protest against Miss Veale's story under the title "Son of England" appearing in THE THEOSOPHIST. Miss Pagan quotes from contemporary writers as to the high qualities of Shakespeare, she appeals to tradition also, and of her own research says deliberately: "I believe Shakespeare to have been one of the most lovable men that ever lived—a man that any one might be proud to know." Hence her surprise, in fact "a most unpleasant shock" to read Miss Veale's references to Shakespeare in THE THEOSOPHIST for February and March. Miss Pagan writes: "I would like to protest against the belief of many Theosophists that anything and everything said by Baconians has been 'proved' and that this whole Bacon-Shakespeare question has been properly and psychically investigated by our leaders. I assure them that they are not *bound* to believe that Queen Elizabeth sentenced her own son to death, and urged her cousin, Mary Queen of Scots, to marry the Earl of Leicester at a time when he was actually her own husband and the father of her children! These tales are—thank goodness—absolutely without any historical backing; and while keeping as balanced a judgment as possible, we may safely and happily reject them."

Who's Who In This Issue

The following contributors are all members of the Science Group of the Theosophical Research Centre, London:

H. MUIRSON BLAKE, B.Sc.: Well known lecturer on Theosophy in England; worked for education in India, and is an active worker in the British Legion.

G. N. DRINKWATER, B.Sc.: Assistant Curator of Museum; Author of *Corroborations of Occult Archaeology*.

E. W. PRESTON, M.Sc. (Miss): Senior Science Mistress of the James Allen School, London. Author of *The Earth and Its Cycles*. Secretary of the Science Group of the Theosophical Research Centre, London.

W. T. PUGH: Theosophist and business man of Cardiff, Wales, interested in Science and its relation to Theosophy.

GERARD REILLY, B. Sc.: Engaged on chemical research; F.T.S. of long stand-

ing; Chairman of the Science Group, Theosophical Research Centre, London, which he represented at the Copenhagen Congress 1937.

E. LESTER SMITH, D.Sc. (Lond.), F.I.C.: Is engaged in research on extraction and synthesis of vitamins, and working to perfect methods not dependent on the use of animals. Although still in the early thirties, has published some twenty research papers on physics and biochemistry.

C. G. TREW, B.Sc., Ph.D. (Miss): Lecturer in Chemistry at Bedford College, London University. Author (with E. W. Preston) of *Studies in Evolutionary Psychology*.

THE THEOSOPHIST: JULY ISSUE

Will be a Scottish Number coinciding with the Empire Exhibition at Glasgow. Special articles will appear: Who are the Scots?—Iona, and the Scottish Kings—Scottish Nationalism—Highland Second Sight—Occultism in Sir Walter Scott—A Visit to a Scottish Druid Circle—Brotherhood as Taught by Burns—The Clarsach: The Celtic Harp—A Stronghold of Theosophy.

Among the contributors are Christopher Gale, A. G. Pape, Isabelle M. Pagan, Annie Macdonald Clark, C. Nelson Stewart, Arthur L. Henry.

OUTSTANDING ARTICLES IN RECENT ISSUES

APRIL

THE WILL OF THE HIERARCHY IN THE WORLD. George S. Arundale.
CHINA CHANGES. A. F. Knudsen.
HOW THE MANU USED JAPAN. Annie Besant.
H. P. BLAVATSKY DEVELOPS HER WILL. Josephine Ransom.
REFLECTIONS ON THE SECRET DOCTRINE. George S. Arundale.
THE FAITH OF THE ARTIST. J. H. Cousins.
THE WORLD'S DIRE NEED FOR A SCIENTIST MANIFESTO. Bhagavan Das.

MAY

ADEPT INFLUENCES IN AMERICA
A Mystery of the American Flag.
The Unknown Speaker.
George Washington's Vision.
A CLAIRVOYANT VIEW OF THE CORONATION, Phoebe Payne.
H. P. BLAVATSKY. C. W. Leadbeater.
INDUSTRIAL UNREST IN THE UNITED STATES. J. D. Houser.
THE SCIENTIFIC SPIRIT IN THEOSOPHY
Uuno Saarnio.

SPECIAL NOTICES

THE CORONATION OF KING GEORGE VII

Through inadvertence only we failed to attribute the article in our May issue on "The Coronation of King George VI" to Miss Phoebe Payne. No *amende honorable* can make full amends for such an omission. Fortunately her name was given in the list of contents and on the front cover.

"SON OF ENGLAND"

Miss Veale's article, "Son of England," the penultimate chapter of the story, is unavoidably held over from this issue.

FORMS OF BEQUEST AND WILL

FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras:

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently to clearly identify the same.

SIMPLE FORM OF WILL

I, (testator)
(testatrix).....of.....

hereby revoke all former Wills made by me and make this my last Will

I appoint as my Executor(s)
Executrix.....

.....of.....

I make the following bequests:

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras:

(a) Rs.....

or

*(b) Property movable or immovable and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....
.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day of.....19.....

Signed by the above-named (testator)
(testatrix).....

.....
as his/her last Will in the joint presence of himself/herself and us (at least two witness-

es) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

(Signature of the Testator/Testatrix)

(Signature of at least two witnesses)

* Property movable or immovable must be described sufficiently to clearly identify the same.

N.B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jains to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows:

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

FOR OTHER COUNTRIES

Form for Bequest in favour of The Theosophical Society by persons residing outside India. General Secretaries are requested to give it the widest possible circulation in their Section journals after finding out if the Form is legal and suitable according to the laws of their respective countries.

FORM FOR BEQUEST

"I give absolutely to The Theosophical Society of Adyar, Madras (India) free of duty $\frac{\text{£}}{\text{₹}}$ and/or (property to be described clearly).....

.....and I direct that the receipt of the President or other proper officer for the time being of the said Society shall be a sufficient discharge for the same."

Note.—This should be one of the clauses in a properly drawn-up Will.

Paraguay: Señor William Paats—Casillo de Correo, 693, Asuncion.
 Peru: Señor J. F. Aguilar Revoredo—P. O. Box 900, Lima.
 Travelling: Mr. C. Jinarajadasa.

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 British West Indies: Barbados Lodge, President, Mr. P. P. Spencer, Magazine Lane, Bridgetown, Barbados.
 Canada: Canadian Federation, Secretary-Treasurer, Mr. Albert J. Harrison, 3615 Knight Road, Vancouver, B.C.; H. P. B. Lodge, Secretary, Mr. E. W. Hermon, 45 St. Clair E. Ave., Toronto, Ontario.

China: Shanghai Lodge, Secretary, Mrs. M. J. Lebedeff, P.O. Box 1703, Shanghai; Manuk Lodge, Hong Kong, Secretary, Mr. C. S. S. Russ, P.O. Box 632, Hong Kong.

Federated Malay States: Selangor Lodge, Secretary, Mr. K. Kandiah, Mercantile Bank Buildings, Kuala Lumpur.

Japan: Miroku Lodge, Secretary, Miss E. M. Casey, 74 Ryudo-cho, Asabu-ku, Tokyo, Japan.

Straits Settlements: Singapore Lodge, Secretary, Mr. Peter Seng, No. 30, Roberts Lane, Singapore.

OTHER ORGANIZATIONS

Federation of European National Societies: General Secretary, Mr. P. M. Cochius, Herdersweg 20, Laren, N. H., Holland.

Federation of South American National Societies: President, Señora de La Gamma, Casilla de Correo 395, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta, Adyar, Madras, India.

THE THEOSOPHIST

EDITOR: George S. Arundale; Associate Editors: J. L. Davidge and (in America) Marie R. Hotchener.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a worldwide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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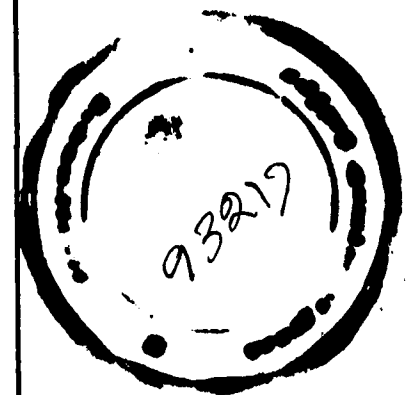
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