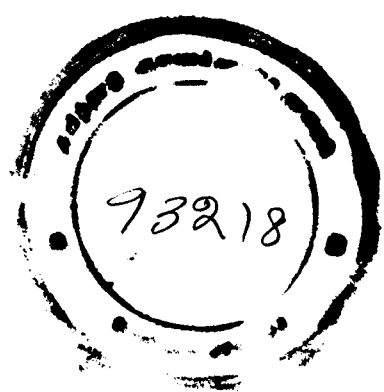


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OUR NOBLE EXEMPLARS

The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near Them, one insensibly prepares in himself the conditions of spiritual growth. It is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our characters.

H. S. OLCOTT



VOL. LIX

No. 10

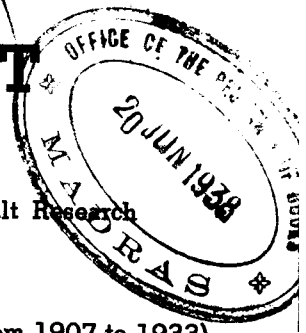
THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal 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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 ADYAR MADRAS INDIA

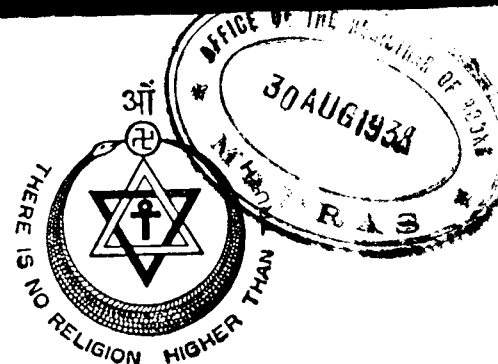
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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

September 1938

Vol. LIX, No. 12



GAUTAMA BUDDHA: HIS LIFE
AND TEACHING

K. S. CHANDRASEKHARA AIYAR

VERSES BY H. S. OLCOTT

H. P. BLAVATSKY—"PONTIFEX
MAXIMUS" C. JINARAJADASA

A SIMPLE APPROACH TO THE
SECRET DOCTRINE J. RANSOM

ATOMIC EVOLUTION
D. M. WILSON

THE NEW TREATMENT OF CRIME
KEVAL MOTWANI

VITAMINS E. LESTER SMITH

THE DEVIL IN THE ZODIAC
KEITH PERCY

THE ADEPTS GUIDE INDIA
J. L. DAVIDGE



On the Watch-Tower

BY THE EDITOR

ADEPTS IN SECLUSION

The body made suitable for higher work is inevitably a sensitive one, and for that very reason it requires careful treatment if it is to be always at its best. It would wear out as ours do if it were subjected to the innumerable petty frictions of the outer world, and its constant torrent of unsympathetic vibrations. Therefore the Great Ones usually live in comparative seclusion, and appear but rarely in that cyclonic chaos which we call daily life.

C. W. LEADBEATER

[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.]

CALLING THE NATIONS TO PEACE

I AM often asked if I am in favour of peace at any price, as seems to be the policy of the present British Government. I certainly am not. But I am so much opposed to war that I want to take every honourable step to avoid it.

I want those nations which are sincerely opposed to war, to violence, to hatred, to persecution, and to all other manifestations of the spirit of war in its aggressive form, to declare that they will not allow war, nor will they allow any activities which spread the germs of war throughout the body of the world.

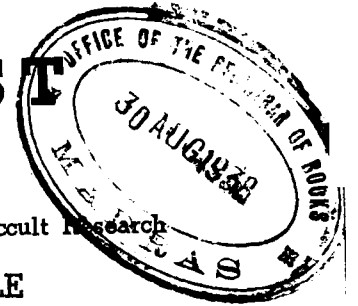
I want Britain to become active in her opposition to war by refus-

ing to recede step by step, amidst a fluster of protestations and solemn declarations, as the war-ridden nations advance step by step; for such a policy leads directly not only to war but to defeat in war.

I want Britain to take the lead in organizing for peace all nations which believe in peace. I want Britain to call the greater nations of the world to a Peace Conference, at which plans will be formulated both to restrain all nations from war and to take immediate steps to redress all grievances brought about by the war of 1914-1918, the non-redress of which stimulates the spirit of aggression.

* * *

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THE NATION'S WORD

As we glance over the history of the nations, we can hear resounding from the collective mouths of the people its word, spoken out in action, the contribution of that nation to the ideal and perfect humanity. To Egypt in old days, the word was Religion; to Persia the word was Purity; to Chaldea the word was Science; to Greece the word was Beauty; to Rome the word was Law; and to India, the eldest-born of His children, He [the Mahaguru] gave a word that summed up the whole in one, the word Dharma.

* * *

Important is it for our own growth, and the growth of nations, that the distinction in Dharmas should be understood as dependent upon the stage of evolution, and that we should be able to discriminate our own Dharma by the characteristics which we find in our nature.

* * *

As a nation evolves, and thousands upon thousands of years pass over the people, we find that that which was suitable for the nation in its infancy, becomes unsuitable for the nation in its manhood; many precepts once useful are no longer useful today under the changed circumstances of the time.

ANNIE BESANT

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

A Potential World-State

The United States and France will, I am sure, be among the first nations to respond, provided they have statesmen who prefer principles to power. Of course, in every country there will be small-minded people who prefer isolation to comradeship, who belong to yesterday rather than today and tomorrow. But I feel sure that there will be a majority everywhere who want to make the whole world safe, knowing that in fact, even though not in form, a World-State already exists. At present there is a virtual confederation of nations too strong for peace. It is our task to establish a confederation too strong for war. I have little doubt that even among those nations which think themselves too strong for peace there is an at present non-vocal population intent on peace, provided it comes without dishonour. I think it only needs a great and substantial gesture from without or an arising within the supposedly non-peaceful nations of a fire of righteousness which shall burn away in them all weeds of violence and hatred.

Not for a moment, however, do I say that in all nations there is no measure of violence or hatred. Those nations which desire to form part of a confederation too strong for war must themselves be busy about all choking weeds within themselves. They will hardly need to seek for them. But as they create peace within their own frontiers, so shall they be strong to give peace to the whole world.

At the present juncture the die-hard spirit must be brushed aside and not permitted to dictate, as is

its wilful nature. The world is crying to be reborn. The deaf must not be suffered to delay the dying of its outworn body.

* * *

Steps to World Safety

Once nations were independent, for the world was not yet ready to contain them. Nations have now to become interdependent, adding interdependence to independence, so that while each retains its individual greatness and spirit of dependence it learns to profit from its fellow-nations, as these must learn to profit from it, so that there may arise a world family, each member of which goes his own way, but goes that way more profitably because of the advantages of world ties.

If the United States, France and Britain have leaders with the necessary vision and indifference to personal gain or loss, I have little doubt that United States, French and British public opinion would as a whole rally strongly behind an alliance with the object of making the world safe for peace. And we are only waiting for a leader who will lead us to peace by enabling us to prohibit war. I think that the Scandinavian countries would at once co-operate. I have every confidence that Holland and Belgium would immediately enter such an alliance.

* * *

Open Diplomacy

In the most friendly spirit I would ask Japan, Germany, Italy and Russia to make clear the whole of their policies, revealing their secrets, so that the world may

know where it is. I would ask them to state exactly the nature of their grievances, for I have no doubt they have grievances, that injustice has been done them. There cannot be peace while injustice remains.

And it must be remembered that in many ways Japan, Germany, Italy and Russia are leading the way. They are in the forefront of much admirable reform, of national reconstruction which other nations would do well to copy. Many among the nations which pride themselves on their civilization have in fact less of it than these countries which they are inclined to think devoid of it. From one point of view Japan, Germany, Italy and Russia are more alive than Britain, the United States, France, and some other countries.

If only the countries of the world could pool their greatnesses and discard their weaknesses, we should be very much nearer peace. For every country has its greatness, has its mission to the world, is needed by the world and by every country in the world.

* * *

Stemming the Tide of War

We cannot wait until the League of Nations becomes revived, though I for one believe that the League of Nations is destined to become a world force, despite all the efforts to kill it. But the world cannot wait. Some country must begin to take steps to stem the tide of warfulness which is rising upon us swiftly and relentlessly. Let any country begin, so that a beginning be made, and the will of the world as a whole be made known, not in

a spirit of hardness and dictation, but in a spirit of understanding and of eagerness to meet all countries in a spirit of reconciliation.

It is not yet too late to do this, but a little later it will be too late, and then a war will begin which shall send the world into yet another period of dark ages and barbarism from which it will take centuries to recover.

* * *

Where is the Leader?

This must not, it shall not, be. Where is the leader, the statesman, the Washington, the Garibaldi, the Disraeli, the Mazzini, to call to his peers to serve the nations of the world by forbidding war, by causing honourable peace where wars exist, and by hastening the redress of all rightful grievances?

All governments declare that they are for peace. All dictators declare they are for peace. And the peoples cry aloud for peace. Yet while there are wrongs, these must be redressed. While there is persecution, it must cease. While there is hatred, it must have no further sway. While there is aggression, it must be removed.

Let every nation rise once more to her greatness, to her greatness of culture, of peace and of prosperity, to her greatness of honoured women and happy homes, to her greatness of noble ideals and of men and women of genius, of heroism, of saintliness, in every sphere of her living.

* * *

The Glories of the Nations

How lovely are the lands where peoples dwell, how fine the peoples

themselves. I think of the youthful splendours of the United States of America, of her unexampled traditions and unique Constitution. I think of her as almost a world in miniature, and a land of the future and a larger hope, as are Australia and New Zealand. I think of the American people with all their wealth of material spirituality, and all their restless search for the Real everywhere and anywhere. Intellectual spirituality is theirs too, and emotional also, finding its expression in a fine brotherliness. But as is the need of every land today, the spirituality of the will has yet to be attained. How poor, however, would the world be without its United States.

I think of the glories of Italy in landscape, in monuments, in works of art, in gracious cities and homesteads set amidst God's abundance. I think of the Italian people in their thrift and in their simple friendliness. I think of the wealth of France in culture, in her brilliant art and science, in the thrift and fine simplicity of her peasants. I think of her landscapes with all their cherishing by man and woman. I think of friendly Holland, so compact, so sturdy and yet ideal in her culture, her people so steadfast, and her land so fragrant with freedom. I think of heroic Belgium with her splendid sovereignty, her old-world cities, and peoples born to sacrifice and inured to dangers.

* * *

Lustrous Uniquenesses

I think of far-off Poland, for ages a centre of conflict, but ever stirred by the spirit of independ-

ence and freedom, poor in her estate, yet rich in mystical devotion and simplicity. I think of Russia with one of the mightiest peoples of the earth, indeed unique in the arts and in culture, unique in her religious spirit, recklessly adventurous yet stubborn to the end in defeat—has she ever known defeat? I think of Germany with her age-old record of adventure in every art and science, of her thrift and sense of discipline, with her spirit of youth and sober lightheartedness.

I think of Austria—different from Germany in many ways, the centre of a very special wealth of European culture, with much of Germany's lightheartedness, yet with a certain individuality of distinction which she shares with her great neighbour Hungary. Austria has more of the formal than Hungary, and Hungary is already beginning to reflect something of that spirit of the East which grows stronger and stronger as we draw nearer to the eastern end of the Mediterranean. Hungary is almost an eastern land, blending in special artistry the East and the West, differently from Rumania, Bulgaria, Yugoslavia and Greece. How fine are the peoples of these eastern European countries, and how close each is to Mother India.

* * *

The World's Motherland

What shall I say of India? None know the real India, save perhaps the Yogis who are so few and far between, and the simple village folk who have not yet bartered away their souls for western tinsel. These *are* India. Perhaps they do not

know her. But what a people the Indian people are who directly inherit India's millenia-old traditions. Here indeed is real civilization, the civilization of simplicity, of purest culture, of close communion with Mother Earth, of living the daily life in terms of its eternity. The British Government have no conception whatever of the real India, for they are radically foreign to India's essential spirit. And I sometimes wonder how many of her so-called National Governments know their own Motherland, know her in her own true garb and not in foreign dress, whether political, industrial, educational, or any other.

Look at the rest of the world with all its confusions and dangers and fearsomenesses, to say nothing of its crudities and vulgarities. And then look at India—peaceful, even though desperately poor, at ease among her many faiths and communities, refuting in fact the absurd belief that Hindus and Mussalmans are continually at each other's throats.

When India is free and becomes again herself, she will help to recivilize the world.

* * *

Precious Notes in the World Symphony

Britain? What a splendid quaternary is formed by Ireland, Scotland, England and Wales—each different from the other with its own great note of strength and culture, of sacrifice and nobility, yet able to stand together in rich solidarity. How calming and delightful to the eye is the landscape of England, for the most part

smooth and safe. How rugged in its fineness is the countryside of Scotland—the special subject of this issue of THE THEOSOPHIST—and the countryside of Wales. And how mysterious and often fairyful is the beautiful country of Ireland. How splendid are their peoples, and what noble records each people has.

I think of Sweden, of Norway, of Denmark, of Switzerland—each with a shining uniqueness, each sounding a precious note of civilization.

* * *

God Blesses : Man Desecrates

I say to myself that richly has God blessed His earth and His many peoples. I say to myself that as the world is today, man is desecrating God's blessing. And I say that it is not the people who are guilty, but the governments everywhere, ridden as these are with pride, flushed as these are with power, insolent as these are with might, cringing as some of them are with fear.

Deliver us from Governments, O Lord, and restore Thy peoples in every land to their righteous ways.

How lovely is the earth! How lovely are the creatures on it!

How lovely are its peoples!

How ugly are many Governments!

Democracy has forgotten its birthright. Let it remember its heritage and so restore the world to peace and make of it a Universal Brotherhood.

* * *

Back to Democracy

In the world's present distress the Call is, as perhaps it has rarely

been before, to the ordinary, the humble, the obscure, men and women, to the men and women who are just concerned with living as best they can, with bringing up a little family, with distilling from the changing circumstances round them such happiness as may from time to time be available.

Dictators are failing the world in its need. Statesmen and politicians are failing the world. Artists are failing the world. Priests are failing the world. Political parties are failing the world. Even reformers are failing the world. No one in any position of authority and power, no one in any position of prominence and influence, seems to be able to help to stem the rising tide of devastation. All these are either deaf or helpless before the Call, indeed the Cry, that shouts aloud to the very ends of the earth the longing of the world for peace, prosperity and happiness.

* *

Let the Masses Speak

But the people, the common people, the masses, may yet serve the world and save it, for it is their peace, their happiness, their prosperity, which are at stake.

Let the people come back into their own, if ever they have had their own, and let them be free for that "Pursuit of Happiness" which the noble founders of the American Constitution so rightly made the heart and purpose of their building.

Let the people choose their agents for the doing of their will. Let them not be cajoled by seekers of power and place. And let each people's agent, man and woman,

be constantly honourable to do that will, and to be intent on fulfilling a trust rather than on exercising a power.

Let the people speak from their cottages, from their villages, from their precarious homes, from their slums, from their anxieties and destitutions. They know what they need and have not. They know what will give them the decencies and happinesses of life. They know what would be freedom to them.

Let them draw together one to another to plan a pleasanter world, as they so wonderfully draw together one to another in each other's need.

Let but two or three meet together in the name of happy living, and into their midst will enter practical inspiration. Where two or three are gathered together in the name of Right, there will the Way to Right show itself.

Let there be one little group, and then two little groups, and then many little groups. Let there be no labels, no associations, of parties, with rules and regulations. Let there be no organizations. People who can become important in organizations want them. But the Voice of the People needs no such forms. It needs NEED, and of NEED there is an overflowing. When the people speak in the name of NEED, they must be heard.

* *

Who Will Show the Way?

Let a few in every street come together as the friends they really are. Let one family call upon another family. Let the two families invite a third family to join them. Let one or two more families join

in. And then let them look at their lives and decide what is the matter with their lives. Let them look further afield and decide what is the matter with the world immediately outside them. And let them go still further afield, perhaps, to survey their country in such of her activities as may be of interest to them, and perhaps even to take a glance at the highlights of the world as a whole.

Individual circumferences, in these days of air travelling, of radio, of newspapers, even of radio newspapers, are far more extended than they used to be. All barriers of separation are gradually being broken down, and the world is on its way to becoming a family in very truth. Above all, there must be no reluctance to meet because nobody "will care to listen to what we feel, and think and say . . . we are nobodies, and we shall be laughed at."

If the world has evolved, if it has grown more and more civilized from time to time, it is because one individual has shown the way, too often amid the jeers and persecution of his fellows. And a few have gathered round him, and many have gathered round these few, till at last there is a reform which a crowd demands.

The only question is as to who will begin the trickle which shall become a stream, a river, an ocean?

* *

The Problems of the People

When two or three do gather, they will have plenty to talk about.

What makes life so hard for us?

Where and how does the shoe pinch?

What ought to be done without delay?

What ought to be begun?

What ought local bodies to be doing, and why are they not doing it?

What do we think about our Parliament? What is right with it, and what is wrong?

What ought our country to be doing which it is not doing?

What is good about the world generally, and what is bad?

What ought our country to be doing about the bad?

With whom can we next talk over all our ideas?

Where we differ, let us talk matters over further and with others as well. Where we agree, let us see if we cannot get others to agree also, so that about this and that there may arise an increasing pressure of public opinion.

Let us say BACK TO DEMOCRACY, and try to help the people to rule their lives, and not governments, nor politicians, nor cliques, nor dictators, nor any "hidden hand" of intrigue or diplomacy.

* *

The Real Democracy

If in every country the people were vocal, the real people, not the surging, clamorous, irresponsible crowds, so often doped by the irresponsible agitator, which arise in a moment and vanish in a moment, then the whole world would become a real democracy—government of the people, for the people, *by the people*, and not by usurpers.

Where the voice of the people is stifled into dumb acquiescence, there are tyranny and force let loose to seek a wide dominion.

It is the people who count. It is the people who matter. For the people are individuals. They are the vast numbers of individuals. And it is the individual who helps to constitute the vast numbers which count and which matter. It is his life, his need, his hope, his joy, his peace, his happiness, his grief, that matters.

It is for him to speak freely and without fear. And a right nation is a nation so governed that he can speak freely and without fear, voice his needs, declare his dissatisfactions, demand that there shall be change.

Let individuals everywhere speak their words. Let individuals come into their own. Let the peoples rule.

* * *

The People Must Govern

Government by parties has been tried, and it has not availed to protect us from the pass to which the whole world has now come.

Government by dictators has been tried, and it has not availed

to protect us from the pass to which the whole world has now come.

Government by bureaucracy has been tried, and it has not availed to protect us from the pass to which the whole world has now come.

Let the people govern, making known their will to servants who shall obey them.

Let the people rule, to make their daily lives peaceful, prosperous, and therefore happy.

And therefore, let the people come together in their twos and threes, and then in their twenties and thirties, and then in their hundreds, and then in their thousands and tens of thousands, to declare the nature of that Charter of Freedom which shall make their homes happy, prosperous and safe. Long before this BACK TO DEMOCRACY streamlet becomes a torrent, those in power will bow before it and learn to do its will, or be swept away, to make room for their betters.

A NOBLE DREAM

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

THE MASTER K. H.

Scotland and the Scots

"THE spirit of practical capacity, and of making out of deserts oases, fragrant with intimations of other worlds." Such is the keynote of Scotland, given by the President in *The Theosophical Year Book*; it is the spirit expressed by Scottish writers in this issue of THE THEOSOPHIST, synchronizing with the Empire Exhibition, Glasgow 1938. Beyond its arts and crafts, beyond its intellectual attainment, Scotland intimates through its seers, through its Keltic strain, through its

allegiance to Theosophy, the realities of the worlds invisible. The idea of inner life and inner worlds saturates Scottish literature, and these elements give Scotsmen a deep spiritual strength and tenacity of purpose. As the national wind blows, the spiritual freedom which they have won through the centuries seems indeed the presage of that political freedom which the Scottish Nationalist Movement foreshadows.

J.L.D.

SCOTLAND'S WAY

"Despite the fact that plans for the Exhibition were prepared when Scotland was still under the clouds of a long industrial depression Scotland was undaunted, for that has ever been her way. I see in the spirit in which the Exhibition is built a symbol of the vitality and initiative on which the continued prosperity of Scotland must rest."—HIS MAJESTY THE KING, at Glasgow, 3rd May 1938.

Who Are The Scots?

BY A. G. PAPE

A Scotsman meets a Theosophist outside the Theosophical Kiosk (No. 28) at the Empire Exhibition, Glasgow, 1938.

SCOTSMAN: (To Theosophist): What have you to say to me?

THEOSOPHIST: *You were born in Scotland to learn the special lessons Scotland has to teach. Every country has lessons to teach her people. Some learn them quickly and pass on out of their present bodies and take others that are new—belonging to the country they wish to learn from next.*

S. Here stop! How do they do that?

T. *By reincarnation, that is, taking a new body. As Masefield puts it: "The old soul takes the road again."*

S. What decides the sort of family he goes into?

T. *His Karma.*

S. What's that?

T. *In your case, when you have ceased to need that Scots body you*

now use—how you have spent your time in that body will decide, subject to the latent powers you have developed, what type of physical body you will inherit in your next experience in this earth school.

S. This gives a totally different reason for life in Scotland, and a real reason for serving Scotland.

T. *Yes, that is what a Theosophist has to say to you, but there is much more.*

S. Can I read about all this?

T. *Yes certainly, just come inside and look at some of the Theosophical books; they deal with every type of inquirer, and help us to understand our place and our responsibility, where we are. Here is the special issue of "The Theosophist"; it deals with "Scotland and the Scots." Look at that poster!*

THE EVOLUTIONARY "RACE TRAIN"

Scottish anthropologists cover indirectly the same migration route as the occultists. *How and Whence* the Scots came to their country is the story of the Evolutionary Race Train; the practical anthropology of the last two pages gives the *Whither*—and the *raison d'être* for an anthropometric survey which the anthropologists have for years been fighting for.

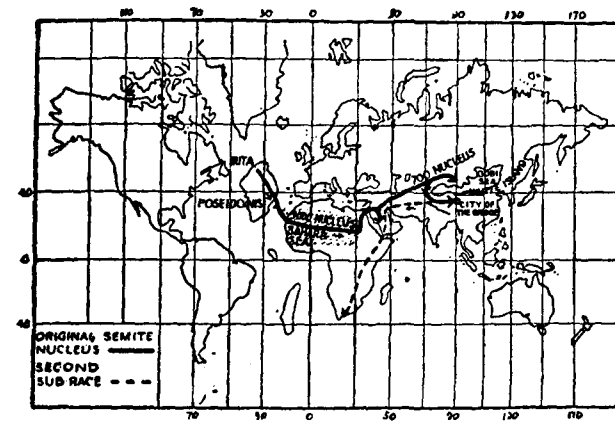


Diagram I—The Founding of The Aryan Race

Nearly 100,000 years ago the Manu shipped across the Sahara Sea from Atlantis to the shores of the Gobi Sea about 9000 people who formed the nucleus of the Aryan Root Race. The Manu's route is shown in Diagram I. In the Gobi vicinity He developed a new civilization, the parent of all the types which overflowed and migrated in waves throughout the world—Hindu, Arabian, Iranian, Keltic, Teutonic. See Diagrams 2 and 3.

To state that the Scots are the natives of the land now called Scotland is to give only one of the facts. A reconsideration of the meagre anthropological data and evidence demands that we avoid confusing in Scotland, as elsewhere, geographical with racial significance. The Scottish "human plant" is in itself neither Highland nor Lowland; neither Protestant nor Roman Catholic.

The Scot is born and lives for a time amid these arbitrary man-made divisions, and all the while he is trying to express and develop his Scottishness, his individual spiritual life. The Scot refuses to allow religion to be divorced from politics (i.e. citizenship) and both religion and politics from life.

The evolutionary "race train," which brought the original inhabitants to what is now called Scotland, had a very long and wandering journey, with many stopping-places before it arrived in Scotland. And, if we are to avoid putting descendants in the seats of ancestors, we must, it seems to me, remember that this evolutionary race train journey on the main line to Scotland was far longer

than is generally admitted, and that the passengers got mixed at the chief stopping places and *en route*. Various peoples boarded this train, some lived in it for long periods, then left it. The religious compartments got rather mixed. These religionists have simplified their conclusions as to the Scots thus: Dan-Picts-Scots.

How fluidic and mixed is the whole matter of Race is seen from the following. Here we are trying to trace the Celts who came to Scotland, but not only to Scotland. Beginning the long journey in Central Asia, we can trace this evolutionary race train along the northern frontier of the Persian kingdom, and after wandering about there, we find it makes a halt among the mountains of the Caucasus. From there they spread in many directions over many hundreds of years, using the Caucasus as a sort of central race junction. When next this race train moved, it was to Scythia, north of the Black Sea; others went on to Phoenicia. After staying for some time in these areas this race train moved on, some going via Greece, Italy, Spain, France, Ireland, to Scotland,

others via Cracow (Poland), Scandinavia, Iceland, England, Wales, to Scotland. It is during the European journeys and wanderings that we meet with the Orphic Mysteries, the Tuatha-de-Danaan, the God of the Sun, and the Fairy Lore, all now accepted as the Celtic, or Keltic, Tradition.

This wandering journey to Scotland has not ended there. The Scots, as they are now called, are still wandering, and are found in every civilized country of the world, particularly in those parts known as the British Empire.

And still the Celt, instead of beginning his tale "Once upon a time" will insist that "When Beauty, the daughter of the King of Greece, came to Erin". . . .

Physical Composition of the Scots

The results of these long race wanderings and the intermixture of races are shown in the physical composition of the people in Scotland today. What remains have been examined bear out these facts. Prof. H. J. Fleure states *inter alia* on the physical composition of the Scottish people:

"1. With reference to the Outer Hebrides it seems likely that we should find a farming population that is to a great extent dark and rather long-headed, and we want more evidence as to his stature. In addition to this we appear to have tall fair men around the Ness, and we have dark broad-headed and broadly-built people in the neighbourhood of Barvas. These last are comparable with groups of dark broad-headed people in Shet-

land and here and there on the coast lands of the Irish Sea, in Brittany and Western France, and on the coasts of Spain and Portugal. When these dark broad-heads came is not settled; some consider they were responsible for building some of the megaliths. They probably represent a deposit from some movement before rather than after Roman times.

"2. In the Western Highlands there is a considerable element of tall, dark, long-faced and very long-headed men, and the type occurs further south in Denbighshire near Exmoor, and I think in parts of Spain and Portugal. I consider that this again is a deposit from some ancient movement, but the archeological data are still lacking.

"3. There are large numbers of dark long-headed people of moderate to slender build in the Highlands as well as in Wales and South-West England, Ireland, Brittany, South France, Spain, Portugal, Italy and North Africa. This is what has been called the Mediterranean race, but this use of the term implies too much unity of origin.

"4. In Aberdeenshire there have been found a number of graves of the dawn of the metal age (the short-cist graves), often containing broad skulls, and I consider that a good many of these broad-headed types (not all one type) still remain in Aberdeenshire.

"5. In Aberdeenshire and penetrating into the Highlands there are undoubtedly big fair men whose origins cannot be settled as yet. They would often be called Nordic by racialists from Germany, but

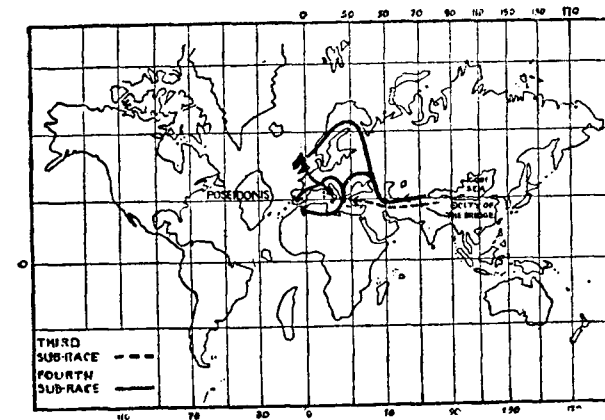


Diagram II
Keltic Origins

Shows the route of the Keltic migration (Fourth Aryan Sub-Race) which established a mighty nation in the Caucasus and colonized the seaboard of Asia Minor. A wave of astounding vitality became predominant in the north of Italy, France and Belgium, and the British Isles, and with this mingled another wave which brought the Milesians from Spain pouring into Ireland, and binding it under curious forms of magic.

they may well be descendants of Celtic leaders of pre-Roman times rather than Norse settlers, though there are Norse settlers near the coasts in N. Scotland and in other parts of the country.

"6. I think that the tall, not very dark men from Galloway need to be considered for their own sake. I think that they are not quite dark enough to be grouped with No. 2, and I am not sure that they can be grouped with No. 5.

"7. I think that we have a good many rather broad-headed, not very tall, somewhat fair people in the midland valley of Scotland. Whether they are related to the short-cist people or whether they are the descendants of Anglian or Saxon immigrants I should not like to say. I think that investigations into geographical distribution of types might be interesting as possibly giving a clue to correlations with the prehistoric archeological sequence which tells us of numerous immigrations and contacts. I think that Scotland probably had very few people in any part of the Old Stone Age, and that one of the first important drifts into the country was that of the people de-

scribed briefly under No. 3. These form a basis of the population in most parts of Great Britain, and it is to be interpreted as a drift northwards from South-West Europe. What proportion of the Scottish people it now forms I cannot estimate, but think it is a smaller proportion than it would be in Wales or Ireland. The contacts of later times tell us not only of further movements from South-West Europe but also of links with North-Western Europe on both sides of Scotland, and it seems to me that in Scotland far more than in Wales, for example, these contacts have done much to influence the constitution of the population.

"8. The physical composition of a population is apt to change considerably by selective migration. Industrial development gives conditions that type No. 3 can stand far better than can type No. 5. No. 5 on the other hand seems adapted to rough pioneering in new lands. I should therefore suspect, what is far from being proved, that emigration from Scotland and industrialism in Scotland had reduced the percentage of No. 5 and increased the percentage of No. 3."

Tallness of Highlanders

Dr. G. M. Morant of the Galton Laboratory, London University, on this point of remains in Scotland states: As far as is known, Scotland was just inhabited by man in late Paleolithic (Azilian) times, and during a large part of the preceding ice ages it was uninhabitable as it was covered by ice. As far as can be judged from the few skeletons available, the earliest inhabitants were of a very similar type to "that of the neolithic people who followed them. A new race entered Scotland in the Bronze Age, and several skeletons of these people from short cists have been studied. The modern population of the Highlands is probably descended in large part from these people. In the Iron Age other invaders settled in the Lowlands and England. Immigrants in Historical times are unlikely to have changed the composition of any large part of Scotland to any marked degree. Highland Scots are taller on the average than any other people of Europe."

The Iberian Invasion

Mr. Robert Kerr, M.A., Secretary of the Scottish Anthropological Society, writes as to the above: "The earliest known culture in Scotland is that of a people without knowledge of metals; characterized by rude stone monuments. They came from the South, they were a branch of those races which came via the Mediterranean and have been called 'Iberians.' There is evidence, however, that the country was occupied before the coming of the 'Iberians.'

"The Iberians were a short race of man with long narrow heads and

high narrow faces. Collateral evidence goes to show that they were dark in complexion, with black and perhaps curly hair. Their typical monuments are found in the West and North of Scotland.

"Soon after the Iberians came a bronze-using people from South and East, probably in successive waves. They were:

Alpines from Central Europe,
short or medium stature and
round-headed;
Romans,
Saxons (Frisians and Angles),
Scots from Ireland,
Scandinavians,
Normans."

Eastern Origin Confirmed

We find this eastern origin of the Scots stated in old historic documents. On 6th April 1938—six hundred and eighteen years to the day, i.e. April 6th 1320, when it was signed—I was shown by the Lord Lyon of Scotland, Sir Francis Grant, the original document, in the Register House, Edinburgh, part of which reads: "We know Most Holy Father and Lord, and from the chronicles and books of the Ancients gathered, that among other illustrious nations, ours to wit the nation of the SCOTS, has been distinguished by many honours, which passing from the greater SCYTHIA through the Mediterranean Sea and the Pillars of Hercules and sojourning in Spain among the most savage tribes through long course of time, could nowhere be subjugated by any people, and coming thence . . . acquired for themselves the possessions in the West which they now hold after expelling

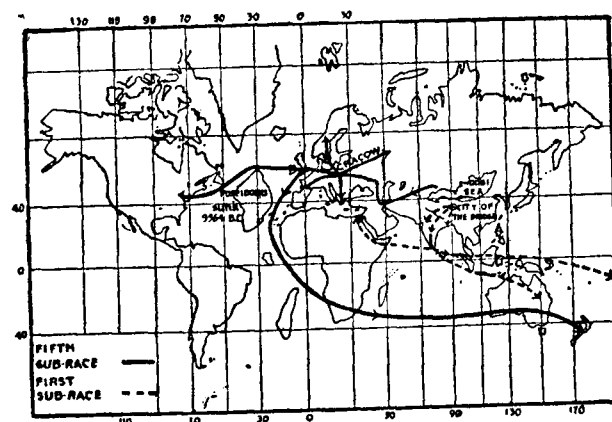


Diagram III
Teutonic Origins

The Teutonic migration (Fifth Aryan Sub-Race) left its Asian home simultaneously with the Keltic (20,000 B.C.), but took a different route along the shores of the Caspian Sea, and the final radiations were made chiefly from Cracow. Wave followed wave—Slavonic, Lettish, Germanic, this subrace spreading over the British Isles, North America, Africa and Australia, and dominating India, where the Aryan root-stock (First Sub-Race in diagram) is settled.

the Britons and completely destroying the Picts, and although very often assailed by the Norwegians, the Danes and the English always kept them free."

This historic document goes on to acknowledge . . . Andrew the most meek brother of St. Peter . . . as Patron of Scotland. It is a Declaration of Independence sent to Pope John, 6th April 1320, by Robert the Bruce, from the Monastery of Aberbrothos, Scotland.

As to remains, Prof. Flinders Petrie states: "Measures reveal movements of peoples."

Ludovic McLellan Mann states: "The prehistorian can make little headway unless he studies the ancient measures and related subjects."

Such measures as are extant show that our Evolutionary Race Train to Scotland travelled from the East.

Scotland Today: Whither?

The estimated population of Scotland is 4,977,000; this includes 2,580,000 females and 2,397,000 males.

Emigration: Since 1900 it is estimated (1) that over 800,000 have gone overseas, and (2) that there is

a further drain of about 15,000 a year over the border into England seeking the means to live.

The depopulation of the Highlands has occurred because there is no individual economic security to be found there.

The falling birthrate in Scotland has been going on since 1924-5. This is attributed to: (1) Lack of fertility; (2) Selfishness; (3) Fear; (4) Poverty and insecurity.

Unemployment and petty bureaucratic tyranny are producing a wrong set of values in every section of Scottish life. This is aggravated by the wage-slave mentality and the minding-the-machine habit, divorcing men and women from individual creative craftsmanship. Seventeen out of twenty-two in Scotland do nothing creative; this applies to the whole of Scotland, so-called employed, black-coated and manual workers alike. Add to this disgraceful state of affairs, the fact that the Scot has the horror of seeing his children in the same hopeless position of economic dependence, fighting a losing battle against the major diseases, which are the results of the present ambient of waste and fear, i.e.: T.B.,

V.D., M.D., rheumatism and cancer. The haphazard movements of whole populations for economic and industrial reasons are piling up complicated reactions. This illogical and stupid waste of humanity goes on in Scotland in 1938 with a growing menace, with its disgusting ugliness. A *halt* should be called at once to this stranglehold on the Scottish race, and an immediate reconstruction of the economic, financial and educational systems undertaken from the consumer's end.

Anthropologists, with their sane basis for political science, point to the fundamental need in all this degradation of the human beings in Scotland, for a National Anthropometric Survey which would give the place and *raison d'être* of the individual and his contribution to the State. The individual problem being the national problem, the Scot today must demand his individual economic freedom, and an end of the bureaucratic and vested party interests and the control of Scotland's national credit—which are rotting him and his race. The Lord Chief Justice of England in his book *The New Despotism* gives the evidence for the need to make this demand.

Scotland Needs Freedom

How an anthropologist would give Scotland freedom:

(1) By demanding at once for every Scot, individual economic freedom through a reconstruction of the economic and financial systems from the consumer's end. This is the first physical necessity for a true physical growth. This

true growth is denied the Scot in 1938.

(2) By a National Anthropometric Survey. This has never been done; hence the futility of the hundred and one attempts of Government Departments and Commissions which are only dealing with results. The causes cannot be known without this basic survey of the people.

(3) By an Educational System based on the evidence of this National Anthropometric Survey, which would at once put the Nation in the three wise divisions of service:

(a) Ages 1-25, where their latent powers could be developed best in scholastic and/or vocational educating and educating.

(b) Ages 25-56 would be applied to the needs and work of and for Scotland in every department of National and industrial life. The above education will produce a wise functional order of society and not, as at present, a wage slave. Men and women will know why they are here and what they have the power to do in service to the State.

(c) Ages 56-onward. The wise guides and counsellors. The statesmen of the Nation.

These three channels of service would answer the questions of "unemployment" and leisure. They would give those essential ambients wherein constructive and creative health, work and leisure would help the Scot to evolve to his full stature as a free man. The first step towards a Spiritual Aristocracy.

At present his work is for destruction where it is not an economic necessity. In this poverty amid

plenty, in this waste of lives and food and crops, the Scotsman, if he wants to be free, if he wants a tomorrow, must seize this opportunity and unite in demanding that the money needed for this freedom be based on a just and real basis and not on usury and taxation of effort. This can be done by basing the money needed on the productive capacity of Scotland, that is on the real credit of Scotland. We live in a world of abundance, with a daily development of mechanical labour-saving devices plus the use through machinery of solar and water power. This is no time or place for Scotland to continue exporting men and women who cannot get in Scotland the life they need. It is time, high time, that Scotsmen united in demanding the results which they need to give them and their children the heritage which is theirs: Freedom in a Free Scotland.

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I thank the following for their consideration of questions regarding the Scots which they have answered: Prof. E. H. Minns, Cambridge University; Dr. Dudley Buxton, Oxford University; Dr. J. F. Tocher, Aberdeen; Mr. Robert Kerr, M.A., Edinburgh; Prof. H. J. Fleure, Manchester University; Prof. C. McLaren West, University of South Wales, Cardiff; Mr. L. E. L. Downing, M.A., Royal Societies Club, London.

I thank (1) The Rt. Hon. Walter Elliot, M.P., Secretary for Scotland, for his courtesy in providing facilities to consult Command Papers and for enlisting the help of Dr. Jardine and Mr. Hawkins of the Scottish Education Department; (2) The Rt. Hon. Capt. Euan Wallace, M.P., Board of Trade, for his help in getting data from Command Papers; (3) The Registrar-General for Scotland (Mr. J. G. Kyd) for his extracts; (4) The Lord Lyon of Scotland (Sir Francis Grant) for his evidence.

A.G.P.

(The diagrams are reproduced, with acknowledgments, from that admirable book *The Solar System*, by A. E. Powell. Theosophical Publishing House, London.)

Scottish Nationalism

BY ARTHUR L. HENRY

If Theosophy means striving after the truth and freedom in religion, Scottish Nationalism can be classed as the Theosophy of Scotland's spiritual and political awakening.

AND yet it is not strictly accurate to refer to Scotland's awakening: there has always been a minority in Scotland who were never asleep in any political or spiritual sense—they may never have heard of Scottish Nationalism, but they saw the light and knew what they wanted. They fought against the Act of Union of 1707, when Scotland's political freedom and individuality as a Nation were thrown away by a handful of traitors. The one thing they lacked throughout the centuries was a strong Voice, an inspiring Leader.

In 1928 they found their Voice in the formation of the National Party of Scotland, of which I had the privilege of being one of the earliest members, and as President we had the late Mr. R. B. Cunninghame Graham, one of Scotland's greatest sons. On that historical occasion at King's Park, Stirling, 23rd June 1928—the year of the birth of the Party—he gave his most inspiring address to the people of Scotland. You may picture the scene. Magnificent weather—a strong westerly wind blowing—flying white clouds racing across the sky—brilliant blinks of sunshine on Stirling's historic castle on the cliff. The world's champion pipers—the Clan McLean Pipe Band—were playing

well known tunes, and on the platform Mr. Cunninghame Graham stood bare-headed, addressing the crowd, his white hair waving in the breeze. Towards the end of an eloquent speech he said:

It has been assumed that the prosperity of Scotland was the effect of the Union with England—*nothing more false*. Our prosperity was due to the economic development of the whole world . . . It could not have been kept away from us even if England had done her worst . . . *The Union was superimposed upon us*, and it is to disentangle ourselves from the fetters placed upon us two hundred years ago that we, the Scottish Independent Party, address ourselves to you today. . . .

You may say, friends, that what I have been touching on are merely sentimental questions. But sentiment is the strongest force to move mankind. All causes, that of Bruce, of Wallace, the Greeks at Marathon, and all the causes in the creation of the world till today have been set afoot by sentiment. Do you suppose, that if the Irish had gone on asking for reduced rents and nothing else, they would have achieved their freedom?

I think, friends, most of us have made up our minds, and those who have not, might look around these historic surroundings. Under the Wallace Crag our National hero led his men

against Hugh Cressingham . . . Within three miles Bruce broke the chivalry of England at Bannockburn . . . Burns wandered in those hills. In Stirling Castle, our historic Parliament stayed for centuries, alternating with Edinburgh and with Linlithgow. The eternal hills still look down on us as they looked down on Wallace and on Bruce . . . The same snell wind coming up from the Western Isles still breathes on us today. The same sun pours its rays upon us. The same mist fills the corries of the hills. The same spates fill our rivers . . . And I would fain hope, that the same spirit fills the heart of every Scotsman in the demand which we have placed before our friends today.

The resolution in favour of Self-Government for Scotland was carried unanimously.

The ideal of The Theosophical Society—universal brotherhood of humanity—demands for its fulfilment that all Nations, large or small, shall enjoy political and spiritual freedom, that they may unite in one great World League of Nations wherein each may contribute its quota of wisdom, intelligence, and guidance. Nationalists of Scotland feel that Scotland lacks the opportunity for national self-expression while she remains under the domination of England, and that to reopen her ancient Parliament is the only way to save the spirit and the name of Scotland for posterity.

Who could honestly say that they are wrong? The British Commonwealth of Nations is a League of self-governing peoples with a common language. They all have the right to send their own representatives to their own Parliaments.

Scotland—one of the oldest of the world's small Nations—has no such right. It is not only in the sphere of international co-operation that Scotland's contribution could be of value—she has her own house to put in order also. There is the problem of chronic unemployment. In proportion to population, Scotland's unemployment has always been worse than that of England; at the present time, during a temporary "boom" period, there are nearly one hundred thousand unemployed in Glasgow alone. This is an appalling state of affairs. What would happen if Great Britain were faced with a "slump"? The problem would become so terrible that only a representative Scottish Parliament could face it and pilot the Nation through a crisis, and so save the few remaining industries.

A great danger to the British Empire and the peace of the world may be traced to the congestion of business in the Imperial Parliament of Westminster. The Westminster Parliament is an attempt to combine the work of four Parliaments in one: It cannot be done efficiently. Our greatest statesmen have long ago realized this, and have said so.

The Rt. Hon. J. M. Robertson, M.P., writing in *The Herald of the Star*, September 1918, said: "On no point was the last deputation to the Prime Minister more emphatically unanimous than upon this, that the British Parliament could not properly deal with its five separate orders of business: Imperial, English, Irish, Scottish, and Welsh. . . if Parliament was congested before the War, what will it be afterwards, in the period of

reconstruction? *Its tasks cannot be faced.*"

That is precisely what has happened, its tasks have not been faced. As the situation in Europe demands more attention, the Imperial Parliament will have less time for "local" affairs: Scotland is neglected. Scotland does not ask for special treatment or privileges—she only asks for Self-Government that she may efficiently manage her own national affairs.

I believe the time has come for the establishment of a really Imperial Parliament, where all "local" business would be excluded. There would be in that Imperial Parliament representatives from Australia, New Zealand, India, Africa, Canada, and all other parts of the British Commonwealth of Nations, including England, Ireland, Wales, and Scotland. A new Parliament building to house the Imperial Parliament would be an imperative necessity. The Westminster Parliament would then become a purely English Parliament dealing with English affairs; there would be no Scottish or Welsh representatives. Scotland would have her own Parliament, and Wales also, and there would be no English members in either House.

The strengthening of the Empire does not exclude a collective security plan to include the peoples of all Nations, as the Prime Minister (Mr. Chamberlain) has pointed out. The British Commonwealth of Nations is certain to become the greatest pillar of strength to a real World League of Nations, when the fever of war madness in Europe and East Asia has subsided or burned itself out. Scottish Nationalists

look forward to that day when an independent Scotland will be a stone in that pillar of strength and contribute a worthy part to world peace, co-operation, and progress.

Give a Nation freedom, prosperity, and hope, and the spiritual growth of that Nation is assured for all time. In the realms of language, art, music, poetry, literature, science, Scotland has always taken a high place. Her great artists include Raeburn, Noel Paton, Sir John Lavery, D. Y. Cameron, Sam Bough, and many others. In music and literature these figure prominently: John Barbour (1400), Sir James Barrie, J. J. Bell, George Douglas Brown, John Buchan, Robert Burns, Thomas Campbell, Thomas Carlyle, S. R. Crockett, John Gault (who wrote 60 books), R. B. Cunninghame Graham, Sir Walter Scott, Adam Smith, R. L. Stevenson. And we have modern writers, artists, and scientists, adding to the store of Scotland's fame. But we lack only one essential thing to lead a great nation—our own Parliament.

It is as true today as when the Duke of Montrose in a great and characteristic speech uttered these memorable words, that under a Scottish Parliament "the Scots would have it within their power to make their country an example of wise and economical administration, and would also be able to lead the way in social welfare; it would fire them with National pride which they cannot feel now. . . . The glories of Scotland were great in the past; but what we want," he insisted, "is the opportunity to make them great in the future also."

Iona, and the Scottish Kings

BY ISABELLE M. PAGAN

A lonely windswept isle, where Macbeth lies, and Duncan, and other Kings of Scotland, and Kings of neighbouring countries—a hallowed spot, holding majestic memories, as Westminster Abbey does, or the Valley of the Kings in Egypt.

IN the poetic tragedy of *Macbeth*, Shakespeare makes his heavy-hearted hero, tortured alike by memory of the past and by fear of the future, say of his predecessor on the throne of Scotland—King Duncan, whom he himself had slain:

Duncan is in his grave.
After life's fitful fever he sleeps well.
Treason has done his worst; nor
steel nor poison,
Malice domestic, foreign levy,
nothing
Can touch him further.

There is a mournful envy in these lines, the second of which has been cited by Matthew Arnold as an example of "perfect style." It is simple in construction, musical and rhythmic in sound, and so fraught with deep meaning that a fruitful meditation could be based on almost every word. What is it, this life of ours? What is its purpose? Whither do all its varying activities—fitfully feverish—tend? And what kind of "sleep" follows it? What dreams do come?

"Where is Duncan's body?" asks Ross, after the murder; he is answered by Macduff:

Carried to Colme-kill,
The sacred storehouse of his predecessors,
And guardian of their bones.

I-Colme-Kill, meaning Isle of the Church of St. Columba, is known today as Iona; a tiny windswept islet—one of the "Sudderies," or Southern Hebrides—which was formerly the most venerated portion of the ancient bishopric of Sodor and Man, and was regarded as a hallowed spot long before that—in Druidic times, and possibly before them. Iona can be seen from Ireland on a clear day. Hither in A.D. 563 came that Irish Prince Columba in his coracle of woven basketwork, covered with hides—with its seams buttered, to keep out the salt Atlantic water! Tall and stately was Columba, with a golden voice and a dauntless heart; and he led his followers over mountain and moor, preaching Christianity in Scotland to adherents of the older faith with so much acceptance, that his disciples, who passed on his wider teaching, were welcomed as "Christian Druids" and allowed to preach in the ancient stone circles. Would that all those carried away by missionary enthusiasm in later times had possessed as much true sympathy and understanding! Iona is full of memories of his doings there. And the paths he trod, and the hill where he was seen in converse with an Angel,

and the site of his early church of wood and wattle, and even the place where his old white pony was buried, are visited with reverent interest by countless pilgrims to-day, some from India and further East, as well as from many parts of Europe.

Standing by the rugged slab of rock which tradition tells us was used by these early settlers as the Communion Table at their most sacred service—a service later condemned as “a barbaric rite” by the Roman Catholic authorities, and abolished in favour of the Mass—we may repeat lines from some of Columba’s lovely hymns; but as we rest by the gateway of the little cemetery beyond it, looking at the weather-beaten row of tombstones known as the Ridge of the Kings, it is Macbeth’s lines, quoted above, that come to mind. Macbeth’s body was laid here too, near to that of Duncan whom he slew, in fair fight, and in battle array; for the latter was not really murdered, as enacted in the play. Shakespeare used the dramatist’s privilege of those days, and combined a perfectly true tale of the treacherous murder of an unsuspecting guest in a Highland castle, with actual historical facts about these monarchs, in order to make his picture of life in Scotland in those wild old times more vividly memorable.

The inscriptions on these ancient tombstones are long since obliterated, and we no longer know which of them was placed as a memorial to any special royalty buried in that ridge. One stone commemorates a King of France, and another a King of Norway, but later the

privilege of burial in the sacred isle was limited to those born on it; and I have seen a storm-tossed boat conveying a coffin and mourners across the water to the shore of Mull, when someone from that larger island had breathed his last in Iona.

Macbeth was the last of the Kings of Scotland to be laid to rest in this lovely spot, where in the month of May, bluebells and cuckoo flowers wave among the tall grasses that surround the ancient ridge. The purple hills of Mull lie to the east, and Staffa is visible to the north, across the water, its curious volcanic formation arousing interest even at a distance; for the entrance to its natural rock temple, known as Fingal’s Cave, is dignified by hexagonal pillars of black basalt. In Mendelssohn’s “Hebridean Overture” he has caught something of the musical effect of the wash of the waves against the cavern walls, which seems to appeal to the Devas regulating rain; for showers tend to fall refreshingly—or disconcertingly—from a previously cloudless sky, after its performance in the open air, in Britain anyhow. I wonder whether the spell would work in droughtier regions? Worth trying, perhaps!

To the west of the cemetery stands the miniature mountain of “I,” near whose summit is found the Fountain of Eternal Youth. Tiny wild flowers of delicate hue adorn the grassy patches between its brown rocks, and the air has a sweetness, and carries a sense of peace, that is healing to the weary, especially to those who go there before the summer steamers are on—for they bring tourists who flood

the little Isle for an hour or more daily. The resident population is diminishing, as is the case with most Hebridean Islands. The school that once boasted over a hundred pupils had only thirty when last I was there. Soon, we are told, there will be only three, probably crossing to Mull in a motor boat for their daily lessons. Young married couples will not settle in so remote a spot. The radio wakens interest in city life, or an aeroplane circles overhead, calling youth away from the peace of Iona; but some will return, as their fathers have done before them, and the Isle will always have its devotees.

Mrs. Kennedy Fraser, F.T.S., who did so much to make Hebridean music known to the world, was one of them; and in her case an exception was made regarding the rule against the burial there of anyone not born on the Island; but her ashes were brought to the grounds of the old Benedictine Cathedral, now the Parish Church, and not to the ancient cemetery whose peace and beauty Shakespeare’s poet heart had sensed, when he wrote that magic line.

The Island belongs to the great House of Argyll, the head of which, with a suite of followers, attended at the Court of King James when Shakespeare was one of the Court players there; and the poet may have heard home-sick talk from these men of Argyll, and so got some kind of intuitive picture of Duncan’s last resting place, and imagined Macbeth’s weary longing for it.

A striking contrast that picture would be to the impression left by

the northern tours arranged for these English players by the Scottish King before the Union of the Crowns. By his special invitation they visited Edinburgh and played at Holyrood and in the city, despite puritanical protests from the clergy, which much enraged the hospitable monarch. The rueful divines had to retract their censure, and let their church members attend the plays; and the indignant King saw to it that no other of his cities slighted the southern visitors in that way, writing letters of recommendation with his own hand, explaining their status, expressing his wish that they should be well treated, and even directing that at one stopping-place where royal hospitality was to be provided, the feather-beds were to be brought out and prepared for them! These were no mere “strollers,” and Aberdeen rose to the occasion and honoured their stage manager, Fletcher, who was a special favourite of King James, with the freedom of the city. Across Macbeth’s “blasted heath” they must have ridden, in the dark short days of November, and it is small wonder that Shakespeare’s highland play abounds in accurate description of the scenes of his drama; but he never, with his bodily eyes, saw Iona.

After Macbeth came King Malcolm III, the young Prince in the play, who was long in exile in England. He married the saintly Margaret, daughter of the English King and his Hungarian Queen; and to her the simple procedure of the Northern Church—more akin to forms used in the Druid and early Scandinavian faiths than to those in use in southern Christian Europe—did

indeed seem "barbarous." From her time onwards the royal place of burial was in Dunfermline, where she founded an abbey, and introduced the elaborate ritual of Rome. This ritual slowly made its way amid much protest from devout adherents of the British Church, which threw it off again—somewhat too vigorously—at the time of the Reformation, and reverted to something nearer its ancient custom. Racial temperament and heredity are matters to be reckoned with seriously, where religious practice is concerned; and the Theosophist sighs over the bitterness and lack of sympathetic understanding shown by both sides in the long struggle. Dunfermline Abbey and many another lovely building lay in ruins ere it was over; but it has been restored—or rather repaired—after a fashion, and the royal tombs, including that of Robert the Bruce and his Stuart successors up to the death of James V, are shown, and cared for, there. The daughter of that James, Mary Queen of Scots, was the first of the Stuart line to be buried in England; in Peterborough to begin with, and later in Westminster Abbey. Her tomb is now near that of Queen Elizabeth, the cousin who condemned her to death for daring to aspire to the English throne before it fell to her by inheritance. As in the case of Duncan and Macbeth, only a few steps carry us from the grave of one foe to that of the other; and there is a feeling of peace in the English Abbey too, despite the teeming, restless life of the great capital that has grown up around it. But the peace of Iona is of a different and a rarer quality—and unforgettable.

KINGS IN THE BECOMING

All are Kings in the Becoming. . . To all must come the Crown of Kingship. . . Coronations have vital and personal meaning to us all.

Just as in the outer world a Coronation is the supreme consecration of a royal personage to the Kingship to which he is called, so is there a wondrous Coronation when the human pilgrim at last achieves Kingship of the human kingdom, to enter into the citizenship of the kingdom beyond. And stage by stage as he approaches more closely to such Kingship, he wears, as a sign visible in the inner worlds, a coronet of increasing splendour—till at last upon his head rests the Crown of a King, a coronet unfolded to its perfect expression.—G. S. ARUNDALE.

The Mystic Atmosphere of Scotland

BY BESSIE A. FORBES

THERE is inherent in the Scottish people a strong mystical tendency. They are seldom conventional, and their enthusiasms come from a deep inner conviction. There are few pure Celts among the Scots today, but the Highlanders are more closely related to the Celts than the Lowlanders and are easily recognized.

In every church there is an atmosphere, as any slightly impressionable person knows, and there is an atmosphere peculiar to every Scottish glen.

Every Scot with a strain of Celtic blood seems to be something of the dreamer and the poet, and whether Highlander or Lowlander, beauty in his surroundings kindles and urges to freedom that which he struggles to keep pent within his heart.

The Iberians and the Northlanders, mixing with the Celts, have added their peculiar characteristics. The Iberian has brought a touch of laziness, and the well known Highland prayer is reminiscent of that strain:

Oh that the peats would cut themselves,
And fish sleep on the shore,
That we upon our beds might lie,
For aye and ever more.

This is an anglicized version of the words! No Sassenach¹ would understand them in the original.

The Iberians are a loyal, fiery people, slow to love and hate, slow to speak and laugh, but with a dash of romance and humour in every one. They often live in lonely places, cut off, even in these modern days, from intercourse with all but a very few of their fellow creatures. They are surrounded continually by an ever-changing beauty, by a majestic loveliness, which gradually becomes part of themselves. They look day by day on the light of the rising sun reflected in the still bosom of the loch, and lightening the mountains. The dawn may come to a grey world of mist, or perhaps with lashing rain and singing wind. The flying clouds cast dark shadows on the mountains, and the glow of the midsummer sun and the long clear nights are followed all too soon by the yellow gleam of winter and the long dark hours.

In spring the hills are brown and bare, wild in their solemn beauty. Summer brings the whins and the broom flaunting their yellow tassels, and the green of the grass, while autumn changes the scene with a carpet of purple heather, widespread from sea to sky. In

¹ Englishman.

winter, a white cold beauty intensifies a deathly silence, and the world waits for another incarnation.

Can it be wondered at that the *Celtic fire within each mortal* is changed by the alchemy of the ever-changing beauty surrounding him into thoughts which quicken the atmosphere with poetry and romance?

The Sacred Fire

It is not so long ago that the fires were lit on the mountains at Beltane, and place names such as "Belstane," and "Belmont" or "Tullybelton," meaning the "Hill of the worship of the Fire" reveal at its source much of their tradition. In many places the Druid stones still stand, sometimes in a complete circle, and very often one huge stone dominates the scene.

There is a magnificent circle at Callernish, in the Isle of Lewis, which is supposed to be the Winged Temple spoken of by Eratosthenes, an ancient Greek chronologer. Himorius, another Greek writer, tells of Abaris, an Arch-Druid, a seeker after Truth, who came to Athens to represent his nation on a diplomatic mission. He was a Hyperborean, and wrote in Greek a poem extolling the dignity, beauty and honour of his native land. He was held in great honour by the Greeks of that age.

We have many superstitions and customs today, though they are fast being forgotten, which bring through the ages clues to those truths which then were known. "Christ is my Druid" was long a saying to be heard in the Highlands of Scotland.

The Druids used to give to the people the sacred fire to renew the fire on their hearths, twice each year—in May and October. During the six months between the receiving of the sacred hearth-fire, it was never allowed to go out. Through the centuries, long after the sacred fire of the Druids had been almost forgotten, the Highlanders have "smooored"¹ their peat fires every night. They would cover the fire with fresh peat and build it up, keeping the air out so that it would smoulder in its heart all night. Next day they would open out the fire, and make a blaze, to give them warmth and comfort. Sometimes a song would be sung at the smoooring, but more often, because it was called "Resting the Fire," the mother of the house would say: "I am resting the fire, O God, as Mary, the Mother of Jesus, would rest it."

It was considered to be an evil thing if the fire went out, and none would ever dream of giving away the sacred fire from the hearth to one who had allowed his fire to die. It was like giving the life from the home.

It might have been possible, comparatively recently, to see the old grandmother of a family, carrying a glowing peat from the hearth in her hand, walking round the house three times in succession, and mumbling some old prayer or charm to keep away evil in the shape of witch or Fairy from some newborn infant of her race.

It was long a saying in Scotland that "no evil comes from the fire," and so at Beltane children and cattle were encouraged to leap

¹ Smothered.

over the flames to be assured of health and happiness through the coming year. The child who had been protected by the fire would never be in danger from the "good people" whom the Scottish peasant tried to placate.

Belief in Fairies

"Fairies" were never referred to as anything else but the "good folk" or "men of peace," or by some such name. The peasant would never wear green, because that was the favourite colour of the fairy tribe. If a fairy happened to be in a peevish mood and discovered a mortal wearing the fairies' colour, woe betide the mortal!

Graham of Claverhouse, or "Bonnie Dundee," is said to have worn green at the battle of Killiecrankie, when he was killed by a silver bullet. Green is now supposed to be fatal to all his race.

The mothers of Scotland also had a dread of the fairies, as each mother believed that her child was not safe until it was baptized, and, of course, her child was so wonderful that she always felt sure that the fairies would wish to have it and to leave in her charge instead of it a poor wailing changeling. One of the precautions taken to prevent this disaster is observed even to this day by many women, although very few know why they do it.

A "piece"—that is a packet made up of cake and cheese and bread—is carried with the child on its way to church to be baptized. That is the last opportunity for the fairy to get the prize, and it is well known that every fairy must take what is offered to him and be satisfied with that.

The first person meeting the small procession accompanying the child is presented with the "piece," for who knows whether this probably well known friend is but a fairy in disguise seeking the child? So the "fairy" must be content with what he receives, and go on his way, and the child will probably reach the church in safety.

It used to be firmly believed that when a mother died in childbirth, the fairies had stolen her and taken her to Fairyland to look after some of the changelings there. Therefore, the child was baptized over the body of the mother in the hope that the sacred rites would in some way induce the fairies to bring the mother back. This custom is also observed today in many places in Scotland.

Brownies, or urisks, as they were called, were considered to be the more helpful and kindly among the fairy tribes. There is an old saying used at Strathmiglo in Fife-shire: "Gae round by the Brig as the Brownie did." That phrase keeps in memory the story of a Brownie who attached itself to the Lord of the Castle. He had farms on his domain, and the Brownie used to feel it his duty to go to the help of the farm workers. All he asked in return was to be allowed to eat wherever he would—out of any vessel he pleased. One day a great rain came and the river was in flood, so the maid-servants at a certain farm assumed that the Brownie would not come that day, as he usually crossed by the stepping-stones. When one of the maids was eating her porridge, however, she was surprised to see the porridge disappearing too quickly, and

she new that the Brownie had arrived. How had he managed to get there, she asked him, and the answer was that he had gone round by the bridge. After that, the same phrase was repeated to those who found an excuse too easily.

There is no Celt who does not believe in Fairies. Often the Celt sees them, or their fathers or mothers or grandparents have seen them dancing on the green, or have heard the fairy music.

Fairies and moonlight seem to have a mysterious something in common, and the Moon has always been an object of veneration in Scotland. I have watched a little old woman come to her door at the new moon and bow to it thrice before turning her apron. She would have been very much surprised, I imagine, had she been told that she was worshipping the Goddess Isis and Her wisdom, or giving obeisance to the Viking horns of Taurus.

Ancient Customs

Hogmanay and Hallowe'en are, I think, peculiar to Scotland. No one seems to know exactly what Hogmanay means, except that the Yule Log may indicate a welcome to the Sun just rising out of Winter's lassitude.

Hallowe'en, the Eve of All Souls, is said, in the Highlands, to be the night when all Ghosts, Witches and Fairies have power. It is also the Eve of the day when special prayers are offered for all the souls of men drowned at sea. The custom of "ducking" into a tub of water

containing apples in order to bring out, fast held by the teeth, one of the elusive swimmers, is supposed to keep in memory the sinking of Poseidonis, the remains of Atlantis, of which the West of Scotland is said to have been a part.

The weird beauty of the songs written and sung round the tragedy and sacrifice of the Jacobite Rebellion, where heroes laid down their lives in the passionate belief in the righteousness of a hopeless cause, has given us a rare understanding of the loyalty and hero-worship which brought so much of suffering and tribulation to those proud Celts.

Even today the religion of the Scots is often narrow and sectarian, in which punishment, never reward, is the main emphasis of the teaching. Maybe this is the relic of their stern fight with nature for the most primitive necessities of life. It may be that the frugal fare of the Highlander, life in his lonely shieling,¹ and the poetic fire burning within his heart, have brought about the mysticism of his race. His physical strength, his scorn of the Sassenach, and the swagger with which he wears his kilt—all indicate an inward feeling of equality with all the world, if not, indeed, a superiority. George MacDonald, Scottish writer and mystic, shows this Scottish characteristic in the epitaph of Martin Elginbrod:

Here lie I, Martin Elginbrod,
Hae mercy on my soul, Lord God,
As I wad dae if I were God
And Ye were Martin Elginbrod.

¹ Cottage, shepherd's hut.

A Stronghold of Theosophy

BY CHRISTOPHER GALE¹

The President-Founder predicted that "when the day of liberty dawns for Scotland," Scottish Theosophists will "outstrip all others in speeding the Ancient Wisdom through the world."

Philosophical Leaders

"I HAD, and have, the deep conviction that when the chains of narrow sectarian dogmatism are flung off, a body of splendid philosophical leaders will step from Scotland into the European arena of our movement, and push it on to a brilliant future. I am counting on that; it will come."

Colonel Olcott's expectation of Scottish Theosophists, as expressed in these words (*Old Diary Leaves*, IV, 206) has not yet been fulfilled, to outward observation at least. It may be that the root of the President-Founder's conviction lay in his appreciation of the tenacity of purpose characteristic of the Scottish people. It is not through strength of numbers that we can lay claim to be a stronghold of Theosophy, but, if such a claim may be made at all, it would be by reason of the faithful and steady adherence of our members to the principles of Theosophy which they have embraced.

It is to be gathered from records that when in 1884 Colonel Olcott visited Scotland, he found awaiting

¹ Mr. Gale acknowledges to Mrs. Jean Bindley, who was General Secretary for Scotland, 1920-27, excerpts from an article which appeared in *The Theosophical Review*.

him a number of capable and earnest students ready to be formed into a Lodge of The Theosophical Society, and we read, again in *Old Diary Leaves*: "I went to the seat of Lord Borthwick, Ravenstone, in Wigtownshire on a visit, and thence to Edinburgh, where I founded the Scottish Theosophical Society, with the late Robert M. Cameron as President and E. D. Ewen as Secretary."

Long since defunct, and with no records available for consultation, we gather that it was a circle of exceptionally brilliant men who had responded at once to the truths of the Ancient Wisdom, but were so far from having the courage of their opinions that they met in secrecy and took every precaution to prevent any whisper of their association with The Theosophical Society. It had then lost public favour owing to the alleged "charlatanism" of Madame Blavatsky. Those who remember the intense orthodoxy of Presbyterian Edinburgh in the eighties can perhaps make more allowance for this timidity than could the freedom-loving American, Colonel Olcott. He declared his firm conviction that the day of freedom would dawn in Scotland, "for the national intellect is beyond the average of the intellects

of human races, and cannot be prevented from following where the thinkers of the past have been able to soar. When the day of liberty dawns, then . . . I shall expect Scottish Theosophists to outstrip all others in speeding the Ancient Wisdom through the world."

The President-Founder also drew consolation from the fact that on the day after the foundation of the Scottish Lodge, he was accosted at the close of a public meeting by the most popular Presbyterian clergyman of the city, who thanked and blessed him for the eclectic religious views he had presented, assuring him that the same truths were preached from his own pulpit every Sunday.

Edinburgh Lodge

The Scottish Lodge (Edinburgh) was chartered by H. P. Blavatsky direct from Adyar, and in the days of its prime met on alternate Saturday evenings. I am indebted for the following account of its meetings to one of the few remaining members of the Lodge still with us: "The Lodge was a private one, and visitors were not even supposed to tell who attended the meetings. When I attended, the meetings were held in the house of the President, Mr. J. Brodie-Innes, well known as a writer and authority on witchcraft and various lines of occultism. No one could be present without introduction by a member and the consent of the President. This exclusiveness had its drawbacks. It hindered propaganda—indeed there was none, except what was done by members among their own friends. Colonel Olcott commented adversely on the

privacy of the meetings, and he prophesied the death of the Lodge unless it would open its doors to all, and allow the Divine Life to flow through it. The meetings, the attendance at which averaged 30 or 40, were delightful. On assembly we were welcomed by the President and his wife, then tea, coffee and cigarettes were handed round. Eventually, in a somewhat smoky atmosphere the meeting got under way. Questions would be asked, perhaps three or four, which the President answered in a most interesting and instructive fashion. This section, occupying twenty or thirty minutes, was the feature of the evening, and so attractive and stimulating that we would not have missed it for anything. The President always proved himself possessed of encyclopedic knowledge of things occult. Then followed the lecture, mostly by the President, occasionally by a member. Many of these lectures were of considerable merit, and were usually reproduced in transaction form. The Transactions of the Scottish Lodge were well known among the older school of Theosophists, and copies are now difficult to obtain."

At length the demands for membership became so numerous that it was decided to form a public Junior Lodge for beginners and inquirers. This was the beginning of the present Edinburgh Lodge, which was chartered on 1st June 1893. The charter is signed by G. R. S. Mead and H. S. Olcott, and the founding members were all connected with the Scottish Lodge. With the birth and growth of the young Lodge, the parent Lodge

began to decline, until its ranks became so thinned by death and the scattering of its members that it ceased to meet. That the movement was not a popular one is evidenced by the fact that after nine years of its existence the Edinburgh Lodge mustered only thirty members. Its first president was Mr. George Simpson, who continued to act in that capacity for many years, bringing to its guidance a fund of rare knowledge and understanding. The meetings of the Lodge were not advertised, and were open to outsiders on the introduction of a member.

The chief means of propaganda at this time appears to have been that of "At Homes" in private houses. Two or three times a year some London celebrity would visit Scotland and give a lecture, or a course of addresses. Among those who gave their support to the work in this way were Mr. Bertram Keightley, Mr. Mead and the Countess Wachtmeister. Colonel Olcott always continued to take a deep interest in the work in Scotland and came to the Lodge two or three times. There is a record which states that in the last year of his life he insisted upon visiting the Edinburgh Lodge to preside at the White Lotus Day meeting.

Dr. Besant visited Scotland periodically, and on these occasions a large hall was taken, and, although no mention was made of the auspices under which the lecture was given, the meetings were always crowded, but even so, there was no marked increase in the membership of the Lodge. The personal influence of individual members was

recognized to be the chief factor in gaining recruits.

Glasgow Lodge

Glasgow Lodge was the next to be chartered. This was in 1900, with twelve members. Its charter is signed by Colonel Olcott and Dr. Arthur Wells, General Secretary of the European Section. Here there was no fear of public opinion, and a campaign of public lectures brought results which proved the success of this policy. Members flocked in, and today Glasgow Lodge is by far the largest in Scotland, possessing fine premises of its own, with a very extensive library. Since its formation, this Lodge has always been the centre of the work in the West of Scotland, and has founded and fostered a number of young and energetic Lodges in the district. The late John P. Allan was the moving spirit in the formation of the Glasgow Lodge, and continued to be the mainspring of its energetic life for upwards of thirty years, until illness incapacitated him and he passed on, in 1933.

The National Society Grows

The growth of The Society in Scotland continued to be but slow. At the end of fourteen years, after the Edinburgh Lodge was chartered, there were only two Lodges and one Centre (Dundee), but in 1907 a great activity sprang up. The membership of the existing Lodges increased rapidly, and a strong propaganda campaign was undertaken from Glasgow and Edinburgh, which resulted in the formation of several new Lodges.

The method adopted for this campaign is of uncommon interest.

It had the advantage of being directed by Mr. William Bell of Harrogate, who had through his personal activities in propaganda acquired a unique experience in organization. The plan of campaign covered a month, during which five places were visited weekly, and were given an afternoon and an evening lecture. The speakers went in couples, visiting the five centres of activity in turn, and taking with them a good supply of propaganda literature. This concentrated "attack" was very effective, and today the results are still evident in the Lodges which continue actively in four of the five places.

It was now felt that the membership in Scotland was strong enough to withdraw from the English Section, and to form a National Society in Scotland. Accordingly, with the concurrence of the President, Dr. Besant, and the whole-hearted co-operation of Mrs. Maud Sharpe, then General Secretary for England, The Theosophical Society in Scotland was granted a charter, on 3rd March 1910. The first General Secretary was Mr. David Graham Pole, who continued in office for ten years. Under his genial and energetic leadership existing activities were co-ordinated, and many new activities initiated. From the first he sounded the note of internationalism, and to the great benefit of Scotland, his many visits to Adyar brought him into close touch with the President, and the centre of the work of The Theosophical Society. These traditions have always been maintained. Consistently, Scotland has been well represented at every international gathering of The Theosophical Society,

and a number of members, large in proportion to the Scottish membership, have visited Adyar.

Mrs. Jean Bindley was elected General Secretary in 1920, and under her wise and efficient guidance the Section during the seven years of her reign continued to thrive. The records show that in 1924 the membership had increased to over 300 and the number of Lodges to thirty.

In the intervening years, the office of General Secretary has been held successively by Mr. N. A. Ellingsen, Mr. John P. Allan and the present writer, each of whom has brought to the duties of the office the fruits of experience of Theosophy gathered in at least twenty-five years of membership.

In 1935 The Theosophical Society in Scotland celebrated its Silver Jubilee, marking the occasion by holding a Convention extending over several days, and raising a fund for the strengthening of its national finances.

Headquarters

In 1911, after the formation of the National Society, the present Headquarters for Scotland, at 28 Great King Street, Edinburgh, were acquired. The building contains a fine lecture hall, seating upwards of 100, a Lodge room, members' rooms, and the office of the General Secretary. It also houses a very fine library, which contains more than 6,000 volumes, many rare and valuable, and so far as funds permit is kept well up to date. The Lodges which have their home in these premises work together through a joint committee to provide a syllabus of public lectures. Otherwise they carry on their work as

individual Lodges, and associate to mutual advantage in members' groups for study, meditation, etc.

Although the membership in Scotland has decreased in recent years, the work is still carried on faithfully and energetically, and we can claim that there are few districts that have not had the opportunity of hearing about Theosophy. But there is no facile acceptance of its truths among our population. The proverbial caution and hard-headedness of the average Scot make him slow to commit himself to membership.

A propaganda lecturer some years ago found the first course of lectures in a new place received by the audience with expressionless faces, on which no glimmer of interest appeared. A demand for questions might bring a request to prove the existence of God, or some equally abstruse problem, and as far as any visible results went, the work seemed wasted. But on returning next year the same people were to be seen again, this time some flicker of interest was shown, questions came more freely, and there was reference to "what you said last year." Probably a study group was formed at the end of the course and eventually developed into a Lodge.

It is no uncommon thing for people to attend lectures and read and study for several years before they join The Society. From one point of view this may seem disheartening, but there is the advantage that those who join after lengthy consideration and study know exactly why they are becoming members and the reason for the faith that is in them. Once

they are in The Theosophical Society they stay in, and are not lightly shaken out. Probably this may be the reason why Scotland has stood firm amid the periodical storms that have swept The Society. When people come in, not because they are swayed by some eloquent address, but because they are convinced that for them Theosophy itself is truth—apart from those who proclaim it to the world—they are not likely to be affected by the passing storms centring round a personality.

Scottish Temperaments

Perhaps it is because of the intellectual quality of the Scottish character, on which Colonel Olcott laid such stress, that the logical explanation of the riddle of life given by Theosophy appeals to so many. The keynote of every Lodge is different, but speaking generally, the clear-cut intellectual presentation of Theosophy appeals to the East and North, in our country. A keenly critical attitude is often shown, and any apparent discrepancy of facts or reasoning is noticed and receives comment.

In the West, where the Celtic element is strong, the romantic side of Theosophy makes a greater appeal. The dry bones of scientific facts must be clothed with flesh and blood and beautiful raiment, and the careful tabulation of the scheme of the Universe and man's place therein illuminated by "the light that never was on sea or land," if they are to reach the hearts of the audience that stretches up so eagerly and responsively to meet the lecturer's thought. Strange

that in smoky manufacturing Glasgow beauty and warmth are eagerly sought, while in grey romantic Edinburgh the palm is given to logical analysis and scientific accuracy.

Looking round Scotland, it seems that the intellectual giants so prominent in the old Scottish Lodge have largely deserted The Society. We seem a very ordinary and common-

place lot of people, with a few brilliant exceptions. Perhaps the intellectual class were given the opportunity and were found wanting! At least we may say that we are a united and loyal body with many keen workers, whose co-operation is often accepted and valued by other societies also working for Brotherhood.

UPHILL WORK

Theosophy is the wisdom arising from the study of the highly abstruse nature of doctrines, some of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs . . . If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the inner circle and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow uphill work. It is essentially the philosophy of those who suffer and have lost all hope of being helped out of the mire of life by any other means.

H. P. BLAVATSKY

Occultism in Sir Walter Scott

BY ANNIE MACDONALD CLARK

Psychic phenomena as deeply impregnate the works of Scott as those of Shakespeare, though of a different order. Minstrels and masques and mummers, with all their esoteric associations, crowd his pages. In the orders of chivalry, which softened the brutality of the Dark Ages, he finds a link with the "mystery of Freemasonry." Secret societies fascinated him, and he makes several references to the Rosicrucians, sketching in *Anne of Geierstein* the Persian adept Dannischmen, who instructed the barons in the occult arts.

Psychic Phenomena

FOR the student with an interest in the lives and beliefs of great men, a search into the works of Sir Walter Scott will furnish many instances of psychic phenomena, which is the more remarkable since the subject was by no means fashionable in his day. In the many volumes of his writings, there is not a single novel, and hardly a poem however short, that does not introduce some kind of manifestation of the unseen world. Superstition and second-sight, whether Highland, Irish or Manx; Celtic and north-country fairy beliefs; Gypsy lore, clairvoyance and prophecies; apparitions with special missions; Norse sibyls, witches and ghosts; all these flutter about the pages of the Wizard of the North. Indeed, we can hardly classify them into sections and subsections, for they fuse into each other and overlap, in a way perhaps natural to supernatural beings.

Besides the numerous examples that are to be found in his fiction, Sir Walter frequently brings local tales and traditional instances into his books when adding Notes, Pref-

aces or Appendices; and a keen personal interest in these matters may be traced when in his *Letters to Lockhart on Demonology and Witchcraft*, he quotes a passage from Lucretius, in which it is stated by that ancient speculative philosopher (who did *not* believe in the human soul) that he *did*, nevertheless, believe in ghosts, and that he therefore adopted the idea that the body consisted of several coats like those of an onion, and that the outermost and thinnest, being detached by death, continued to hover over, or wander near, the place of sepulture, in the exact semblance of the person when alive. Lucretius, in short, was a firm believer in apparitions, and tried ingeniously to account for them in a way very much opposed to his general system of philosophy.

Highland Ghosts

In attempting some sort of survey, however imperfect, of Scott's voluminous writings, and beginning with a study of his examples of Highland superstition and second-sight, we find that the chief characteristic of the apparitions in these

cases is one of deep awe and gloom. Their only duty seems to be to warn those to whom they are attached of impending doom and disaster. Such was, in *Waverley*, the Bodach Glas or Grey Spirit, which appeared to warn Fergus MacIvor of his coming death. In *The Highland Widow*, also, an apparition comes with the benevolent intention of warning against disaster, but the hero, although he looks and wonders and has some inkling of its meaning, does not act upon the warning, and meets a cruel fate. *The Two Drovers* gives a murder story with prevision beforehand; and a similar thing occurs in *The Legend of Montrose*. The explanation seems to be that the person haunted, or psychically marked before his crime, is already meditating the deed, and the force of his thought accomplishes it.

In the Notes to the *Legend of Montrose*, instances are given of wraiths, or doubles, seen foreshadowing what the seer was to do. The details in the story itself concern Allan M'Auly, a Highland soldier in Montrose's army, who has repeated dreams or visions of a Highlander plunging his dagger into the body of Menteith. He could never see the face of the figure; and, in dread of what it foretold, he dressed himself with his plaid reversed, and when the vision came again, the spectre had its plaid reversed also. M'Auly was so devoted to Menteith that he could not believe this to be a true portent. In time, however, because Menteith's love for Annot Lyle, and his approaching marriage to her, clashed with Allan M'Auly's own desires, he stabs Menteith at the

altar. The wound, however, was not fatal, and the victim recovered.

The Notes to *Old Mortality* also give a strange story of the ghost or double of a young man *still alive*, which came to his father's house to protest against that father making a will in favour of his second wife's children, and so cheating the eldest son out of his inheritance. He made two such appearances, and at the end of five years returned to receive his inheritance, being quite unaware that he had been seen by the family, but having dreamed that he had received an angry letter from his father threatening to disinherit him. A case quite worthy of S.P.R. investigation!

In *The Lady of the Lake* we read of the uncanny prescience of the old harper, who could tell when an unannounced guest was approaching the isle, and by whose warning Ellen was prepared for the visit of Fitz-James. In this poem, also, is the Seer who predicts, and rightly, that the first person killed in the coming battle will bring destruction on his side.

More historic, probably, is Blind Harry's tale of Wallace. The hero beheaded Fawdyon of Gaskill and was, we are told in the Appendix to the *Fair Maid of Perth*, afterwards pursued by the ghost of this justly annoyed man, who flung his head at him. In many of the Celtic stories a material horror is added to the spiritual awe of ghost-appearing. In the poem *Glenfinlas, or Lord Ronald's Coronach*, this is at its worst. There, the young nobleman is lured away by a spirit maiden, who flings his head and limbs back from the stormy airs where she has taken him.

Manx Tales

Besides these Scottish examples of strange things, we find in *Peveril of the Peak*, stories of Manx ghosts and goblins, for example, the Mauthe Doog of Peel Castle, an apparition of a black curly retriever that used to come into the guard-room and sit by the fire amongst the soldiers. A friendly apparition, one would think, which would not harm anyone. But on one occasion, when one of the soldiers was drunk and therefore full of spurious courage, he carried the keys alone along the passage where the Mauthe Doog used to come; a great noise was heard, but none of his comrades was brave enough to go to see what had happened. The unfortunate soldier appeared, dazed and dumb. He lived only three days after that, and was unable to speak or in any way indicate the nature of the terrifying experience he had suffered.

Scott further tells of a peculiar Manx superstition that when people go to bed they must leave a tub or basin of clean water for the fairies to bathe in; if this is omitted, it brings bad luck. They believe, too, that fairies can transport people to great distances, the people not knowing how they got there. There are fairies who run off with children, and fairies who play with sickly children who, even though unable to raise their heads in the company of grown-ups, will sit up and laugh and talk with the fairies. A pretty idea up to this point, but alas, such fairy-tended children do not thrive, but peak and pine and dwindle away!

The ghost of a mother who murdered her child always returned to the castle gate to look for it.

Before a death, a fairy funeral procession had been seen marching down the path and along the road in front of the house where the person was living whose death was near. A noble family of the Isle of Man, the Stanleys, had a banshee that used to walk before the house and groan and wring its hands when any harm was coming to the family. In *Betrothed* is the banshee of a noble Saxon family; this is a gruesome vision with a mutilated hand.

In spite of these many examples of the use of the "supernatural" in his works, we find Sir Walter almost apologizing in *St. Ronan's Well*, when Clara Mowbray wonders if the Frank Tyrrel who speaks to her is *real* or merely a bloodless apparition. She is weighed down by brooding over her sorrows, and because she cannot get the one thing she wants, she will admit no other source of pleasure to her mind. "To this it must ever come," she says, "while our immortal souls are wedded to the perishable substances of which our bodies are composed. There is another state, Tyrrel, in which it will be otherwise. God grant our time to enjoy it were come!"

Fairies of Various Kinds

It is a relief to turn from such tales of woe, to lighter records of the fairies or "good neighbours." In *Rob Roy* there is a Fairy Hill at Aberfoil, on which a clergyman, the Rev. Robert Kirk, sat down and seemed to swoon, but was really transported to Fairyland. He reappeared at the baptism of his child, and asked a neighbour to throw a knife over his head, which

would restore him to his human life again. The neighbour, however, neglected to do it, and the reverend gentleman's spectre disappeared, never to return.

In *The Heart of Midlothian*, too, the preface speaks of the curious child known as the Fairy Boy of Leith, supposed to be a changeling. He averred that he played the drum to a large concourse of people (changelings and fairy folk), who lived under the Fairy Hill between Leith and Edinburgh, and when attempt was made to keep him from his rendezvous, he vanished and was seen no more.

Among the Earth-spirits, or gnomes, is the capricious and savage Brown Man of the Moors, who appears on peat bogs and moors when fogs are thick, or after heavy rains. These beings are whimsical, irritable and mischievous.

In the Introduction to *The Monastery*, we read :

The author was induced to have recourse to the beautiful although almost forgotten theory of astral spirits, or creatures of the elements, surpassing human beings in knowledge and power, but inferior to them as being subject, after a certain space of years, to a death which is to them annihilation, as they have no share in the promise made to the sons of Adam. These spirits are supposed to be of four distinct kinds, as the elements from which they have their origin, and are known to those who have studied the Kabalistic Philosophy, as sylphs, gnomes, salamanders and naiads, as they belong to the elements of Air, Earth, Fire, or Water A mystic tie was in ancient times supposed to exist between these elementals and chil-

dren of men; in Ireland there are families, of real Milesian stock, who possess, or are possessed of, a Banshee, and Highlanders had in many cases such a being or spirit attached to their families. These beings announced the advent of good or evil fortune to their families; and though as a rule they only interfered in matters of importance, there is a tale of a particularly accommodating spirit who directed the movements of the Chief at draughts. . . . A being, however superior to man in length of life, in power over the elements, in certain perceptions respecting the present, past and future, yet still incapable of human passions, of sentiments of moral good and evil, of meriting future rewards or punishments, belongs rather to the class of animals than of human creatures, and must therefore be presumed to act more from temporary benevolence and caprice, than from anything approaching to feeling or reasoning. Such a being's superiority in power can only be compared to that of the elephant or lion, who are greater in strength than man, but inferior in the scale of creation. The partialities which we suppose such spirits to entertain must be like to those of a dog; their sudden starts of passion or the indulgence of a frolic, or mischief, may be compared to those of a cat. All these propensities are, however, controlled by the laws which render the elementary race subordinate to the laws of man, liable to be subjected by his science (so the sect of the Gnostics believed, and on this turned the Rosicrucian philosophy), or to be overpowered by his superior courage and daring, when it set their illusions at defiance.

In *The Monastery* and *The Abbot*, Scott gives us the White Lady of Avenel, who plays various pranks for the good of the family of

Avenel, and for their friends and well-wishers. Her healing of Sir Piercy Shafton and her frequent appearances to Halbert Glendinning had a direct bearing on the welfare of Mary, and there is no doubt she saved Mary's mother a trial for heresy by taking away the book the monk was so anxious to possess. Artistically speaking, it is a misuse of an elemental spirit to make her save the book either because it was a copy of the Scriptures or because it was a Protestant propaganda book. But this does not minimize the beauty of the idea of the holy flame that burnt the sleeve, leaving unharmed Halbert's bare arm which he plunged in to take away the book. The White Lady was originally sprung from a fountain, to which, indeed, she finally returned.

While on this subject of nymphs, we may note the story of the former baron of Ravenswood, who fell in love with a lovely naiad that always appeared to him by a fountain, but disappeared when the hour rang for vespers—a tale told in *The Bride of Lammermoor*. A superstitious monk, Zachary, declared this lovely being to be a fiend in disguise, a temptation from hell. At his suggestion the baron detained the naiad beyond vesper time, Father Zachary saying that, if he were right, the lady would take her normal frightful shape and vanish in clouds of sulphur and brimstone. The lady did vanish, but without changing her lovely shape. She plunged into the fountain, and her shriek of despair, and her sweet voice calling adieu for ever, broke her lover's heart, while the crimson bubbles that rose to the surface after her

descent added horror to the feeling that his deceit towards his loved one must have occasioned her death.

Weird Legends

Castle Dangerous is full of old legends of Thomas the Rhymer and his magic; and the details given in the bold verses of *Marmion* concerning another Scottish medieval character prevent our feeling any surprise when we remember that Dante, dealing with this same Michele Scotto, placed him in the Inferno!

A more modern tale of magic is *My Aunt Margaret's Mirror*; and *The Tapestry Chamber* is a frightening, but rather meaningless ghost story about a haunted room. In *Guy Mannering*, Scott introduces the subject of astrology. Who knows how far his knowledge may have extended beyond his couplet :

'Tis Jupiter brings everything that's great,
And Venus who brings everything that's fair.

Mannering casts Harry Bertram's horoscope, and how accurately that fate worked out is the main plot of the story.

In *The Black Dwarf*, David Ritchie (prototype of the Dwarf) has rowan trees all round his garden to protect himself from evil spirits. He shows great anger when he sees young gentlemen with dead game birds, and asks why they want to destroy these beautiful and harmless creatures of the wild. Not being able to believe that such ridiculous and revolutionary sentiments can proceed from a human being (where indeed were the boasted liberty of our British Constitution

if our young bloods may not go out and kill something?), the young gentlemen concluded that he must be a gnome, goblin or inhabitant of the underworld. When the Black Dwarf disappeared, legend has it that he was carried off by the Devil, his Master—a character which makes fairly frequent incursions into the works of Sir Walter Scott.

In *Kenilworth*, the legend of Wayland Smith is supposed to have come down from the Danish invasion times, and to be reminiscent of the Northern Duergar, who resided in rocks and were clever workers in stone and iron. Of Wayland's title to the supernatural, one of his traits was this, that his fee for shoeing a horse was sixpence, and that, unlike ordinary tradesmen, he was offended if more was offered.

The other famous Smith, in *The Fair Maid of Perth*, had no claim to the supernatural, though he certainly increased the population of the ghostly world, by means of his trusty sword. There are many ghost appearances in the book, however, that were not due to the sword of the valiant Harry of the Wynd. When the villain of Ramorny is lying wounded, the ghost of Queen Annabella appears to ask what he had made of her son, whom she left in his care, gay, virtuous and innocent. As Ramorny stretches out his arms to ask pardon of his benefactress, the Queen's face grows darker and more stern, merging into the gloomy and haughty countenance of the Black Douglas, then into the timid and sorrowful face of King Robert, then into fantastic medleys till it disappeared and Ramorny swooned.

In *The Bride of Lammermoor*, the apparition of old blind Alice to the Master of Ravenswood may have been one of those instances of overwrought imagination. Old Alice wanted to see Ravenswood before she died, and had in fact sent for him, but "the messengers of the poor are tardy and careless," and he came to her too late. So anxious was she to see him, that the instant her spirit left the body, it went to meet him; but either it was unable to speak, or he to understand, and the message remained unspoken. How one detests that abominable old woman, Ailie Gourlay, whom the mother of Lucy put to attend on her sickly daughter! "She directed Lucy's thoughts into the means of inquiring into futurity, the surest mode, perhaps, of shaking the understanding and destroying the spirits."

Delicate health must certainly make psychic practices the more dangerous to the experimenter, increasing his apprehension of the supernatural or of sorrows to come. In *Ivanhoe*, we have an example of special sensitiveness during sickness, when Ivanhoe, wounded and in the care of the good fathers, feels the strong premonition of coming danger, though he does not immediately see that it menaces Rebecca. He insists on leaving his shelter, though not in a fit state to travel, and arrives at the lists of Tempelstowe just in time to effect her rescue.

Norse Superstitions

We may pass over Scott's translated ballads and short poems and remark briefly on Norse superstitions and apparitions. These are

mainly to be found in *The Pirate*, and have much to do with the sea. Besides the actual inhabitants of the waters, mysterious and dreadful as many of them were, Scott describes a belief in mermaids, sea-serpents, kraken. A great trade was done in the sale of winds—favourable for yourself, unfavourable for your enemy. Bessie Millie, a wise woman of Stromness, would boil up her kettle and sell you a wind of whatever direction you wanted, for sixpence!

The inhuman superstition that it is unlucky to save a drowning man, really took its rise in poverty-stricken districts, where there was hardly enough food for the ordinary inhabitants, and where even one extra mouth to feed made a sad difference; so that the dread, selfish but understandable, was that those saved would eat up all the food, and make it, especially on isolated islands, difficult or impossible to get more.

Many weird superstitions attached to the Ward Hill of Hoy and the queer beds cut out there in stone. There is an enchanted carbuncle that shines from the top of Ward Hill at midnight. If you go up to look at it, it vanishes. Norna

of the Fitful Head, a woman afflicted with a species of insanity which made her indifferent to the things of everyday life, but keen on penetrating mysteries, had a spell to cure "loss of heart," of which she made use in Minna's case. This consisted of the melting of lead and then taking a heart-shaped piece out of the water in which it had been plunged and taken form, and putting it round the sufferer's neck. Her invocation to Fire and Water, and then to Air, aided the potency of the spell.

To sum up, Scott appreciated to the full the picturesqueness of "ghost-machinery" and used it in all its various phases with telling power. Yet we might say of him what he says of the younger Philipson in *Anne of Geierstein*, that his education "had taught him to be extremely unwilling to refer anything to supernatural interferences which was capable of explanation by ordinary rules." We can hear, I think, his hearty laugh with this good-bye message of his own: "I have seen too many ghosts to believe in them!"

(Adapted, with acknowledgments, from *The Theosophical Review*, July 1926.)

SEVEN KEYS

Science has only one key—the key of matter—to open mysteries of Nature, while Occult Philosophy has seven keys and explains what Science fails to see.—H. P. BLAVATSKY.

Highland Second Sight

BY C. NELSON STEWART

An Atlantean Heritage

SCOTLAND, land of long, enchanting twilights, mist-wreathed mountains, purple moorland and silver lakes, is ruled by the Moon, the mother of all forms, the great sensitive recorder of fleeting impressions. Before the Roman form of Christianity with its solar symbol of the circular tonsure overran Scotland, the country was dotted with the cells and settlements of the ancients Culdees, custodians of the wise lunar tradition of Christianity, and they shaved their heads across the front from ear to ear to give the lunar semicircle. It is the lunar metal silver whose salts have enabled man to imitate the memory of Nature in photography, and the Scot born in that lunar atmosphere of eager receptivity often shows a receptiveness to superphysical impressions.

The Second Sight is the familiar translation of the Gaelic, which would be more correctly rendered as "the vision of the Two Worlds."¹ Second sight is truly the vision of a second world, the astral world. It is an involuntary form of clairvoyance wherein the astral impact surges into consciousness through the physical sympathetic nervous system, rather in the manner of the brightness of the lightning-flash which reaches our eyes even if we

¹ The references are at the end of the article.

are not looking. It is typically found among simply-living people whose feelings are continually more active than their thoughts.

It is sometimes supposed that the faculty of second sight is due in part at least to the Highlander living at an altitude which affects the circulation of the blood and thus brings about a higher tension of the physical body. Unfortunately for this theory, more seers are found in the Outer Hebrides, where the heights are insignificant, than in the mountainous districts of the mainland. We must therefore fall back on racial heredity as the chief cause, and as subsidiaries—simple living close to Nature, and the preservation of certain occult traditions from Atlantean times through later Druidism.

Nature of the Visions

The scope of the visions in second sight is particularly interesting, and in certain respects peculiar to Scotland. Sometimes a picture is seen of an occurrence taking place at the time but in another locality, sometimes an event only a few hours ahead, sometimes an event years or even centuries in the future. The peculiarity of second sight is the seeing of certain conventional symbols which, although prophetic and obvious in their meaning, could not very well be objective shapes perceived astrally, but must be

rather the visual translation or externalization of information received psychically. A cradle may presage a birth; a man's head on a girl's shoulder (or vice versa) a marriage, if the visionary head looks toward the living person—or in older times a cap over a girl's head had a similar meaning since unmarried girls went bareheaded; then, best known of all, the appearance of a shroud swathing either the wraith of a person or appearing to cover the body of an actual person before the eyes of the seer. In the last case the time of death is "indicated by the height of the winding-sheet: when it is only up to the knees death will be some years off, when it covers the mouth it is imminent, and when over the eyes a matter of a few hours . . . Sometimes it is said that the appearance of a wet shroud indicates death by drowning, a gory shroud death by wounds, etc., but it is only the most highly gifted seers who seem able thus to discriminate."²

Tradition asserts that it is possible for another to share a seer's vision. The method of doing this was described by Lord Reay in his letter to Samuel Pepys (1699)³; he says: "A seer with whom I was reasoning on this subject, finding me very incredulous in what he asserted, offered to let me see as well as himself. I asked whether he could free me from seeing hereafter: whereto he answering me, he could not put a stop to my curiosity. The manner of showing them to another is this: the seer puts both his hands and feet above yours, and mutters some words to himself: which done you both see them alike."

Sensations of the Seer

The late J. W. Brodie-Innes of Forres, one of the earliest Scottish Theosophists, made a study of the phenomena of second sight. He says: "I have watched seers during these visions. The face pales, the lips grow bloodless, the eyelids turned up and out, away from the eyes, the pupils distended and dull in appearance, slightly convergent and rather turned upwards, with a glassy stare."

Mr. Brodie-Innes obtained the subjective aspect of the experience from an old gentleman who was a seer of considerable power and whose description was corroborated by several others:

"The vision, he said, was quite involuntary; it came unbidden and unexpected: by no process that he was aware of could he induce it, though he said he had heard of those who could. The first sensation was a sudden rigidity, something like paralysis of all the limbs; if he resisted it and was able to walk on, the sensation vanished and no vision came; but if it continued, a peculiar tightness in the centre of the head occurred, which seemed to ray outwards and seize and fix the eyeballs. Then came an intense strain and tension of the eyelids which was followed by an appearance of grey mist enwrapping everything, only the most prominent objects remaining visible, and these wavering and unsteady. Suppose, for instance, he were looking at a person and saw the winding-sheet above referred to, the sensations would be first a feeling of rigidity of the limbs, then of the eyeballs, then the grey mist which would blot out everything except the

figure of the person looked at, and this would become thin and uncertain, and unreal-looking, the spectral shroud gradually gathering round it; but both shroud and figure alike looking phantasmal; then suddenly the mist would clear and the figure without any spectral shroud appear real and solid as usual. Occasionally, however, without any rigidity or grey mist, or any of the usual preceding circumstances, a semi-luminous spectral appearance of a shroud forms around some plainly-seen living person.

"Clairvoyant visions, according to the account of the same seer, grew in the same way, the grey mist forming into pictures much like the images thrown from a magic lantern on smoke."⁴

Inducing the Visions

Of the methods for deliberately inducing second sight we know little except that they consist in staring, posturing, and muttering of charms, and that this is usually done at night. It would seem, in fact, that it is the process referred to as "outsittings" in the Orkneyinga Saga and other sagas. But the difference is that in the saga stories knowledge of the future or of hidden things was obtained at outsittings from the dead or other invisible beings, while in second sight proper the dead are never seen. In the outsittings the would-be seer sat out at night under the open sky and by magical rites and incantations summoned the dead to consult them. Some accounts tell us that the seer went to a lonely spot, often by a waterfall, and was fastened up except for his head in the fresh hide of a cow, and so

passed the night. Martin tells us of one Erach who had been a night in this situation in North Uist and declared that he felt and heard such terrible things that they could not be expressed, that the terror he was in had disordered his mind, and that "for a thousand worlds he would never again be concerned in the like performance."⁵

The Phantom Soldiers and the Arrow

The first Lord Tarbat, a Scottish jurist, wrote a long letter to Robert Boyle, a founder of the Royal Society, on his personal experience of second sight.⁶ On one occasion (it was in 1653) he was walking with a military officer named Monro on a little plain at the foot of a rugged hill near Lochbroom. He noticed a labourer working with a spade and facing the hill. "He took no notice of us though we passed by near to him, which made me look at him, and perceiving that he stared I conjectured he was a seer; wherefore I called to him, at which he started and smiled. 'What are you doing?' said I. He answered, 'I have seen a very strange thing—an army of Englishmen, leading of horses, coming down that hill; and a number of them are come down to the plain and eating the barley which is growing in the field near to the hill.' This was on the fourth of May, and it was four or five days before the barley was sown in the field he spoke of."

Although the whole thing seemed very improbable even as a vision of the future, the exact scene was enacted in the following August, and Tarbat's friend Monro, who

saw it, remembered the vision and sent Tarbat an express message to tell him about it.

Tarbat also relates a curious story from the Island of Harris regarding a man whom several seers had seen with an arrow in his thigh. It was a matter of positive belief among the Islanders that this would be the manner of his death, and the sequel is a good illustration of how perfectly accurate clairvoyance may have wrong conclusions drawn from it. This individual eventually died a normal death, and it seemed that for once the mysterious gift had misled the seers. The body was being carried uncoffined on a bier to be put in a stone coffin in the church of St. Clement when the funeral party met another cortege close to the church. A wrangle began as to which party was to enter the church first,⁷ and the argument developed into a fight in the course of which someone discharged an arrow which lodged in the thigh of the corpse, and so the seers were vindicated.

The Fairies and Second Sight

In some cases the hereditary character of the second sight is stressed, and there is an old belief that both men and women of the surname Manson have the faculty.⁸ Curiously enough, the only Manson known to the writer has often seen "the little people"—the fairies—and he relates that his grandfather saw them too, and used to sweep them out of his garden with a broom when they annoyed him.

There is considerable evidence that one type of second sight is associated with contact with the fairy people. One Walter Ronald-

son was examined before the Presbytery of Aberdeen and confessed that twenty-seven years before a spirit came to his door and thereafter had visited him twice every year. In 1601 it awakened him from his sleep calling "Wattie! Wattie!" and he saw it sitting on a chest near his bed "lyk ane litill bodie, haifing a scheaven berd, cled in quhyt being lyk a sark" (like a little person, having a shaven beard, clad in white, being like a shirt), and the elf told him to go to a certain place in Stoneywood and dig and he would find silver and gold and goods. He went with three men who dug, but he himself was powerless to assist. They did not find the treasure, but Walter was sure it was there.⁹

Thomas the Rimour

Associated with the fairies was the most celebrated of Scottish seers, one whose rhyming prophecies are current to this day. He was not a Highlander but a Border man: Thomas of Erceldoune,¹⁰ or Thomas the Rimour (Rhymer). His life period, so far as can be deduced from ancient charters, lay somewhere between 1189 and 1296. The first occurrence of his name is as a witness to a deed whereby Petrus de Haga (or Haig) de Bemersyde (on the Tweed) binds himself and his heirs to pay half-a-stone of wax annually to the Abbot and convent of Melrose. The motto of the Haig family was "Tide what may," and the prophecy is ascribed to Thomas:

Betide, betide, whate'er betide,
Haig shall be Haig of Bemerside.

And not only has the Haig family continued through the centuries,

but a peculiar point has been given to the rhyme from the adoption of the title, Earl Haig of Bemersyde, by the dour Scots Field Marshal of the Great War.

It is characteristic of this type of prophetic seer that the flashes of insight into the future are sometimes of a trivial but unusual detail, and sometimes of a major event, and that they show also a mixture of short and long-range prophecy. The Rhymer could foresee a bridge over the River Tweed:

At Eldon tree if you shall be,
A brigg ower Tweed you there may see,

or a historic battle:

The burn o' breid
Sall rin fu' reid,

—that is, Bannockburn, the "bread-burn shall run full red" (a bannock being a kind of bread, the Scots version of the chupattie). His surname is said to have been Learmont, and he referred to the fate of his own estate in the couplet:

The hare sall kittle [litter] on my
hearth-stane
And there will never be a laird Learmont again.

A Mr. Currie wrote: "I saw it with my own eyes fulfilled in 1839, as it may easily have been many times before. The rumour spread in Earlston that one of the Rhymer's most celebrated prophecies

had been fulfilled, and I well remember running with all the rest of the town to see the hare's nest; and sure enough, there it was—two young hares in a nettle bush in the fireplace." Popular tradition ascribes to Thomas Rimour familiar intercourse with the fairy people, and assures us that he spent seven years in Elfland where he was given "the tongue that can never lie."

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- ¹ Macdougall, *Folk Tales and Fairy Lore in Gaelic and English*, ed. by Calder.
- ² J. W. Brodie-Innes, *THE THEOSOPHIST*, July 1890, p. 561.
- ³ *The Diary and Correspondence of Samuel Pepys*, Braybrooke ed. London, 1871, p. 790.
- ⁴ *THE THEOSOPHIST*, July 1890, p. 563.
- ⁵ James Logan, *The Scottish Gael*, Inverness, n.d., vol. 2, p. 350.
- ⁶ Pepys as above, p. 792.
- ⁷ It was an old Scottish belief that the shade of the last person buried in a churchyard had to keep guard at the gate until relieved by the arrival of another, and so when two funeral parties simultaneously arrived, each was anxious to gain first entry and save the deceased from having to perform this duty. Other instances are on record (in Aberdeenshire, for instance) of the dead being laid down while the parties fought it out!
- ⁸ Lord Reay in his letter to Pepys.
- ⁹ Dalrymple, *Darker Superstitions of Scotland*, Glasgow, 1835.
- ¹⁰ *The Romance and Prophecies of Thomas of Erceldoune*, (Early English Text Society), 1875, p. ix.

A Visit to a Scottish Druid Circle

BY C. NELSON STEWART

Recording a clairvoyant vision of a Druid ceremonial; and the sacrifice, at another epoch, of a human victim.

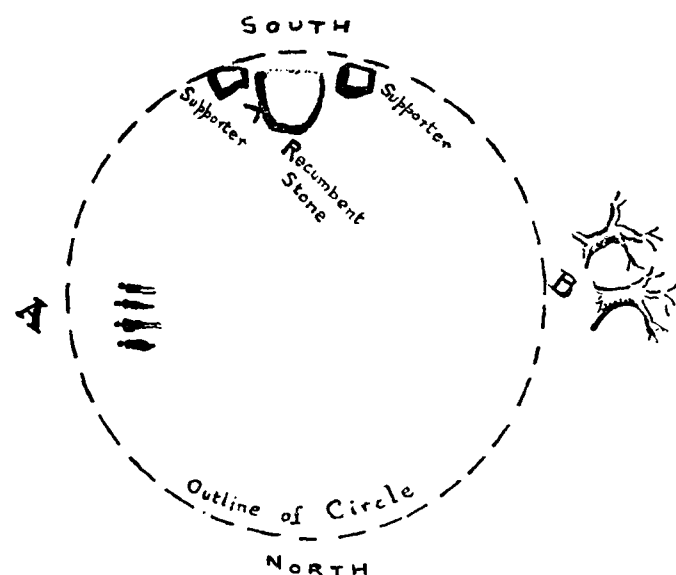
THE north-east of Scotland is peculiarly rich in stone circles: over 170 have been recorded in Aberdeenshire alone. Lockyer's opinion was that immense care had been taken in planting the supporters and recumbent stone, and that there are no circles of which the astronomical use is not perfectly obvious. Students of the occult tradition believe that the first circle-builders were White Occultists, who fled from a corrupt Atlantis and tried to plant the seed of esoteric wisdom amongst the barbarous peoples living on the land which later became the British Isles. But as their descendants died out, the light of spirituality and true knowledge faded until at last, the Druidical tradition having passed entirely into the custody of the primitive race, it was extinguished except in a few enduring centres; and in its place came a crude and bloodthirsty parody of the old serene ceremonial.

At Dyce, a few miles from the famous granite city of Aberdeen, there is a well-preserved circle with a huge sloping recumbent stone and two tall pointed supporters, one on either side. The circle stands on a hill on the 500-foot contour line

in cultivated ground, but it is protected by a "dry-stone" or unmortared wall and a circular belt of fir trees.

In May 1932, four members of the Aberdeen Lodge of The Theosophical Society paid a visit to this circle for the purpose of studying its psychic atmosphere, and the account which follows is from a record made on that occasion. Let us call the four people Margaret, Sylvia (a psychic), Keith and Nelson, and note the point that the two ladies were visiting the circle for the first time.

The party arrived at the circle shortly after four p.m., and the weather was sunny and warm, with a gentle southerly breeze. They took up the positions marked A in the diagram, spread out overcoats, and lay down to relax in silence and contact the atmosphere. All agreed on the peaceful conditions; Keith stated that these did not impress him so vividly as on a former occasion; Margaret thought it just the same as the peaceful atmosphere of the adjoining pine-wood; Nelson did not agree, but claimed there was a definite *focus* to this peacefulness which gave it greater effect—it was more positive.



Sylvia said there were ceremonies of fire-kindling associated with the circle. But how was the fire kindled? They waited for a sign. It seemed to be got from overhead; possibly when a star reached a certain point. This is a significant remark and bears out the genuineness of Sylvia's vision. For Sir Norman Lockyer, the astronomer, studied the alignments of 28 Aberdeenshire circles in 1907 and found that of these fifteen were clock-star circles, five May-year, three solstitial, four true North, and one West, and this Dyce circle was one of the true North alignments, indicating, he says, an advanced period of astronomical knowledge when the time at night was fixed by circumpolar stars.

Nelson sensed a kind of dome with a central focus over the circle, many feet above. He had a visual impression of fretted lines of light rising in a shape that he could only liken to the wires of a very graceful parrot-cage meeting in a small

horizontal ring or circle at the top. Then he had curious impressions of the supporter stones as white and luminous.

Afterwards Sylvia remarked that there were times in the moonlight when the circle seemed somehow transformed into a kind of fairyland. She also saw night skies studded with stars.

Then she found herself standing at A (see diagram), and

peeping between two white-robed men at a ceremonial. Two massive trees stood at B. She could not say whether they were oaks. The Chief Druid had two principal assistants. They were all in white, but some of the assistants had sleeveless tunics showing bare arms, and the skirt was about knee-length only, showing bare legs and sandalled feet. Some of the figures wore a kind of plumed helmet—it looked as if it might be silver. A good many articles of silver appeared in the picture.

The Druid mounted the tree, holding a peculiarly-shaped knife: it was crescent or sickle-shaped, and looked like gold or polished brass. She noted this particularly by contrast with all the silver ornaments. The trees seemed rather bare. The Druid on the tree cut mistletoe with his golden sickle and dropped it into a white cloth held by another Druid below; then the mistletoe was carried away. There seemed then to be a

few moments of silence or meditation, then the assembly burst into a chanting hymn which had a triumphant sound. (Sylvia had asked Nelson during the quiet receptive period whether he did not *hear* something: this was at the point when she was listening to the chant). Then a fire was lit and other ceremonial followed.

There were moments when Sylvia felt a tension of fear that she would be discovered looking on. Amongst other minor points she gathered that the Chief Druids were elected.

Another scene was described by Sylvia. She confirmed Nelson's idea that the only evil magnetism in the circle radiated from the neighbourhood of the recumbent stone. This had been Nelson's constant impression on all his visits to the circle, and also that it was more recent and superimposed upon the ancient pure magnetism. Nelson had two further impressions about this evil magnetism: that the first colouring of this kind was priestly, and the second military and associated with battle and bloodshed.

This second scene of Sylvia's showed a young man laid on the sloping recumbent stone with his ankles bound, and his arms bound behind his back. The gathering

included a number of men who wore helmets or dull-coloured caps—not shining like the helmets seen earlier—and a long tunic made of rings, greyish-looking; she supposed it was iron or steel. This chain-shirt reached a little way down the thigh. The chief priest in this case was a different-looking man with a shock of bushy grey hair. He wore no headdress and was six feet tall and very broad. There was a short time of waiting for some sign or signal and then he plunged a dagger into the victim. Horrible things were done. Then a fire was lit and the rites went on.

There was afterwards an impression of fighting and bloodshed and the capture of the circle by soldiers.

Sylvia thought there were metals buried near the recumbent stone. They had been buried there for safety because it was a sacred spot where no one would dig. She did not know whether they were still there, but they had been at one time—shields and things made of silver.

She said there had been many changes in the appearance of the circle. Some of the stones now in place were later substitutes, but the supporters and the recumbent stone were the originals. The supporters had been a good deal taller, but had suffered from weathering.

A NATURAL POWER

A constantly growing minority of fairly intelligent people believe clairvoyance to be a fact, and regard it as a perfectly natural power, which will become universal in the course of evolution.

—ANNIE BESANT

Brotherhood as Taught by Robert Burns

BY W. D. FISHER

Robert Burns, national poet of Scotland, has come to be recognized as one of the world's teachers. Always deeply interested in the life around him, he was above all an enthusiast for Friendship and Brotherhood. He gave the world its most popular medium for the expression of friendly and brotherly emotions—the parting-song of friendship: "Auld Lang Syne."

THESE simple verses have been everywhere adopted as the appropriate conclusion of happy social gatherings; and there is little doubt of the solid good resulting from the custom, now so universal, of joining hands and singing in harmony this paean of friendship and goodwill:

There's a hand, my trusty fiere,¹
And gie's a hand o' thine;
And we'll tak a right guid-willie
waught²
For auld lang syne.

Taking Burns as our teacher and guide, let us explore this subject of Brotherhood. Some readers may have difficulty with the Scots tongue, in which the best of his work was written, but they will find the effort to understand his message fruitful in results.

Brotherhood Includes Woman

It is hardly necessary to ask a modern reader to dissociate from the word "brotherhood" any idea of its exclusive application to the

male half of humanity. In the Book of Genesis we read that God created man "male and female." Together with the idea of the Fatherhood of God, taught by Jesus Christ, there comes naturally in the New Testament a corresponding idea of the Brotherhood of Man. In the writings of Burns the word "brother" (or as in Scots, "brither") is almost always used in the wider sense. He adopts the word to express all kinds of sympathetic human relationships, widening even to the universal.

Mrs. Browning, referring to a personal friendship, has said: "How do I love thee? Let me count the ways." If we similarly endeavour to count the ways Burns sought to love his fellow-men, the study will lead us into an exploration of all the fields of Brotherhood. We will work from the centre to the circumference.

The Family Relationship

The bond of family relationship is the original meaning of brotherhood. Burns both taught this and

practised it. The scenes in "Cotter's Saturday Night" are drawn from his own childhood home:

With joy unfeigned brothers and
sisters meet,
And each for other's welfare kindly
spirs,¹
The social hours, swift-winged, un-
noticed fleet;
Each tells the uncos² that he sees
or hears.

Of the family Robert Burns was the eldest, and he fulfilled the elder brother's part on many occasions, seeking to settle a younger brother in a suitable occupation, and when financial difficulties arose giving from the proceeds of his authorship, to his own hurt, to deliver his brothers and sisters from impending bankruptcy. His letters to them breathe the true brotherly spirit. But for each time Burns uses the word "brother" in the family sense, there are ten examples of the wider meaning.

The Bachelors' Club

When twenty-one years of age Burns gathered round him in the Ayrshire village of Tarbolton a number of youths of his own age, and made his first essay in forming a brotherhood. The qualification for membership was "a frank, honest, open heart, above anything dirty or mean," and it was decreed that "no haughty, self-conceited person, who looks upon himself as superior to the rest of the club; and especially no mean-spirited worldly mortal, whose only will is to heap up money, shall, upon any pretence whatever, be admitted."

¹ Inquires.

² Tidings.

Although this was a bachelors' club, it was provided that each member "must be a professed lover of one or more of the female sex." The humble house in which the club met has recently been acquired for preservation as a memorial to its founder.

While Cain asked, "Am I my brother's keeper?" and the lawyer asked of Jesus, "Who is my neighbour?" seeking to excuse themselves *out of* the brotherly responsibility, Burns finds excuses for bringing himself *into* it. Examples abound illustrating the strong attachments he formed, and the value he placed on social friendship. To a much-esteemed friend in a neighbouring town he writes:

For me, I swear by sun and moon,
And every star that blinks aboon,³
Ye've cost me twenty pair o' shoon⁴
Just gaun to see you;
And every ither pair that's done
Mair⁵ ta'en I'm wi' you.

What higher human attribute exists than this genius for friendship?

For thus the royal mandate ran,
When first the human race began,
The social, friendly, honest man,
Whate'er he be,
'Tis he fulfils great Nature's plan,
And none but he.

Freemasonry

Immediately following upon the Bachelors' Club experiment, Burns at the age of twenty-two was received into the St. David's Lodge of Freemasons at Tarbolton. The only time Burns used the word "brotherhood," and the single

³ Sparkles above.

⁴ Shoes.

⁵ More taken, or attracted.

instance of the expression "brotherly love" in his poems is in relation to Freemasonry:

Within this dear mansion may wayward contention,
Or withered envy ne'er enter;
May secrecy round be the mystical bound,
And brotherly love be the centre.

There is no question of the feelings of enthusiasm which attached Burns to this great Brotherhood. In his farewell to the Tarbolton Lodge he sings:

Oft have I met your social band,
And spent the cheerful, festive night;
Oft, honoured with supreme command,
Presided o'er the sons of light;
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong memory on my heart shall write
Those happy scenes when far awa'!

And in the language of the Craft he thus expresses his desires for the Brethren:

May freedom, harmony and love
Unite you in the grand design,
Beneath the Omniscient eye above,
The glorious Architect Divine.
That you may keep the unerring line,
Still rising by the plummet's law,
Till Order bright completely shine,
Shall be my prayer when far awa'.

His Brother Poets

Another "brotherhood" which all his life Burns assiduously cultivated was that of his brother poets. There was nothing of jealousy in Robert Burns. Although surrounded by doggerel rhymers, he was ever the generous appreciator and

kindly encourager. Because of their kindred desires and aspirations, however far removed in accomplishment, they had his warm sympathy. He addresses one William Simpson as "my rhyme-composing brither"; David Sillar is his "brother-poet," and to John Lapraik he writes for the same reason inviting his acquaintance. In this epistle he again urges brotherliness:

Ye whom social pleasure charms,
Whose hearts the tide of kindness warms,
Who hold your being on the terms,
'Each aid the others,'
Come to my bowl, come to my arms,
My friends, my brothers!

"Milkmaid poet" Janet Little may somewhat ill-naturedly depreciate in her rhymes the efforts of David Sillar, both amateurish rhymers; but the big-hearted Burns has kindly help and praise for both.

Burns also expressed this brotherly feeling to poets who had gone before him. Chief of these was Robert Ferguson, who died aged twenty-four, in Edinburgh, while Burns was a youth. Burns modelled on him on various occasions.

O thou, my elder brother in misfortune,
By far my elder brother in the Muses,
With tears I pity thy unhappy fate.

When Burns, owing to the success of his "Edinburgh edition," found himself in funds—for the first and only time in his brief life—he provided out of his earnings a memorial stone for Ferguson's neglected grave whereon is recorded:

This humble tribute with a tear he gives,
A brother Bard, who can no more bestow.

Brothers in Affliction

There has been preserved a bank-note on the back of which Burns apostrophised the "cursed leaf," saying:

I see the children of affliction
Unaided thro' thy cursed restriction.

The poet cherishes the belief that in the sympathy of brotherhood, even lacking the means to relieve, there may be consolation. But the joy is doubled when the power to relieve goes with the sympathetic heart:

Affliction's sons are brothers in distress;
A brother to relieve, how exquisite the bliss!

These lines are from a "A Winter Night," and Burns completes that vision with these memorable verses:

Deep this truth impressed my mind—
Thro' all His works abroad,
The heart benevolent and kind
The most resembles God.

This brotherly sympathy with misfortune in Burns has no limits. When his plough unwittingly uproots the daisy, and ruins the nest of the field-mouse, even this humble sufferer draws words of commiseration. He is its "poor earth-born companion and fellow-mortal":

That wee bit heap o' leaves and stibble
Has cost thee mony a weary nibble!
Now thou's turned out, for a' thy trouble,
But house or hald,¹
To thole² the winter's sleety dribble,
And cranreuch³ could!

¹ Without house or home.

² Endure.

³ Hoar frost.

"God knows I am no saint," he says: "I have a whole host of follies and sins to answer for; but if I could, and I believe I do it as far as I can, I would wipe away all tears from all eyes."

This survey of incentives to brotherliness in the writings of Burns would be incomplete without reference to his sympathy for the erring. Looking down from a pedestal of superiority was not his viewpoint. "Their donsie tricks, their black mistakes, their failings and mischances" touched his heart. He begins a poetical epistle to Tennant of Glenconner: "Auld comrade dear and brither sinner"; and to another friend, Major Logan, he writes: "But come, your hand, my careless brither." Whatever their weaknesses, still they were brothers.

With a fine appeal to the "unco' guid, or rigidly righteous" on behalf of the erring ones, he says:

Then gently scan your brother man,
Still gentler sister woman:
Tho' they may gang a kennin wrang,⁴
To step aside is human.
One point must still be greatly dark
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it.
Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each string its various bias.
Then at the balance let's be mute.
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

Ignoring class distinctions, the poet finds in the aristocracy the genius for friendship. After being

⁴ A little bit wrong.

the guest of a Scots nobleman, he writes :

Then from his lordship I shall learn
Henceforth to meet with unconcern
One rank as weel's another ;
Nae honest worthy man need care
To meet with noble, youthful Daer,
For he but meets a brother.

But Scotland is not a large enough parish for Burns. He proclaims that a patriotic nationalist may be a truehearted internationalist. Is not this a reason why his works have been translated into the language of every civilized people ?

Clouds of selfishness, fear and hatred gather thickly round us and

the Sun of Universal Brotherhood would seem to have suffered eclipse ; but this Scottish Prophet, scanning the horizon of the future, assures us that the Sun of Brotherhood will yet shine with healing beams on our troubled world :

Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree¹ and a' that ;
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.

¹ Prize.

THE WORLD'S INSPIRERS

Poets are the unacknowledged legislators of the world.—SHELLEY.

The Clarsach: the Celtic Harp

BY CHRISTIAN MURRAY FISHER

MUSIC, of all the arts, has the most general and most profound appeal. Each race and tribe has its own form of rhythmic and musical expression, ranging from the compelling monotony of the tom-tom to the music and magic of stringed instruments. To the primitive hunter or warrior with a dawning sense of musical vibration the twang of his bowstring as the arrow sped would be a pleasant sound, and we can imagine there was a new light in his eye as he experimented with the ringing gut.

Ages pass, and "blind Homer's lyre" is heard, the lyre that gave immortal fame to the Achæans. This Grecian lyre had seven strings, and is sometimes said to be the forerunner of the harp, but if we inquire into ancient records we find that its origin goes further back than Homer's time (about late twelfth century B.C.). Records in stone, for example, show that the harp and pipe were played by musicians of early civilizations in Persia, Babylonia and Egypt, and were it possible to trace the origins of those ancient peoples—as no doubt we shall at the proper time—we might find that the harp was derived from Atlantis.

Certain it is that it was known in the fourth millennium B.C. in the sacred city of the Moon-God—Ur of the Chaldees—as modern excavations have disclosed. In a tomb said to be that of Queen

Shub-ad of Sumer a harp of eleven strings was found, decorated with a calf's head in lapis and gold. Such an ornament would be a fit symbol of that age, when the Sun by precession was passing through the zodiacal sign Taurus; and this is confirmed in the date given by the archeologist, namely 4600-3100 B.C.

Buried with the Sumerian Queen were the ladies of her court. The bodies were in two rows, and at the end of one of these were the remains of the Queen's harper, the player's arm-bones lying across the harp. This has been restored, and is to be seen in the British Museum. The strings are not placed as those in the modern instrument, but are stretched across the angle formed by an upright rod mortised to the wood at the base which carries the sounding-board.

Coming to a less remote age—to the reign of Rameses the Third (1260 B.C.): there was found in the tomb of this King a beautiful harp of more than twenty strings. Compared with these in use today, those of ancient Babylonia and Egypt were peculiar in that there was no forepillar nor harmonic curve or bar, but they were of exquisite construction, "affording proof that every art necessary to use and ornament was in the highest perfection." They were of various sizes, some as high as six feet; and for decoration, especially

in the Egyptian type, the lotus-flower design was employed. A dirge entitled "The Lay of the Harper," Herodotus tells us, was a favourite song of the early Egyptian. The Greeks do not seem to have played the harp as much as did the Egyptians, the lyre already referred to being perhaps the more favoured instrument. That it was well enough known in ancient Greece, however, we conclude from the reference in Plutarch to Themistocles (520 B.C.), who, when taunted with his lack of social accomplishments, said: "I never learned how to tune a harp or play upon the lute, but I know how to raise a small and inconsiderable city to glory and greatness."

The stolid Romans were apparently even less interested, law claiming most of their attention when they were not engaged in war and conquest. The Emperor Trajan (A.D. 56) said he preferred swords to harps.

From the foregoing we may assume the great antiquity of the harp, and also the high state of culture of those who made and played it, and in the light of records so far discovered may conclude that it was brought direct from Egypt to Ireland, and thence to the Western Isles of Scotland by the Irish-Scots, said to have come to Britain from Phoenicia about 400 B.C.

Clarsaich, the Gaelic name for the harp, has direct reference to the form and material of which it is made. The word is derived from *clar*, that is, wood fashioned and smoothed to a certain shape. In the old *clarsaich* a block of wood or portion of a tree was

hollowed out to form the belly and sounding-board; in poetry it is sometimes referred to as a tree: "That sweet-sounding tree that banishes grief!" *Clar* means also a stave in music. *Ach* refers to the one who plays, the "s" having crept into usage between the syllables perhaps for euphony. Besides *clar* and *clarsaich*, the Gaelic poets use the word "*cruit*" (pronounced crootch)—an Oriental word—for the smaller harp, one more portable than the "heroic" *clarsach*. The *cruit* was slung on the belt and carried about by minstrels in olden days, and by the clergy, who beguiled with its music their long journeys on foot. A certain abbot is said to have carried one at his girdle from Clare to Cashel—a distance (gauging it on the map) of some seventy miles. That must have been a *Cruit mo Cridhe* ("Harp of my Heart") as the song has it. And a *cruit* such as this was doubtless the "wild harp" of Moore's "Minstrel Boy."

There is a famous *clarsach*—the Irish harp in the Library of Trinity College, Dublin—said to have belonged to Brian Boru, supreme Monarch of Ireland, who in the hour of victory was killed in battle against the Danes at Clontarf (A.D. 1012). Some authorities, however, hold that this harp is of more recent date.

Of Scottish *clarsachs*, the best-known are the "Queen Mary" and the "Lamont" harps, both in the Museum of Antiquities in Edinburgh. The latter bears evidence of harsh usage during its travels in Eire, in the Highlands and the Isles, when for centuries successive bards possessed it. In an early

Gaelic poem the poet addresses a very old harp, asking what has become of its former lustre! The harp replies that it had belonged to a King of Ireland and was played at many a royal banquet; that long afterwards it passed into the keeping of Dargo, son of the Druid of Baal, then to Filan; Oscar and Diarmid and the bards played upon it, until eventually it came into the hands of priests and other lovers of the Muse. Whether the poem refers to the "Lamont" harp or that of Brian Boru—we must leave that to conjecture.

The "Queen Mary" harp, on the other hand, has not suffered from rough handling. Although much of the original elaborate ornamentation has been removed, the harp is remarkable for its beauty and the exactness of its construction, and while its association with Queen Mary has been questioned, it will ever be looked upon as the queen of *clarsachs*. The most cultured of the Stuart Kings, James IV, an ancestor of the Queen of Scots, was an accomplished musician; a contemporary of this Sovereign relates how he charmed his Court with wonderful singing while he accompanied his song with the *clarsach*.

Some of the old *clarsachs* were strung entirely with brass wires, and harpers' finger nails were trained to resemble, somewhat, the jacks of the harpsichord; but some players used a plectrum. Recently there has been a revival of this type by Mr. Arnold Dolmetsch, who has built several harps strung entirely with wire.

Contrary to the modern manner of resting the *clarsach* on the play-

er's right, the fingers of the right hand playing the upper strings, pictures of the sixteenth to the eighteenth century show the harp on the left shoulder, and today we occasionally see a harpist playing the treble strings with the left hand.

The modern Irish and Scottish *clarsachs* are strung with gut, except for four or five strings in the bass, which are of copper. The C strings are dyed red and the F strings are black. The compass of the Caledonian *clarsach* is over four octaves, and it is ordinarily tuned in the key of E flat by pegs on one side of the harmonic curve to which the strings are attached; these are regulated by a harp-key. Modulation is effected by little "blades" on the opposite side, each of which, on touching its corresponding string, raises the sound one semitone. This is done with finger and thumb of the left hand. In this way a player tunes in to any key required.

The first-known Celtic harps were formed in the ancient manner; at a later period the forepillar was added to give greater strength to the frame and allow more tension in the strings.

The esteem in which the harp was held in Ireland is shown in the Book of the Brehon Laws, a code of law called the *Seanchus Mor*, compiled in the fifth century A.D. It is interesting to find there special legislation relating to the non-return of a harp-key. For this "crime" a heavy penalty was inflicted—and justly so, for of what use would a harp be without a key to tune it!

Harpers in the days of old had their idiosyncracies. They did not like to be called bards: there was a

sharp line of demarcation between poet, musician and bard. Bards were sometimes poets—minor poets—but many of these used the harp to accompany tales and songs not of their own composition. They were not the players who had undergone the long training that was necessary for the true harper. "Seven years go to the making of a harper," say the old tales, and even then it was not everyone who could pass the severe test of complex modulations, which required great skill and technique. Many of the runs and trills practised in the old days were used also on the bagpipe. But in Scotland, as in Ireland, long before the bagpipe was in fashion, the clarsach was our national musical instrument.

The long-submerged though undying Celtic spirit is reawakening to its heritage of Beauty and Goodness: Beauty personified in Deirdre, and Goodness in Bride and Columba who, with the Heroes of the Fayne, were the subjects of folk-song and story throughout Gaeldom. For many years the clarsach has been silent, but our ancient harp is once more taking its place as the true accompaniment of the old songs, and the old tales too. This welcome resurgence of interest in the things of the spirit cannot, however, be regarded as a purely Celtic renaissance but as part of that general cultural activity which is finding expression in every phase of Scottish life. On the Celtic side it is a movement

which is difficult to assess. The urge of a new enthusiasm reveals a tendency in many towards an uncritical acceptance of all things Gaelic as of value. Wise leadership will therefore be necessary to guide the movement in the direction of discrimination and just appreciation of all that is finest in Celtic achievement. A hint at the method of approach will be found in one of Kenneth MacLeod's tales:

One day long ago three galleys put into a creek in one of the Isles. The three crews with their harpers met in a cave at the greying of night. Shortly before dawn the harping ceased and the listening ones asked softly but eagerly whence the itch for music? Each of the harpers gives an answer, and here is what the third one said:

"It was a boat that came to our creek. There was a woman in her. And she sang a strange tune, something from another shore. My fingers will always be feeling now for the other shore."

"Which makes you a harper," said the listening ones.

"Which makes me a little child," said the harper.

The important fact is the response of Gaeldom to the vibration of the New Age into which we have entered, the Age of the Humanities, when by God's grace through His returning children all discordant things will be resolved into harmony and beauty.

Rest springs from strife,
And dissonant chords beget divinest harmonies.

Druid Poems by F. H. Aldhouse

1. The Green Harper

His harp the Great Magician played,
The music rang in golden glee:
On endless night of densest shade
Blazed forth the Sun in majesty,
Whose Flames Divine made worlds to be.

Again the Dagda's harp-strings sang,
Most bitter-sweet the melody;
Then conscious Life, with rapturous pang,
Earth, fire, air, water's harmony,
Rose in their mingled symphony.

His harping done, the Dagda smiled,
Seeing His tune's creation fair;
Then Faerie, His most wondrous child,
His youngest born, above compare,
Showed forth His joy in Beauty rare.

Note by Mr. Aldhouse: The Green Harper's creation is derived from the *Shencus Mor*. It is found in the Elder Edda, but the Druid scripture is much more poetical. The description of the making of Faerie from the Smile of God is unique. I believe this particular account of creation was never before in print: I unearthed it quite lately. The Druids said: "The Green Harper, He who is the Dagda Mor (the Great Magician) made all the worlds by His music. The Fairies are the embodied joy of Nature. In the end, God will burn up Nature with a kiss, and recreate it for His perfect pleasure."

2. Song of the Trees

The Druids claimed the power both of seeing and hearing the messages of Nature. Armergin was the Archdruid of the Clann Mille, and another title of this song is "The Clairaudience of the Archdruid." The song is taken from the Book of Kilsallaghan in the Library of the Royal Society of Antiquaries, Dublin.

Armergin the Druid stood
By the sacred Hazel Tree.
All the foliage in the wood
Larch, oak, elm, and ash, said he,
Has its own sweet minstrelsy.

Through their fronds the breezes play.
Weaving an enchanted tune,
Carolling a mystic lay
In the leafy hours of June,
Crooning all the sunny day.

Roundelay of birth they sing.
Buds re-born, they touch their prime,
Verdant youth of leaf in Spring,
Autumn is the fading time
When the frosts begin to sting.

Now the sap will be withdrawn,
What was then their life has passed,
As the husks which strow the lawn
Disintegrate and crumble fast;
Life back to the trunk is gone,
Yet Life in Spring renews its task.

Therefore, Re-embodiment
Is the song of every tree.
Life which sleeps and wakes anew,
With the Year's young gaiety
Reincarnate, let us sing—
Greenness flecked with golden gleams.
So for mortals all is Spring
The glad fulfilment of their dreams.

F. H. ALDHOE

Saint Bride of Scotland

BY BESSIE A. FORBES

The Harvest Festival

NOT so many years ago, in many parts of Scotland, had we chanced to be near a harvest field at the end of the harvest, we might have seen the reapers all rushing with shout and laughter towards one part of the field. Every one wanted the honour of lifting the last sheaf. This sheaf was known as the "maiden," and the people of a district were always interested to know who had lifted it. When the farmer had safely gathered in the harvest, it was the custom to clear out the granary, hang up the last sheaf, decorated perhaps with coloured ribbons, and invite as many as the place would hold to a dance—also called the "maiden"—which lasted from dusk till dawn. Many explanations could be given for these celebrations, but it seems quite certain that the Goddess of the Crops was being honoured.

In all agricultural countries, we find these deities worshipped, who took a special interest in the land: Ceres in Greece, Keridwen in England, and St. Brigit in Ireland—or, in Scotland, St. Bride. Bride had all the qualities of a more ancient Goddess.

If we look to the Hebrides, which seems to mean the "Isles of Bride"—although this has been questioned—we find that her special day is the first of February. On that evening a sheaf of corn is dressed up as

a "maiden," and honoured by a merry crowd. As the fertility of the soil enables men to give away part of the gift of Mother-Earth, so does this honouring of Bride mean the giving—or sacrifice it may have been considered in earlier times—of part of the garnering.

The maidens of the Hebrides used to visit every dwelling within reach, to collect gifts for the Bride Feast on the day of St. Bride. Butter, cakes and cheese were given freely, or flowers to decorate—which were not too plentiful in that northern land—and although a small part of these offerings were used for the feast, yet the larger part, almost all, in fact, were afterwards given to the poor folk of the district. The maidens, carrying the decorated sheaf and the Bride-offerings, would make a procession to the house selected for the rejoicings, and having shut all the doors and windows they would place the sheaf in a basket crying out: "Bride is come. Bride is welcome."

This was called spreading the bed for St. Bride. Then the young men of the district would knock at the door and ask for permission to honour St. Bride, which they did by dancing until morning. This custom has a very beautiful story behind it, and one can imagine the tale being told by the mothers of Skye to their children on dark winter nights, when the wind raved, and the rain rolled down the thatched

roofs of their dwellings, or when the mist darkened their world. Sitting by the peat fire, one would tell this story.

The Nurse-Maid of The Christ

One early dawn long ago, on her birthday morning, Bride climbed to the summit of Dunn-I, in Iona. At last she came to the Fountain of Eternal Youth, which is hidden there, and stooped to drink. As she drank, she saw reflected in the pool a most beautiful woman—even more beautiful than herself. She turned quickly, but no one was there. Looking round, however, she saw two rowan trees—or quicken trees they were called in the story—interlace their branches and together make an arch in the form of a crown. Slowly she walked towards them, and found herself lifted up as she passed through, and borne in their shade by angels far across the sea.

On hot Eastern sands she was gently brought down, and there she saw her father coming towards her dressed in the manner of the East. He told her he was an innkeeper at Bethlehem. Bride must have wondered if she were dreaming, or if the cool slopes of lonely Iona were but a dream. There had been a terrible drought in this land, and no water was to be had near, so the innkeeper had to journey far to get water for his household.

Maybe he went away with a very hopeful feeling in his heart this time, because it had been foretold that after a terrible scarcity of water there would come a sudden plenty, and the Christ-child would be born. We can imagine the innkeeper leaving his home, looking into the

distance of blue sky and hot, burning sand with a world of longing in his eyes.

But before he went, he had to look after his young daughter, and he gave Bride a bottle of water, and a flat cake of bread to eat while he was away, telling her to share it with none, and to admit none to the inn. Soon a man, with a very beautiful woman, arrived at the inn. They were both tired, hungry and thirsty, and weary with travel, and Bride's heart was wrung with compassion for both. But she was filled also with an eager joy, for she had recognized the beautiful woman whose reflection she had seen in the fountain in Iona. So tired and wayworn were these pilgrims, that she gave them of her little store of bread and water, feeling happy to be able to help them. She watched them go on their way, but was astonished to find as she returned to the inn, that the bottle was still full of water and the bread was unbroken.

When the innkeeper returned in the evening, he heard the sound of rushing water. The drought was ended. He asked Bride if she had seen any strangers, and Bride told him all. Feeling sure the strangers were Holy Ones, they both went out to look for them, and passing the stable door Bride saw a light gleaming. She pushed open the door, and looked in, and there were the two travellers—and a third—a little child newly-born. Rushing forward, Bride lifted the babe in her arms, embracing it lovingly, and for this she was called ever after in the Hebrides "the Nurse-Maid of the Christ," or "the Foster-Mother of the Christ,"

because, except for the Holy Mother Herself, she was the first to hold the child in her arms. It is said that she spread a bed for the babe, and so it became a very beautiful custom in the Isles, on St. Bride's Day, to spread a bed and to have it ready for any stranger or homeless wanderer who might pass, for the people say that perchance the Christ may come that way as he came to the inn at Bethlehem. There is a very majestic old Gaelic rune, discovered by Kenneth MacLeod, which describes this custom:

I saw a Stranger yestreen,
I put food in the eating place,
Drink in the drinking place,
Music in the listening place,
And in the sacred name of the
Triune
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, often, often, goes the Christ
in the Stranger's guise.
And the lark said in her song,
Often, often, often, goes the Christ
in the Stranger's guise.

It is called the "Rune of Hospitality."

Bride was kept for a year and a day at the inn, and one evening she found again an arch of the rowan tree, and once again angels carried her back to the cold northern Isle of Iona, with its slopes all covered with the homely heather, and her father met her as he had ever been, a tender keeper of sheep.

A Daughter of the Fire

One of the greatest qualities of Bride was charity. She could withhold nothing which was asked of her—which is also one of the at-

tributes of Mother Earth. The soil gives us back abundantly what we give to her. Many stories are told of the prodigality of St. Bride. All she had, she gave, whether it belonged to her or not. Indeed, she seemed able to give more than she had. We are told that a leprous old woman came to her one day and asked for milk to drink. Bride had none, but gave her a cup of water. As the woman drank it, the water turned to milk, and she was immediately cured of her leprosy.

Another story is told. Bride was left in a house alone, one day, except for a boy who was blind and paralyzed. Some people came to the door and asked for alms. She asked the boy where were the keys, and when he told her, she told him to go and get the food and distribute it to the people. This he did without difficulty, and he was cured of his infirmities.

Still another story of St. Bride comes from the Island of Eigg. It shows how she was supposed to guard all motherless children. Three orphans were playing on the sand long after all the other children had been mothered to sleep. At last, one of them caught sight of a small boat, or coracle, tied to a rock. As children will, they set it adrift, they clambered in, and it sailed away out to sea. As night came down, and the hills of the Isle of Rhum began to appear, the children became afraid, but Bride came softly over the water, hushed them to sleep with a lullaby, and guided the coracle safely home.

She was regarded, too, as the guardian of all young things: "St. Bride of the Kine"; "St. Bride of

the Blue Brat"—"brat" meaning "mantle"—but she is always the same gentle Saint.

Legend has it that Saint Bride—or Saint Brigit in Ireland—was the first to found a religious order for women. She built a cell, or church, at Kildare in Ireland, and of course Kill-dara means the cell of the oak, where she and her maidens kept the fire always alight. All who study these ancient personages find that the new is often grafted on the old, and that new people are endowed with the old attributes, and perhaps some additional. She was supposed to have come from Ireland to Scotland—a "Daughter of the Fire," in fact a Druid.

In Ireland until recently, no one would blow out a candle without whispering a prayer that the light from Heaven would be renewed to him. Fire was absolutely necessary for the life and comfort of all in these northern climes, and for that alone it would be revered. It is certain that the recesses of the lower Grampians in Scotland were long a stronghold of fire worship, and perhaps it is not strange to discover in that district an old church and churchyard called "Logiebride." The name means "The Opening of the Valley of Bride," and in this glen many relics of fire worship may be found.

We are told also that Bride went to Llanbride, near Elgin, where she taught Christianity. But "Llan" means "Grove," so she seems to have been wise enough not to try

to root out Druidism, but to add the Christian teachings.

At Abernethy, a small town in Perthshire, there once was a church dedicated to St. Bride, and a fellow Theosophist tells me proudly that her garden was the place dedicated to the Saint. It is said that Bride actually visited Abernethy. Obviously there is some link between Abernethy and Ireland, because we find at Abernethy one of the two round towers in Scotland, such as are fairly common in Ireland. Bride is said to have been buried in Abernethy, but it is more likely that some relics of the Saint were kept there. Pilgrimages were made to the Shrine of St. Bride at Abernethy up to the time of the Reformation.

There are many places in Scotland associated with Bride, and many wells and churches are dedicated in her name. Possibly it was to try to inculcate the virtue of charity among the early Christians of Scotland that this noble woman went there, and while giving them the sacred fire for their hearths at Beltane and Hallowe'en, she would teach them many other things as well. There seems no doubt that the St. Bride of these later days was a Druid who taught Christianity, and it is quite plain that her qualities endeared her to the people, and that the help she gave them, whether as a Christian Saint, or their Druid Helper, brought her very near to their hearts—especially to the women of these early and rougher times.

Problems of Anthropology

BY E. W. PRESTON

II. THE RACES OF MEN AND THEIR DISTRIBUTION

In three chapters Miss Preston discusses the approach of Science to the Occult Theory. How near Science is to the solution of the problem of man's ancestry—this she showed in our June issue. In the article below she traces the development of the races. The final article will treat the adjustment of the world's population according to laws inspired by the Manus.

Human Geography

AS students of the Plan as it shows itself in world history, it is useful for us to attempt to unravel to some extent the tangled skein of the races of men and their distribution. This subject is studied today by science from many points of view, a comparatively new approach being that of human geography.

"Since man, seeking an outlet for his energies and satisfaction for his wants, is one of the forces which have contributed powerfully to the modification of the 'pattern' of the Earth's surface as we know it today, modern geography has extended its scope to include human activities in relation to the physical environment."¹

In Theosophic literature we need not only maps such as those by Scott Elliot, which show something

of the physical configuration of the Earth's surface at certain epochs, but a series giving the world distribution of races at successive periods according to Theosophic history. Something has been done in this direction by Mr. A. Schwarz² and Mr. Drinkwater and myself in maps showing the migrations of the Atlantean and Aryan races, but much remains to be done.³

This article includes one such map dealing with the distribution of the subdivisions of the White or Aryan Root Race.

Although, as was pointed out in the preceding article ("Man's Family Tree"),⁴ the separation of man from the common mammalian stem probably occurred as far back as eighteen million years ago, yet our actual records, for example

² Vade-Mecum to *Man: Whence, How and Whither*, by A. Schwarz.

³ *Corroborations of Occult Archeology*, by G. N. Drinkwater.

⁴ See June THEOSOPHIST.

¹ *The March of Science*, p. 24. Art. "Geography," by G. R. Crone, M.A.

flints, fossil remains, etc., go back no further than the early Pleistocene period, some half million years ago. As yet, science has found no definite earlier record of Homo Sapiens, though this half million of years is a great extension of time compared with that previously accepted. Neither is science by any means yet in full possession of the details of what occurred during those half million years.

Mr. R. B. Bean, in *The Races of Man*, says: "We may place the time period from the earliest chipped flints to the present day at somewhere in the neighbourhood of 300,000 years in all probability."¹ His dates are on the whole shorter than those given by other authorities, but he points out that "the exact calculation of the ages of man are still rather indefinite."

We may quote the following table which was published in *Nature*, 20th June 1936, p. 1040:

TABLE 1: PLEISTOCENE CHRONOLOGY

Homo Heidelbergensis	500,000 B.C.
Acheulean (Culture) about	182,000 B.C.
Mousterian (Neanderthal) about	140—105,000 B.C.
Aurignacian "	95—69,000 B.C.
Solutrean "	67,000 B.C.
Magdalenian "	65—18,000 B.C.
Mesolithic "	15—7500 B.C.
Neolithic (Postglacial Atlantic phase)	7500—4000 B.C.
Historic Period	4000 B.C.

¹ *The Races of Man*, by R. B. Bean (1936), p. 120. This book is an excellent summary of what is now known, and is commended for study.

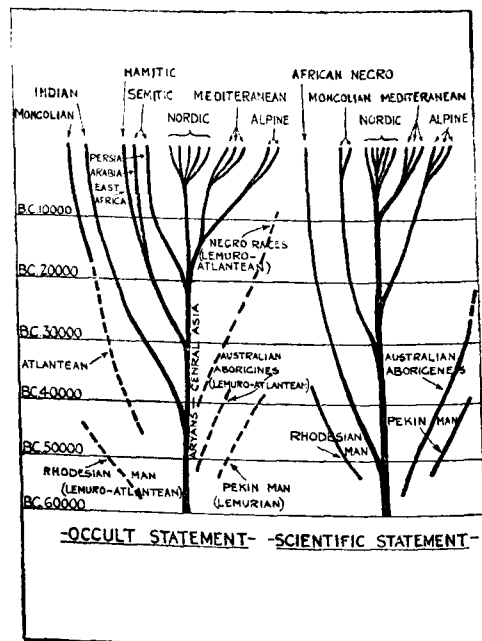


DIAGRAM 1

Trees of Races

Occult and Scientific Presentations

At the dawn of the historic period, science finds recorded three, and some authorities would say four experiments in race production:

1. BLACK. Pre-Dravidian—Bushmen, Negroes.
2. YELLOW-BROWN. Mongolian, Malay, North American Indian.
3. WHITE. Hamite, Semitic, Alpine, Mediterranean, Nordic.

Occult history recognizes these three types as predominantly Lemurian, Atlantean, and Aryan. (See *First Principles of Theosophy* for some pictures of the types of men of these races.)

In Diagram 1 we give a comparison of the "trees" of the races of man according to science and according to occultism.

The Dispersal of Man

Bean suggests that about 100,000 B.C., towards the end of the Ice Age, Neanderthal man spread from Europe into Asia and Africa and became altered into the many racial types. Later on the Aryan races spread back again into Europe.¹

We should not agree that the Black races spread from Europe, but rather from their own continent Lemuria, in the Pacific Ocean. But we may well agree that the Yellow-brown race did, about 100,000 B.C., spread across Europe and North Africa and through the Mediterranean into Asia.

The White race, then a mere nucleus, passed through North Africa about this time and established itself about 80,000 B.C. in

¹ *The Races of Man*, p. 8.

its home in Central Asia. Thence it spread into Europe again and finally through almost the whole world.

This racial movement first eastward from Europe into Asia and back again, makes it difficult for the scientist to interpret his data, and it is not surprising that, being unwilling as yet to accept the existence of the continent of Atlantis, he places the home of man in Europe about 100,000 B.C. rather than in Ruta and Daitya.

MIGRATIONS OF THE ARYAN RACE

A map showing the movements of the Yellow-brown (Atlantean) Race has been published in *Corroboration of Occult Archeology*.

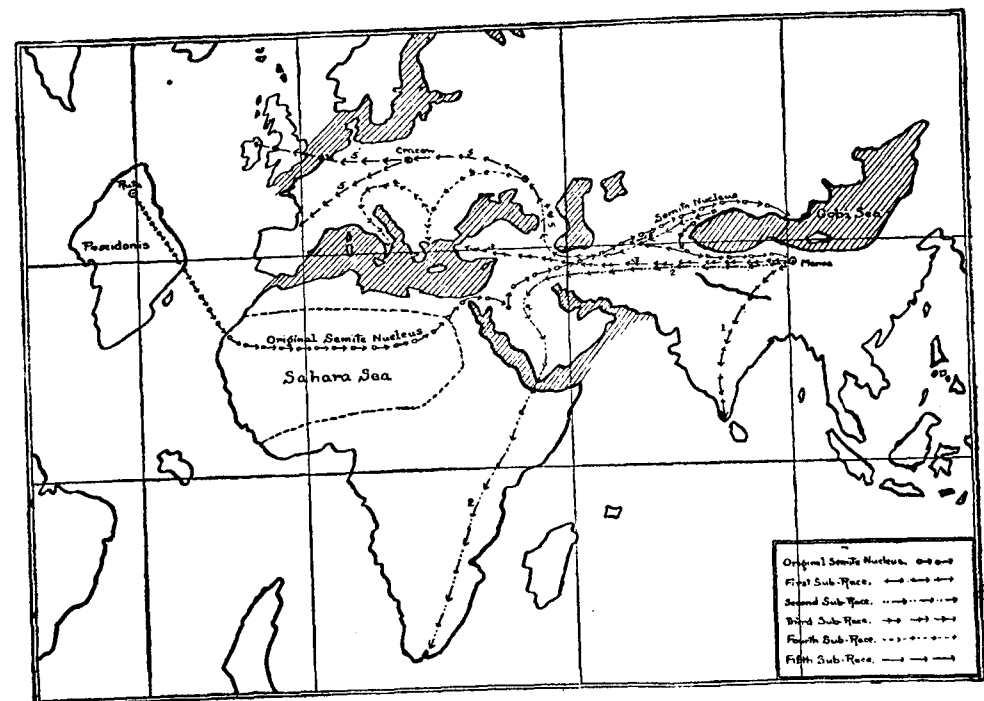


DIAGRAM 2. MIGRATIONS OF THE ARYAN RACE

Diagram 2 is from this book, showing the dispersal of the White (Aryan) Race from their home in Central Asia, according to occult history. We may note that most of these migrations passed through Mesopotamia, thus giving ground for the belief that this portion of the world, and especially the Iranian Plateau, was a very ancient centre of civilization.

Modern scientific opinion divides the White, sometimes called the Indo-European Race, into five main types. This race contains peoples of varying colour of skin, from Scandinavian blondes to Hindus and Abyssinians. Notwithstanding the deep pigmentation, these latter have the quality of skin characteristic of the white race.¹

TABLE 2: SUB-DIVISIONS OF THE WHITE (ARYAN) RACE

Occult	Scientific
1. Indian (Manoan).	1. Hamite.
2. Arabian.	2. Semitic.
3. Iranian.	3. Mediterranean.
4. Keltic.	4. Alpine.
5. Nordic (Teutonic).	5. Nordic.

Numerical correspondences are very tempting. Science divides the whole race into five subdivisions, and so does Theosophic history. But the relationship is by no means simple, and the correspondence is not exact.

The study of each sub-race demands a monograph to itself, hence we can give only an outline of the scientific and occult teaching regarding them and their movements. Some aspects have already been

¹ *The Races of Man*, p. 89.

dealt with by Mr. Drinkwater in *Corroborations of Occult Archeology*.

Scientific Statements

(1) THE HAMITIC TYPE. This type was the first to be realized and "spread to Egypt over northern Africa and southern India as the Dravidians, and into the Pacific. Also into South Africa, where they mixed with the Bushmen and Hottentots. When they moved up the Nile they established the great dominion of the Pharaohs."² Today the Dravidians, Nubians, Danakils, Negroes and Galla are predominantly Hamitic.³

(2) THE SEMITIC TYPE. The homeland of this race is thought to be Arabia. They include the ancient Akkadians and Canaanites and Hebrews; also the present Arabs, Amhara, Jews and Moors. Their present habitat is eastern and central Europe, including North Africa, Arabia, Mesopotamia, Persia and Asia Minor.⁴

Occult Statements

THE FIRST (INDIAN) SUBRACE. According to occult history the home of the white race was north of Tibet. The first subdivision of this race has been called Indian. It has been suggested by Mr. O. Bovenkerk that since India is peopled today by a great mixture of races, the name "Manoan" be reserved for the Root stock. The

² *The Races of Man*, p. 64. Prof. Bean also gives an interesting series of maps showing the various dispersals and invasions according to recent scientific thought.

³ *Ibid.*, p. 106. Note that Bean includes the Negroes. Some authorities would not do this.

⁴ *Ibid.*, pp. 73, 74, 107.

first migration of the Aryan Race is said to have occurred from about 60,000 B.C. onward, when a section of the Manoans descended into India, established there a great empire and spread thence into the Pacific. It is possible that the intermingling of this first subrace (called in *Man: Whence How, and Whither*, the Indian) with the Atlantean races still in possession, produced what science recognizes as part of the Hamitic race, the Dravidians, and some of the inhabitants of the Pacific.

Wave after wave of Manoans passed down into the plains of India, so that the Indian peoples, especially in the north, became increasingly Aryan in type. These invasions continued till comparatively recent times, when the last of the Manoans left their home. Thus the "Indian" race contains representatives of very early as well as late Manoans.

In addition we know of the invasions of India in historic times by Nordic, Mongol and Semitic races. India, then, is a great mixture of Aryan races, but is predominantly Manoan, the South Indians—the Dravidians—being what science calls Hamitic.

THE ARABIAN (SECOND) SUBRACE. About 40,000 B.C. a wave from Manoa passed through Mesopotamia and spread thence into Asia Minor, Arabia, Abyssinia and South Africa.

A mixture of these with the existing Atlantean races may have produced the type now considered, as in the Nubians and Galla, to be Hamitic:

The occult story of Egypt includes a late Aryanization of Egypt by Manoans via India. Possibly

this was an addition to the Hamitic (2nd subrace and Atlantean) race already in occupation.¹

THE IRANIAN (THIRD) SUBRACE. This race also came from Manoa and established itself after 30,000 B.C. in Mesopotamia (Persia, Iran and Irak). It would seem to be predominantly identical with the race which science calls Semitic.

EUROPE

Scientific Statements

THE MEDITERRANEAN RACE. "When the Ice Ages passed away, genial conditions set in first round the Mediterranean. Into this area waves of migrants entered. They were people of the Mediterranean type. Gradually they spread into northern France and the Netherlands and eventually entered Britain about 5,000 B.C."²

"The Mediterranean race originally occupied Sumer, Syria, Palestine, Egypt, Crete, and parts of Asia Minor, which during Mesolithic times had been partially occupied by the Semitic race. About 4000 B.C. or earlier they spread westward, distributing themselves over the Aegean, peopled Italy and Spain, and passed northward into France and thence to England."³

"The first of the Mediterranean migrants into Greece were the Pelasgians."⁴

¹ See *Man: When, How and Whither*, also *Corroborations of Occult Archeology*, and a further article by G. N. Drinkwater on this subject.

² Prof. Swinnerton. *The Listener*, 21 Oct. 1936.

³ *The Races of Man*, pp. 72, 73.

⁴ *Ibid.*, p. 11.

They are described as being a brunette type with dark hair and deep brown eyes. They are short



DIAGRAM 3

Mediterranean Type

and slim, the head is long and narrow, and the face oblong with fairly well marked features and sallow complexion.¹

Diagram 3 gives an impression of this type.

In ancient history the civilizations accredited to this race are the Sumerian, Phoenician, Cretan, Greek and Roman. Today the Mediterranean race occupies in general the Mediterranean coasts from the Azores and the Canaries to the Levant, and part of north and east Africa. Their purest representatives today are the Spaniards. They are well represented in Italy, France, and in South Wales

¹ Swinnerton, *The Listener*, 21 Oct. 1936, and *The Races of Man*, pp. 98, 99.

and Cornwall, and the west coast of Scotland.²

THE ALPINE TYPE. "Another wave of migrants followed the retreat of the glaciers, into the mountain regions. These people came from the East into Central Europe along the flanks of the mountain axes. These were the *Alpine race*. They settled in Switzerland about 4000 B.C., and their culture spread over into France."³

Bean considers this race to have been the first modern people in



DIAGRAM 4

Alpine Type

Europe.⁴ They were known as Thraco-Phrygians and founded the Mycenaean culture and influenced ancient Greece.⁵ They are described as round-headed and as

² See map, diagram 6.

³ Prof. Swinnerton, *The Listener*, 21 Oct. 1936.

⁴ Bean, *The Races of Man*, p. 11.

having medium hair and eyes, medium height and broad shoulders. "A sturdy, stocky man with a tendency to tubbiness in middle life and a round cheerful face."¹ They are good followers, but not leaders.

Today the Alpine race, mixed more or less with other groups, forms the predominant part of the peoples of the Russian nation, of Central Europe and the Balkans. It also forms a large proportion of the peoples of Switzerland and France. (See map, diagram 6).

THE NORDIC TYPE. Some thousands of years ago a shepherd people, "Horsemen of the Steppes," lived on the grasslands of Eastern Europe. Slowly they moved westward, intermarrying with the Alpine race and forming the Beaker people. They were born leaders and possessed great fighting abilities and power of organization. Accompanied by followers of the Alpine type, they passed over north Germany and Scandinavia, reach-



DIAGRAM 5

Nordic Type

ing Britain about 2000 B.C.¹ These were the forerunners of that dominating race which is now known as the Nordic, and which has spread from northern Europe into North America and Australia. In its purest form it is found round the Baltic Sea, and Sweden may probably claim to be the oldest State in Europe.² They are tall in stature, have light wavy hair, blue or grey eyes and prominent features. They have a nicely coloured complexion and blush easily.³

Occult Statements

About 20,000 B.C. the Keltic and Teutonic subraces left Manoa together and passed through Mesopotamia and Asia Minor. The Keltic (fourth) subrace about 10,000 B.C. spread round the shores of the Mediterranean, one branch passing up the Balkan States into Central Europe, forming the Albanians. Early subdivisions included the Pelasgians, Phrygians and Armenians. Later representatives are the Spaniards, Italian and French.

The Teutonic (fifth) subrace remained for a long period in a centre near the Caucasus. After about 8500 B.C. they moved into Europe and again settled in a subsidiary centre in Poland, whence they gradually overran the whole of Europe, passing into Scandinavia, North Germany and Britain.

It would seem at first sight that the Keltic³ subrace might be identified with the Mediterranean type.

¹ Prof. Swinnerton, *The Listener*, Oct. 1936. and *The Races of Man*, pp. 13, 103.

² *The Races of Man*, p. 77.

³ See *Corroborations of Occult Archeology*, pp. 56-59, for some further discussion of the Keltic race type.



DIAGRAM 6. APPROXIMATE DISTRIBUTION OF RACES IN EUROPE

It must be remembered, however, that the races round the Mediterranean have been mixed for many thousands of years. The Hamitic and Semitic Races, as well as the Mediterranean, have passed along the shores of that sea, and the type cannot be by any means pure. One might suggest further that the branch of the Keltic race which occult history describes as passing northward from the Balkans into Central Europe might have some connection with the Alpine race. It is equally possible that this race was an early migration of the fifth race from the centre in the Caucasus.

Ethnologically, the Alpine may be allied to the Nordic, and the Mediterranean to the Semitic, but the characters of the Nordic and the Alpine races, as described above,

are so distinct that on psychological grounds it seems more likely that the Teutons, or fifth sub-race, may be considered as Nordic, while the Alpine is the Keltic race, and the Mediterranean is Keltic modified by Semitic, Nordic and Hamitic, and even Toltec.

Occult history includes the Russians (Slavs) in the Nordic race, but it is likely that this applies to the leaders, the peasants being Alpine. The Russian language is closely allied to Sanskrit, and one wonders if there was ever a direct migration from Manoa, northwest into Russia.

The map, diagram 6, is an attempt to show the distribution in Europe of these three later races. Actually the situation is even more complex than the map shows. It is based on a map by L. C. Stoddart in *Racial Realities in Europe*.

Of the Aryans as a whole, Professor Bean writes: "In Irania the Aryans imposed their speech and culture on other people, but kept their racial characters distinct. Thus we read of noble rulers as Darius, of such great heroes as Rustum; of poets and mystics such as Omar Khayyam. . . So also from the Indo-Aryans we inherit a rich legacy of a copious and varied literature—the Veda, the sacred literature of Hinduism; the Ramayana and the Mahabharata, the two great epics of India; and endless theosophic writings. The Ancient Aryans of the East and West possessed some of the highest ideals, and the impress of their ideals upon the thought of the West and of the East is clearly visible."¹

Looking toward the future, it would seem that the time of purity of race as imposed by caste or taboo has passed away. Racial purity does not exist in Europe except in small sections of the community. Consciousness of race has been replaced largely by national consciousness. This is something very real, and is best understood and studied from a psychological point of view. It does not mean national aggrandizement, but something

¹ *The Races of Man*, p. 13.

which is an inevitable prelude to international consciousness. As Dr. C. G. Seligman says: "Anthropology and psychology studied together may lead to a deeper understanding of the life of . . . peoples, as well as illuminate some hidden springs of human emotion and desire."²

The work of the Manu in the future would seem to be concerned more with changing the subtler bodies of His group of people than with physical racial purity.

² Quoted by Dr. A. C. Haddon, Art. "Anthropology" in *The March of Science*, p. 80.

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Extra-Sensory Perception :

A NEW METHOD OF INVESTIGATION

BY G. N. M. TYRRELL

Mr. Tyrrell is now associated with The Theosophical Society. He is on the staff of Bedford College, London, and is one of the group of investigators connected with the University of London Council for Psychical Investigation. The following account indicates the painstaking and cautious investigations which he and others are carrying out in order to establish indubitably the fact that extra-sensory methods of perception do actually exist. It is a useful commentary on the methods of Dr. Rhine, described in our April issue.

THERE is a vast amount of evidence for telepathy in the record of dreams, impressions, mediumistic phenomena and the like; but in all these cases the evidence is not experimental but spontaneous, and it is difficult to say how likely or unlikely are spontaneous cases to have been due to chance. To deal effectively with the chance question, one must use events which are amenable to measurement, such as the events provided by the cards in a shuffled pack. One can then say that the chance expectation of successes is just so many, and if these are greatly exceeded, that some other factor besides chance must have been at work.

Many experimenters have used packs of playing-cards because they are easily come by; but, in fact, these are too complicated for telepathic experiments, there being no less than eight degrees of success and one of complete failure in guessing a playing card, when suit, colour, denomination and court

rank are taken into account. Simpler cards bearing diagrams have recently come into use.

But cards of any kind have this disadvantage, that if the subject is allowed to see or handle them, it is difficult to be sure that slight indications or marks on the backs or edges may not have been picked up subconsciously and have acted as a guide to the percipient. Those subjects who score best are probably not quite in the normal state of consciousness when they are doing so, and it is just in this state that hyperaesthesia of the senses sometimes occurs. Cards, too, require continual and thorough shuffling and constant renewal of the pack.

In the work here briefly described, cards were dispensed with, and an apparatus was used instead which eliminated their drawbacks and offered other advantages as well. Five small boxes with hinged lids, each containing an electric pea-lamp, were placed in front of the percipient; and five silent keys

were placed in front of the operator, the two being separated by suitable screens. The operator, giving an electric signal and simultaneously pressing a key, lit one of the electric lamps; while the subject, hearing the signal, opened one of the boxes.

This constituted one trial, and the result was arranged to be automatically recorded on a moving strip of tape. If a box with the lamp alight in it were opened, the record was a success, shown as a double mark on the tape. If a box with an unlit lamp were opened, the record was a failure, shown as a single mark on the tape.

Of normal sensory clues, there was risk of only one, namely light leakage from the box, and that was dealt with in the most effective way possible by arranging a relay to be used at will, which caused the act of opening the box to light the lamp, although the lamp to be lit had been *selected* when the operator pressed his key beforehand.

Since there are five boxes, one fifth of the total number of trials will be expected to be successes by chance; and any considerable excess over this number will indicate a non-chance factor.

With this apparatus, Miss G. M. Johnson, as percipient, attained a remarkable amount of success. Between March and July 1936, she carried out 7,809 trials, of which 1841 were successes. The average rate of scoring which this implies may seem low, being in fact 23.5 per cent; but, continued over so many trials, the odds against the result being due to chance attain a colossal figure, and are somewhere about a hundred million million to one.

In all these experiments, the order in which the operator presses his keys was not that of his own choice, but was determined by a machine giving a purely random series of numbers. Thus the possibility of scoring by a coincidence of number-habits or preferences was eliminated.

These experiments have been published in full in the *Proceedings of the Society for Psychical Research* for July 1936, vol. xlv, p. 99, and so far no criticism of them has been brought forward. They seem to have dealt effectively with the chance question in regard to an extra-sensory faculty of perception.

This machine can be used for many other things, including the test of precognition. But one of the most useful things which can be done with it, and which cannot be done with cards, is the sudden changing of the conditions in the middle of a series without the knowledge of the subject. The advantage of this is twofold. It eliminates the inhibition which often results from a knowledge on the part of the subject that something which she thinks is more difficult is about to be tried; and it also provides some basis for comparison of the rates of scoring with different conditions. Rates of scoring change so rapidly that there is scarcely any chance of comparing them unless in the same series of trials.

Many quantitative experiments in extra-sensory perception have been tried on a collective or mass scale, sometimes by the wireless broadcast and sometimes by issuing forms to a large number of

percipients. These have nearly all been failures. Nor has much more success resulted when subjects have called by appointment to carry out tests with an experimenter who was relatively unknown to them. Experience indicates that there is a tendency for the path of emergence of the extra-sensory faculty to be easily blocked by elusive psychological resistances which reside in the unconscious, even in the case of good subjects; and that to allay these resistances, the path must be kept open. This, it would seem, is best achieved when close and continuous contact is maintained between subject and experimenter, and when a *rapport* is established on the basis of a personal understanding. This has probably been a factor accounting for the present success. In the case of Dr. J. B. Rhine's successes in America, recorded in the April THEOSOPHIST, this personal link was also a prominent feature. More *individual* work in the subject of extra-sensory perception is urgently needed.

EDITORIAL

The Science Group of the Theosophical Research Centre, London, have constituted themselves an Editorial Committee for THE THEOSOPHIST for Great Britain and Ireland. This will greatly facilitate the dispatch of articles for THE THEOSOPHIST by English members, and every article sent through them to Adyar will have the imprimatur of the Group. This will be an invaluable aid, as the forty members of the Group are nearly all university graduates, experts in some department of science, and able to relate contemporary findings with the occult basis in the Secret Doctrine. There is moreover a fine spirit of co-operation in the Group, and members rigorously check each other's work in order to give it greater validity and usefulness. Thus the symposium on Science in the June issue of THE THEOSOPHIST was the work not only of the individual writers, but of the Group as a whole. Our June issue, we believe, has made a distinct contribution to contemporary scientific thought, and opened vistas in various departments. It is an experiment worth repeating—to review periodically the March of Science in the light of occult research.

Notes and Comments

THE BROTHERHOOD OF LIFE

IN a communication to the President, Mrs. Maude M. Foote writes from New York:

"I wish to thank you most fervently for your proposed suggestion to change the wording of our First Object to include the brotherhood of the sub-human kingdoms. That indeed is the real brotherhood, the Brotherhood of Life. The old wording perhaps implies it, but the time has come when it should be boldly stated.

"I have a report in my hands, entered in the Congressional Record at Washington by Elizabeth Butler Howry, President of the Animal Defence and Anti-Vivisection Society (Inc.) of the District of Columbia, and constituting the evidence presented at a hearing of a Bill to prohibit vivisection. This evidence is unbelievable and haunting in the terrible cruelty it discloses.

"Added to that, the humane workers of this country have been deeply stirred by the 'President's Birthday Party,' the funds from which are to be used for a Foundation for Infantile Paralysis. We have official information from Dr. Wall, of Washington, that the major portion of the immense sum raised is to be used for scientific research. This means only one thing, unrelenting cruelty, for which monkeys have already been procured from India. A protest from humane societies here has already

gone to India asking that this be no longer allowed. The governmental ban protecting the monkeys was raised at President Roosevelt's request.

"Thus the horrors go merrily on and the public are misled into thinking that they are really helping children. This would be possible through institutions giving pediatric care and other treatments which enable stricken children to become normal again—but the bulk of the money is not for that purpose.

"So a clarion call to recognize the brotherhood of life in its entirety is most timely. I pray that it may be so recognized in our First Object."

Reaction in India

The following item appeared in the *Hindu* (Madras) on 28 May 1938:

EXPORT OF MONKEYS TO U.S.A.

APPEAL TO PRESIDENT ROOSEVELT

(ASSOCIATED PRESS OF INDIA)

HYDERABAD (Dn.), April 26

An emphatic protest against the export of monkeys to the United States from India for experimental and vivisectional purposes in connection with President Roosevelt's campaign against poliomyelitis, has been addressed to President Roosevelt by Dewan Bahadur S. Aravamudu Iyengar as the President of the Deccan Humanitarian League.

In the course of his protest Mr. Iyengar says: "We believe that such an outrage is inexcusable, unnecessary

and degrading to humanity, having regard to humanitarian considerations. Experience has proved that the excessive use of serums, drugs and vaccines is mainly responsible for the poliomyelitis scourge. It is most unwise to add the horrors of vivisectioning animals in the attempt to rectify the effects of careless living and improper sanitary control on the part of human beings. We, in India, who hold all life as sacred, view this attempt as a great affront to our religious sentiments and therefore request you to use all your great influence to prevent the adoption of any policy degrading to public morals and offensive to other nations."

JUSTICE AMONG NATIONS

In the relations between nations spiritual laws are working as actively as amongst individuals, the Law of Karma for instance.

It was the Dutch lawyer and philosopher Hugo Grotius, who in the seventeenth century laid down the fundamental principles of International Law in his famous treatise, *De Jure Belli ac Pacis*. He was the first to proclaim the truth that the nation which starts an unprovoked war is committing a crime which has somehow to be punished. Rousseau and Voltaire ridiculed the ideas of Grotius, but three centuries later these same ideas have been accepted as the fundamental principles of modern international law.

The difficulty, however, in applying these principles lies in the imperfection of international relations. As the situation of the modern world shows clearly, nations live in a state of lawlessness. There are indeed laws, but how many nations have the honest intention to keep these laws as soon as they

fail to coincide with their own selfish ambitions. International pacts and treaties have become scraps of paper. We need not cite recent examples.

In international affairs, the law of the strongest and the principle of "sacro egoismo" still reign. But, as the late Professor Dr. C. van Vollenhoven, Dutch expert in international law, has pointed out, an International Society of States is slowly growing, and it must inevitably come according to the law of evolution, perhaps on the lines of a Confederation of Free States conceived by Dr. Arundale.

I am thinking also of Dr. Besant's prophecy of the birth of a great Federation of Teutonic and Anglo-Saxon races: Great Britain, the United States of America, Germany, Scandinavia and some other nations which will form a tremendous bulwark against the brutal forces of war.

In some history books the "great bad men" of the past are spoken of: great soldiers, great leaders, full of their own ambition. When shall there come the great good men, who will be real leaders working for the welfare of the world and creating goodwill amongst nations instead of hatred and distrust?

But let us not be depressed; we find already signs of cooperation among some of the nations which love freedom, justice, peace and progress. And despite signs and prophecies of war, and the pessimism of people of narrow vision, the nations are being drawn together by the bonds of Brotherhood.

WILL
BURGER

Soerabaya, Java.

Adyar Publications

PUSHING ON WITH "THE SECRET DOCTRINE"

JUDGING by the large number of advance orders received for *A Short History of The Theosophical Society*, Mrs. Ransom's book is already popular. It is less a commentary and more a dramatic story in which the actors on the Theosophical stage speak for themselves, thus revealing their influence on the trend of events. Notwithstanding that it is only a short history, no essential fact has been omitted, and it is the fullest account of The Society's progress since its inception. Orders should be sent in now—post-free: Ten shillings, three dollars, rupees 6-8.

The Secret Doctrine (Adyar Standard Edition) is scheduled for release in August. Three volumes out of the six are off the press. It is a herculean job to produce so massive a work, with essential notes and indexes, in so short a time. Mrs. Ransom, the Editor, is working sixteen hours a day checking proofs, etc. Among the special features intended to help the reader will be several pages devoted to modern scientific theory in the light of the science expounded by the Adepts half a century ago. Prices per set: 18s. 6d., \$4.75, Rs. 12, post-free.

The Eternal Wisdom: A Theosophical Treasury, lately issued by the Theosophical Publishing House, Adyar, could be made indeed the basis of a Theosophical encyclopedia. No fewer than one thousand key words in Theosophy are defined or elaborated in the 270 pages of this most useful book. For a lecturer or a writer needing quotations or a student needing passages for meditation this Treasury is invaluable. It should be by everyone's

side, with other books of reference. The President, in "unreservedly commending" the book, says the quotations set him thinking for himself; its second value lay in a quickened link between himself and a larger number of books dealing with the meaning and purposes of life. The price is Sh.2/10, or \$0.75, or Re. 1-8, post-free.

In Peace and War in the Light of Theosophy, the emphasis is on the goal of Peace. The book is a message from Dr. Arundale to the world based on the universal Brotherhood of Life. Extracts are gleaned from the President's books, his editorials, his public addresses, and from official statements on Theosophy and The Theosophical Society. It touches abstract questions and practical questions, with a view to bringing about a Golden Age of Understanding. It stimulates thought on vital issues: Leagues to abolish war, Super-nationalism, Inter-human and inter-kingdom warfare—on lines of constructive idealism. Published price, As. 11, Sh.1/4, \$0.35.

The Theosophical Publishing House has just released a reprint of Dr. Besant's *Study in Consciousness*—one of the most illuminating books in the whole field of psychological literature. It is in fact the summit of an Everest to which all students of psychology are climbing. The price is Sh.3/10, or \$1.00, or Rs. 2.

The Chakras, a pioneer work of C. W. Leadbeater's in clairvoyant investigation, will be out by the middle of July—a reprint in much handier form than the original book. Price Sh.10/-, or \$2.50, or Rs. 5-8, post-free from Adyar.

The Theosophical Publishing House, Adyar: Prices Post-free.

"SON OF ENGLAND"

Miss Veale's story, "Son of England," has been discontinued as from our May issue.

Who's Who In This Issue

Alfred Garbutt PAPE (Capt.): Anthropologist, who announced new race type to Anthropological Section of British Association 1923; Hon. Sec. Edinburgh and Lothian Branch of the Royal Anthropological Institute; founded the Scottish Section of the New Education Fellowship; author of *The Preliminary Draft Education Memorandum for Scotland*, and works on politics and anthropology. Theosophist since 1918.

Arthur Leask HENRY: Frequent writer to the Press on Scottish affairs; one of the first members of the Scottish National Party Council, he seeks a reconstruction of Scottish national life. Mr. Henry adds the following note to his article on "Scottish Nationalism": "Scots or Theosophists in any part of the world, who have any opinion to express on the problem facing Scotland, let them write to me, and in the pages of the *Scots Independent*, when space permits, their contributions, if they have no objection, will find publicity." (Address: Westerton, Bearsden, Dumbartonshire).

Isabelle Mary PAGAN (Miss): Educationist and lecturer in many countries on Theosophy, Astrology, the world's major poets; interprets Theosophy through drama; author of *From Pioneer to Poet* and other works on Astrology and Theosophy.

Bessie Arnot FORBES (Mrs.): A prominently active Theosophist in Perth (Scotland); a founding member and President of the Fair City Lodge; student of Highland life and folklore and lecturer on Theosophy and literature.

Christopher GALE: Retiring General Secretary for Scotland, having served five years in that capacity; joined Blavatsky Lodge, London, in 1907, and continuously supported Theosophical Movement.

Annie Macdonald CLARK (Miss): Though hampered by failing sight, is a writer of great ability, and a highly gifted artist in decorative design and illumination; is resident in Edinburgh, where her writings have from time to time been published privately.

Charles Nelson STEWART: A founding member and President of the Aberdeen (Scotland) Lodge; is a civil servant and M.A. of Aberdeen University; author of *Bulwer Lytton as Occultist* and articles on occult subjects; gave his first Theosophical lecture when eighteen, and except for the period of the Great War, when he was in France as an R.A.M.C. man attached to the Field Artillery has since lectured frequently.

William Duncan FISHER: A former President of the Scottish Burns Club. His chief interest is the Burns cult; has published *Burns and the Bible* and other works.

F. H. ALDHOUSE (Rev.), M.A.: Fellow of the Royal Society of Antiquaries, Ireland, well acquainted with the ancient MSS. in the Society's Library; member of the Folklore Society, Ireland; graduated at Trinity College, Dublin; wounded in the right arm when chaplain in the Great War.

Elizabeth W. PRESTON (Miss), M.Sc.: see June issue.

COMING FEATURES IN THE THEOSOPHIST

THE INNER GOVERNMENT AT WORK: The Destinies of Nations.
THE PROBLEM OF POPULATION. E. W. Preston.
A SIMPLE APPROACH TO THE SECRET DOCTRINE. Josephine Ransom.

DOES THE GITA JUSTIFY WAR? Lester Smith.
REINCARNATION IN THE MODERN NOVEL. F. Kay Poulton.
SPIRITUAL INTEGRATION. Clara M. Codd.
PSYCHOTHERAPY. L. J. Bendit.

OUTSTANDING ARTICLES IN RECENT ISSUES

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. Uno Saarnio.
HOW "THE SECRET DOCTRINE" WAS WRITTEN. Josephine Ransom.

JUNE

THEOSOPHY AND THE MARCH OF SCIENCE. George S. Arundale.
THE EXPANDING UNIVERSE. W. T. Pugh.
SCIENCE AND THE MAHATMA LETTERS. G. Nevin Drinkwater.
A FOURTH STATE OF MATTER. Gerard Reilly.
BIOLOGY AND REINCARNATION. H. Muirson Blake.
MAN AND THE ANTHROPOIDS. E. W. Preston.
THE FUTURE OF SCIENCE. E. Lester Smith.
PROBLEMS OF EVOLUTIONARY SCIENCE. Corona G. Trew.



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.]

BRITAIN'S WARS AND WEAKNESSES

IF there were a world war in progress in which Britain was immediately involved, she would be transformed, as she was transformed during the war of 1914-1918. The sacrifices of her men and women were in her great traditions.

Another kind of world war is on in the midst of the so-called peace, and Britain as a whole lives as if neither she nor the world had any cares. Yet she herself is in a state of civil war. The unemployment of over a million of her citizens is a civil war. These unemployed citizens are at war with their employed fellow-citizens. Unemployment is one of Britain's diseases. It is one of her weaknesses. It is

dragging her down into futility at home and abroad.

The unemployed are helpless. But Britain need not be helpless. Britain can stop unemployment. But most citizens do not want to stop unemployment. They have no will to stop it. And the Government is afraid to stop it, for it is afraid to lead lest Britain may not follow.

Britain is allowing her most precious coinage, her currency—her citizens—to be debased. By the amount of unemployment is each and every citizen of Britain worth less than he ought to be worth.

For the most part those who are unemployed are men and women well worthy of their British citizenship. But, being workless, they are

constantly sapping their own vitality and the vitality of Britain.

* *

Unemployment Is Disease

Where there should be universal employment—healthy, honourable, happy—there is a large measure of unemployment, and unemployment is a breeding ground for disease, dishonour and unhappiness. How many of the million unhappy citizens in Britain are carriers of unhealthiness to the nation? How many of them find honour too expensive a luxury?

Unemployment is Wrong Employment, and Wrong Employment is pernicious anaemia in the blood of the State.

And even among the so-called employed, there may be that wrong employment which is no less evil than actual unemployment itself.

Where employment involves dishonour to the worker, it is wrong employment. Where the labour is sweated or underpaid, the worker is dishonoured, and still more disgraced is the employer. Where the labour involves cruelty to animals, the worker is dishonoured, and still more disgraced is the employer. Where employment involves the loss of self-respect to the worker, it is wrong employment, and the employer is disgraced.

And if the employer is disgraced, Britain is humiliated and becomes weak before the world. She becomes a house divided against herself. She is at war with herself.

* *

The Prostitution of Leisure

If unemployment is war, so is the prostitution of leisure to selfish

ends. Time is often wasted when it should be cherished. Leisure also is often wasted when it should be cherished.

Leisure is necessary to health and to happiness. But it must be rightly used. It must be health-giving. It must be honourable and self-respecting. It must be happy and creative.

There is war in Britain between the right use of leisure and the wrong use of leisure. Where leisure is dishonouring either to those who provide it or to those who consume it, wrong is triumphing over righteousness, war is triumphing over peace.

Where leisure involves the satisfaction of passion and not of aspiration, it is wrong leisure. Where leisure involves ugliness of any kind, it is wrong leisure. Where leisure involves vulgarity, it is wrong leisure. Where leisure involves the exaltation of hatred and violence, it is wrong leisure.

All leisure must be beautifully employed, or it produces war. Let Britain look at her sports, at her theatres, at her picture-houses, at her places of amusement of all kinds. Let her decide where leisure and the spirit of re-creation are healthy, and where disease is being spread.

* *

War on Animals

One of the most terrible of Britain's wars is the ceaseless war against animals. In this war Britain is indeed degraded. The killing of animals for food, the slaughtering of animals for sport, the vivisection of animals allegedly for

human health, the reckless disregard of animals when no longer fit for use, or used as beasts of burden—here indeed is war, and a war which must be abolished before there is any hope of the abolition of interhuman war.

If man cannot exercise his humanity towards those who are helpless before him, how shall he exercise his humanity towards his fellows who stand up to him.

* *

War of Political Parties

Also there is war in the field of government, for political party wages stupid war against political party, and Britain is defeated as her citizens fight about her among themselves.

The dictators are imposing a unity upon their peoples from without. It will not last, and when it dies, anarchy will be the price the people will have to pay for their subservience.

It is the people who must freely enter into their own unities, and make them real and lasting because they come from the people's hearts, and not from a tyrant's will. Let the Voice of the people be free, neither stifled by force, nor twisted by cajolery.

* *

War in Every Field

There is war, too, in the field of religion. Christian families in the House of Christ their Father quarrel among themselves for pride of place and sanctuary of Truth. How can the world be at peace when the sons and daughters of one family quarrel in bitterness about their heritage, thus dishonouring the very

name of the Christ by invoking Him to bless their unworthiness.

And there is war between the rich and the poor, between those who have and often will not share, and those who have not even that which is their barest due.

In the worlds of finance and of commerce there is grave war, for cooperation is at war with competition, and the false credit that is money is at war with the true credit that is character. Means are being treated as ends, as if the physical body were all in all, and in no wise servant of the soul. Money is the servant of Duty, as industry is the servant of Prosperity, as religion is the servant of Truth, as education is the servant of Happiness, as form is the servant of Beauty, as Law is the servant of Peace, as understanding is the servant of Brotherhood.

* *

War in the Individual

Is there not war, too, within the very individual citizen himself—war between his duties and his rights? In the case of many individuals, rights, but not righteousness, win the battle and promote more war. In the case of some, duty is happiness—peace thus gaining a victory more renowned than any triumph of those rights which are so often wrong.

And this war within the individual himself is often, too, a war between his hopes and his despairs, his weaknesses and his strength, his courage and his fear. How little understanding is there yet of the Christ's most significant words: "Ye are Gods."

* *

Britain's Mighty Opportunity

But as against these forces on the side of war, there are the forces which make for righteousness and peace. Permeating the life of Britain is that strength which God built into her in her beginning, and which His messengers in her heroes, saints, geniuses and martyrs renewed from time to time as she moved on her predestined way. What is the nature of that strength? It is fourfold:

1. The strength of steady growth into Freedom.
2. The strength of the sanctity of Law and Order.
3. The strength of Justice and Fairplay.
4. The strength of Courage and Enterprise.

Such is the strength at her disposal even now, amidst all the wars and the weaknesses. Such is her mighty opportunity today as the whole world cries out for humanity.

Britain is the greatest Empire-Commonwealth in the world. She has almost unimaginable powers to help to heal the world. She has the magic wherewith to join the East and West together in comradeship and noble purpose. She has in her hands to share with her brother nations the jewels of Justice, Freedom, Vision.

Wrongs to be Redressed

But within the Commonwealth itself there is war. India is at war with Britain. Ireland is at war with Britain. These wars must cease, for until they do so cease the Commonwealth will continue

to be weak among the nations of the world and remain despised.

And between the Commonwealth and the rest of the world, is there not war?

Where there are wrongs crying aloud to be redressed and this Home of Righteousness remains deaf, there is war, and the Home is desecrated, to be abandoned by the just and the free if it is not purged of its degradation.

Better Britain and the Commonwealth disappear fighting for the right than that a wrong go unredressed because leaders in high places are afraid to be true to God's strength in Britain—a strength vivified for the greater service by Britain's consecration to world service in the Commonwealth of East and West. But Britain and the Commonwealth will not disappear, for the time has come for the people to speak, to be heard and to command.

Wherever there is ugliness, there is war.

Wherever there is selfishness, there is war.

Wherever there is cruelty, there is war.

Wherever there is ignorance, there is war.

Wherever there is violence, there is war.

Wherever there is desecration, there is war.

Wherever there is persecution, there is war.

Where, then, is there not war?

Therefore is it that the more peaceful a nation is, the more she should be on guard for war. God Himself makes righteous war upon His creatures for their deliverance. Sometimes must righteous nations make war upon nations for the

deliverance of their peoples, and for the preservation of Honour, Justice and Freedom as the right of one and of all.

Non-intervention, non-interference, may be sometimes a crime against peace, happiness, prosperity.

YOUR DHARMA—AND MINE

I think it should always be most carefully borne in mind that the Yoga of one is by no means necessarily the Yoga of another. There is a tendency among us all to think we are right in demanding that other people shall adopt our Yogas, our pathways to union with the perfect Life.

We often demand that our fellow-members shall turn from their Theosophies to ours, from their interpretations of truth to our interpretations, when it may well be that both interpretations are valuable to the Masters' work, to the promotion of happiness in the world.

In *The Theosophical World* for March I published a letter from a member arraigning my Campaigns and the mode of their propagation. The arraignment was vehement, but members are entitled to their opinions as to what is and what is not good for Theosophy and The Theosophical Society, and they are entitled to be heard no less than I am entitled to be heard. I was happy, therefore, to publish that letter, although it showed me up in a somewhat unpleasant light.

In the same way, but duelling somewhat differently, Madame Kamensky has strong objection to my mode of treating with Russia, especially in *The International Year Book*. She regards Russia as an

immensely dangerous menace to the world, and as an abode of the dark forces.

I agree with her on this point within certain limits. Russia is a menace to the world, and does attract dark forces. But I am not prepared to say that there is nothing good in Russia, that her people have little to commend them and that her government has done no good thing.

Good in Every Country

In fact, there is hardly a single country which is not in some way a menace to the world. There is hardly a single country which has no room for dark forces. Is there any country? And for the purposes of *The International Year Book* I desire that from cover to cover there shall be nothing but good written of every country, and I find good even in Russia!

But my point is that it is quite possible for two, and more than two, distinct points of view to subsist with regard to all matters. And who shall say that one point of view is right and all the others wrong?

The difficulty with us ignorant people is that once we are seized of the righteousness of a certain point of view we instantly decide that it is righteous for everybody, and we feel ourselves impelled to be busy about trying to put other people right, in whatever manner we choose to employ—dignified insistence, fanatical denunciation, persecution, contempt, ridicule, self-appreciative gossip, hatred.

I think this narrow outlook is necessary for people at a certain level of evolution, and maybe we

ourselves are still hovering about that particular level. But the real Theosophist needs to grow increasingly poised among many apparently clashing points of view, and to be able to see them even as different colours in a rainbow of truth.

* *

Mutual Deference

For example, I am quite prepared to agree either that Madame Kamensky is more right than I, or is as right. I am concerned with performing as best I can my own dharma as I see it, and this consists in dealing with Russia in the way in which I am dealing with it.

Of course, I may be wrong. Well may it be that I am seeing my dharma wrongly. But so may it be with Madame Kamensky, who herself is performing as best she can her own dharma.

And since we are left to our own intuitions as regards the propriety of our actions and attitudes, it is well that each of us should express his convictions, leaving to those around him a choice, if they want a choice, between one conviction and the other.

Why should not the two points of view, opposed as each seems to be to the other, have more or less equal publicity, and why should not each be expressed with courtesy and deference to the other? I am sure that this is Madame Kamensky's attitude, and I know it is mine.

It is the same with the views of a friend, whom I have, of course, made anonymous, regarding my Campaigns. If he thinks them or the mode of their expression injurious to The Society, he surely is entitled to say so. I make him

say so, even though the letter was not intended for publication. I am anxious that every member should feel he has the liberty of the press as I happen to have it, being the editor of two Theosophical journals.

* *

The Real Brotherhood

I insist most strongly that within The Theosophical Society there is no Congregation of the Index, whereby books and opinions are judged as to their conformity with a standard of orthodoxy. There is no standard of orthodoxy in The Society, any more than there is a standard of morals. Opinions must be free.

But I insist no less strongly that in expressing opinions Theosophists should observe the canons of humility and graciousness. They may well speak strongly, write strongly, and declare that the opinions they hold are the only channels through which righteousness may descend upon the world. But they certainly should add that splendid phrase from the Christian Liturgy—"so far as human frailty allows me to judge." And they should express themselves deferentially and courteously.

The moment we deem ourselves to be the exclusive repositories of Truth, with a capital "T", and of Righteousness, with a capital "R", we have fallen into that pit of pride into which so many of us fall from time to time, and out of which we find it so difficult to extricate ourselves. Pride is the virtue-weakness which dogs our footsteps up to the very threshold of the human kingdom's summit, and few

of us indeed there are who do not wallow in it constantly, in its weakness aspect.

* *

The Saving Grace

True indeed it is that we must learn to be our Law unto ourselves. But we must be careful how we seek to be our Law to others.

True indeed it is that we must fight for that which we conceive to be the Right. In all right ways we must exalt the Right we see. But the saving grace of all righteous fighting is a recognition that there is Right other than the Right we see. I may be perfectly convinced that an individual or a nation is working on utterly "wrong" lines, and it may well be my duty to call attention to the "wrong." But as I call attention to it, I must be very busy about trying to see its other side of "right," bearing it in mind even though it may not be expedient to draw attention to it, seeing that the side which is "wrong" is so very much in overwhelming evidence.

But I think an essential element in all such activities is the utmost impersonality, though I do not feel able to say entire impersonality, and concentration on actions, not on persons.

On the whole, though there are of course exceptions, I think persons ought to be left out of account, since, again with exceptions, most of us are doing the best we can. And any wrong we may actually be doing is likely to be a wrong which we are by no means consciously doing, while it must be remembered that for a wrong of which we may be accused, and pos-

sibly rightly accused, there may be a large amount of counterbalancing right.

While A is telling B how cruel it is to eat meat, B might possibly be well justified in telling A how cruel it is to be so narrow-minded towards those who do not agree with him, or B might tell A how distressed he is to see him using leather articles of all kinds. It is far too often six of one and half a dozen of another for anyone of us to be sure that he is superior to somebody else. A has his faults. B has his. Is there much to choose between the range of either series of faults?

So it comes to this, that each one of us must perform his own Yoga or Dharma to the best of his ability, and in so doing he has not only the right but the duty to cry aloud the values of his modes of living. He may well urge their superiority—for himself, and he may well also ask others to see if such modes may not be superior for them also. We need fanatics in the world. We need those who are dreamers of dreams. We need enthusiasts. We need champions of causes, and soldiers in forlorn hopes. We need those who will battle with the world. We need those who will fight alone, and go down into defeat with all the colours flying. We need those who will challenge us and our ways, and even if they challenge in a spirit of superiority, it is better they should thus challenge than not challenge at all. We all need challenging, so that we may ever be dynamic.

But all fighting, all challenging, all fanaticism, all championing,

must be well done, finely done, greatly done, nobly done, generously done, graciously done, respectfully done, *or it is not done!*

* * *

A NEW OUTPOURING

LONDON, June 15

Dr. Arundale has sailed for America, farewelled at the station by an enthusiastic group of friends and members. His visit to England, though so short, has brought vivid life and stimulus to the Section. Mrs. Arundale's talk on India, the two lectures by the President on Yoga, and their continual presence among us, have left increased vitality and a stimulus to deeper application of our Theosophical teachings. Letters continue to come in from members who were present at Convention expressing their appreciation of the contacts that were made and the sense of increased vitality. The most usual comment is:

"It is like the old days of the great Conventions when Dr. Besant was with us."

Actually it is something other than a return to old times. It is a new outpouring that is taking place, a new aspect of Theosophy that is being presented, as vigorous in its way as the old, but with other characteristics. It is warm, friendly, independent, a stimulus to creative individuality. None who have lived through these vivid days can be unaware of the effect that the President of The Theosophical Society has upon the Sections which he visits.

ADELAIDE GARDNER,
General Secretary.

EUROPEAN CONGRESS AT ZAGREB

A significant gathering will be the Congress of Theosophist workers—the fifteenth Annual Congress of the European Federation of National Societies—to be held at Zagreb, Yugoslavia, August 25-30. About one hundred members are expected from all parts of the world. The peace of Europe was the dominant thought of the Copenhagen Congress in 1937, and the same high note of unity as was then struck needs to be sounded even more vibrantly today, in the midst of Powers armed to the teeth, and on the verge of war.

An observer has noted how the workers' meeting at Huizen in May synchronized with the release of the tension engendered by the Czechoslovakian crisis. Who knows what potent influence for peace may be spread over Europe from Zagreb?

The President and Shrimati Rukmini Devi conclude their American tour this month, and after five days at Olcott leave New York on August 17 by the *Normandie* for Cherbourg. Thence to Zagreb. Dr. Arundale will preside over the Congress "unless something unusual happens."—J.L.D.

The Inner Government at Work

BY J. L. DAVIDGE

Is there any more wonderful and inspiring thought than that the KING OF THE WORLD is the Supreme Director of Evolution on this planet, and that His Hierarchy work with Him to put His evolutionary purposes into effect?

The World's Real History

THERE is direction in all evolution. If Theosophists would apply their knowledge of Theosophy to many periods in the world's history, they would see how intimately the Inner Government of the world is in touch with the evolutionary process, and how it has at its disposal a myriad varieties of messengers to help the world on its way. The work of these messengers is the world's real history.

Especially in the last quarter of every century the Higher Authorities send great releases of spiritual power, though this aspect is more clearly envisaged when we think of the Releasers of the great religions, and others who modify or in other ways extend Their message. In all its aspects, however, the evolutionary drama is unfolding—the outer development directed by the Manu, and the Bodhisattva directing the changes in the inner life.

Besides the inspiration which members of the Hierarchy known as Masters give to men and women in the arts and sciences,¹ we find many of them taking active part in politics. In fact, the whole of the

¹ Treated in THE THEOSOPHIST, March 1938.

political game is inspired by Them, and They use those who They see have the faculty of working for the political good, whether voluntarily or involuntarily. This fact is illustrated in *The Lives of Alcyone*, where we see those who are now Masters forwarding the Plan, though they were then unconscious of working with it. Much more potent is the effect where the agent understands the Plan, and consciously forwards it, all the time steadily exerting an upward pressure. In the world's press we find members of the Brotherhood writing; they challenge and lead public opinion in Parliament; we see them standing behind the heads of the great States, and in other key positions, all putting into effect the Will of the KING as far as they are able to interpret it. One has only to read *The Great Illusion*, or *Headway*, or THE THEOSOPHIST, to find a wealth of ideas inspired by the Masters. The Brotherhood is behind all movements which are making for the world's peace and solidarity.

World Movements

Kings and Presidents and Dictators—the Nations' Rulers—are

for the most part so preoccupied with their own national affairs that we should hardly expect them to be responsible for the world-scale movements which we see developing around us. However seemingly impotent the League of Nations may be at the present moment, its foundation was obviously due to inspiration from the Prince of Peace Himself. Everybody knows that the conception of a United States of Europe issued from the mind of Dr. Besant simultaneously with Aristide Briand, or even before him. No statesman has more strenuously stood for unity between India and Great Britain and claimed a place for India within the Indo-British Commonwealth than Dr. Besant herself. It was she who gave us the vision of a Teutonic World Power in which Germany, Britain with her Dominions including India, and the United States of America will join together in a great defensive and cultural alliance. And the Latin-American Federation appears to have behind it higher influences than the merely commercial and defensive interests of the nations which are federating.

This is no occasion to review the historical development of individual nations to show the working of the Law of Karma. This has been intensively done by Dr. Besant, Mr. Sinnett, and other Theosophical writers, notably in respect to the civil war in Spain; England's leap forward to world dominion after she had freed her slaves; the rise of the democratic power in France which precipitated the Revolution, and a similar reaction against monarchical tyranny in Russia.

Instruments

To what extent Hitler and Mussolini and Stalin are carrying out the will of the Logos it is no easy matter to determine. The material efficiency which they are evolving may never fully offset the spiritual loss of freedom and fine cultural values which are inevitable under dictatorships. The inference from history is that since there is a soul of goodness in things evil, the Elder Brethren will distil it out, turning atrocities and persecutions and exploitations of weaker races to ultimate good, though by less ruthless methods greater good might have been achieved.

Inspiration is conceded to poets and philosophers, but it is much less readily recognized in political crises. Consider Mr. Lloyd George who, as Prime Minister of Great Britain, did more than any other living man to win the war for the Allies. The fiery dynamism with which he swung England along the path to victory; the vision of victory which was ever alluring him; his magnificent public addresses during the War, which read like integral portions of a great cosmic epic—such great conceptions were, by analogy before and after, utterly beyond the reach of the normal Prime Minister, and after the War he declined to the ordinary routine of political life.

G. B. Shaw has said of Woodrow Wilson that he was "a great man standing for a great idea." Quite plainly Wilson with his fourteen points was used to lead the world's reconstruction after the War.

Mr. Joseph Chamberlain, a fine character linked to England and

English politics, suddenly became a great statesman and did a magnificent work for the Empire. His work showed outstanding wisdom in preventing tariff clashes between the English colonies and in strengthening the bonds with the Motherland. Then he was incapacitated by rheumatism, and his personal karma intervened.

Whether we think of these great people as members of the Hierarchy or not does not matter. The fact is that they forward the Plan. We recall Lord Baden Powell and his work among Boy Scouts—Junior Theosophists—all the world over, but we do not stop to wonder whether he is a messenger of the Hierarchy. The fact is all too manifest.

Further back in history we find several episodes demonstrating conclusively that higher influences were brought to bear on national crises. Hunyadi Janos, called the "scourge of the Turks," surrendered in battle, but he counteracted and prevented the spread of Turkish power in Europe. What appeared to be an unpardonable default on the part of the Count Ferdinand de Hompesch, head of the noble order of the Knights of St. John, in surrendering Malta to the French in 1798 was followed by the French surrendering the island to Britain and giving her the key to the Mediterranean, and the short route to India—the eastern bulwark of the Empire. It was Disraeli, an advanced occultist, who kept the route open to Britain by secretly buying up the majority of the shares in the Suez Canal and bringing it under British control.

"Providential Agencies"

The guiding hand is no less overt in the new world: In the May THEOSOPHIST we traced it in the American crisis of 1775-6, leading to America's independence. Washington acknowledged the help of an Angel who unrolled before his eyes the future destiny of the United States, and while still a British General he co-operated man to man with the Adept who was responsible, probably under still higher direction, for the founding of the American nation.

In Abraham Lincoln was afforded 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."¹

Elizabeth Defies Her Ministers

Go back to the sixteenth century: What Higher Authority was it that flooded with inspiration the golden age of Elizabeth? What spiritual intelligence guided the Queen, a girl of 25, suddenly transported from the love affairs of her youth, to rule a Kingdom? Three hundred years later statesmen who differed from Queen Victoria lived to avow that they might more wisely have taken her advice, but in Elizabeth's day it was the Ministers who gave the advice and the Queen who disregarded it. So debased was the currency that there was not a single honest coin in circulation from one end of the realm to the other, and trade and industry were demoralized. Yet, forcing her Ministers to face the economic problem, the urgency of

¹ See Appendix to this article.

which she alone perceived, she restored the currency on her own initiative and laid the foundations of future prosperity.

When in 1560 the Council, with one exception, concurred in the view that any effort to drive the French out of Scotland would invite the open hostility of France, Elizabeth disregarded their advice and sent a fleet to the Forth, and the French ships which put out from Dieppe were wrecked by a gale. We all know what happened when the English ships met the Spaniards, their splendid fighting qualities being reinforced by the usual gales which in greater measure than the broadsides of Hawkins dispersed and finally destroyed the mighty Armada. Roundly criticised for her "culpable apathy" in the equipment of the fleet, when the emergency actually arose the Queen was ready, and the result was the salvation of England from the direst peril it had incurred since the reign of King Alfred.

What power was it that prompted Joan of Arc to push back the English? The Hierarchy saw that it was not for the welfare of Europe that French culture should pass away. With her own single right arm Joan could not have driven the English from the walls of Orleans, but as the channel of some great intelligence in the background we are able to appreciate both her supernormal faculties and her extraordinary military genius. Then her own karma manifested and she was burnt at the stake.

Modern Experiments

Within recent memory is the auspicious and successful experi-

ment which was made in Australia about eight years ago to swing this young nation back from the precipice over which she threatened to fall, back into the path of financial stability and national honour. It was a member of the Hierarchy, sent to Australia at this critical juncture in her history, who aroused a fire of national patriotism which swept through the Commonwealth, from East to West, back and forth, burning up the dross and leaving the country politically fresh and clean.

Occultists state that at all costs Ireland must not be permitted to break away from the British Empire. We have been told that "the Irish Deva, who has been in charge for thousands of years of Ireland's destinies, has his instructions from the KING OF THE WORLD that whatever happens Ireland must be kept an integral part of the British Empire." Does it not seem as though the latest Anglo-Irish agreement and Mr. de Valera's vision of a United Ireland within his lifetime had forestalled a breakaway. The destiny of Ireland, as Mr. Jinarajadasa discerns it, is to "produce leaders for the British Commonwealth of Nations, statesmen, poets, singers, artists—Irish men and women who shall lead the British Empire." In view of such a destiny, is it surprising that all plans for Ireland's independence have so far gone to pieces?

These are but a few instances, yet typical, of national destinies in the making. Many of the statements in this article are utterly unproven, and perhaps to many unprovable. But they suggest that from the standpoint of the occultist

it is possible to read history afresh, to get a new understanding of the world's political field and of the part which the Inner Government are playing to fulfill the world's destiny.

In a later article we will discuss the constant interest of the Adepts in Indian affairs. We know from Dr. Besant's writings that the great HEAD OF THE HIERARCHY Himself directly intervened and gave her instructions for her "Wake Up, India!" campaign.

Appendix

KINGS AND QUEENS—AND SPIRITUALISTS¹

Spiritualistic aid to living rulers points to another phase of inspiration. Not only did Mr. Gladstone, three times Prime Minister under Queen Victoria; Lord Brougham, a younger contemporary of Gladstone who became Lord Chancellor; and John Bright, temperance and tariff reformer—not only did these eminent statesmen show a real and friendly interest in Spiritualism, but Queen Victoria herself invoked the aid of mediums to bring through messages from people in the inner worlds, particularly the Prince Consort soon after he had passed over.

The Queen's early investigations were made through the mediumship of Mr. R. J. Lees, and at one of his seances the Prince Consort sent messages, expressing a desire that they should be conveyed to his

widowed Queen. So convincing were these messages that the Queen requested two gentlemen from the Court to attend a seance—but under assumed names. When, however, the medium became entranced he immediately walked across the room to where the two noblemen were sitting, and to their consternation addressed them by their correct names; the Prince Consort then intimated through the sensitive that he desired to send a written message of evidential significance to the Queen. A message in automatic writing was subsequently entrusted to the two noblemen, in the exact handwriting of the Prince Consort, with a perfect facsimile of his signature appended. Mr. Lees was thereupon invited to Windsor Castle, where he conducted several seances, and later another medium conducted many more. Through these inspired channels Queen Victoria conferred with the Prince Consort and received important directions concerning affairs of State. Furthermore she was so convinced of his constant presence that in her private apartments at the palace she reserved a vacant chair for him to occupy.

Dr. Hereward Carrington, an authority on materializations, relates that Josephine, the beautiful and talented wife of Napoleon, was psychically endowed, and after her death used to visit Napoleon at St. Helena; during periods of meditation he was conscious of her presence. On one occasion they carried on a conversation in which she told him of his impending death.

Spiritual guidance in outer affairs was perhaps never more strikingly

¹ This Appendix was originally written for the Advance Australia News Service.

manifest than when Abraham Lincoln at the most arduous crisis of the American Civil War was sustained by unseen help. Miss Nettie Colborn, a young trance medium, went to Washington—Sir Arthur Conan Doyle tells the story in *Our American Adventure*—to get a furlough for her brother, a soldier who was ill. Mrs. Lincoln had heard of the powers of Miss Colborn and asked the President to confirm them. Miss Colborn was asked to the White House. "Upon the entrance of the President she was at once entranced, and spoke for an hour in a wonderful and commanding way. Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands. The spirit-orders were to issue instantly the Proc-

lamation on Slavery, and so give moral elevation to the war. Lincoln was much impressed, and said the message was more important than perhaps anyone present could understand. A later communication urged him to go in person to visit the Federal camps, where the soldiers were much discouraged. The effect of these two messages coming at a time of such danger to the Republic was so great," Conan Doyle says, "that it is not too much to say that the words of a medium went far to preserve the State."

It would appear that the words were those of some great personage using the medium as a mouthpiece, probably a member of the Inner Government who guide the destinies of the modern world as surely as the Powers behind the scenes guided the ancient peoples through the Cumean Sybil or the Oracles of Delphi and Dodona.—J.L.D.

A SCHOOL OF APPRENTICESHIP

The Esoteric School of Theosophy is one of H.P.B.'s greater activities under the direction of the Masters, especially of the Master Morya, in order that individuals might be prepared for discipleship, for apprenticeship to the Inner Government of the world.—G.S.A.

The New Race in South America

BY C. JINARAJADASA

The seventh subrace type, which in centuries to come will spread over South America, has already appeared in Brazil. Mr. Jinarajadasa has seen it in Rio and other places. He is urging the Brazilians to accept Theosophy, so that they may understand God's plan for Brazil, for Brazil "has a special role to play in the development of all South America." Notably in the idealistic and spiritual qualities of the New Race. What follows is an address to Theosophists which he gave at a welcome reception at Rio on April 19th. The original address was in Portuguese.

A Vision of the Future

I THANK you cordially for the words of welcome with which you have greeted me. I have looked forward to being with you again, and I rejoice that at last, after four years, my desire has been realized.

This is my third visit to Brazil. You know that India is far away, and that it costs much to travel from India to Brazil. Why have I gone to the discomfort and expense of such a long journey?

First, because my duty is to expound the philosophical ideas of Theosophy to all in every land who are seeking truth; for that, my karma gives me my work in many lands. But, secondly, because Brazil has a special role to play in the development of all South America, and Brazil cannot play her role well until Theosophy is accepted as the only philosophy of life by the leaders of the nation in education, literature, politics and business.

The importance of Brazil does not lie merely in her size as the largest country in South America in area and population. A country like Argentina, with her great energy and rapidity of development, can well rival Brazil in most departments of life. Argentina, with her Spanish idiom, common to all South and Central America, except Brazil, can surely exercise a greater influence than Brazil. That is the appearance as noted by the ordinary observer.

But I am not an ordinary observer; I follow a vision given me by my Teachers. They have shown me something of the future, and it is because of that vision that I have devoted so much time to Brazil. Among foreigners, I believe I am one of the very few who see a great future still for the Latin race, especially in the field of culture; this great future depends very largely on the right development of the many nations in South and Central America and the Antilles. In this

splendid destiny Brazil has a great role to play; Brazil can be the leader, if she cares to accept the privilege and the glory; but she must also accept the supreme responsibility for that future.

The future of Brazil depends on a right understanding of the nature of God and man and the State. As a young people, you feel much energy of growth; you are naturally sceptical of the wisdom of the past. You desire to make your own experiments, and carve out for yourself the road to travel in order to realize the greatness of your nation.

Since I was here last, four years ago, you have two new written Constitutions for the State; that itself is a sign that you are not sure of your road, and that you have an open mind for experiments. Your idealism is not going to be limited to words and phrases. In your latest experiment, you have created the "Estado Novo" (the New State).

I need not analyse what is meant by the phrase "Estado Novo." I have read your new Constitution. As a matter of fact, everywhere nations are hammering out an Estado Novo; we are doing that in India. Anyone whose eyes are open cannot help seeing that the "Estado Velho" (the Old State) has to go, and that an Estado Novo must take its place. And this must happen in every country.

The Work of Theosophists in Brazil

But it is in the attempt to create the "New State" that Theosophists have a crucial role to play. You cannot make a success of the "New State" unless you have the

"Homem Novo" (the New Man) as the unit of the State. If the mentality and the emotional nature, if the tastes, amusements and ambitions of the individual citizen are still the same, that is, the same as those of the "Homem Velho" (the Old Man), no number of constitutions and laws are going to make a success of the New State.

It is in this task of creating the New Man that the Theosophists have a very especial role. I am quite certain that, among all the many types of reformers in the world today, we Theosophists are the only reconstructors who understand the true meaning of the two phrases, the "New State" and the "New Man." Why are we Theosophists so especially distinguished? Because of our philosophy. It is not new; Plato proclaimed it long ago. Some aspects of our philosophy are found in India, others in Egypt, Greece, Palestine and China. Modern Theosophy is only a re-statement, to the modern world, of very old truths professed by teachers and reformers of long ago.

Theosophy proclaims that, first, God exists. But He is not a static God who resides in Heaven only. He resides on earth, and, especially, He is all the time very active. He has the hardest of all tasks, that of creating in every nation and people the New State and the New Man. All our dreams of perfection, of each individual, of our nation, of the world as a whole, are His dreams. Our dreams of reform are only broken reflections of God's great dream of a perfect world peopled by perfect souls.

Secondly, God exists in us men and women. It is this old truth

that Theosophy emphasizes in a special manner. Each of us is made not only "in the image of God" as He himself said—you will recall His words in Genesis, "Let us make man in our image"—but we are also made of His substance and nature. I want to recall to your minds an incident in Palestine. Christ proclaimed that He was God; such an assertion on the part of a man (remember that the Jews did not accept Him) to share the Divinity of God seemed utter blasphemy. So, Christ was severely denounced. Do you know what was His reply? It was to remind the Jews that the teaching that man was fundamentally divine was a very old teaching of their old prophets. So He quoted to them the words of one of the Psalms, which of course they accepted as a part of their sacred teachings. The words supposed to be spoken by God through one of the prophets are: "I said, Ye are Gods, and all of you children of the Most High." When Theosophists speak of the Divinity resident in every man, woman and child, they are reuttering a very old teaching.

The third great truth which Theosophy proclaims is that man must help God in His plans to create the Perfect World and the Perfect Humanity. Our salvation consists, not in escaping "hell," but in entering upon Heaven, *even now*. And we enter into God's Heaven as we co-operate with Him. Heaven means to be with God; that you were told when you were children. But God is here, upon earth, in every dream of purifying the world, of bringing peace and joy into the hearts of all mankind.

Dream with God, work with Him, sacrifice your dreams of personal salvation to help to save all mankind, and you will then know something of the beauty and splendour of Heaven.

God's Plan for South America

Now, God has a plan for South America. It is because of that plan that He brought you, or your parents, or grandparents, from Europe here to the many countries of South America. Having brought you here, He is slowly creating a new race. He is mixing, for instance in Brazil, the white, the black and the red races, to produce a new type. The new variant of the Aryan Race, which we Theosophists call the "seventh subrace" will appear in the course of centuries all over South America; it is already beginning to appear in Brazil. Ten years ago I saw the new type in a child here and there in Rio. Four years ago, in Paranagua, I saw a girl who had something in her face, but only in her face, of this new type. I cannot describe it to you, because the type is so new.

But more important than the physical type are the mentality and emotional attributes of the new race. And it is here that Brazil can give the lead to all South America. You have, from Portugal, a great tradition of culture. You have already in Brazil added to it. You have, especially in Brazil, a beautiful tradition, which I hope you will never forget—a tradition begun when your patriots founded your Republic. It is the tradition of Brotherhood. All born in Brazil, whether white or black, are Brazilians and therefore your brothers.

In addition, you love beauty. Here in Rio, you crave beautiful buildings, parks, music. You are not satisfied with big industries and bank accounts. You want poetry also, and romance. All this aesthetic element in your temperament is predisposing you to take the lead in the new era to come in South America—the era of Intuition.

The greatest achievements in science, in art, in material development, in the future will be due far more to the processes of the intuition than to those of the mind. The "New Man" will be distinguished by his intuition.

Now, intuition unites; it is full of tenderness and brotherhood. Make your Brazilian nation intuitive, and then Brazil will lead all South America to an era of peace and brotherhood.

"Share Our Dream"

That is the task of our Theosophists. If we Theosophists aspire to be perfect in our characters, if we study all kinds of profound subjects, it is not to escape an eternal damnation or to develop occult powers and be superior to other men, but only in order to understand God's plan and to work with Him.

For the third time, I have come to Brazil to tell the Theosophists of Brazil: "Find out God's Plan for Brazil; create 'God's party' in art, literature, religion, business and politics." For there is a "God's

Party" in every department of human activity, for which He is asking volunteers.

We Theosophists are the volunteers of God to create His "United States of the World,"¹ where there will be many religions but one God, many races but one Humanity.

In every country in the world, we Theosophists are working. They said of old, "Laborare est orare." We are praying to God all the time to *give* us new eyes to see one Humanity instead of many rival peoples; we are praying to Him to give us the eyes to see His beauty in every leaf and flower, in every field and mountain, in the sea, in the faces of the children. We pray to Him to make us heroes, to work and work, and never to despair that soon His will will be done upon earth as it is in Heaven.

Our Theosophy is a great philosophy; it is also a great science and a most exquisite art. But in a supreme manner, Theosophy is a great dream, full of tenderness and beauty, a dream of one God who is also one Humanity, a God who is a Great Architect with a plan for the Perfect Palace of Mankind, a God whose love moves the Sun and all the stars. Join us, and share our dream. I think then you will discover something of the peace and joy for which your heart longs.

¹ The official designation of Brazil is "The United States of Brazil," and the motto on her flag is "Order and Progress."

Problems of Anthropology

BY E. W. PRESTON

III THE ASCENT OF MAN AND THE POPULATION PROBLEM

According to Miss Preston the pressure of population on our Earth is not the tragic problem that science "once expected it might become." Why? She gives reasons based on knowledge of the Divine Plan as Occultism discloses it. The climax of this article, and of this series, is a graphic picture of the later races of mankind reaching the crest of the evolutionary wave, and the more advanced egos "splashing over" to the next globe—Mercury.

The Ascent of Man

WE have traced the establishment of man's physical body and have outlined what is commonly called the descent of Man. Man may be said to have passed the lowest point of the evolutionary arc, and to be perhaps a third up the ascending curve. As race has succeeded race his physical body has become increasingly able to express his consciousness. For example, in examining the facial muscles of the three great races—we find that in the Black Race (Negro) these muscles are almost entirely undifferentiated; instead of a graded smile or laugh, we have at once a broad grin.

The strong muscles of the face of the Fourth Race peoples—North American Indian and Chinese for example—give a stolid effect of strength, repose and control, while in the face of the man of the White Race we find many small muscles which assist him to express a great variety of emotions. One elaborate muscle is said to be able to repre-

sent twenty-one different emotions ranging from contempt to joy. "There is the muscle of surprise that lifts the eyebrows, the muscle of frowning that gives vertical wrinkles, and the snarling muscle that raises the corners of the mouth and nostrils."¹

Man's deepest descent into matter was completed by the production of this co-ordinated responsive body. For a long time the Indo-European race has combined skill, strength and sensitiveness. That the deepest point is passed is shown by our modern *self-conscious* working to perfect that body by gymnastics, "keep fit" classes, and all such movements towards health and beauty.

It would seem therefore that any further development will deal mainly with changes of consciousness and of the subtler bodies, both of individuals and of the nations to which they belong. The existence of such changes and the need for their study is recognized by

¹ *The Races of Man*, pp. 38, 39.

science. Dr. Haddon says: "The important changes that are taking place in all social organizations would be better understood and more wisely directed if we had sufficient knowledge of their psychological causes"; and further: "It should always be borne in mind that . . . in the past communities have had to make for themselves such adjustments as would ensure a system that worked with as little friction as possible, and it is this living mechanism which is now receiving the attention of many ethnologists."¹

Psychological Levels

Theosophy places the emphasis on that "living mechanism" and has a definite contribution to make to "the knowledge of the psychological causes" behind these changes.

Professor Marcault has shown that the successive subraces can be correlated with successive levels of consciousness, and that each race, like each individual, must pass through certain psychological stages.²

There is evidence also that man's conquest of the superphysical worlds has now begun. Such conquest must be contemporary with the development of a fine and more subtle body. This change was predicted by Madame Blavatsky when she wrote: "The sixth (race) will be rapidly growing out of its bonds of matter and even of flesh."³ Granted that this is in

the distant future, and that it is not helpful to our argument to exaggerate the progress being made, yet it is significant to note the fact that "extra-sensory perception" is receiving serious study by medical science, and that at the British Association meeting of 1936 it was suggested that some individuals do exercise telepathy.

Just what is the function of the group telepathy which exhibits itself in nations, the present writer does not feel competent to discuss. Science is already talking of "a human ecology distinguished by its holistic outlook and technique."⁴

Steps to World Unity

There is a kind of telepathy among peoples of a given nation. Sometimes a nation is moved by a desire for power or by racial pride. Sometimes by an urge to national individualization, usually under the stress of some sort of suffering, as in Spain and in China. Sometimes the nation is stirred by personal relationships such as love for a leader or king. Beyond question the various emotional crises of 1936-37 brought about a change in the consciousness of the British Empire. In each case we see the nation concerned emerging eventually into that fuller self-consciousness and self-awareness which may be a necessary step to its full participation in a World League, in a League which shall be a Commonwealth of all the nations of the earth. This national individualization is the first step towards world unity.

We may perhaps venture to particularize thus—CHINA, a fourth race nation, and SPAIN, the purest of

⁴ *The March of Science*, p. 80.

the fourth subrace nations, are in the stage of realization of individuality. In China the unit is no longer the family, but the nation. This is brought about by the stress of outside pressure and war, and is centred in one man, General Chiang-Kai-Shek. SPAIN avoided the issue by taking no part in the Great War. She is now finding herself as an entity, one cannot yet say a unity, as she has not done for some hundreds of years.

ITALY found her experience in national pride and desire for power, and the successful conquest of Abyssinia has added something previously lacking in the Italian psychology.

GERMANY finds expression in a demand for racial purity directed chiefly against the Jews. A curious repetition of the cry raised by the Jews themselves when they claimed to be a chosen people away back at the beginning of the Aryan Race.

FRANCE is still influenced by fear and the predominance of the Alpine Race in her peasantry.

HOLLAND, the SCANDINAVIAN countries and AMERICA are content to remain neutral and to attend to their own internal affairs.

RUSSIA has not yet emerged as a stable unity, though she is on the way. That she is ready to look outwards is evidenced by the recent polar flights and exploration.

THE BRITISH EMPIRE, chiefly through emotions, on the whole of a better type—they include grief, love and brotherhood—has recently become further consolidated. Moreover, the Empire has recognized its responsibilities not only within

its borders but to the rest of the world. It may be said that the Empire is content because it has all it wants. That may be true, but the British could easily make an excuse to fight for more if they wished. It is likely that the Empire is at its peak as regards size. Its further development will be internal. That such internal changes are taking place is shown by the establishment of the Indian Constitution 1937, and the conclusion of an agreement with the Wazirs, which includes "Roads of Peace." The Empire is united by a Crown, possibly because it is necessary to have in the world a representative of THE GREAT KING.

Of recent years the British Empire has often been accused of hesitation, a vacillating policy, a lack of prompt action. It may be that that hesitation springs from the fact that the Empire is feeling after a new attitude. Its leaders have made tentative, if premature efforts at such things as disarmament, and are supporting non-intervention. They have tried to settle affairs in Palestine without resorting to drastic measures.

The British people have something which few other nations appear to have, a sense that they are their "brother's keeper," that they have a responsibility to their fellow-men; that they cannot stand aside within a barbed wire fence of self-satisfaction, but must go out into the Roadside and help.

This is, I believe, the second step on the way to world unity. When America, Holland, Switzerland and the Scandinavian countries, in fact all the Nordic subraces

¹ *The March of Science*, 1937, p. 79.

² See *The Evolution of Man* by J. E. Marcault and I. A. Hawliczek. New and revised edition, 1937, price 1/6.

³ *The Secret Doctrine*, II, 465.

come out from their isolation and join the British Empire in accepting active responsibility, financial and physical, for their fellow-men, then the Commonwealth of the World will be much nearer. Theosophists in each nation should recognize the stage which has been reached and be channels to assist the Will of THE GREAT KING in the carrying out of the Plan for the world's evolution.

The World's Tempo

Observe the increased tempo of modern life. The changes are obvious: motor roads which pass through African jungles or into the interior of China; note the effect of air communications and the radio on national and international development. Some aspects of these changes in their relation to the coming of the new (sixth) subrace type have been well dealt with by Mr. I. A. Hawliczek in a recent book.¹

In addition we might instance the return of architecture to the use of the curve instead of the entirely rectangular style prevalent a short time ago.² This is mainly due to the use of new kinds of material. Steel and concrete are no longer the only structural materials. Glass and the new high temperature alloys are used for many purposes, as well as the synthetic plastics.

In commercial manufacture the change is so rapid that adjustment is difficult. One invention is scarcely put on the market before it is superseded by something better.

¹ *Mankind Today and Tomorrow*, 1937, price 9d.

² See *The Frozen Fountain*, by Claude Bragdon.

Not only is the change rapid, but we are becoming conscious of it. Such conscious realization is shown in literature, as R. A. Scott-James has well pointed out in a recent article on "Books and the Time Spirit."³ He says: "What I particularly want to call attention to now is, not only the extraordinary rapidity with which things are changing around us, but the consciousness of this rapidity of change, a sort of time-consciousness which I suggest strikes a distinctive note in modern literature. . . One would have expected that it would have appeared in the Victorian age, but only here and there did this time-consciousness become clear, e.g. in Matthew Arnold, Thomas Hardy and Samuel Butler in English, and Ibsen in Norwegian literature."

"But it was not till the time of H. G. Wells, say some thirty years ago, that writers began to insist on their readers taking note of the transitional character of modern civilization both in its inner and outer forms. Change has been the actual theme of novels such as those of Arnold Bennett, Galsworthy and Virginia Woolf.⁴ Today the pace in literary fashion is as fast as the pace in scientific invention. A new literary generation now appears once every six or seven years, or perhaps every four or five years. . . This very quickness of change requires constant mental adjustment to new conditions and new thoughts. One gets the curious impression that actually new types of mind are emerging every year or two with a new kind of sensibility, a

³ *The Listener*, 26 May 1937.

⁴ Note also *Time and the Conways*, by J. B. Priestley, Sept. 1937.

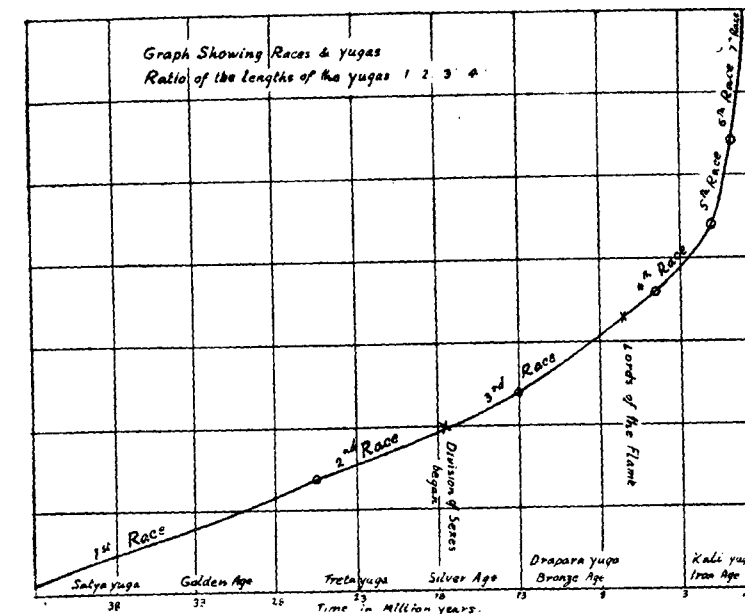


DIAGRAM 1.
Graph Showing
Yugas and Races

Ratio of the
lengths of the
Yugas 1, 2, 3, 4.

new sort of faculty for perceiving, a new incipient wisdom which is to transform the world."

Occult Indications

We could hardly ask for a clearer statement of the indications of a new race, a new kind of consciousness which Theosophic history and psychology lead us to expect. We must take care that among Theosophists new types of mind, a new literary generation, emerges every decade. We must seek, further, to recognize and cultivate that incipient wisdom.

Theosophic history does indicate a certain increase in the tempo of the races and subraces. The accompanying diagrams, first published in 1931,¹ are based on the dates given in Theosophical literature, and

¹ *The Earth and Its Cycles*, by E. W. Preston, pp. 137, 138.

show the approximate duration of the races. The ratio of the yugas—4, 3, 2, 1—also indicates this increase in velocity, just as Dr. Besant pointed out long ago that after a certain point spiritual growth takes place not in arithmetical but rather in geometrical progression. Since the publication of these graphs, however, I have come to the conclusion that though correct as far as they go, yet they are incorrect in certain of their implications and they do not go far enough. The true curve is somewhat different, as we shall see. We must, however, first discuss another problem.

THE PROBLEM OF POPULATION

Scientific Statements

This subject of population is occupying the minds of many thinkers today.

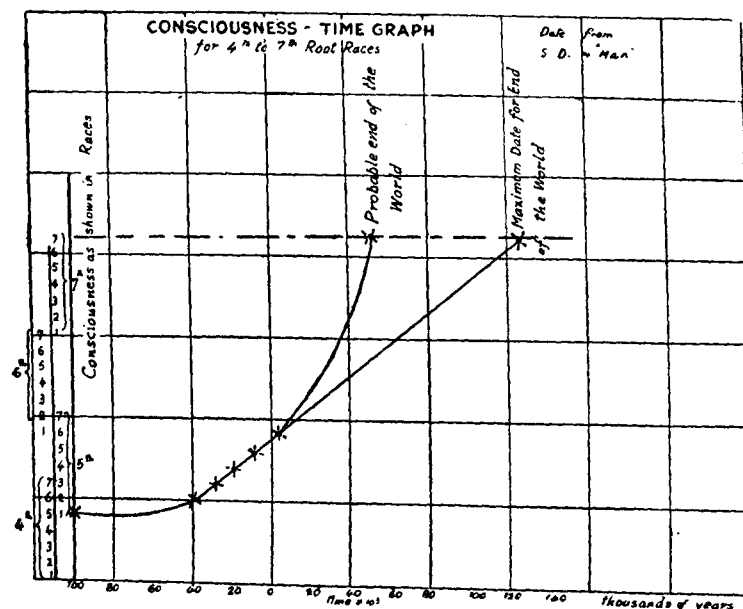


DIAGRAM 2.
Consciousness-
Time Graph

From the Fourth
to the Seventh
Root Races

"Problems connected with the dynamics of population are receiving increasing attention. . . Such problems are very intricate and have a far-reaching significance."¹

The total population of our globe is now estimated at about two thousand million,² over half of which are in Asia. Dr. Kuczynski³ points out that the outstanding fact in the population of the world today is the great increase in the number of the white race; during the last 150 years the number of whites has increased to about five times what it was in 1770. This increase is due not to a rise in fertility but to a decrease in mortality. What is called the net

reproduction rate depends on the ratio between these two factors. Recently it has been realized that in most European countries the ratio is below 1, the most important exception being Russia. Owing to the high mortality the ratio is probably not much above 1 in India and China, while in Japan it is known that the fertility has decreased in recent years. These facts and our knowledge of past history indicate that the maximum total population of the earth has probably been reached.

Occult Statements

The occult records would seem to confirm the idea that we have reached the maximum population for this globe. The last "ship-loads" of egos reached the earth about 75,000 B.C.⁴ The door is practically shut for individualization,

⁴ *Man: Whence, How and Whither.*

¹ *The March of Science*, p. 81.

² *Nature*, 14 November 1936.

³ Dr. Kuczynski is on the staff of the London School of Economics. The above statements are taken from his article in *The Listener*, March 1937.

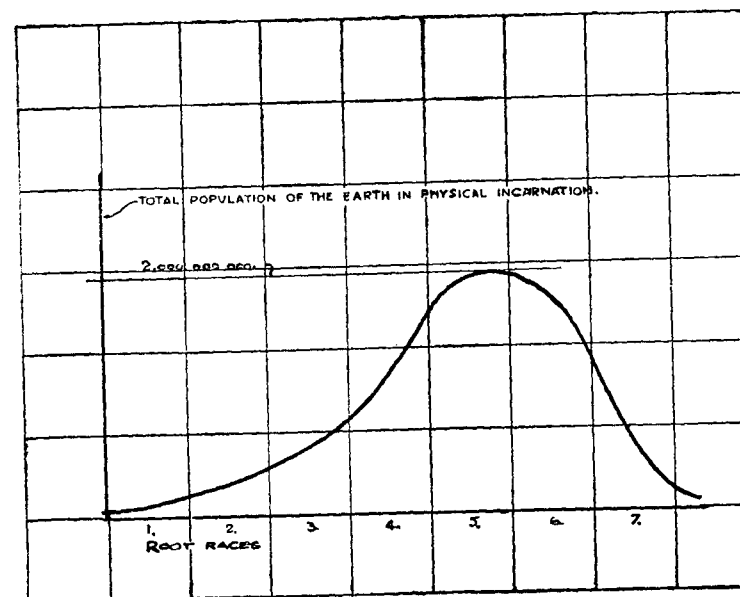


DIAGRAM 3.
Population
Race Graph

and most average Egos will have found suitable conditions in which to incarnate.

The above diagram (3) is based on a study of occult statements chiefly taken from *Man: Whence, How and Whither*.

We are told that Races One and Two contained a comparatively small number of egos connected with our evolution, and that the bodies they inhabited were hardly physical at all. In the Third Race there was a steady increase in the number of egos and a rapid densification. At the end of this Third Race and when the Fourth Race was established, there was a rapid increase in population, culminating during the Fifth Race period. By now the number of egos actually in physical incarnation might be expected to have reached a maximum. All sorts of environments and conditions are available, and the average time in

and out of incarnation may be fairly balanced.

After this present period, the total population should decrease. We know that the lowest Races, the combined Third and Fourth, are dying out. The fall in the birthrate in Japan (the last subdivision of the Fourth) indicates that the limit of incarnation in the Fourth Root Race is being reached. Since we are only in the Fourth Round, however, we should expect the Fourth Race to endure through most if not all of the remainder of the World Period.

The increase in the White (Fifth) Race was to be expected, as this race established itself, especially as its fourth and fifth subraces raised their civilizations, in Europe. The student might give further attention to Russia and Spanish America.

It is to be hoped that the Fifth Root Race will provide the stable conditions in which the Sixth and

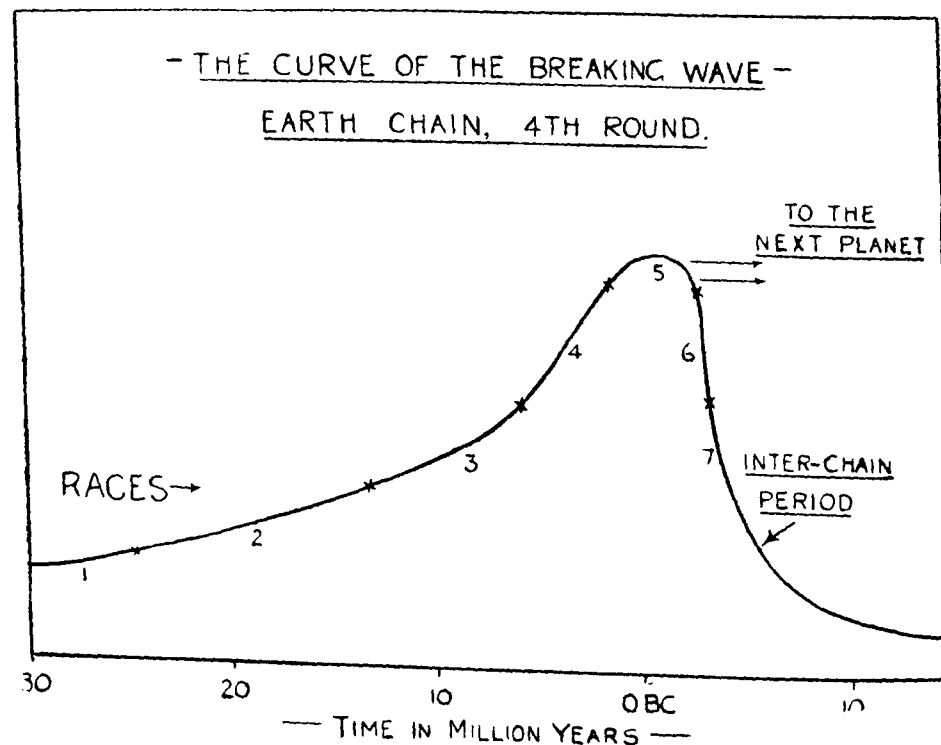


DIAGRAM 4. CURVE OF THE BREAKING WAVE

Seventh Races, rehearsals only for future Rounds, will be formed. As we have said, these races will "grow out of their bonds of flesh," returning on a higher level to the conditions of Races One and Two. Hence the population in physical incarnation will tend to decrease. Other causes tending to this decrease are the passing away of undeveloped egos into the Inter-Round Pralaya, the increase in the proportion of time spent out of incarnation by the more advanced individuals, and the transference of the very advanced types to other spheres of activity.

Some of this is expressed in diagram 3.

If the above is a true analysis of the situation, we have some hope

that the pressure of increased population will not be the tragic problem that science once expected it might become. On the other hand, we can see the importance especially to the White Races of physical fitness, of slum clearance, good housing conditions and the right use of leisure. We need all these ameliorations to give the right environment for the egos coming into the more advanced races. These egos need not only reasonable comfort, but mental stimulus, and this may explain the present crowding into the towns, though the radio and rapid and easy communication are already counteracting this movement to some extent.

Population, then, adjusts itself according to the laws inspired by

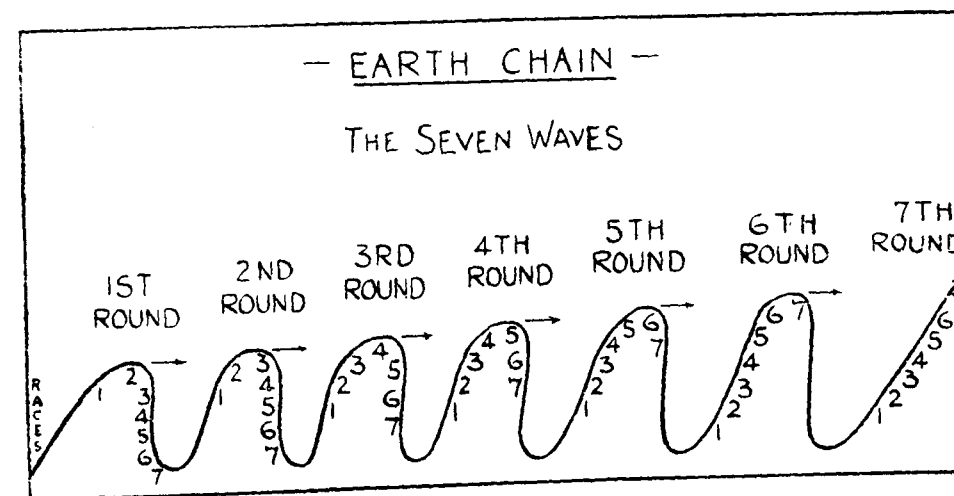


DIAGRAM 5. THE SEVEN WAVES

The numbers on the curves represent the Root Races on Earth in each successive Round or Wave. The arrows show the life in each Round "spraying over" to the next planet. In the 7th Round the whole life passes on.

the Manus. T. H. Marshall speaks of "something fundamental" at work, a fundamental "motive behind the limitation of the family."¹ He does not attempt to define or explain that motive.

Theosophists may point to a succession of causes, all inspired by a Divine Will and carrying out a Divine Plan. The first means for limitation of population was natural catastrophes. This was supplemented by war. Today warfare plays its part, but in the White Races conscious birth control is now the largest factor. In fact, the Manus always finds a way to mould and limit his peoples.

Such considerations as these have led me to the modification of the Race-Time graphs. The general idea of speeding up is true, and

¹ *The Listener*, 24 March 1937.

this holds up to a certain point. But there is evidence that the curve is not asymptotic, but wave-like. Rather a curious but beautiful curve, which I have called "the curve of the breaking wave." (Diagram 4). It depicts the rate of growth or development of the Races in Time.

It is sufficient to picture the slow rise of the Atlantic swell and the white curl of the rising crest with the spray borne onward by the wind. In front is the dark hollow and steep descent as the wave gathers itself before its fall, and then the irresistible advance up the beach to its appointed place and level. In reality it is the breaking of the Wave of Time on the sands of Eternity, and the vision of it is an awe-inspiring yet beautiful experience.

The curve somewhat resembles, and rightly so, that of population. It shows a lengthening of the period occupied by the later races, and gives time for the geological changes predicted in *The Secret Doctrine* to take place. The descent is, however, more rapid than the ascent. From the crest of the wave, the end of the Fifth Race, the spray of the most advanced egos is seen splashing over to the next globe, Mercury. We believe that work has already begun there.

Diagram 5 is an attempt to extend the principle indicated in the

single wave of the Fourth Round. In this diagram the seven waves are connected with our Seven Rounds. The crest comes at a different point in each.

In view of all the facts that we have passed in review during these articles, I believe that we have evidence for a Great Plan, and that Humanity is really on the upward curve of progress. We have yet to reach the heights, but we have left the valleys, and from the level of the passes can survey our Everest.

LIVING WITNESSES

The Masters Themselves refuse to be made dogmas or acid tests of loyalty and rectitude. They categorically refuse to allow Their authority to be invoked. They ask for no recognition. They do not ask for belief in Themselves as Persons, though I imagine They hope that for Theosophy's sake They may be regarded in principle as living witnesses to the future that awaits all growing life.—G.S.A.

Does the Gita Justify War?

BY LESTER SMITH

DURING the Great War of 1914-1918 a large number of Theosophists in England found themselves on the horns of a dilemma. As good citizens and patriots they were naturally inclined to side with their country and support the war. Yet on the other hand were arrayed the command of the Christ to "love your enemies," the pacifism of the Lord Buddha, who taught absolute non-resistance, and the Theosophic teachings as to the One Life. Which of these two conflicting lines of duty were they to follow?

In this extremity, many turned to the story of the *Bhagavad Gita*, and, thinking they saw in it a justification of warfare, threw over the teaching of the Buddha and the Christ, and joined their countrymen in the prosecution of the war. Theosophical magazine articles and Lodge lectures of this period showed a most un-Theosophical outlook. I still have an article written by a Theosophical writer referring to "torturing murder by fiends in German shape," of whom the writer remarks: "We may make our minds quite easy as regards their ultimate fate—on the ghastly submerged levels of the astral world."

When the war concluded and the war-hatred gradually died down, The Theosophical Society returned once more to its pacific outlook. It was with great regret therefore, that I read in the October number

of THE THEOSOPHIST an article by Sir Robert Kotze, in which that war-time view is again expressed. He would justify fighting by reference to "the firm injunction to Arjuna on the field of battle to do his duty and fight." As to the duty of the pacifist, he says: "Even if the war is in his opinion unjust, he should have done what he could to avoid it before it was decided upon, but once it has broken out, he has no choice."

Should we ever be faced with another war, and the problem of war resistance arise among Theosophists it is evident that the same arguments will be used that we heard in 1914, and fighting will be justified on the ground of the teaching of one single book, notwithstanding the undoubted fact that all the best scriptures of the world teach the doctrine of pacifism and non-resistance.

I would go further, and claim that even the *Gita* teaches the same, would we but patiently examine its pages. It would be well for every Theosophist to study carefully this beautiful little gem of Hindu literature, for I believe they will find that, so far from justifying war, it teaches the ancient doctrine of the Oneness of Life. Although the early portion seems to proclaim the soldier's duty to fight, as we continue our study we are led further and further from the battlefield, are taught a higher and nobler

philosophy, until the high-water mark of the book is reached in the sublime declaration :

He who knows himself in everything and everything in himself will not injure himself by himself.

The *Bhagavad Gita* is a modern gem in an ancient setting. It is one of the later additions to the Mahabharata, the great Hindu epic which describes the Kuru-Panchala wars of 1250 B.C. Scholars are agreed on this point, and the internal evidence is strong, for this *Gita* teaches doctrines which were much later in development than the date of the main narrative. The exact time of its composition is unknown, but we may place it in the Buddhist period, for it seems to have been written with the idea of defending and preserving the Hindu faith from being engulfed by the rapid spread of Buddhism.

But how was the author to ensure the insertion of his work within the pages of the older writing? The following suggestion has been made, and seems very probable. In the reign of King Ashoka a terrible war took place, in which this warrior King overwhelmed the Kalingas, a hitherto independent race, with great slaughter. As we read in the Rock Edicts, the King was sorry for the defeated people :

His Majesty feels remorse on account of the conquest of the Kalingas, because, during the subjugation of a previously unconquered country, slaughter, death, and taking away captive of the people necessarily occur, whereat His Majesty feels profound sorrow and regret.

King Ashoka had become a Buddhist, embracing its pacifist philosophy and sending out missionaries

to propagate its doctrines. It will easily be understood that this was not pleasing to the warrior caste, or to the more conservative elements of the nation, who held to the religion of their fathers. Here surely was the opportunity of the writer of the *Gita*, and here we see evidence of his genius. The *Mahabharata* being written in the heroic form, the story of a Great War, it was clearly essential that any addition to it must also take this form. If, therefore, he could make his writing to appear as an incident in the main narrative, it would fit naturally in its place. And by upholding the doctrines of the older faith, it would be pleasing to those who regretted the spread of the new religion. Moreover, if it could be written seemingly to support the warlike spirit, notwithstanding its real teaching of the Oneness of Life, it would also have the approval of the strong warrior caste, the Kshatriyas, who were feeling that their heroic traditions were being attacked by the new faith with its teaching of non-resistance, its command to lay aside the cudgel and the sword.

A literary subterfuge of this nature may rightly be considered immoral by the present day Anglo-Saxon, but earlier ages were not so critical. The many interpolations in ancient books, the number of sacred writings by unknown authors who wrote in the name of some ancient hero or scribe, all witness to the fact that the end was often considered to be more important than the means. And those who reject this suggested explanation will find it very difficult otherwise to account for the inconsistency

between the warlike commands of the first two discourses, and the pacific teaching that is given in the remainder of the book. Actually the inconsistency is not so great as it may seem, if we consider the early portion as giving the common ethic of the soldier class, while the Yoga teachings which follow are for more advanced individuals. In fact, half way through the second discourse we have an indication that the author is giving two different ethics, for he makes Krishna to say :

Thus far I speak unto thee
As from the Sankhya—unspiritually—
Hear now the deeper teaching of the Yog,
Which holding, understanding, thou shalt burst
Thy Karmabandh, the bondage of wrought deeds.

When we compare these two conflicting ethics, we can be in no doubt whatever as to which the Theosophist should follow. The arguments put into the mouth of the Lord Krishna in the earlier part of the Second Discourse are on so low a plane, that we might be listening to an old army colonel discouraging his men from desertion :

Men will recount thy perpetual dishonour, the generals will think thee fled from the battle from fear, and thou wilt be lightly held. Many unseemly words will be spoken by thine enemies, slandering thy strength ; what more painful than that ? Slain, thou wilt obtain honour ; victorious, thou wilt enjoy the earth. Therefore, stand up, ready to fight.

But as we read on, we are insensibly drawn away from the

battlefield, up to higher levels of life and thought. Describing the virtues of him who would practise this higher life, we read :

By this sign is he known,
Being of equal grace to comrades,
friends,
Chance-comers, strangers, lovers,
enemies,
Aliens and kinsmen ; loving all
alike,
Evil or good.

This is the very antithesis of fighting ; it is the very teaching of the Christ, to love our enemies. In Book Eleven, we have a similar passage :

Who doeth all for Me ; who findeth Me
In all ; adoreth always ; loveth all
Which I have made, and Me, for Love's sole end,
That man, Arjuna, unto Me doth wend.

How different is this from the earlier command to slay ! The man who "loveth all which I have made" could never stick a bayonet into his brother man. And the next discourse gives the same lofty teaching :

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, he is dear to me.

We are getting far away from the battlefield now. The warlike hosts are apparently still waiting for Arjuna to lead them, but we hear nothing further of them and their doings. Here and there, throughout the book, the author feels compelled occasionally to use warlike terms to keep up the heroic fiction with which he started. Several times he

drags in the command to fight, but one shudders at the anachronism, feeling instinctively that it is out of keeping with the purity of the spiritual teaching. He begins to use these terms in a symbolic sense, just as the Christian sings: "Fight the good fight." Thus he winds up the Third Discourse:

Thus knowing that which is higher than the understanding, and restraining self by Self, O you of mighty arms! destroy this unmanageable enemy in the shape of desire.

And the Fourth Discourse, after some very beautiful teaching, closes with a similar symbol, reminding us of St. Paul's advice to "take the helmet of salvation and the sword of the spirit." It runs thus:

Therefore, O descendant of Bharata! destroy, with the sword of knowledge, these misgivings of yours which fill your mind and which are produced from ignorance. Engage in devotion. Arise!

Throughout the book, in one passage after another, we are taught the virtue of "harmlessness"; we are heeded "to injure nothing that lives." The act of "destroying another" is condemned as being "of darkness." Could any Theosophist be a soldier in the face of this?

The evil-doer who boasts, "I have slain this enemy, and others also will I slay," is denounced, and his fate is thus described: "They fall downwards into a foul hell." On the other hand, in a beautiful passage in the Sixteenth Discourse, are these words:

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living

beings. . . . These are his who is born with the divine properties.

And a few verses further on, Arjuna is numbered among these high ones, for he is told: "Grieve not, thou art born with divine properties, O Pandava." How can we possibly harmonize this with the previous command to him to slay his enemies? Could any being with these divine properties lead his army to the slaughter? Nay, rather does the following describe him:

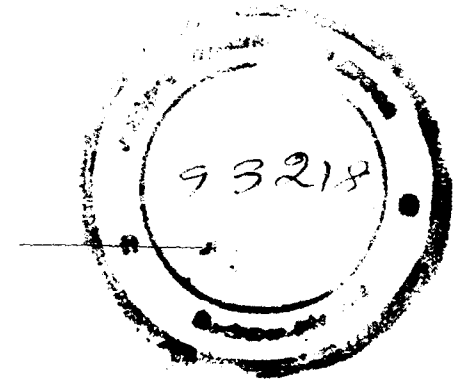
Having laid aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal.

We hear nothing further about the battle. At the end of the work, Arjuna is made to say, "Destroyed is my delusion." What are we to conclude? Can anyone possibly imagine that after listening to those beautiful and inspiring injunctions to peacefulness, harmlessness, and compassion to all living beings, he seized his sword, flung himself into the battle, and proceeded with the devilish work of slaughter? A thousand times, No! Rather would he wish to stay on that exalted plane to which the Divine Teacher had raised him. And surely the wish of the unknown writer of this incomparable work was to inspire all men to abjure war and rise to that lofty plane. For as he tells us in the Thirteenth Discourse: "He who knows himself in everything and everything in himself, will not injure himself by himself."¹

¹ [The date of the *Bhagavad Gita* is a matter of dispute among

the pundits. According to Dr. Besant, the composer of the Mahabharata—of which the *Gita* is one of the brightest jewels—was the sage Vyasa, the founder and over-soul of Hinduism, and he probably lived on the White Island in the Gobi Sea and taught the Vedanta to the Aryans in their original home. In that vicinity the race flourished for thirty thousand years down to

45,000 B.C. The date of the *Gita* we cannot determine precisely. As to its teaching, that is by no means exclusive; it embraces both Sankhya and Vedanta philosophies, a teaching for the warrior and a teaching for the yogi (often interchangeable terms), but to every man his own dharma, and on the principle of relativity a line of conduct for every man at his particular stage of development.—ASSOC. ED.]



THE LOGOS IN EVOLUTION

The great Hierarchy embodies the Divine Will in Evolution. According to each Individual's rank therein, so is the Plan of the Logos known and apprehended by Him, and carried out as fully as lies within His powers in the particular department of the Work where He belongs.—CLARA M. CODD.

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Theosophy and Journalism

BY S. L. BENSUSAN

As a journalist who has upheld the great traditions of his profession for nearly half a century, Mr. Bensusan urges Theosophists to offer quiet, steady opposition to papers which spread ill-will and mislead the popular taste, and to encourage the few papers which follow truth, anticipating the time when the principles of Theosophy will "permeate the public mind through organs of public opinion."

IT is almost impossible to envisage the change in the present order that might result from prompt adoption of Theosophical principles by the world's Press. Think just for a moment of great daily newspapers animated by a belief in the brotherhood of man, a brotherhood that ignores all distinction of religion, race and colour. Envisage, if you can, a world Press to which white, brown, black and yellow men are the sons of one Father, to which the faith of Christian, Jew, Muhammadan, Buddhist and Hindu stand for rays of the white light of Truth. Consider a world in which papers were concerned with the discovery of the laws that shape men's lives through countless incarnations, rather than with the discoveries that enable death, destruction and desolation to be spread among mankind and the stateliest monuments of its latter-day civilization.

At present, papers thrive on their triple appeal to ill-will, to the unexpected and to the sensational. Roughly speaking, the majority of the great English papers are pro-Fascist, some mildly, others truculently; the minority support democracy, some following the beaten

track of Labour, a few pursuing the rough road that leads to Communism. They have certain features in common; they are agreed in attributing the worst intentions to their opponents, and they believe in a propaganda indifferent to the claims of truth.

The Power of Propaganda

One of the modern masters of this means of persuasion has stated quite frankly that it is possible to make people believe that black is white and falsehood is truth, if only the effort be made seriously and cleverly enough. Then again, in all the newspaper centres of the world today, the race is to the swift and the battle to the strong; policies are devised by individuals or groups to bring about certain desired ends. Not one reader in ten realizes the extent to which propaganda works through the Press for aims that have no connection with ideals or altruism.

A Government supports its foreign, economic and social policies through the Press; the people at the head of affairs bind the newspaper proprietors by means of rewards. The directors of publicity

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in this country¹ will be found in the House of Lords, or, at least, they have every right to be found there if they so desire. Here, as in Paris, Berlin, Rome and in countries of less significance, they are playing the temporal game, working honestly, shrewdly, brilliantly, or in none of these fashions, for the hour, the day and the year. For the morrow in which, whether they understand or ignore it, they have a part to play, they take no thought. To oppose a country, a group of countries, a policy or a party is their perennial programme. Speaking with millions of tongues, many more than the ancients gave to Rumour, they select, and in some cases manipulate, the news that will support their views, vigorously excluding any facts however unassailable that may weaken their case. And the man in the street, who is outgrowing but has not yet outgrown the fantastic belief that because statements are printed they must be true, acquires a definite prejudice against those who do not share the views of a proprietor whose official outlook is often the price paid for promotion.

The Power of the Advertiser

The writer remembers a conversation with a powerful and good-hearted journalist in a time of crisis nearly forty years ago. "What you are writing nowadays is helping to make war inevitable." "Well, well, we've got to stir things to keep up circulation," was the reply. The stir was made, so was the war, and that paper's attitude was a contributory cause.

¹ England.

Again, in the conditions under which papers are produced, it is clear that the wealthy advertiser is potent in arresting reforms. Within certain definite limits he controls the Press. Public meetings, parliamentary debates or statements that touch his interests can be minimized, ignored or suppressed. With a few exceptions the Press seeks to give its public what that public desires, and presumes that the taste of its audience is as low as the most illiterate news editor can conceive.

Separation the Goal

Look at the world's papers today, and you will see at once that separation is the keynote of all utterances. For the sake of the keen competition of able men, diversity must be stressed, and save in times of national crisis there must be no unity. Yet it is in a peacetime unity of belief and aspiration that the world will gain liberation, will learn that love alone can cast out the hatreds that may yet reduce our civilization to ruin.

Every great reform came to birth in the mind of one man. Christ, Confucius, Gautama the Buddha, Muhammad were once without a following. Today Theosophy numbers its adherents by the thousand, and they are setting a good example by avoiding hatred, harsh criticism, hasty speech. They stress the salient fact that if mankind will live in peace and goodwill, the Earth Mother is rich enough even today to provide all her children with the necessities of life. They point out that if Science will seek to serve the powers of good rather than the forces of evil, the varied fertility

upon which we depend, the enterprise that can add to the comfort of all, can be multiplied, bringing us health, peace and length of days.

Can We Help?

If Theosophists will take the broad view, and they can advance no excuse for adopting any other, they can slowly but surely work through the mass of blind and prejudiced opinion, no matter what the colour, as yeast works in dough.

Who will may have this light,
Who has it, sees.

To journalism as a force that seeks to spread extreme views, to degrade or mislead the popular taste, to encourage separation, to deny the oneness of all life, to magnify the personality, Theosophists must continue to offer a quiet, steady opposition. They must keep always in their minds the ideal paper that seeks to serve humanity and knows all mankind for brethren, and labour to bring such a force on to the plane of manifestation. There can be no more useful task, or so it seems to one who has served nearly all the leading papers and reviews of London through five-and-forty years.

The rank and file of men and women immersed in an unending struggle for life have no inclination to think out the great problems of the world for themselves. If opinion can be presented to them in a form that takes their idiosyncracies into consideration they will adopt it.

The Power of Custom

I well remember asking an old countryman why he voted in a certain way. "I don't take no heed o' these things myself," he replied,

"but me father always voted so." It seemed a silly reason enough until the reflection came that the most of us do the same. Our upbringing, the opinions of our friends, a reluctance to differ from those round us, the loud voice of our daily paper, all these forces control our lives far more effectively than we are prepared to admit. Some countries have dictators who rule all citizens with a rod of iron, suppressing opinion, endeavouring to mould thought; in other countries with a democratic Government citizens tend to obey the ruling of the printed word, however tainted the source. We cannot change the tendency, but we can help to change the appeal of that word.

There are just a few papers that have never bowed the knee to Baal and will follow truth through a morass of calumny and misrepresentation. Theosophists can strengthen their appeal by active assistance to these, or they can help negatively by refraining from the support of papers that preach hatred, strife and separation.

I should like to see a progressive paper that would present the Theosophical viewpoint to its readers and enable them to see for themselves that with its acceptance they bring the far-off "divine event" nearer to suffering humanity. Such a paper may come if we will seek to bring it to birth, but the hour has not yet struck. We cannot help believing that in the fullness of time the principles of Theosophy will permeate the public mind through organs of public opinion, but it is a terrible thought that another cataclysm may be the condition precedent.

The Stanzas of Dzryan

(From *The Secret Doctrine*, I, 63-65)

STANZA VI

1. By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the Triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the Breath of the Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien-Tchan and the Seven Elements.

2. The Swift and the Radiant One produces the seven Laya Centres, against which none will prevail to the Great Day "Be With Us"; and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—first One manifested, Six concealed; Two manifested, Five concealed; Three manifested, Four concealed; Four produced, Three hidden; Four and One Tsan revealed, Two and One-Half concealed; Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them, and round them, infusing life therein, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other during Seven Eternities.

5. At the Fourth, the Sons are told to create their Images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward. . . . The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space; the Seed appearing and reappearing continuously.

7. Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy Small Wheel. Its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see. . . .

(See Commentary next page)

A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

Mrs. Ransom, a deep student of *The Secret Doctrine*, makes in this series of articles a brief digest of H. P. Blavatsky's commentaries on the Stanzas of Dyzan, the archaic book in which the origins of the Cosmos are occultly depicted. Of this "archaic narrative, dark, confused, almost incomprehensible," Madame Blavatsky wrote at the end of the Stanzas: "An attempt will now be made to throw light into this darkness, to make sense out of this apparent nonsense."¹

WE left off where Cosmogony gave way to the study of "our Solar System in general." Eleven Stanzas dealing with the interim period are omitted in *The Secret Doctrine*, but an indication is given that they explain that after the "first cosmic and atomic differentiations," the eternal Law of everything to be unfolded in this Universe was on "a sevenfold principle." Every Chain of Worlds is the reincarnation of a previous one, "their spiritual principles only living in their progeny as a survival of themselves." Each globe of a Planetary Chain, "before finally *dying out*, sends all its energy and principles into a neutral centre of

latent force, a laya centre, and thereby informs a new nucleus of undifferentiated substance or matter, i.e. calls it into activity or gives it life." (I,179).

Ascending States

Our Earth has to live through seven Rounds, like all others. "During the first three it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form: it is spiritualized, so to say." (I,183). Its Humanity develops fully only in the Fourth Round, having passed through all the forms and kingdoms during the First Round, and through all the human shapes during the two following. In the three Rounds to come Humanity will be ever tending to reassume its primeval form, that of a Dhyān Chohan Host. "Man tends to become a God and then—*God*, like every other atom in the Universe." (I,183).

This instruction about the significance and destiny of the atom is important to keep in mind. It is repeated many times that the cycle is from atom to God. Atoms are the starting-point of the long pilgrimage, through unbelievably long periods of time, to the condition of the perfected Monad. The problem of the Fiery Lives is, perhaps, the same. They are these "atoms" in a state of sheer initial Life-force. They inweave into the Elements and infinitely later unweave from them as Monads.

Another thing to follow is the insistence that Monads in their progress towards full Godhead are not really Man—Monad and Man are co-workers for a mutual purpose. The Monad is self-born of God; Man is a set of principles which are worked out for definite reasons in conjunction with the personality, and these two together make the "human being" who is under the direction of the Monad.

The seven Root Races of the Earth pursue the double line of physical and moral evolution. Some, a few, of the human race develop ahead of the average to such an extent that they bring into play the qualities of the next Round. It is suggested that Confucius and Plato were Fifth Rounders, developing Mind to the full; and the Buddha and the early Shankarāchārya Sixth Rounders, developing Buddhi (intuition) to the full. (I,185).

With regard to the passage of the Monads, it is said that the globes of the Moon Chain do not "die" until the Monads of the last one pass into the Nirvāna (bliss-pause) that awaits them between the two Chains. The first

class from the Moon Chain incarnate and attain the human state in the first Earth Chain Round. Their function is to pass through the whole triple cycle of the mineral, vegetable and animal kingdoms, in their most ethereal, filmy and rudimentary forms, in order to clothe themselves in and assimilate the nature of the newly formed Chain. Later on, at the beginning of the human stage of the Fourth Round, when operating on this Globe, they "ooze out" their astral doubles, from the ape-like forms which they had evolved in the Third Round. This subtle, finer form served Nature as the model round which she built physical man.

Monads of Class Two reach the incipient human stage in the Second Round, and so on, up to the middle of the Fourth Round, when the human stage is fully developed and the "door" into the human closes, for the number of Monads in this human stage is complete; the last human Monad incarnated before the beginning of the Fifth Root Race. Those too far behind this stage will reach it only at the close of the Seventh Round. But they will be the Humanity of a future higher Chain and thus receive their karmic compensation.

All these groups are called "men," not because they resembled the men of today externally, either in form or nature, but because they were "thinking entities," and in respect of spirituality and intellect were "gods." Monads do not *become* men, because they neither progress nor develop, nor are they affected by the changes of state they pass through. A Monad is an "indestructible star of divine

¹ These articles are resumed from THE THEOSOPHIST, March 1937, where Mrs. Ransom, elucidating Stanza Four, depicted the Logos laying the foundations of the Universe, and the agents of the Law fulfilling its eternal purposes. The 1937 series brought us to Verse Four of Stanza Six. Here we begin with Verse Five. The text of the Stanza is given on page 405.

light and fire, thrown down to our Earth, as a plank of salvation for the Personalities in which it indwells. . . . The evolution of the *external* form, or body, round the *astral*, is produced by the terrestrial forces, just as in the case of the lower kingdoms, but the evolution of the *internal*, or real, *Man* is purely spiritual . . . It is a journey of the 'Pilgrim-Soul' through various *states* of not only matter, but of self-consciousness and self-perception, or of *perception* from *ap-perception*." (I,198).

We see, then, *three* inextricably interwoven schemes of evolution in our System: (1) The Monad, or Spiritual, concerned with the growth and development into still higher phases of activity of the Monad; (2) The Intellectual, represented by the Agnishvatta Pitris (Solar Deva ancestors), the givers of intelligence and consciousness to man; (3) The Physical, represented by the Chhāyas (astral doubles) of the Lunar Pitris (moon-ancestors) round which Nature has concreted the present physical body (I,204). These intellectual and physical phases are worked out in detail in Vol. II.

A Critical Stage

Stanza VI, 5. The Stanzas now pick up another part of the story at the Fourth Round in the Fourth, or Atlantean, Race, when human "intellectuality" was at its highest point of civilization and knowledge. Then a strange crisis occurred in the physiologico-spiritual adjustment of the Races which caused humanity to branch off "into two diametrically opposite paths: the *Right*- and the *Left*-hand

Paths of Knowledge or Vidyā." The seeds thus sown sprouted during the early period of the Fifth Race. The Monads, "Holy Youths," the Gods, refused to multiply and create species after their likeness. They considered the forms then available unfit for them, so they refused to enter into and use the astral images of their inferiors. Selfishness prevailed. "They fell under the eye of the Karmic Lipikas" (Recorders).

All this time many "Wars" went on, many struggles of adjustment, spiritual, cosmical and astronomical, but chiefly that of the mystery of evolution of man, as he is now. The purity of the Monad, Spirit, is inherent, not acquired. These "pure Essences" "claimed and enforced their right of independent judgment and will, the right of free agency and responsibility." But each Monad, to become the highest Dhyān Chohan, must attain through its Ego "full self-consciousness as a human, i.e. conscious, being, which is synthesized for us in Man." (I, 215). It is the co-ordination of the interests of these, including the physical, often conflicting interests, which causes so much confusion, so strange and complicated an interplay of forces. There is a struggle for life in the worlds above as well as on our own planet here below. (I,224).

World upon World

Stanza VI, 6. Here we return to Cosmogony. The globes of the earlier Rounds disappeared and reappeared on the same centre. The old material, after being disintegrated, is used for building new forms. An interesting diagram is

given on I,221, showing the seven planes of Cosmic Consciousness. These correspond to the seven *states* of consciousness in man, but the three higher planes are inaccessible to the human intellect as developed at present. Of the globes of our Chain, two are given on the fourth Cosmic Plane, two on the fifth, two on the sixth, and three, one of which is our Earth, on the seventh. The fourth Plane is called the archetypal—that is, where the World is made as a first model, to be followed and improved upon by the Worlds which succeed it physically.

Stanza VI, 7. The seven fundamental transformations of the constituent particles of matter of the globes of our Chain are given as follows: 1, *homogeneous*; 2, *aeriform* and *radiant*—gaseous; 3, *curdlike* (nebulous); 4, *atomic, ethereal*—beginning of motion, hence of differentiation; 5, *germinal, fiery*—differentiated, but composed of the *germs* only of the Elements in their earliest states, seven when completely developed on our earth; 6, *four-fold, vapoury*—the future Earth; 7, *cold*—and depending on the Sun for life and light.

The One Initiator

Comprehension of these things, it is said, will be for those who reach the fruit of the Arhat stage of Initiation. The organization of the great School of Initiation is explained as follows:

There is a "Wondrous Being," who descended from a "high region" and is called "*the* Initiator," the "Nameless One who has so many names." He is the "GREAT SACRIFICE," for he sits at the THRESHOLD of LIGHT and looks

into it from within the Circle of Darkness, which he will not cross, nor does he quit his post, till the last day of the Life-Cycle. Though he, the Solitary Watcher, has nothing to learn from Earth or its Heaven, he remains at his self-chosen post because the lonely Pilgrims on their journey back to their Home are never sure to the last moment of not losing their way in this limitless desert of Illusion and Matter called Earth-Life (cosmic). He would fain show the way to that freedom and Light, from which he is a voluntary exile, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion, though few may profit from his sacrifice.

He was the *First*, a stupendous Unity, the Seed of all the other "Sons of Wisdom." He has remained to this day the Seed of Divine Knowledge, the One and the Supreme. "He changes form, yet ever remains the same." During the infancy of the Third Race, while it was still in a state of purity, its psychic and physical intellect being dormant and consciousness still undeveloped, its spiritual conceptions were quite unconnected with its physical surroundings. *Divine* man dwelt in his animal—though externally human—form. This Third Race is called collectively the "Sons of Passive Yoga," i.e. it was produced unconsciously by the Second Race, which was intellectually inactive. But a portion of the Third Race was already animated with the divine spark of spiritual, superior intelligence.

This portion *was*, so to speak, the One Initiator, the First. By a "second spiritual effort" other

Sons of Kriyāshakti were produced, a group of semi-divine and semi-human Beings. They were born of Spiritual Will and the natural divine power in *man*, a child of pure spirit unalloyed with any tincture of earthly element, who drew its intelligence direct from above, and its physical frame alone was of time and life. They, the Sons, are "set apart" for certain purposes, and in them are said to have incarnated the highest Dhyānis (Lords of Mind) from previous Manvantaras to form the nursery for future human Adepts on this Earth and during the present Cycle.

The great Being, the One, who is like a "mighty organism," is the *Tree* from which all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, and others, have branched off. As objective Man, the "Heavenly Man," he is the mysterious Personage of whom all Occultists hear or know. Under the direct, silent guidance of this Mahā-Guru (Great Teacher) all other less divine Teachers and Instructors of Mankind became the

guides of infant Humanity, giving it the first notions of all the arts and sciences and of spiritual knowledge. The pupils of these incarnated Rishis and Devas of the Third Root Race handed on this knowledge as best they could. These pupils constitute the four grades of Initiation: 1, Srotāpanna (entered the stream); 2, Sakridāgāmin (once-returning); 3, Anāgāmin (not-returning); 4, Arhan (the Venerable). The Four Paths to Nirvāna, in this our Fourth Round, bear the same appellations.

Then there is the Adept himself, the *initiated* Candidate for yet higher mysteries who becomes a pupil to a yet higher Initiate. Some have accomplished this, but these higher grades will only be fully developed at the end of this Root Race and in the Sixth and Seventh Races. The Arhats of the Fire-Mist of the Seventh Ring will be but one remove from the "Root-Base" of their Hierarchy, who has yet another name meaning—"the Ever-Living-Human-Banyan." (I, 227, 233).

(Next chapter begins Stanza VII)

SERVE THE WORLD

The man who waits to obtain Adeptship before he serves the world will never be an Adept.—ANNIE BESANT.

Whence the Intuition?

BY E. L. GARDNER

Likening the higher mind to a lens which focuses the inner light, the light of wisdom, on the screen of the lower mind, and registers it in memory. That flash of light is the Intuition.

THE intuition, or inner teaching, as a source of information and knowledge is so frequently referred to in speech and literature that an understanding of what is really meant or implied by the term is worth pursuing.

Intuition and Instinct

Intuition is usually accepted as being of a higher quality than instinct, though in many respects similar in nature. The word "instinct" is applied in general to the animal kingdom, and means an in-born, quite unconscious, subjective prompting to physical action, whereas the word "intuition" is reserved for humanity, being of a mental or an emotional order and working at the conscious level. The intuition *may* also arise unconsciously, though it *can* be consciously invoked, registering then as a conscious thought which need not be acted upon unless the individual chooses to act.

Instinct prompts to an immediately correct action in a physical need; the intuition to a correct understanding of a mental problem, and it may or may not have a physical consequence. But registering in the mind, whence does it arise?

An avenue of approach to the field of human consciousness is obviously open occasionally from some inner or higher realm, and the question is: Can we discover and cultivate access to this realm to a more efficient degree? The avenue appears to be related to, or directly connected with, the mind.

Correspondences

The relation of our sense-organs to the principles of man, as given in the ancient philosophy of the East, supplies some information of valuable promise. The general law of correspondences given in that ancient teaching may help us here, for the intuition is clearly due to the functioning of some human faculty allied to, or corresponding to, the physical senses. In these correspondences the sense of touch is said to be related to the wisdom, the intuitional, principle. Sight is said to correspond to mentality. Taste and smell are also given as connected respectively with the emotional nature and the physical. The implication is that in an intimate and vital way and in the precise and concrete form possible only in our clean-cut physical material, the senses and sense-organs represent certain of the less defined

and subtler properties of our human constitution.

The wisdom principle, the source of the intuition, is very appropriately represented by the sense of touch, for this is a diffused unlocalized sense, and one which functions over the whole surface of the body. The division of the mind into a "higher" and a "lower" is also appropriately and very strikingly reproduced in the anatomy of the eye, for the leading features in man's organ of vision are the lens and the retina. The terms "higher" and "lower" in this relationship too are apt, for the lens collects and focuses rays of light, and the retina provides the screen on which the focused light may fall and be registered.

Visual Mechanism

The light thus temporarily photographed on the retina is conveyed by the optic nerve to the brain, and thence on to the receptive mind—there to be instantaneously extended into the three-dimensional view, with which now we are all familiar. It is difficult for us to realize the long process which lies behind that instantaneous mental picture. It is built up of myriads of contacts in the lower kingdoms and earlier lives, for its present speed and accuracy are wholly conditioned by our past experience.

In the visual mechanism, in this concrete copy of the mental principle, we have an illuminating view of the function and mechanism of the human mind. The lens of the eye corresponds to the higher mind because, we may reasonably infer, the function of the higher mind is

to collect and focus the light of that spiritual plane known as the buddhic or the plane of wisdom. The light thus focused can be registered on the retinal screen of the lower mind and seen there by human consciousness, for the lower mind alone of all material structures can arrest that inner light and hold it clearly enough to be read.

The concrete or lower mind can thus receive and register impressions conveyed to it from the outer physical world by the sense-organs, and can also, by training, receive and register impressions from an inner or higher source.

Inner Vision

The study of the mechanism of the eye can also assist us to an understanding as to how this higher or inner vision may be acquired. The biologist traces the development of vision from the mineral kingdom onwards, for many mineral substances respond readily to sunlight as, for instance, in the photographic film. Through the plant kingdom this sensitiveness to light increases, but not till the animal kingdom is entered, with its facilities for locomotion, is the mechanism of the physical eye finally developed. Life demanded it and the organ was built, and not till then was light successfully linked to vision and known as "light" by the mind. The lens of the eye, by bringing a number of rays to a point, projects a clearly defined picture of light and shade on to the retina—and thus does the all-important light of the sun become ours as light because we make it so. It is for us to adopt the indications of this physical model and

develop the skill to use the dual-mind in a similar fashion.

Light and darkness as contrasts are terms often used to typify the widest extremes, and very little imaginative effort will convince one of the immense difference between walking in light and in darkness, using the terms literally or figuratively. Light is everywhere, and surrounds alike those who are blind and those who can see. He alone who has eyes can respond to it and use it; by vision he can move fearlessly, avoid obstacles and find and reach a desired destination.

Focusing Lens

Just as the eye is built and developed as a physical mechanism to focus the light of the sun, so may the mental mechanism be developed in order to focus a higher octave of the solar light, namely the universally diffused principle of wisdom or buddhi, as it is called in the East. This higher counterpart of the light which is seen and used by the eye is a further solar emanation, and is related to an inner level of man's being, touched in consciousness, however, only through a clarified mind.

Let me illustrate the relation between this higher light and the mental lens. Our familiar sunlight provides us with an intimate example. If a convex lens such as an ordinary burning-glass is held horizontally in sunshine, then the light passing through the glass is all brought to a common centre a short distance beyond. The rays thus focused, if made to fall on a sheet of paper, appear as a brilliant point of light intensely hot, surrounded by a dark shadow. This circular

shadow is the area from which the light and heat rays have been deflected which are now gathered in the centre. Without the lens, the rays are diffused and scattered, comparatively weak: passing through the lens, the rays become a point of fiery brilliance.

The higher mind of man functions similarly as a focusing lens for the higher light. The brilliant centre of light resulting is man's individual life, his true self. But just as the brightest sunlight is utter darkness until it strikes a reflecting surface, so is the human life centre unaware, innocent, unconscious, until its light strikes a responsive medium. Such a medium is provided by the material bodies of the lower mind, the emotional nature and the physical nervous system, a group of interrelated forms which constitute the three-fold abode of a human being.

Involution

These, the bodies of man, appropriate and step down so expertly the original living light that they reduce its intensely concentrated power to the tempo of their capacity. They also delude the "light" into identification with themselves. Though seemingly obstructive, by their very limitations and the friction resulting, they bestow the gift of awareness, consciousness, upon the living light within them. It is through the very friction involved in manifestation that a measure of self-consciousness is at last achieved, and man, as a self-directed being, comes into his own.

This process, called by the occultist involution, has taken many cycles and incarnations. On the

upward arc of evolution the forms fulfil their task of compelling concentration, and at length the focus of the higher light that has been so long clouded, the fountain head of human consciousness, is to some degree cleared of its veils, and may be known. When this is done, even though in part and temporarily only, the higher light can illumine the mental screen and function as—intuition.

The Eye of the Mind

Wisdom, this higher octave of the solar life, however, remains unknown to man till the skill to use the true eye of the mind is acquired.

The physical eye is a gift of the gods, the elemental builders of the body; the mental eye is at the service of human consciousness when the emotions and the mind are controlled and clear. These latter conditions seem to be a necessary precedent to the direct functioning of the higher mind. They are themselves ensured only by deliberate effort. To secure the right conditions, such consciously directed effort is not aimed at acquiring something new, but at deleting from the emotional nature and the mind the effects of every source of personal agitation. To focus ordinary rays of light, it is not the light that has to be acquired, but a lens that

has to be prepared and cleared. Similarly with the mental lens, the effort demanded is to clear obstructions that cloud its focusing power.

Buddhic Flash

Success in achieving this clarity may be only occasional and temporary, but given the conditions and some skill in clearing the way and using the inner light, then an illuminating intuition may be registered, bearing on the subject of interest to the student or artist. Such is the speed and content of the buddhic light that an intuition may be received as a flash in a moment of time, yet—as many an artist has testified—take long hours to unravel, clarify and secure itself in the limited but precise language of our physical symbols. When this happens, that which is called the higher mind functions as a lens, and the lower mind furnishes a receptive screen which arrests the inner light and registers it in memory.

The sun's familiar light and fire are around and about us and flood our world to the full. They are given freely. The higher octaves of light and fire, of wisdom and illumined thought, are also about us and around us, but their entry into human consciousness is through a door that must be opened by man within himself.

BEAUTY

The world is not painted, or adorned, but is from the beginning beautiful; and God has not made some beautiful things, but Beauty is the creator of the universe.—EMERSON.

Causal Factors in Crime

BY KEWAL MOTWANI

Dr. Motwani, sociologist, lately returned to Adyar, surveys the field of criminology in the light of his world travels, particularly in America. In the new treatment of crime he finds an approach to Brotherhood.

SOCIETY is a congeries of processes and controls that keep a group of people knit together for purposes of ordered social life. Human beings and animals live in groups; they have a social life. There is no society in a heap of bricks. Social life among animals and insects is based on instinct; it is a purely biological phenomenon. But society on the human plane is based on intelligence, order, purpose, and is capable of telic change. Society is distinguished from community which has a spatial or geographical reference. Community may be a village, town, city, or the world. Society is something abstract, while community is concrete. Madras, as a whole, is a community; the myriads of invisible strands that keep the people organized in their social orbit constitute society. Society is social organization.

Smooth working of society means a certain amount of adjustment between its three component parts: (1) natural environments, organic and inorganic; (2) culture, consisting of folkways, mores, instruments, family, play, work, religion, art, government; (3) and man, with his biological and psychological endowments. The study of the processes that ultimately incarnate in a cer-

tain social configuration or pattern is known as Sociology, a subject very widely studied in European and American institutions, but not even known in India and Ceylon, which were the first to contribute Dharma-Shastra, the science of social relations, to the world.

There is a continual and mutual interaction and adjustment between these three factors. Nature determines the type of culture or social organization a community will have. Island nations, such as the United Kingdom and Japan, become maritime powers. Mountainous regions produce a hardy race of people, while deserts are known for nomads and shiftless groups. Farming people have an entirely different type of culture from those that have large supplies of mineral deposits. The Chinese has a liking for rice, while the Britisher prefers his beefsteak. The former flips his rice with a chopstick with accuracy of markmanship, while the latter, when he has rice on his table, balances it on a fork. The Chinaman needs a bowl to hold his rice; the European finds a plate more convenient. The two have totally different types of culture: the one is agricultural, and the latter is technological.

Eskimos must use snow to build their houses. Those living in timber regions need not live in refrigerators. Combination of coal and iron gives birth to mechanical civilization. Joint family was possible under a rural or feudal order of life; industrialism disrupts family and compels people to resort to companionate marriage, contract and contraception, with divorce as its common feature. Man's government, religion, art, amusement, etc., all bear the impress of Nature's imperious demands. Man is a willing slave of Nature. He adjusts himself and his social organization to Nature's bounties or limitations.

What Crime Is

Now, crime is a certain amount of disorganization or maladjustment between the above-mentioned three factors: climate, social organization, psychological equipment. This branch of study is known as Criminology. Every group of people, whether a primitive tribe in Africa or an advanced nation, fortifies itself and ensures its existence by a certain code of conduct which every member must accept. Any deviation or failure to comply must be visited with punishment. All anti-social conduct is crime.

The causes of crime should be sought for in the three component parts of the community which we have already mentioned. All maladjustment between these three factors breaks out in social disorganization when the crime wave begins to rise. Analyse the present-day social and political anarchy in the world, and we find this disharmony between the three factors

fundamental. Of course, a certain amount of maladjustment is bound to be while man is still struggling toward perfection. A complete adjustment would mean a heaven on earth, and that day is a long way off. We are concerned here with the working of these three causal factors and the resultant—crime.

Climate

1. Let us begin with the environment. It affects man through food, climate, seasons and temperature. A South Indian can subsist on rice, but an Eskimo, living in the snow-bound region all the year round, must have chunks of whale meat. The Indian thrives on red and green pepper, drinks copious draughts of tea to coax the cooperation of his sluggish liver; the Eskimo needs no such adventitious aids to his digestive processes. In India, the Madrasi eats rice only; the Deccani combines wheat with rice, while for the Punjabi, living far north, wheat is the staple food. This difference is explained not on grounds of personal or group tastes; it is dictated by climatic conditions.

Different types of climate give birth to different species of crime. Crime in warmer countries is generally against person; in cold countries, it is against property. In the warm countries, it is an impulsive act; in the cold, as in Europe and America, it is a well laid out, scientifically executed, cold-blooded design. In warm countries a slight provocation may bring flashing knives into the open; in colder regions, it is the gun and the pistol that decide fates, but the aim is taken with a calm hand and steady nerve and planned ahead. France

changes its Ministries in summer, occasionally after a mild revolution and bloodshed.

A *Midsummer Night's Dream* is more than a poet's mere fantasy. People from colder countries, when coming into the tropics, usually suffer from nightmares for some time. Heavy alcoholism, meat-eating and sex crime flourish in cold countries, where wintry blasts freeze up man's physical and emotional energies and send him out in quest of thrills and adventure. A vegetarian country, such as India, is mild, has given birth to many prophets, philosophers and sages, has given shelter to the major religions of the world.

Boas maintains that children of European parents in the United States of America have higher statures than those of the same group born in Europe. Heat has a decided effect on our blood cells, therefore on our thinking and acting processes.

During high winds in one community in the United States of America, suicides, murders and misdemeanours increased to six times the normal. Dark, cloudy days are depressing, while sunny days evoke sunny smiles. Prof. Huntington of Yale concludes that seasonal variations in temperature, changes in temperature from day to day, and humidity, affect human energy considerably. Nature and man live in one vast embrace, and help and hinder each other in proportion to use of intelligence on the part of man.

A very large amount of crime, therefore, can be easily understood in terms of changes in thermometer.

Climate and crime have a close relationship.

Culture

2. The second factor in our scheme is the social environment, the totality of the social organization, with all its instruments and institutions along which flows the life of the community. The major social institutions are education, economics, family, government, religion, arts and sciences, work, play, etc. Through these each member of the society gets, or should get, an opportunity to satisfy certain of his fundamental desires and interests through which society perpetuates itself. Education gives man an understanding and appreciation of the accumulated thought of the race and equips him to earn his livelihood. Marriage satisfies his sex impulse, and family life softens his assertive and aggressive nature; government gives him shelter and invites him to active citizenship; religion offers him deeper and spiritual values of life; science administers to his physical comfort; art gives him an opportunity for self-expression; play liberates his physical energies and teaches him the larger game of life.

This is a rough outline of the working, as it should be, of each of the major social institutions. These institutions must work in harmony or else disorder—technically, cultural lag—will result, ultimately ending in crime. Let us take a few examples. Science has brought about a change over the face of the earth. Everything we handle is a product of machinery. And yet how slowly mankind changes! There are countries, placed on the

highway of the world's cultural commerce, in which thousands of young men and women are made to drill through lessons in Latin, but they know next to nothing of their national language, their national heritage, or science enough to enable them to repair the electric lights at home. Poor citizenship, unemployment and anti-social conduct, all are organically related to each other.

In technologically advanced countries, each invention adds to unemployment; yet men continue to drudge for long hours. The academic economics of the last century of "rugged individualism"—based on false hypothesis of supply and demand—continue to poison the very foundations of social order throughout the world, leading to over-production and simultaneous destruction of the produce, tariff walls, depressions. Concentration of capital and inadequate distribution of wealth go hand in hand, giving rise to social conflict. "Economic injustice and social misbehaviour are often interchangeable terms in the story of group disorganization." Science and social conscience must keep even pace. The lag between the two is also responsible for much of the crime in the world.

Concentration of population in large cities is another cause of increase in anti-social behaviour. Life in a large city is not intimate. People "brush" each other and pass on. Large cities throughout the world are "dugouts" for crime. Wealth flaunts its fortune before the impotent poor; it excites envy. Cities give safe harbour to per-

petrators of crime, whose identity is lost in the crowd.

To no small extent, corrupt politics favour crime. High pressure groups, lobbyists and armament manufacturers know how to use governments for their own gains. The average individual feels himself to be an insignificant worm caught up in the tentacles of "vested interests." He feels a conscientious urge to take the law into his hands and rid the "vulgar rich" of some of his load. All the political and economic "isms" are born of this urge to put an end to economic injustice.

Religion has also failed to control the mass of mankind in its anti-social tendencies. The average layman is never able to distinguish between religion and church. Religion is on the defence today. The gulf between science and religion cannot be bridged by the theologian or the pastor in the pulpit. It needs prophets to accomplish the task. There are very few who "live" religion; the vast mass are satisfied with ritualism. Blessing of warships and guns by the Church is a common phenomenon in the West. In the East, we are a little more humane. We recite mantrams over buffaloes and goats that are ready for slaughter before the Goddess, and yet we pride ourselves on the non-dualistic philosophy of Shankara! The hypnotism of the spoken word lasts while we are close to the pulpit or near the idol in the temple. Outside the sacred precincts, the most devout can be the most devilish.

Turn to entertainment, and you will find that it encourages crime all the world over. Little is known

to the reader of the sports news or to the spectator of the games in the large stadiums as to the inside "racketeering" and box-office receipts. Racing whets the appetite for quick profits. Boxing, bull-fighting, wrestling, fox-chasing, these are matters of religion with us and to such an extent that any one of us may be shut out from a broadcasting station for telling the children to be kind to animals! Our thirst for blood in the stadium and the arena projects itself into our social life, and we wonder that life should be held so cheap by our fellowmen who take to crime.

Movies are the worst criminals in this respect. They glorify sex immoralities and other forms of crime and disregard for law, put virtue on the defence, and show it to be fighting a losing battle. The movie-makers "sell" their pictures to the public with unfailing, hypnotizing propaganda. Young men and women are allured by the dare-devil stunts staged on the screen. Gangsters are bred in the cinemas and in the by-lanes of large cities.

It is somewhat along these lines that we can detect the germs of crime with which our social environment is saturated today. The individual feels almost invited to participate in crime and anti-social conduct. Is it any wonder that social disorganization is so widespread in the world?

Psychology

3. The third set of causal factors in the social situation is the biological and psychological equipment of men and women. While the problem of transmission of mental traits to the offspring through the

germ-plasm has still to be solved by biologists and eugenicists, we are fairly certain that tendencies *are* transmitted. A child born of alcoholic parents will have a certain craving for alcohol, but this, by careful upbringing, we may offset. Weak children, born of weak parents, are known to show greater tendencies to crime than those of normal people. Glands control human personality and its expression. Deficiency of pineal gland is known to produce subnormal mentality. Excessive supply of adrenals may produce aggressiveness; absence of iodine in the system leads to certain forms of cretinism. A large prostate gland causes sexual abnormality.

Now, this is not the same thing as Lombroso's doctrine of "instinctive" or "born" criminal. Professor Lombroso, the Italian criminologist, put forward the theory that a criminal type, recognizable by certain physical features, was predestined to the commission of crime. As we have already remarked, causes of crime lie in the natural and social environments as much as in man himself. But this theory of predestination to crime cuts the ground from under its feet. If an individual is predestined to crime, he is not responsible, since he has no freewill. Such an individual has a right to be treated as any other mentally defective individual. No criminologist worth his name today credits this physiognomical view of crime with significance. There is no single cause for crime. Lombroso isolated certain anatomical and physiological anomalies of criminals through investigation of hundreds of types and read crime

in them. He mistook the effect for the cause. The real genesis of crime lies in the combination of various factors. No one is born a criminal; every one has the potentialities of becoming a good citizen if he is given an opportunity by his community.

But man is much more than his biological tendencies, urges or instincts. He is an intelligent being, endowed with mind. Manu, the foremost sociologist the world has known, gives four fundamental social forces that put man into active touch with the life around him. These he calls kama, artha, dharma and moksha, which mean desire, action, thought, and desire for self-expression or self-fulfilment.

Professor W. I. Thomas, one of the leading sociologists of America, puts forward four "wishes" or urges, very much analogous to Manu's four social forces. These "wishes" are:

(1) Wish for new experience. A desire for something different, a craving for adventure into the unknown.

(2) Wish for response. The search for human contact and companionship. This arises from the fear of being alone. Solitary confinement is known to be the worst form of punishment, short of death. It cuts off a man from his kind.

(3) Wish for security. It may be security of employment, health, affection. It also means a certain sense of certainty or dependence on a higher power.

(4) Wish for recognition, for some status, some social standing in the group in which one may be living. No one likes to live by himself, a lonesome star in the firmament. Mankind spends a major portion of its energies on the rounds of social duties and social climbing.

This is the psychological equipment of man that puts him into active rapport with his fellow-men. Indeed, without this contact with humanity, man would remain but an articulate animal at best. History knows about twenty instances of socially disinherited, feral beings.

There is always an explosion whenever any of these human urges are interfered with. "Balked disposition," to use Professor Hobhouse's expression, is an impending social liability.

The reader will have seen that any disharmony between these three main factors must lead to crime. Crime is the result of a series of causes, not one cause. Before any one is adjudged a criminal, it is the duty of society to understand the man thoroughly, analyse the effects of climate, food, heredity, education, family upbringing, neighbourhood, playground influences, economic conditions, religious controls, etc. We must condemn with kindness and understanding, and "punish" with mercy. Not seldom, the so-called criminal has been flung into crime by a cruel conspiracy of circumstances.

(Dr. Motwani will also discuss: "The New Treatment of Crime" and "Juvenile Delinquency.")

The Evolving World

BY THE ASSOCIATE EDITOR AND OTHERS

INTERNATIONAL RELATIONSHIPS

THIS vivid editorial on the relations of two Great Powers appears in *Ubique* for February 1938, published at New Jersey, U.S.A.:

Some day the people of the United States, by persistent suspicion, shortsightedness and selfishness, will have lost their last friend. Not long after, they will have made one too many enemies. Soon thereafter, those enemies will look with too longing eyes upon the vast resources of this great domain; they will unite for the exploitation of those resources, and—we shall know what it is to fight with our backs against the wall, while droning planes drop murderous bombs on our cities, our schools and hospitals, and spread terror to the remotest part of our country. Then, when it is too late, our short-sighted politicians and their equally short-sighted constituents back home will wish that they had not allowed the dictators to beat the British Empire down into impotence; they will wish that they had been more ready to risk a little that righteous consideration for human values could have been maintained; they will pray to God to spare them from the consequences of their greed, their self-centredness, their folly—and the God of Justice will hear their pray-

er and send them—just what will teach them the lesson they most need to learn.

What a disgraceful spectacle we are treated to! The Secretary of State forced to cry out from the housetops that we have no alliance with Britain and never will have; that Hitler and Mussolini and Stalin and Hirohito and any other disciple of Al Capone or Tamerlane can do as they like for all we care, so long as they pay cash for what they buy from us! Is it any wonder that England, beset on every side, dare not stand too boldly for righteousness, for fear we shall not be led next time to back her financially and so be drawn into greater backing, but instead that we may join the yelping pack of her enemies? If the British Empire fails at this time, the blame will lie at our door, and the stern, unalterable Law of God—"Whatsoever a man soweth [or a nation], that shall he also reap"—that Law will bring about a worse conflict than any which the espousal of the cause of righteousness and freedom could ever bring to us.

In the days of our weakness, of our infancy, our two best friends were indeed the Atlantic and the Pacific Oceans. These have now shrunk to insignificance, and today our best friend is a humanity served in a spirit of brotherhood, our best defence is a strong stand for human

rights everywhere, our best weapon is the sword of the spirit of freedom, truth and right. Lay these aside, and we lay aside our destiny; we invite the fate of those who, favoured of the Gods, selfishly seek to monopolize those favours and ignore the welfare of their struggling fellowmen.

The sad part of it is, that we are so strong that just a determined word from us would be sufficient. If our President, through his Secretary of State, could, with the assurance of our people's backing, calmly inform the little Napoleons that, come what may, who strikes England strikes us; who invades a weaker nation invades us; whose plots against human freedom will be held accountable by us;—that one declaration would have more effect than laying the keels of a hundred battleships.

That declaration alone would at one stroke create a real League of Nations round which would rally all the democracies, all the smaller freedom-loving monarchies, and would bring about a drastic revision of the plans, policies and modes of action of the predatory cliques in power in the half-dozen steel-ringed despotisms where freedom, truth and right lie rotting in chains.

Let us have the battleships, by all means, and all the other implements of power which go to make up efficient armed might; but let us launch them as a power for human right and not as a defence for selfish, smug, self-righteous isolation. (William H. Pitkin).

* *

A LESSON FOR INDIA

While Pandit Jawaharlal Nehru was broadcasting from Paris, urging the French people to support the movement for the independence of India "free from imperialist domination," an experienced representative of the Associated Press of America, Mr. James A. Mills, was warning India against any movement that would sever the British connection and leave India open to attack from the far East. While Mr. Mills is gratified to discover that the Indian people are more certain today than ever before of securing their "ultimate independence from the British"—whatever that may mean—he realizes the danger which threatens India "when democracies and free republics are being replaced by predatory powers and totalitarian regimes, and when open theft of other nations' territory is being practised on an international scale without let or hindrance." What would happen to India, he asks, if she were invaded? "Perhaps the same calamity that has come to peace-loving, unoffending China, would overwhelm India's millions, who have such an innate hatred of force, war and bloodshed."

Drawing on his experiences in Abyssinia and China, Mr. Mills remarks: "Since India would be unable to defend herself in the event of such an attack from one of the predatory powers, who would protect her? The obvious answer is 'England.' Mother England, I am sure, will not fail her eldest colonial daughter if she is trustful and places her fate in the hands of a country that, along with the

United States, France and other liberal nations, constitutes the chief bulwark against the world's present dictatorial regimes, which seek to extend their domains at the expense of the smaller, weaker nations, and which would annihilate what remains in the world of democracy, free institutions, racial equality and individual liberty.

"I am firmly convinced that the future peace and security of mankind rest in the hands of England and the other great free nations I have mentioned. Let India add the mighty voices of its four hundred million people to those of other peace-loving peoples everywhere in a grand crusade to restore the lost conscience and morality of the world and to save the human race from destroying itself by war. Only then can the Indian people be saved from the disaster that has overtaken China."

Mr. Mills' remarks are all the more worthy of respect, coming from an American observer. He has touched the vital spot in the Indo-British connection. Let us hope that his logic will convince Indian enthusiasts who are tempted to break the link too soon.

RACIAL UNITY IN SOUTH AFRICA

What with the Kaffir who is a Lemurian, the Zulu who is an Atlantean, and the White who is an Aryan—the situation in South Africa is immensely complicated, and further complicated by the diverse European elements. Perhaps no one more than a Theosophist realizes the difficulty of

blending these various elements into a racial unity, unless it is General Smuts, who, with statesmanlike vision transcends all divisions of language and nationality. Addressing the University of Cape-town as its Chancellor recently, General Smuts urged the desirability of weaving "a rich national pattern. We want," he said, "the variety of language and expression of outlook, traditions and ideals, which races can bring into the common pool to the enrichment of our national life. The various valuable strains and strands have to be woven together into the richer, more harmonious, pattern of the future."

The *Rand Daily Mail*, commenting on Gen. Smuts's dictum, finely says: "All races have their contribution to make to the common stock of wisdom, and in the very variety of our traditions and culture lies the material for a more splendid national life."

Amidst all the diversities, solidarity is the basis on which South Africans will build the nation of the future. Theosophy has set a practical example in uniting two Sections into one. Solidarity is necessary in Theosophy, for Brotherhood is in travail in South Africa, and those pioneers who are hewing out a way to reconciliation and unity are beset with difficulties. Brotherhood will, of course, win in the end, but the movement is inevitably slow and the process seemingly interminable. Yet, however arduous the way of the pioneer, it is the way of the conqueror—*per ardua ad astra*—the way of those who never know defeat. Miss Murchie, just passed over into the light, was such a type—a nation-builder

to the limit of her capacity, so are they all, all nation-builders who hold South Africa for its real Rulers, and for such high purposes as the KING of all Rulers shall ordain.

OUR ARYAN CRADLE

Discovery for June (p. 133) gives an account and photographs by Dr. Sven Hedin of the region in central Asia round the basin of the river Tarim and lake Lop-nor. This lake he calls the Wandering Lake. He speaks of the city of Lou-lan, once the capital of a kingdom. This city was situated not far west of the northernmost end of lake Lop-nor and experienced its last period of prosperity during the years A.D. 290-310. About A.D. 330 the lower part of the Tarim changed its course and formed a new lake, which was discovered in 1876. When the river and lake were diverted southward, Lou-lan became engulfed by the desert, deserted by its inhabitants and forgotten. In 1921 lake Lop-nor reappeared and the Tarim river returned to its old river bed.

This region is of special interest to Theosophists because of its connection with the home of the Fifth Root Race. (See maps by G. N. Drinkwater published in *THE THEOSOPHIST*¹).

Sven Hedin may be, perhaps, a reincarnation of one of those early Aryans who lived beside the Gobi lake some 40,000 years ago. Today he speaks of how he has "for 37 years been dreaming of those regions and of the possibility of

¹ Also in Prof. Kanga's book *Where Theosophy and Science Meet.*—ED.

making them beneficial to humanity." He has "the vision of a great road from Shanghai to Boulogne," a new link of communication, a new means of cooperation between two races, two religions and two continents.—E.W.P.

BROTHERHOOD OF RELIGIONS

With religious hatred flaming unto death in many lands, the need becomes ever greater for the doctrine of brotherhood which is The Theosophical Society's cardinal principle. Encouraging is it therefore to chronicle the recent meeting of more than 6,000 Catholics, Protestants and Jews in New York City in defence of the great ideal of religious liberty and fraternity. Said Mr. La Guardia, Mayor of New York: "This call to men and women, regardless of race, creed or colour, is worthy of real support. I gladly give mine."

Charles S. Tuttle, president of the Greater New York Federation of Churches declared: "Brotherhood, in its political form, is the struggle to maintain in the world that form and substance of government whose leading object is to elevate the condition of men, to lift artificial weights from all shoulders, to clear the paths of laudable pursuits for all, and to afford all an unfettered start and a fair chance in the voyage of life."

"Brotherhood, in its social form, opposes as injurious to the communal life all tendencies which make for class hatred or discriminations because of race, creed or

colour. It holds that mankind cannot be elevated by degrading any portion of the human family."

How forcefully such statements bring to mind what the Master K. H. said more than fifty years ago, that The Theosophical Society is first of all a Universal Brotherhood, and that to accomplish its great mission "union and co-operation are indispensable." When 6,000 people of widely divergent religious beliefs gather harmoniously together for this purpose in one city alone, it is indeed proof that Theosophic ideas are permeating the world, though they may not be so labelled.

TEMPLE TORTURE OF ANIMALS

There is a strong movement throughout the whole of India for the abolition of animal sacrifices in temple worship. Theosophists are in the forefront of the movement, so are very many influential Indians. The Government of India have been approached, but are powerless to intervene. The President of the S. P. C. A., Madras (Mr. Justice Mockett) recently addressed a letter to the Government of India pointing out that the Prevention of Cruelty to Animals (Amendment) Bill 1938 retains Section 11 of Act XI of 1890, namely: "Nothing in this Act shall render it an offence to kill any animal in a manner required by the religion or religious rites and usages of any race, sect, tribe or class."

Mr. Justice Mockett urged that this section of the 1890 Act should be so amended as to make torture

of animals under any circumstances penal. He pointed out that "however abhorrent these practices may be to the set of people who practise Ahimsa and to whom the very sight of blood is loathsome the Courts cannot grant relief. It is merely arguable that the Acts referred to are highly provocative and may lead to breaches of the peace."

The reply of the Government of India expressed regret that "Prevention of Cruelty to Animals is a provincial subject, not subject to legislation by the Indian legislature." The Government of India suggested the "advisability of addressing the local Governments in the matter and pressing for the introduction of the Bill prepared by your Society in Provincial Legislative Councils."

The Government of India are sympathetic towards the humanitarian movement, for their reply concludes: "At the same time, the Government of India consider that it would be helpful if your Society could exert its good offices with the members of the local legislatures to enlist their support."

The demoralizing effect of killing animal victims for ceremonial purposes is too obvious to need stressing. In May last at an Ootacamund temple, an animal sacrifice was performed by a community of workers, "with the maximum of cruelty"—as reported by the local S.P.C.A. inspector (*South of India Observer*, 4-6-38). Four buffaloes were sacrificed, one tortured beast receiving 123 knife cuts before it finally expired.

Until the total abolition of animal sacrifices is practicable, humanitarians are asking that religious ceremonies should be performed in

as humane a manner as possible, and that torture of the victims should be penalized. Here is work for Theosophists. Such a body as the Indian Section, over 4000 strong, might, with the cooperation of the S.P.C.A., so affect the provincial legislatures, that while temple cruelties were being minimized, their abolition would be only a matter of time.

REVISING DARWIN

Less widely accepted nowadays is the fallacy that man gradually evolved from the ape, that the line of evolution shows a "missing link." This is brought to mind by the recent death of an amusing chimpanzee, called "Jiggs," who appeared in cinemas, eating at table with the family and playing with children. A prominent columnist in America, Benjamin de Casseres, whose interesting comments appear daily in many newspapers, writes:

"Jiggs was not an ancestor of man. Man is the ancestor of Jiggs, for Jiggs and all his species are the vestiges of a degenerate species of man."

Mr. de Casseres does not quote his authority. We know that H. P. Blavatsky made the statement more than fifty years ago that the ape is a degenerate man. But do any of our readers know whether any scientific authority made it before H.P.B.'s time?

THE ETHER

While modern scientists have been "on" and "off" the ether, some maintaining that the ether

does exist, and some that it does not, the assertion of occultism is that ether is a reality in nature. In *The Secret Doctrine* (first published in 1888) the student will find more than one hundred references to it, its nature, its properties, its vibratory power, its place in the individual, and as a cosmic principle.

Many students of relativity declare that there is no place for ether in the modern conception of Nature. But some equally great scientists think contrariwise. Stauntonest among those is Sir Oliver Lodge, who has never wavered in his adherence to the ether concept. But, then, Lodge has proved his intuitive perception and closeness to reality by his conviction of an etheric body and an after-death existence of the human personality.

The latest to confirm the reality of ether is Dr. Herbert E. Ives of the Bell Telephone Laboratories, New York, who described his experiments at a recent meeting of the National Academy of Sciences. His conclusion is that "ether is probably a sea of energy, stationary and filling all known space."

If Dr. Ives will now turn to *The Secret Doctrine* he may learn much more about ether!

THE TRAGEDY OF NATURE

If the whole of nature were recognized as an experimental station for the great Hierarchy, the theological difficulty which the Bishop of Ely attempted to answer recently would not arise. Dr. Heywood, alluding to the May frosts which damaged the fruit trees in some parts of his diocese, said: To many

people these late frosts present a perplexing problem. Nature through the untimely frosts appears to be destroying her own handiwork, and in doing so impoverishes a number of people.

People asked him, Why did God thus damage his own handiwork and strike a blow at His servants? Dr. Heywood replied:

Sometimes it seems to me that nature is wiser than man in what I might call preserving balance in her sphere. It must often happen that the weather which is not beneficial for one crop is the weather which suits another crop, and perhaps on the whole a fair balance is maintained.

But I have another thing to say. It seems clear to me that nature does not perfectly express the will of God. We have the authority of the Bible for believing that something has happened and continues to happen in sub-human nature which might not unfairly be compared to the Fall in our human nature.

Those who wish to pursue the subject would do well to read verses 18 to 23 of the 8th chapter of the Epistle to the Romans, in which St. Paul seems to suggest that not man only, but the whole creation needs redemption.

Discarnate rebellious spirits may have some temporary and limited power to exercise evil influences in the realm of nature as they apparently have in the realm of humanity.—*Daily Telegraph* (London), 14-6-38.

Dr. Heywood averred that in endorsing disbelief in angels and demons the members of the Doctrinal commission seemed to him to be showing "a certain lack of imagination and to be creating rather than solving problems."

Quite so!

A SPIRITUALISTIC PHENOMENON

What is claimed to be the first photograph ever taken of an actual levitation is published in *The Daily Mirror* (London) of June 13. The picture shows an amateur medium, Mr. Colin Evans, levitated above the chair in which he had been sitting in the midst of a group of astonished people, mostly women. The picture was made possible by infra-red light which was controlled by a white cord seen in the medium's hand. *The Daily Mirror* cameraman was accompanied by a reporter who made notes during the seance.

The seance was held at the Conway Hall, Red Lion Square, London, by the Link Association of Home Circles. The newspapermen inspected the room before the seance and were perfectly satisfied that "there were no ropes, nor projections on which it would be possible to sling 'invisible' wires." The medium was visibly followed during the levitation by the luminous soles on his shoes (fixed with drawing-pins), though these "came off after the first levitation . . . Mr. Evans rose several times. Once he was dropped from the air 10ft. from his chair."

Infra-red photography seems to have the potential to revolutionize the science of spirit phenomena. Certainly it has given the experimenter a new and objective means of convincing the incredulous and skeptical masses of the reality of invisible forces.

Reincarnation in the Modern Novel

BY F. KAY POULTON

HOW many who are now Theosophists were first set on the path of discovery by the persuasive poet, the novelist, the dramatist, rather than the more dogmatic lecturer, who preaches almost invariably to the already converted? The royalties that these authors receive for their work can bear no comparison with the debt we owe them for helping to answer our questions and those of our friends whose interest has only just begun to awaken. There is something so particularly personal and practical in the novel or play. Universal truths come closer to our everyday lives when seen in action instead of as abstract philosophy. And if a reader of fiction finds that he cannot yet accept the ideas discussed, he can dismiss them without a qualm as fanciful nonsense.

We are, perhaps, most of all under obligation to the novelists because, thanks to the variety of their technique and range, we can find something to suit all types of reader, whatever their level of experience. Reincarnation, for example, has formed either the main theme or the background for many novels in the last few years, and not only may a comprehensive picture be built up, if we see it from the many angles that have interested

different novelists, but readers of every variety of taste and mood are catered for.

The reader who has enjoyed romantic historical novels can count on A. E. W. Mason for a fine adventure story. In *Three Gentlemen* his connecting thread begins in Rome and Roman Britain as a passion for road-making, which in Elizabethan England turns to sea routes, and in the twentieth century finds air communications in radio. But these three stages in the lives of Attilius Scaurus and his group are linked with more than an external interest. There is development of individual characters, and reaction on each other and on environment and circumstances, so that the twentieth century Adrian and Sonia have rich backgrounds of memory and experience, though still but half conscious of their inheritance and their final goal.

Those whose special interest is in psychic awareness will find Elizabeth Goudge's *The Middle Window* very sensitive, revealing not only the outward physical beauty of the Scottish Highlands and their romantic associations with the '45 Rebellion, but also the inner reason for their powerful influence over responsive natures. Judith and Ian

Macdonald had mapped out a life devoted to building Utopia in Glen Suilag, when the tragedy of Culloden smashed their lives and hopes. But so powerful was their desire for union with each other and with their own Highland folk that they return in the twentieth century to fulfil happily their frustrated hopes of 1745.

H. K. Challoner's *Wheel of Rebirth* has been catalogued as fiction, but he claims in the prologue that it is the recollection of his own past lives. If treated first as fiction, to disarm debate, and recommended only to those who can face some horror—it includes episodes of black magic—it does illustrate clearly the operation of karmic laws and the payment of karmic debts. Some of the episodes are almost unbearably cruel and ugly, but there is a sense of overriding justice, and the epilogue is an inspiration.

E. G. Cousins in *Three Todays* hangs his three episodes on a cinematic string, and appeals to an audience tuned-in to film melodrama and that schoolgirl and schoolboy hero-worship on which our gossip writers trade when building up film star publicity. There is little attempt to show real evolution of character in the small group whose three incarnations are linked together by their interest in cinema—from the earliest shadow-pictures on a sunny wall in Egypt 862 B.C., via a primitive magic-lantern in Arthurian England in A.D. 538 down to 1938, where "the lid is lifted off Wardour Street," as the publishers put it, revealing as crazy a kingdom as even Hollywood can boast. But frivolous as it is, still

it has the tincture of truth permeating it.¹

These four stories must reach many readers who have never made any study of the occult, and some who have the barest notion of what reincarnation involves. But once they find this idea entertainingly linked with history, psychology, psychic experience and even the cinema, and their interest is aroused, they may search for themselves, to test the theory and find more evidence.

When we come to L. Adams Beck, there are so many windows opened to tremendous visions that the fact of reincarnation is seen in proportion as but one of the many wonders of reality. For to this gifted writer the supernormal powers of man are no vague fantastic dream; they are spoken of with the authority of one who has experienced them, and woven them into tales of great beauty and inspiration. Even the sceptic must admit, "If this is not true, it ought to be so." Her *Garden of Vision* has little to say about reincarnation, but in the final chapter we are told that the central character, Ito, has known *satori*, and for him there will be no further rebirth. But in *The House of Fulfilment* we feel ourselves treading with the dramatis personae that perilous journey to the stars. This is almost literally true, as well as symbolically, for we are taken to the highest reaches of Tibet where the very music of the spheres vibrates. It is a book for artists, whatever their medium of expression, for the author rises to

¹ For another interpretation of this story, see "Occult Science in Fiction" under "Book Reviews" in this issue.—ED.

the source of inspiration, the bud-dhic plane, where language, colour, music are fused into one. These two novels are not for the beginner. In fact, if we were listing them we might even coin the slogan: "Fiction for the Informed."

If one were still unconvinced of the reality of reincarnation, and the possibility of advanced souls recalling their past lives, it would be difficult to know how to explain *Winged Pharaoh* by Joan Grant. Even the sceptic, who considered the events here described to be merely creations of imagination, still has to face the enigma: How did the author train her imagination to such a pitch, and where did she learn such timeless wisdom as she puts in the mouths of the king, the priest, and the artist in her story? How did she create such translucent beauty, and describe it with prose so musical and imagery so poetic? How could she see Egypt of the First Dynasty through the mind and heart of its Queen, and describe what even an Egyptologist would find indescribable? Page after page cries to be read aloud for the beauty of its language, its cadence and rhythm, and the depth of its wisdom. There is in

the temple a scribe, Thoth-terra-das, whose words to the daughter of Pharaoh might be addressed to all who have ever struggled to express ideas in fit language:

The Goddess of Truth in her celestial sphere walks naked in beauty, but when she comes to Earth she must disguise herself in words. There have been wise men who have seen her face, yet dressed her in plain tunics of coarse wool, hiding the silver beauty of her hands in falling sleeves of sober-coloured stuff. They should have spun for her fine linen robes, so that her radiance could shine forth on men as light shines through an alabaster lamp.

Though I am old and long have been a scribe, I have but heard her spoken of by priests; yet was their wisdom heavy on their tongue and could not show her image to my heart. They have the knowledge, I the net of words. If we could only share each other's skill, then would men see her rare beatitude and all would follow on the path she leads.

Remember that words may be the only link between many dwelling here on Earth and a perfection that they cannot see. So pray to Ptah to make you wise in words, so Truth may walk on Earth serenely crowned.

THE ADEPT

It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his "Inner God," that give him his power.—H. P. BLAVATSKY.

Theosophy and Science— A Bridge Across

PROFESSOR'S KANGA'S NEW BOOK

Where Theosophy and Science Meet : A Stimulus to Modern Thought. A collective work, edited by Prof. D. D. Kanga. Part I. The Adyar Library Association, Adyar, Madras, 1938.

Prof. Kanga appropriately dedicates his new book to H. P. Blavatsky "as a loving and humble tribute on the occasion of the semi-centenary of the publication of *The Secret Doctrine*, 1888-1938." The synchronizing of this publication with the Adyar Edition of *The Secret Doctrine* is in itself significant, since Prof. Kanga's book appears against H. P. Blavatsky's mighty background, is in a measure her interpreter, and brings contemporary science into intelligent relation with her vast sweep of evolution from the primeval past into the infinitudes of the future.

Prof. Kanga's main purpose, however, is not merely to show where Theosophy and Science actually meet, but more that the book shall serve as a touchstone to the solution of the many complicated problems which face the modern world. This the book may very well do, because Theosophy reveals order, law and purpose in the universe about us, and any approximation on the part of science is bound to enlarge that vision of purpose for an ever-widening circle of thinking people. By synthetically arranging

the various chapters against a panorama of cosmic and human evolution, the Editor really does enable us to view many social problems—problems of government, education, medicine, law—in due perspective, and to discover correct solutions. These are foreshadowed in Part IV under the heading "Some Practical Applications."

In the first three parts of the book, the Editor gives us a conception of a descent from universals to particulars, and an ascent from the atom to man, and a further ascent from humanity to divinity, and the impact which the Divine Wisdom has the potentiality of making in every phase of the social organism.

All the contributors are eminent members of The Theosophical Society—among them the President—each one a specialist on a particular line, so that the book embodies some of the finest product of our Theosophical researchers and thinkers. The President, in his Foreword heartily commends it.

Brought up as a scientist in the orthodox schools, Prof. Kanga entertains "deep respect and veneration for the great scientists who have given us the new knowledge and a new orientation to scientific thought." Yet he is apt to be impatient of the scientific method,

to criticise it too sweepingly, for example in relation to work on atomic structure. His purpose is of course to stress—and he does so with cogent effect—the “occult method” of investigation, the method used by Dr. Besant and C. W. Leadbeater and by “seers and sages of the past.” “This method is not contradictory but supplementary to, or merely an extension of, the scientific method . . . in addition to scientific data it includes also data obtained by clairvoyant research . . . ; secondly, it collects its data by actually seeing the inner working of the phenomena and not only by the observation of their external behaviour as is done by science; and thirdly, it can survey a long stretch of time extending over tens of thousands of years . . .”

H. P. Blavatsky prophesied that science would never unveil the mystery of the universe until the investigator was able to “transcend the narrow limitations of science and transfer his consciousness into the region of Noumena and the sphere of Primal Causes. To effect this he must develop faculties which are . . . dormant.” Every President of The Theosophical Society down to G. S. Arundale has reiterated the same idea. Dr. Besant not only described the man of science of the ancient type who evolved himself into a laboratory, but she herself developed these yogic faculties and produced, in collaboration with C. W. Leadbeater, who was similarly gifted, a mass of occult literature ahead of contemporary science, which science today is treating with increasing respect.

In his chapter on Archeology Mr. Drinkwater says: “There are many modern facts and theories which would have appeared as startling to the scientists of the nineties as clairvoyant research appears to us. One has only to think of television, the transmutation of matter, and curved space. . . It is obvious that if extended powers of clairvoyance available for research are developed by even a few students, this too in the course of time will have a profound effect on human society and will open up stupendous possibilities.”

Professor Kanga carries this idea to its climax: “The immediate next phase in scientific research seems to be the phase in which scientists will collaborate, in their researches into borderland phenomena, with persons who have within themselves these subtler faculties developed, of penetrating the larger or the smaller worlds which are beyond the reach of the physical instruments.”

In his exuberant enthusiasm Prof. Kanga pictures the scientist collaborating with clairvoyant: “Then an immense sub-atomic world will open out to him.” But where is the living psychic who is able to explore this sub-atomic world? Since Dr. Besant and Bishop Leadbeater, who has developed these high powers? Such magnificently endowed researchers do not exist today, but they are still needed nevertheless.

The monographs in Part I present the profoundest truths of occultism in lucid and understandable terms. In the main, we think the book will be convincing, that it will bring to many readers a unifying

vision of the cosmos. It fills many gaps and bridges chasms in the scientific outlook and makes of each separate subject a coherent story, and of all these stories a splendid synthesis.

Whether discoursing on the harmonic process of nature, stressing the universal unity, assimilating planetary rounds and geologic eras, or picturing men of science nearing the secrets of the universe as they increase in knowledge of symbolism—as these various writers do—

the summation is that Theosophy and Science are meeting in understanding, throwing open doors to each other into the arcana of the infinite wisdom. We cannot have too many books of the kind.

This is all in praise of the book. In the other scale we would suggest that more ample recognition might well have been given in the chapter on Geology to *The Earth and Its Cycles* for detail obviously summarized from that excellent work. —J.L.D.

SCHEME OF THE BOOK

PART I: NATURE

From Macrocosm to Microcosm

INTRODUCTION. By the Editor.
THEOSOPHY AND MODERN SCIENCE: SOME FUNDAMENTAL CONSIDERATIONS. By Dr. Pieter K. Roest.
FROM MACROCOSM TO MICROCOSM. By Fritz Kunz.
MAN AND THE UNIVERSE. By Gaston Polak.
GEOLOGY AND THE SECRET DOCTRINE COMPARED. By A. F. Knudsen.
ARCHEOLOGY. By G. Nevin Drinkwater.
THE MEANING OF SYMBOLS: A PSYCHOLOGICAL AND PHILOSOPHICAL SURVEY. By Marguerite Mertens-Stienon.
SCIENTIFIC CORROBORATIONS OF THEOSOPHY.
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PART II: MAN

From Atom to Man

MATTER AND THE ATOM. By Prof. G. Monod-Herzen.
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RELATIVITY. By Prof. Shyam Charan.
MODERN MATHEMATICAL THOUGHT. By Prof. Shyam Charam.
EVOLUTIONARY BIOLOGY: THE EVOLUTION OF FORM. By Margaret A. Anderson.

FROM MINERAL TO MAN. By Dr. Corona G. Trew.

PART III: GOD

From Humanity to Divinity

PHYSIOLOGY. By Dr. Thérèse Brosse.
WESTERN SCIENTIFIC RESEARCH AND THE ETHERIC DOUBLE. By Prof. J. E. Marcault.
MYTHOLOGY. By Edith F. Pinchin.
ANTHROPOLOGY. By Capt. A. G. Pape.
PHILOSOPHY AND THEOSOPHY. By Prof. B. L. Atreya.
PSYCHOLOGY. By Dr. L. J. Bendit.
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PART IV

Some Practical Applications

METHODS OF RESEARCH. By C. Jinajadasa.
PSYCHIC RESEARCH. By Dr. D. H. Prins.
MEDICINE. By Dr. M. Beddow Bayly.
ASTROLOGY. By Charles E. Luntz.
LAW. By A. Rangaswamy Aiyar.
POLITICS AND GOVERNMENT. By Peter Freeman.
EDUCATION. By Julia K. Sommer.
AND WHAT OF ART? By Claude Bragdon.
WHITHER SCIENCE? By Iwan A. Hawliczek.

The four parts are being issued at intervals of about two months.

Son of England

BY HELEN VEALE

Alice Barnham returns to England and is married to Sir Francis Bacon.

XIV. Written this Eleventh Day of June, in the Year 1613 A.D.

THIS my twenty-third birthday findeth me back in my father's house these seven months already, and accustomed to its changes. My dear father looketh well content, and that is cause enough for me to be so, though truly 'twas a little difficult at first, both for my stepmother and myself, to feel cordially disposed to each other; for she feeleth some jealousy of me for the place I hold in my father's heart, and I cannot quite like to see another in my own mother's place. But 'twill not be for long that I remain here, so no matter.

First for the matter that brought Sir Henry Wotton to England, the King seemeth still to hold some displeasure against him, and he goeth little to court. That irketh him little, for he constantly envieth the man who can lead a simple, honourable life, independent of court influences and factions. But he expecteth not yet to be spared return to Venice, little as he cares for it. He busyeth himself much with poetry, and is often at our house, foregathering with others in the Prince's Room.

And now for that which doth concern me more nearly, my heart's secret. At my first meeting with

Sir Francis on return from Venice, he greeted me with warm friendship, but methought his manner was more formal and ceremonious than of old, so that I told myself that it was time I awoke fully from that vain dream, and started to put in action the alternative plan I had formed for my life. So I broke my purpose of a school to my father and stepmother, finding vehement opposition from the one but support from the other. My father unwillingly consented to give me the portion that he had intended for my dowry, that I might procure a suitable house, and start soon, but on the evening following that decision, Sir Francis came in, and was straightway told of my obduracy, and asked to reason me out of it. He looked at me with something of his old tenderness for the child, and asked me to come with him into the garden, to the arbour where we had talked once before.

"Dear Alice," he began by asking, "Are we good friends enough to be able to speak quite openly, all that is in our hearts?"

"Truly, I hope and think so," I answered. "Naught at least that you say to me can possibly offend, or do aught but help me."

"Then," he went on, "tell me whether your resolution not to

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marry, in which, I see, you have returned confirmed rather than shaken, hath aught to do with me and the affection you bear me. Nay, dear heart, thou needest not to answer, for I see it doth. Hath not the poet said, 'Crabbed age and youth cannot live together'? If I took advantage of thy sweet offer, would not thy father and friends have a right to reproach me?"

I felt then that I had to speak freely, and said, "You have been my constant thought since I was a child. Truly I have tried to consider marriage with another, but I cannot without doing him grievous wrong. But you, I know, stand in no need of me or any woman, and if you will but remain my friend, I can be happy and useful unmarried in the life I have chosen."

He said, "Perchance my need of thee is greater than thine of me, though we all can, if need be, stand alone in life! It would give me joy to have thee as my dear life-companion, sharer of my sorrows and hopes, mistress of my house and hostess at my board, but I could not make thee mother of my children. In my youth, when worldly ambition burned hot within me, and anger at its wanton frustration, I swore never to beget a lawful son, to inherit my bitter wrong. Since then, moreover, I have taken vows on me of a higher nature, which preclude me from such satisfactions. Dear Alice, thou shouldst be a mother, and look on me as another father to thee."

Strangely I felt no embarrassment, but spoke without need of thought. "If I cannot bear thy child, I will bear none other's, and it would be to me full happiness

to share somewhat of thy company and tend thy household needs. I would fain be thy disciple, if thou wilt let me." He looked much moved, and said, "There thou makest a claim that I have no right to deny, and indeed, sweet Alice, my love for thee will be no less tender than if thou hadst been the bride of my youth, rather more. Dear lady, let us seal the compact ere we seek thy father."

So it hath fallen out somewhat like my dream, but even better, methinks, for I would fain have my relationship to my dear Master, whom I have worshipped so long, somewhat different from that of wife to husband, though I knew not how that could be compassed.

It is settled that the marriage will take place quietly in the spring of next year, when Sir Francis is in London for the session of the new Parliament, as now he is called from town on Circuit duties. Methinks too he intendeth to give me yet time to repent my bargain!

XV. Written this Eleventh Day of June, in the Year 1614 A.D.

How great a change hath taken place in my life since last I writ in this book! It is like another world—a world into which I had some glimpses before, but now only fully enter—where Sir Francis by his very presence doth give warmth and enlightenment.

He was away some months at the end of last year, on circuit of justice, and having business to do for the King, connected with the elections for the new Parliament that met this year and sat but for a bare two months before dissolution. None regretted it, for "the

egg was addled," as Sir Francis said. He wrote me frequent letters in that absence, mainly charging me yet to weigh well what I contemplated doing in marrying him, and assuring me of his constant affection whether or not the bond between us became a stronger one. Edmund Thring, too, and my father and friends would fain have me change my mind, and ceased not to importune me. But they understood me not, how filled I was with happiness at my lot.

So we were married in April, during the session of that same ill-starred Parliament, and I came to York House, to occupy a spacious suite of rooms which he hath had new-decorated for me. The sweetest time of the day for me is the early morn, when he calleth me to walk with him in the garden, to attend the Levee of Our Lord the Sun's Majesty, he saith, and to bid flowers and birds a fair good-morrow. Then he speaketh freely of all that doth occupy his mind and heart, but later in the day so many throng about him for help and counsel that I deem it best to efface myself, doing my tasks about the house, or looking to the ease of his secretaries, of whom he useth six. He adviseth me, too, to pursue my scheme of a city school for girls, so that business doth occupy my time, with studies and music, during the hours of daylight. Evenings must oft be given to entertaining, and scarce a night we dine without company. It is no marvel, for truly, as Master Rawley saith, "His meals are refectations of the ear as well as of the stomach," and he himself ever beareth a notebook with him to the board, for

to record the witty sayings of his master—Apophthegmes, he calleth them.

Despite his manifold duties of Courts and Councils, my dear lord reserveth ever an hour for poor suitors, who throng his doorstep daily, and are seldom sent empty away. Even for rascally servants who rob him or betray his trust, he hath never-failing charity. "We all show ourselves such sorry knaves on occasion, Alice," he said to me, when I sought to warn him of some small dishonesty, "that I have no mind to punish a poor rogue who hath had small chances, by breed or upbringing, to learn the practice of virtue. In my public capacity I have to judge and punish; let me not usurp that function of God in my private life." So his heart and purse open to all.

I will end this year's Confession by transcription here of a poem he did lately give me, for indeed, as I have long suspected, his literary labours are largely in poetry, though he useth another name for the poems and plays he hath published. I have promised him not to reveal my guess as to that name, even to these pages, for within those works is contained, in an ingenious cipher, that secret which he hath resolved, for the honour of England, to preserve from this generation, howsoever to be discovered in the future. Even this sonnet, writ to me alone, may later appear in a printed collection, disinherited of its true author. But now is it all mine.

When in disgrace with fortune and men's eyes
I all alone beweepe my outcast state,

And trouble deaf heaven with my bootless cries,
And look upon myself and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possess'd,
Desiring this man's art and that man's scope,
With that I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee, and then my state
(Like to the lark at break of day arising
From sullen earth) sings hymns at heaven's gate,
For thy sweet love remembered
such wealth brings
That then I'd scorn to change my state with kings.

XVI. Written this Eleventh Day of June, in the Year 1615 A.D.

This is my twenty-fifth birthday, completing my quarter of a century of life. I oft wish I were twice as old, to be nearer in age to my dear lord and fitter to be his wife; but he laugheth at my so saying, reasoning that were I now fifty, I should have been thirty-five when he first knew me, and he might not have fallen in love with a city dame of that age as with the maid of ten. "I have watched thy bud opening, sweetheart, and I want not thy flower of youth to fade untimely, to match my sere leaflessness, though thy autumn graces may prove full as lovely in their time."

It hath crossed my mind that perchance he would have me destroy this book, or at least tear some pages from it, did he know how openly I had written in it of the

secret that he hath taken such pains to hide within a cipher. Truly its lock would have been little safeguard had not my insignificance eluded curiosity. But I feel rarely loth to consult his wish in this, for indeed I fear lest the secret be hid too well and the truth never be known, which were pity. If I guard the book jealously in my lifetime, can it harm any if it be found and read after my death, by some who may be led by it to a truer appreciation of his nobility? I trow not, but I will ask Master Rawley his advice, for he knoweth all, and careth far more for his master's fame at present than doth Sir Francis himself. He is the eldest and the most responsible of the secretaries, and belongeth with Sir Francis to some secret fraternity, a kind of guild or mystery, to which the others are apprenticed. Sir Francis saith that its purpose is the diffusion of true wisdom and spirituality in the world, independently of any system of religion that now exists—a kind of universal religion perchance—and its higher brethren, or Illuminati, recognize each other by the use of symbols, and publish works written in the Latin language that bear not the names of their authors, but only these symbols for identification. I would like well to qualify myself for admittance to that Order, and he saith that perchance my sex may not debar me, but it exacts much devotion, and he would not have me enter from curiosity or from any personal love to himself. I cannot quite say yet that those feelings do not prompt me, so he telleth me to wait awhile. Methinks he readeth my heart better than I know myself, and I am content to

for he hath the King's instructions by no means, on peril of his life, to come in any conflict with the Spanish authorities, though all that coast is in fact kept under their jealous surveillance. But poor Sir Walter will promise even the impossible to obtain his freedom, and belike may be betrayed even by His Majesty himself, in his fear of offending Spain, should Gondomar gain wind of the project.

Sir Francis telleth me that letters came of late to the King from Sir Thomas Roe, envoy to the Moghul court in far-off India. He writeth of the great splendours surrounding the Emperor Jehangir, a somewhat worthless prince, unlike his mighty father Akbar. His clever wife, named Nurjahan, keepeth in her hands the threads of State guidance. Sir Thomas is troubled that he cannot persuade them that the Christian faith is intended by God for the whole world, their own being mere fables and gross superstition. Their answer, Sir Francis saith, sheweth them more reasonable and enlightened than their would-be enlightener! "We pretend not," they replied, "that our law is of universal application. God intended it only for us. We do not even say that yours is a false religion; it may be adapted to your wants and circumstances, God having, no doubt, appointed many ways of going to Heaven." Sir Thomas professeth to have found this answer "amusing"! His own attitude methinks fitter to provoke mirth!

XIX. Written this Eleventh Day of June, in the Year 1618 A.D.

My dear lord is now Keeper of the Great Seal, an office to which he

was first named in his childhood by Queen Elizabeth, who once delighted to call him her little Lord Keeper.

He is now full anxious over the war that hath broken out in Bohemia, the throne of which was accepted by Frederic, the Elector Palatine, husband of our Princess Elizabeth. They say that Frederic would never have accepted the offer had he not been fully assured of the support of King James, who liked well the thought of his daughter being a queen; yet, now that Austria taketh it in ill part, as was to be expected since the Bohemian throne hath long been at their disposal, His Majesty feareth to offend Spanish sympathies, and giveth no help. It angereth Sir Francis sorely that England should play so sorry a part as a mere obsequious suitor to Spain, whose pride she so humbled of late under another sovereign! Moreover, he seeth great danger for Europe in this war, that arrayeth Protestant against Catholic, democracy against autocracy, to the mutual destruction of what is good in both, and to the back-setting of civilization in the world. His advice to the King was not to encourage the Elector Frederic in his ambitions, for he saw the cause of Protestantism in Germany not yet strong enough to try conclusions with the Empire and Spain together. But as usual his advice went unheeded, and the King still trusteth to his diplomacy to be able to make things smooth for his distressed daughter and her husband.

The true ruler of the State today is the Duke of Buckingham, whom

the King affectionately styleth "Steenie," the friend and mentor of Prince Charles. His Grace of Buckingham is well disposed to Sir Francis, who is thereby the rather brought into odium with the City and Commons, being judged to have more responsibility for the present misrule than he really hath. So his enemies wax the stronger, and ever bide their time, he saith, to bring about his overthrow. But he goeth his way unperturbed, himself an enemy to none, but to corruption and injustice everywhere, however strongly it may be entrenched and powerfully supported.

XX. Written this Eleventh Day of June, in the Year 1619 A.D.

Early this year Sir Francis was appointed Lord Chancellor, and also took the title of Baron of Verulam, so all now, as well as I, call him "My lord." He telleth me to look on it merely as a turn of the Wheel of Fortune, and indeed the more to prepare for its declination, now that he reacheth its zenith.

I try to prove worthy of his teachings, and to hold these honours lightly, and indeed I care for them more on his account than for their reflections on myself, for I still love not courtly ceremonies. I asked my lord one day why he chose the name of Verulam for his new title, and he told me that the ancient Roman town of Verulamium, as well as the later S. Alban's, hath a place in memories that go back further than this present life. I asked him further if he remembered all his past lives, and he said it was part of his occult training in that Fraternity of which I wot, to recover some such memo-

ries, especially of such lives as are bearing fruits in the present, for the Higher Mysteries in all ages have bidden men to know themselves, and that meaneth more than the knowledge of the personality, true mask only of the Actor within. He said, moreover, with his sudden sweet smile, "Thou too, my lady dear, hast come into my life not for the first time, and though old memories sleep within thy soul, till the time be ripe for their recall, they have urged thee instinctively to claim thy place by my side in this fateful incarnation."

Poor Sir Walter Raleigh returned late last year from his ill-starred attempt to find El Dorado, and hath been sacrificed, as my dear lord did foresee, to Spanish rancour, the long-deferred sentence of death for treason being at length executed. Had he been a less honourable gentleman, he might have repaired to one of England's new colonies in North America, safe from King James; but he had given his word, and would not break faith.

My Lord telleth me that the war in Bohemia goeth ill, the Queen and her children being fugitives, and Frederic like to lose his own Palatinate in addition to Bohemia. Yet King James doeth nothing, and Prince Charles, led by his friend Buckingham, planneth a mad escape, no less than going in disguise to Spain, to woo his bride in person. My Lord hath done his best to dissuade the King from giving his consent, but in vain.

XXI. Written this Eleventh Day of June, in the Year 1620 A.D.

Another decade of my life has passed, and all standeth yet well

leave it in his hands, to invite me if and when he seeth fit.

I have now my school for girls, meeting daily in a house near-by. A widow lady, Mistress Newton, is in charge, and teacheth housewifery to some poor fatherless girls who have a home there. Other pupils come daily for instruction, from myself and certain tutors whom I employ for them. The girls are eager and happy, but few are yet allowed to come, as city parents little value education for their daughters. I have first to train some older girls to be the kind of teacher that I have in mind, and then we shall not lack pupils.

Sir Henry Wotton hath once more established himself in the favour of His Majesty, and will return to Venice early next year.

XVII. Written this Eleventh Day of June, in the Year 1616 A.D.

Another year hath flown on happy wings, for my life now doth fully content mind and heart. A small trouble of last year hath dispersed, in that Edmund Thring, who did avoid my company in sullen mood, is now again my good friend and frequent companion. He seemeth not inclined for marriage, though I have brought him together with nice girls of my acquaintance who would not have said him nay.

Sir Francis telleth me that Will Shakespeare, whom I have reason to remember well, hath lately died in his native town of Stratford. My lord is relieved that a source of mischievous gossip is removed, for he was a hard drinker, and incautious in drunken talk, though abundantly well-disposed, as he had reason, to Sir Francis.

This last month a most reverend and somewhat mysterious stranger hath lodged with us, to whom Sir Francis sheweth rare deference, himself serving his needs or asking me to do so, excluding servants from his chamber. I had seen him twice in Venice, in Sir Henry's company, and was told by the latter that he was a great sage, who liked not his name to be used, and who lived in great retirement.

"None of us knoweth where he dwells," Sir Henry said, "but he cometh of himself when there is need of him."

This Venetian Sage is not of aged appearance, but indeed of manly strength and beautiful aspect, giving an impression of both youth and age at once, as one who hath the secret of eternal youth. He seemeth to be high in authority in that occult order which I would fain have joined, for Sir Francis one day took me to him, to tell my wish. He looked on me with great kindness and power, so that I shrank under his gaze, and said at last, "Dear Lady, the time hath not yet come for thee to make the great experiment, but it is not far off, perchance in thy next birth. Meanwhile thou dost well to knit close the links that bind thee to our Brother here, who can and assuredly will help thee to thy consummation. While he is with thee, devote thyself wholly to him, and thou canst serve him in much. There will yet be time, after his presence is removed, to discharge other debts of nature. Fear and doubt naught, my child, for thou art highly blest." By instinct I bent my knee to him, and felt his hands on my head in

benediction, that swept through me in a warmth almost overpowering.

Since Sir Robert Cecil died, Sir Francis hath had more offices conferred on him, as those of Attorney and Solicitor-General, and King James oft asketh his advice, though usually to discard it for that of the Duke of Buckingham, his last favourite and Prince Charles' boon companion. The King's daughter Elizabeth, a fair princess whom all love, hath lately been married to the Elector Palatine, a German Protestant Prince. For his son he favoureth a Spanish bride, though he is warned that such a match would be ill liked in England, where we love not Spaniards. The Spanish Court too doth not welcome his overtures, but His Majesty thinketh his diplomacy able to reconcile all opposites, and will listen to naught.

My niece and god-daughter, Alice, doth now attend my school, and proveth an apt pupil. I oft go to my father's house in Holborn, no great distance, and Meg and my Step-mother oft visit me here with their children. Though somewhat envying my estate, they pity my loneliness, and I, for my part, pity them for the narrow lives they lead, in domestic circles. Truly it is well that we are not all alike in our tastes! I own that, when I search my heart, I find some relief there that I am not called wholly to renounce the world, for it seemeth fair to me. I seem to know that great trials and sorrows in life await those who attempt what the Venetian Sage called "the great experiment," to test their fitness for the receipt of marvellous powers, and that failure in these tests might put one back so far

that 'twere better not to have made the attempt. So feeling myself not of wholly heroic mould, I am content to serve in humbler sort.

XVIII. Written this Eleventh Day of June, in the Year 1617 A.D.

This anniversary doth find us at St. Alban's, where Sir Francis hath his country house. He liketh well to repair hither whenever the courts close, as now for Whitsuntide, to breathe the sweeter air, and see how his garden fareth. He hath here too a workshop fitted up for experiments in science, and a specially built round turret chamber on the roof, for observing the heavens through one of Signor Galileo's telescopes.

Amid all his great cares and labours, my dear lord never forgetteth my birthday, and this morning, beside a costly jewel for gift were flowers gathered by his own hands, to grace my place at the board. I ventured this morning to ask him if he still cherished the memory of Queen Marguerite, and he laughed in answering, "Nay, Alice, thou needst not be jealous of that memory. 'Tis now forty years since I first loved her, with a boy's passionate devotion, and now at last I am quite cured. Her sweet image hath been effaced in my heart by one more dear, though differently prized."

The King hath lately let Sir Walter Raleigh out of the Tower, where he hath so long languished, on consideration of his going in search of the golden city, El Dorado, which he claimeth to have means of finding in Guiana, on the Orinoco River. Sir Francis feareth he hath scant prospect of success,

with my dear lord's fortunes, though he telleth me it may not be for long. In addition to his other titles, he is now Viscount of St. Albans, but his income remaineth small for the demands made on it, for his charities are prodigious and his generosity royal.

The King hath been constrained at last, for want of money, to issue writs for election of a new Parliament, and it is like to meet in grim humour, for dissatisfaction with the King's policy groweth apace in the country.

Since last year, my lord hath had another secretary living here, Master Ben Jonson, who is himself a poet and dramatist. He is a man of rare learning, and seemeth much devoted to my dear lord Francis. The latter can spare

little time now for writing, or dictating to scribes, but they all have plenty to do, deciphering notes, translating into Latin works that have appeared in English, and preparing new editions of works that have hitherto been anonymous, or going by sundry names. My lord saith he careth not how soon his enemies may contrive to compass his loss of high dignities, for he longeth to be able to give himself solely to letters.

We hear that Prince Charles and His Grace of Buckingham have not yet reached Spain, but are lingering in Paris, where the Duke is getting involved already in discreditable scandals. They travel incognito, as English merchants, but in this pretence they are but humoured, all knowing their identity.

(To be concluded)

BACONIAN AUTHORSHIP

This story, resumed from our May issue, was not interrupted because of opposition to the Baconian authorship of the Shakespeare plays. The Editors accept the Baconian authorship, both on the internal evidence of the plays and on the *ipse dixit* of more than one occultist who has known that Bacon wrote not only the Bacon and Shakespeare works, but also a mass of literature of the Elizabethan period under other names, and that he set the style as chief editor of the Authorised Version of The Bible of 1611.—ASSOC. ED.

The last chapter of "Son of England" will culminate in Bacon's so-called death, actually his retirement from public life.

Notes and Comments

THE MOTTO OF THE THEOSOPHICAL SOCIETY

"WITH some diffidence," writes "An Antipodean," "I would suggest that the notable saying *sattiyannastiparodharma* may well be brooded over in connection with the last adhyaya of *Srimad Bhagavadgita*, where we find the thought-demanding teaching about duty. From the general statement of the Great Law in shlokas 41 to 46 we pass to the particular statement of shloka 47: 'Better is one's own duty (dharma) though destitute of merit than the well-executed duty (dharma) of another'; and when the wisdom of, indeed the necessity of following one's own road to the Height has been sufficiently emphasized, suddenly we get the splendid inspiration of shloka 49, with its assurance of eventual 'freedom from obligation,' the Great Law having done its work, and led man past the realm in which it governs all things into Reality, into Truth. Shlokas 50-56 help us to grasp, however dimly, the splendour of that attainment, and then comes the personal adjuration, and the assurance—assurance shrewdly needed again and yet again in these worlds of maya—that despite delusions the end *must* be attained; for so, putting the case another way, the monad, the true self of man, has planned. At shloka 64 the Lord with exquisite urgency repeats the personal adjuration, the appeal

reaching its climax in shloka 66: 'Abandoning all dharmas, come to me alone for shelter.' *Abandoning all dharmas*, for 'no dharma,' be it the noblest of them all, 'is higher than Reality, than Truth.' To me, that has ever been the real significance of the saying chosen by the Founders—surely under inspiration of Those they served—as The Society's watchword."

H. P. BLAVATSKY

From "Marsyas" (New Zealand): Bishop Leadbeater's talk on H. P. Blavatsky in the May THEOSOPHIST is very timely, with its included message to the Australian brethren from her great self (p. 132). The idea that she was the instigator of the "shakes" (I forget when I heard that first, probably shortly after his speech in Sydney) tickled me deliciously; I had known of her drastic treatment of her disciples long before, and Bishop Leadbeater spoke of it personally in Dunedin Lodge in 1905; it seemed, then, quite in keeping with her character as instructor, while it enlarged her office in connection with the Movement (our section of it, The Theosophical Society proper) tremendously, and showed her real greatness even more plainly than before—only the capable could possibly be entrusted with such a bit of work. You may recall Mead's witness to her Greatness in an old *Theosophical Review*; he knew,

even as did C. W. Leadbeater, and others who had lived in close association with her.

THE BASQUES

"Angelo Fernan" writes from Manila: "The case of the Basques in Spain is a supreme example of short-sightedness on the part of General Franco and his followers in trying to subdue and if possible to exterminate this race. It is an impossible thing for him to do, for the Basques are not confined to the territory known as the 'Provincias Vascongadas' alone, but are spread over the world. Mr. Lloyd George has intimated that the Basques are the cream of the Anglo-Saxon race, and are so advanced, physically, morally and spiritually, that they may be considered as a small band of pioneers in the vanguard of civilization. Their culture, their natural refinement, even in the lower strata of their population, is so remarkable as to attract the attention of every outsider who visits that region of Spain and observes their ways and habits. It would be better for the world if Franco and his followers left the Basques alone and allowed them peacefully to contribute their share in the building of the future civilization."

[The Basques are an ancient and peculiar people, who, amid the revolutions of empire and the progress of civilization, seem to have lived unchanged on the two slopes of the Pyrenees mountains. They number less than a million. From the remotest times the Basques have remained unsubdued in their

mountain homes, and neither Carthaginian, Roman, Gothic, Saracen, French, nor Spanish domination has been able to efface their distinctive characteristics, to corrupt the purity of their race, or to modify their peculiar usages. Their language has no affinities with the other languages of Europe, but H. P. Blavatsky points to a "mysterious" affinity between their tongue and that of the Dravidian races of India. She finds Atlantean affinities between the Basques, the Guanches of the Canary Islands and the aborigines of America.—ASSOC. ED.]

ANIMALS AND SUFFERING

From "N.Z.": Apropos of the note on animal suffering in the April THEOSOPHIST, about wild animals in untouched spots being devoid of fear, I recall a long, long ago line, "Tame with excess of wildness," which signifies the very thing. Truly amazing, to such as observe closely, is the swiftness with which group-soul lessons are learned and passed to new "individuals" as one is forced to call them. The point seems to have been overlooked that as animals come into close touch with man they begin to individualize, begin to move towards individualization is perhaps a truer way to put it, and that brings suffering; the swifter the movement the greater the pangs. I have seen some swift growths, heavily paid for; it seems inevitable in our corner of the cosmos that the choice lies between slowness of progress and ease, swiftness and hardship, suffering of one kind or another.

Again, the point about animals seeming to be in pain yet possibly not feeling it as we do: even Fourth Race man, the remnants of him today, suffer far less physical pain than we of the Fifth Race, and hence their seeming savagery, in punishments, etc., in indifference to others' (apparent) suffering. Physical suffering depends on the more and more delicate development of the nerve-tracts. A sabre-cut (or equivalent) that would kill or maim for life one of us, and mean weeks or months of sick-pay, may be got over in a fortnight by Fourth-Race folk. The Russo-Turkish war taught us something in this field. Cases would come in of Turks almost (to our thinking) cut to pieces; in next to no time they would be larking about the hospital grounds, to the amazement of medical men and nurses.

It is when animals get into close touch with man that they begin to feel pain with some approach to acuteness. I recall a tale of two animals, one of which had apparently, to our eyes, half killed the other, presently eating from the same dish side by side quite contentedly. Animals trapped, too, will gnaw off a leg at a joint, if so doing will free them, and make off. A horse belonging to my wife's people was gored by a till then friendly bull. He made no fuss, but just came down to the house

to tell us something was wrong, putting his head in at the door. We threw him, sowed up his wound—a big triangular flap letting us see right into his interior—put a light bandage over the wound to keep away flies, and in a very short time he was as bright as ever; he was only stiff for a few days. There was no indication of pain that any of us could see, though that does not mean there was none, but just that whatever sense of pain there was was not overwhelming, leading to whinnying, rolling, impatient movement, or the like. The karma behind the terrible slaughter of animals for food, etc., in our day is indeed a mystery quite impenetrable by us outsiders, ponder we never so.

GENIUS AND REINCARNATION

William Brewster Ely is only five years old and was in kindergarten a few months ago, but he has developed so unique a power of creative painting that his father took some of his work to the painting class of Columbia University, New York. The little fellow was given a preliminary membership in the class for one month. Then he was regularly matriculated into the class. Does anything but reincarnation satisfactorily explain such genius?

IN HONOURED MEMORY

H. S. OLCOTT: 2nd August 1832—17th February 1907.

H. P. BLAVATSKY: 12th August 1831—8th May 1891.

Adyar Publications

NEW FEATURES OF "THE SECRET DOCTRINE"

THE fourth volume of *The Secret Doctrine*—Adyar Edition, 1938—is off the press, and the fifth is ready for the binder. The sixth volume will comprise the Index. Many students have been helping the Editor, Mrs. Ransom: Miss Watkin of the Adyar Library with original volumes from which H. P. Blavatsky made her quotations; some of these books have H.P.B.'s marginal notes. Many quotations have thus been checked and verified. Then the pandits of the Adyar Library have assisted with Sanskrit words and meanings. The Vice-President (Mr. Hirendranath Datta) has helped with notes on Hindu religion and philosophy, in which he is deeply versed. Dr. Srinivasa Murti is a never-failing fount of erudition. Over in London Miss Preston has supplied some of the scientific references and notes, specially prepared for this edition. Hebrew texts have been verified by Theosophists in several countries.

This takes no account of the many workers and volunteers at Adyar who have loyally supported Mrs. Ransom and made the early production of this edition possible, among them Miss Amery, who has borne the heavy burden of the proof-reading; Mr. Rohit Mehta on the Index, and Mrs. Peterson, who has compiled the Glossary. Mrs. Ransom has stated that all the workers, herself included, have been inspired by gratitude to H.P.B. "for this priceless exposition of the Divine Wisdom," and in the second place by the "enthusiasm and constant encouragement of the President." Of H.P.B. she admits: "We have been conscious of her help, her thought, and her interest in this new edition." Knowing what we do of H.P.B. and her enthusiasm for Theosophy, the surprising thing would be to discover that she was not watching over this latest and greatest edition of her great work.

Following are further points in addition to those abovementioned:

(1) The Adyar Edition is in six handy volumes, more conveniently portable than the old volumes. The new size is Royal 8vo.

(2) A new modern type, Granby Light. This will please all readers.

(3) A new Index, carefully revised by a band of students.

(4) "Additional Notes" prepared by several students.

(5) A Glossary compiled from original sources.

(6) A short biography of H. P. Blavatsky.

(7) Special article: "How *The Secret Doctrine* Was Written."

Those who purchase this new edition will discover the immense amount of work involved in its production. There is no harm in reminding them that all the workers have gladly helped to make it a magnificent tribute to H. P. Blavatsky.

It was a great idea which prompted the T.P.H. to reduce the size of new editions of the old books to crown octavo. Most of Dr. Besant's books were published in this handy size. In the same size comes Mr. Jinarajadasa's *First Principles of Theosophy*, a splendid introduction to the Divine Science, showing the whole range of God's Plan which is Evolution in all kingdoms of nature and in all worlds visible and invisible. The new edition has been revised by the author and has new blocks and diagrams. It is a decided improvement on previous editions.

The *Autobiography of Annie Besant* is being published by the T.P.H. in demy octavo. It will be an inexpensive reprint of the original edition published in London. The President is writing a Foreword, and who but he should write it, seeing that he was her close collaborator and confidant for over thirty years! Other

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BOOK REVIEWS

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biographical detail is being added, from the time when the Autobiography ended.

A good seller is *A Short History of The Theosophical Society*. Orders may be sent in now for fulfilment in the autumn. Hundreds of Section magazines and papers and innumerable documents have been scrutinized to obtain a record of facts. Mrs. Ransom has documentary evidence for every statement made. The *Short History* is the quickest way to gain authentic knowledge of The Theosophical Society.

The author has herself played a leading part in much that has taken place during the last thirty years. She has edited several Theosophical journals, and has toured all five continents.

Orders may be placed with the T. P. H. for the 1939 Year Book Supplement to be filled when the book comes from the press on November 1st. This Supplement will consist of 80 pages of reading matter, and will preserve in shorter form the main features of the larger book: Calendars, Great Theosophical Days, Convention Dates, the President's Policy for 1939, Events of 1938, National Surveys, Who's Who, the Advance Guard, International Directories. This issue is actually a continuation of the 1938 Year Book, and yet entirely independent of it. All the essential information concerning The Theosophical Society is made easily available to everybody, and the National Summaries of every country are intended not only to give information but to help to build up international understanding.

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS

Book Reviews

OCCULT SCIENCE IN FICTION

Three Todays, by E. G. Cousins. Methuen, London, 7/6.

A reincarnation story of three lives as experienced by a group of people in Egypt, 862 B.C.; Arthurian England, A.D. 538, and the cinematograph world of today.

Besides the personal thread of the individuals and their relationship with each other continuing and developing through all the lives, there is a similar development of the pursuits they are engaged in; a clever development with a note of high principle coupled with the personal colouring, but the last life in modern times has one noticeable difference in the quality of this.

Both early lives are linked with the Hidden Mysteries of the period—in Egypt in connection with the temple worship from inside as well as outside, and the use of shadowgraph pictures as an aid to attract to the Temple those of the outer world who knew nothing of the real simplicity of the skill; and in Arthurian England with the early understanding of the reflec-

ting lens as used by Merlin and his successors. That is to say that in both these periods we have the use of Science that was for the period Occult Science.

In the last episode, that note of the possibility of investigating science to a still further occult limit is curiously missing. Clever technical skill is applied—the reincarnation of earlier skills and meeting with the same attempted frustration, but the atmosphere of an inner hidden science—immature and imperfect as the understanding of it may have been in those early lives—is entirely absent in the last life, giving to one reader at least a sense of incompleteness and "flop" as far as this aspect is concerned. The curious but unconscious suggestion that the modern world has nothing left to learn—that science holds nothing more to be known of "hidden" truths—does not chime in with the rest of the book.

A very readable and interesting novel nevertheless, with a wider development and more embracing inclusion than is usual of the reincarnating potentialities in a group of people.—E.F.P.

THEOSOPHY WATERED DOWN

Horizons of Immortality: A Quest for Reality. By E. Palmstierna. (Constable, London, 10/-).

Erik Palmstierna places before his readers an intensely human document, the fruit of collaboration between himself and a friend in the "beyond." As "A Quest for Reality" we may well regard it. The book is intended to bring hope and guidance to the bewildered souls of a modern world. The value of the messages is that they are not just parrot-repetition of other books, but first-hand experience, and though they hold nothing vital for any serious student, a new presentation is always worthwhile. The chief assertion made is that regarding personal immortality, but how far the modern world is impressed with messages because they come from "departed spirits" is doubtful. Most of the statements would have carried as much weight without reference to spiritualistic claims. So much of what they tell is an open book these days. And a student of Theosophical books might well regard these communications as watered-down Theosophy. But they have their use for a certain type of people. The thoughts on Time and Eternity are quite up-to-date, which suggests that the departed could offer our mathematicians and physicists some useful signposts.—S.R.

INDIAN SONGS

The Mela-Rāga-Mālikā of Mahā-Vaidya Nātha Sivan. Edited and introduced by Paṇḍit S. Subrahmaṇya Sāstrī, F.T.S. *The Adyar Library Bulletin.*

This valuable contribution to musical understanding opens with a short biographical sketch of Mahā-Vaidya-Nātha Sivan, one of South India's immortal composers.

Then follows an introduction in which the Editor explains the simple and scientific method by which the six great pattern rāgas or scale modes—Kanakāṅgi, Hanumattoḍi, Māyāmālava-gaula, Kharahara-

priya, Dhīras'aṅkarābharaṇam, and Calanāṭa, with pure or simple Madhyama (western Fa) become the first thirty-six rāgas of the Melakartā system. Repeated with prati or raised Madhyama (western Fa-sharp) thirty-six more rāgas are born, making in all seventy-two.

For the sake of western readers, the editor might have stated that in his first chart the twelve svaras or tones given are approximated by the twelve chromatic tones of western instruments, particularly as played, for example, on the violin, where it has been observed that the "just" or harmonic intonation is followed rather than the tempered scale used on the piano for the sake of modulation.

The Western reader will follow the book easily who understands that Sa=Do, ri=Re-flat; Ri=Re; R'i=Re-sharp; ga=Mi-double-flat; ga=Mi-flat; Ga=Mi; ma=Fa and Ma=Fa-sharp; Pa=Sol; dha=La-flat; Dha=La; D'ha=La-sharp; ni=Ti-double-flat; ni=Ti flat and Ni=Ti. "=" means in this case *approximates*, especially when reference is made to a fixed instrument like the piano. Also the western reader should not attach a definite pitch like "C," for example, to Sa any more than he would to Do, both of which are movable at the convenience of the musician.

Following the introduction is the exquisitely beautiful *Mela-rāga-mālikā*, a song in which a few lines of plaintive or lilting melody are written in each of the seventy-two rāgas. Sanskrit and English text is given for each of the svaras or tones, as well as the text of the song which weaves in the name of the rāga. Time values are shown in a most simple way by the hyphen, each(-)indicating a beat. Half-time is shown within quotation-marks. Bars mark the end of the single rhythmic impulse, double bars the complete rhythmic pattern. Svaras of the higher octave are printed in italics and those of the lower octave in antique types. With the above clue, the western as well as Indian reader could gain some idea of the haunting loveliness of these songs.—"JASON."



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 Law of Sacrifice

I WISH that our Theosophical brethren would study scientifically, not only in terms of the outer science but also in terms of the inner science, the whole question of the Law of Sacrifice, and especially the way in which that Law works in the lower kingdoms. We have some conception of the way this law ought to work in the human kingdom, but we have a very inadequate conception of what it means in the subhuman kingdoms.

We should understand vegetarianism infinitely better if we saw how one subhuman kingdom helps another, largely through the process of disintegration. The mineral kingdom subserves the vegetable kingdom through its disintegration. The vegetable kingdom subserves

the needs of the animal kingdom, similarly through its actual substance, and grows thereby.

The great sheath of protection around each denizen of the mineral, vegetable, and animal kingdoms is not broken by the preying of one creature upon another in whatever kingdom you may be thinking of. The reason why we have our wars and all the economic and other disturbances in the human kingdom is that God's sheath around most of us is broken by our inability to obey the Law of Sacrifice.

Dr. Besant in an address given before the Madras S.P.C.A. in 1910 emphasizes this:

Every man has around him a certain protective coating that keeps him safe from the many lives around, which might be hostile to himself.

He walks, as it were, angel-guarded as long as he breathes the life of love, the love that is divine and makes all creatures friendly. But if you do a cruel thing to an animal, or slay an animal, you attach that animal to yourself by the link of fear and hatred. The animal cannot by itself do much. One animal's feelings are not much in this great world. You have done more by that act of cruelty; you have broken through the covering which keeps you safe from the evils around you. You have opened the door by your cruel act, and through that open door all the animal suffering in the world can pierce you; the one becomes a channel through which the whole can pour into you and affect you for evil.

This is abundantly evidenced, so far as one's own experience is concerned. A person who eats meat breaks the sheath. By that process of eating, he renders himself liable to the adverse forces which stay, as it were, the evolutionary process, and here are wars as a result.

* *

We Theosophists to a certain extent are pandering to that very spirit by imagining that we must appeal to those who are meat-eaters to abstain because of their desire for healthiness. All over the world there is that evil spreading—we must be vegetarians because thereby we shall be healthier. We must be vegetarians because to eat meat is not good for the body. This is a disgraceful argument, and we must have no commerce with it. We must not pander to people's selfishness. We should say right out that the reason one should be a vegetarian is that it involves an

illegal, an unlawful cruelty in our relations with the subhuman kingdoms. We of the human kingdom have another order of sacrifice as our Law, and we have to learn to obey it.

The foolish person sometimes will argue along foolish lines. If you ought not to eat animals, should you eat vegetables, or even minerals? That type of person does not see straightly; he does not perceive that what you do to a vegetable is part of that vegetable's lawful growth. But what you do to an animal when you kill it or eat it is not part of an animal's lawful growth.

Another will ask: How are you going to prevent a tremendous influx of creatures of all types and sizes? We have that difficulty, because we have broken the protective sheath, and everyone who has been a meat-eater has such a lacerated sheath. Perhaps the spiritual doctors of the inner life may have healed that individual, sown up, as it were, the tears. Scars will be there, though I believe that scar tissue is often stronger than the original natural flesh. In any event, everything you do which is against the laws of humanity breaks the sheath, and it is well to realize this vital fact.

The person who says, "I do not see any harm in eating meat, drinking or smoking," cannot expect his friends on the other side to look after him. They will endeavour to protect a person who makes every effort to keep his sheath intact. They will protect him from the incursions of the undesirable.

* *

It would be well to have a little book on *The Inner Science of Vegetarianism*. The material could be gathered together and added to by one's own intuitive processes. If one is not clairvoyant, he can be intuitive, which is just as good, and in many ways better. I should very much like to see people trying to understand the inner truth of the evolutionary process to see what happens between one kingdom and the other, and how righteousness is maintained through a universalized yoga in other kingdoms which has yet to be maintained by an individualized yoga in the human kingdom. I should like to see people tracing the origin of war to its sources, tracing all the ills from which the world suffers to their original simple causes.

We make a terrible fuss about our difficulties and invent panaceas. As a matter of fact God is a very simple man. He lives and works very simply. He has a very simple outlook. We who are men becoming Gods can do well to hasten our evolutionary process by entering into the simplicities of life.

* *

International Goodwill

I have been deeply impressed by the urgent need for every effort to be made by Theosophists—whether members of The Theosophical Society or not—to prevent all possibility of war. While at Huizen I suggested to a group of workers that a few minutes every day should be devoted in a special way to this work. The following explains my suggestion to them:

Those who are working with me to help to stimulate international

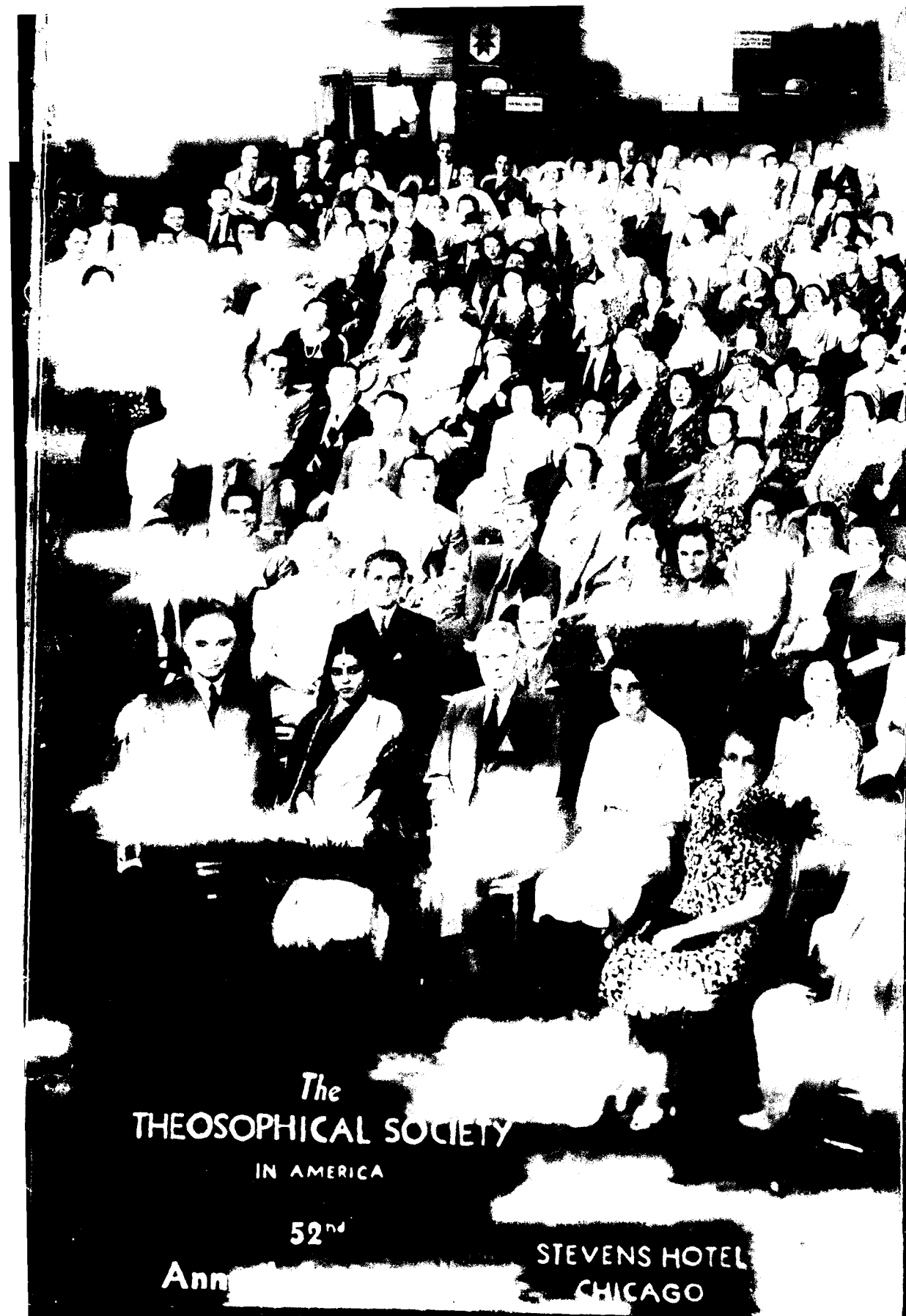
peace and goodwill will kindly choose the most restful and undisturbed time during the day for the quietude which is needed.

When the time comes, or rather five minutes or so beforehand, they are requested to seat themselves as comfortably as possible with the physical body as much relaxed as they can manage. They should then turn their thoughts and feelings away from all their usual preoccupations, lifting themselves into that peace and goodwill which they desire to send forth. They must be perfectly calm and without a ripple of thought or feeling—just poised in deep restfulness.

Thus prepared they should begin to send out waves of strong intense peace and goodwill to country after country throughout Europe in whatever order they may prefer. With all possible power and impersonality, simplicity, sincerity and quiet enthusiasm, such waves should be sent out. It should be a determination of the will, and therefore very quick and strong. Within five minutes the whole of Europe should be covered. In any case not more than five minutes should be taken, and if every country cannot be covered within the period, it is evidence of a certain amount of dilatoriness and emotion, and not will.

If preferred, the various countries may be taken from north to south and then from east to west.

There must be no ingredient of judgment in the waves of goodwill and peace. There must be no question at all of putting a country "right" as we may consider "right" to be. We send out impersonal, selfless goodwill and peace, not thoughts of goodwill or peace,



The
THEOSOPHICAL SOCIETY
IN AMERICA

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STEVENS HOTEL
CHICAGO

nor feelings of goodwill and peace, but will flashes of goodwill and peace. We send goodwill and peace of the purest possible description into country after country, and leave it to work its own independent way—to be of use to all who are of goodwill and who desire peace, whether governments or peoples, organizations or individuals.

As far as possible the hour of concentration should be the same each day, and it must always be a matter of happiness and sense of re-creation.

The concentration should be done individually, must be done individually and alone. But any others who may desire to participate in the concentration should be very welcome to do so in their own homes.

The concentration must be done only once a day, but if an individual is a member of a group of workers for peace and goodwill he may, of course, continue his association with such group, participating in its activities.

There should be as far as possible a spirit of peace and goodwill pervading the life of the individual throughout the day, or his concentration will suffer. He must try to substitute peace and goodwill for any lack of these that there may be in his daily life, and if he be unfriendly to anyone he should make a special point of doing all in his power to restore friendship. If he denies at other times that which he strives to assert during the moment of concentration his concentration will be ineffective. He needs the rhythm of peace and goodwill during the rest of the day to make it really effective at the "critical" moment.

Above all, he must be entirely indifferent to results. If war seems to be coming nearer and nearer he must go on calmly, doing his best to promote the causes of peace and goodwill, and leaving results to God.

* * *

May I say how important it is for each individual participating in this concentration to examine his individual life most carefully for any acts of or tendencies to illwill, to hatred, to cruelty, to tyranny, even to irritability, so that his whole life in its smallest parts may be full of that which he seeks day by day to give forth.

I shall be glad to hear of any interesting experiences during the course of the meditation, and I shall, of course, try to help each individual in the evocation and direction of his pure offering.

I think it is important for each individual to realize that there is greatness in every country, that each country has its own great lesson to teach its citizens, and its own great example to set to the rest of the world. In every country there is weakness and wrong, and in every country there is power and good. Each individual should be stirred to the depths of his being by a realization of the greatness of each country, so that joyously and reverently he may send forth to each his peace and goodwill.

The world is in danger of, is indeed near to, war. Men and women of goodwill of all faiths and nations can save the world.

* * *

BY THE ASSOCIATE EDITOR

The Swastika

The President has been corresponding with Hitler, the German Chancellor, on the subject of the swastika, the national emblem. In India and in the religious symbols of every old nation, the swastika refers to the continual revolution of the cosmos in the cycles of time, the hooks which turn to the left representing flames which stream out from the arms of the cross as they revolve to the right, clockwise. In the German emblem the cross revolves to the left, with the hooks to the right. Lecturing to an audience in Paris Dr. Arundale said: "I have written to Herr Hitler and have asked him why this swastika turns the wrong way. I have told him that it is bad for his country to have a symbol of darkness. I have had no reply. I have also written to Dr. Goebbels, with no better result. But I have done my duty. It is for them to reply or not to reply."

* * *

This World of Ours

Like a skilled physician, an American commentator examines the world's bitterness—his prescription is friendship:

The greatest of American evangelists, Dwight L. Moody, whose mammoth missions swept millions of people into vital faith in God and man, was surrounded one day by a group of quarrelsome theologians who argued interminably over some detail of dogma. Moody sat in silence, and then at last he remarked quietly, "The world is in great need of friendship."

Read the newspapers, listen to the conversation around you, examine your own mind, and you will not be long in coming to the conclusion that the world is full of bitterness. Never has there been a greater need for friendship.

People are brought up to expect too much of life and are disappointed when life fails to satisfy their expectations. It does not occur to them that possibly they, themselves, may be to blame. They prefer to blame others and their attitude stirs up hatred. Matters are made worse by criticism and abuse. We are inundated with fact-findings, statistics, theories, plans, systems. However complete may be knowledge and however ready we may be to hear both sides, we get nowhere without readiness to work together. Our headaches are wasted unless our hearts are in the right place.

Force is no substitute for friendship. Armaments are no remedy for war. They show that a remedy is still to be found. Strikes and lock-outs are no remedy for industrial disputes. They are a confession of failure. Violent attacks on important people may relieve the feelings, but they are no solution for difficulties in the political field.

Friendship is not to be ridiculed as an amiable generality. It is the air that people must breathe if they are to live in peace and prosperity. It is insurance for millions of lives, for billions of dollars, and, ultimately, for society itself. Every enmity is a menace to someone and something, and without friendship there can never be security.

Discussing differences is only a second best. In ninety-nine cases out of a hundred, a little more

friendship would mean that differences would not arise to be discussed. People would be of a mind to work together, and amid united efforts for the common good they would have no time and no thought for bitterness.

This world of ours, in the last analysis, is what we make it, and only as *we* are at fault need it be so.—*The Commentator*, July 1938.

* *

An Army of Peace

An address which Mr. N. Sri Ram delivered in Madras on August 11 prompted Dr. Rajan, Minister for Public Health in the Madras Government, who was in the chair, to declare that the latest effort in the category of institutions aiming at world peace was an Army of Peace. Such an experiment, the Minister said, had not so far been tried. He thought it would be more effective than all other means "of achieving international peace and generating goodwill among peoples and nations."

Some years ago a Peace Army was actually formed in London—"an international force composed of men and women" enrolled under two headings, foreign service and home service. The volunteers for foreign service undertook, as it was worded on the official letter paper, "to place themselves unarmed between the combatants in war, if that can be made possible." Dr. Maude Royden, who was among the sponsors of the Peace Army in 1933, said that those who joined it would "present themselves . . . at their country's War Office and offer themselves to be shot."

Dr. Rajan voiced a similar view, in his comment as chairman, vividly picturing an army of peaceful civilians intervening between opposing forces. "The dehumanizing process of war can be ended," he said, "by the determined sacrifice of a number of people, messengers of peace, prepared to sacrifice their all and their lives for peace." Visionary and impracticable, yet the way of the martyr, we would say. It is the very impracticableness of the Peace Army principle that has prevented the spread of the movement. We do not hear of a Peace Army delegation interposing at Wu-chang or on the Manchukuo border, or any other battle-front.

Nor do we hear of the real leaders of such a Peace Army. Who are its Generals, who is its Field-Marshal? Is there not just the danger that such a Peace Army might fall into hands that would defeat its very purpose, in fact create disruption? The unchallengeable fact is that this danger actually exists among the pacifist millions of India.

A truer vision to some of us is a world army of peacemakers striving might and main for active peace between men and nations, and constructively engaged in creating peace on the mental plane as a prelude to peace on the physical. It seems to be a choice between having our bodies shattered by the guns of two belligerents, and using the brains with which we are endowed to prevent war before it begins. An Army of Peace such as this exists the world over, inspired by the Prince of Peace Himself. But the forces arrayed against it are deadly and terrific—the dark forces are warring incessantly,

ruthlessly, against the light. . . . We must keep on fighting for the Right, and for the Light!

* *

A Constituency for Dumb Animals!

Why should not every Parliament have a member to represent the interests of the animals? A new idea certainly, but an idea which has passed the stage of humour or speculation, since it has found a place in the Report of the Seal Committee on Constitutional Reforms in Mysore State, namely, that in addition to a Representative Assembly, with mandates from the people, there should be a Legislative Council with "a different end and therefore a different composition . . . such a body must be composed of persons who have a large outlook . . . It will be, not an epitome of the people, but an Assembly embodying its collective wisdom and virtue." In addition to the interests to be represented, such as trade, landed and capitalist, professional, labour, etc., the Report recommends that to these "must be added representatives of the interests of women (so long as the suffrage and full political status are withheld), children, depressed classes, and even the dumb animals."

Sir Mirza M. Ismail, Dewan of Mysore, in opening a veterinary dispensary near Bangalore, expressed the hope that "if the new constitutional committee revives the recommendation and it becomes a part of the Constitution, we may be able to secure as the member for this constituency someone who has

the welfare of animals at heart as much as Mr. Rangaiengar"—it was Rao Bahadur Rangaiengar who built the veterinary dispensary, and the dispensary is a practical expression of his work in the Society for the Promotion of Kindness to Animals.

How many times have we seen it proposed that the Nations should establish a Ministry of Peace. Ministries of War are energizing everywhere, and as long as they are busy—man warring against man—we cannot expect war on animals to cease. Mysore is showing the way to peace, not only peace with the lower orders, but peace to all beings. A portfolio for the Animal Kingdom would be in very truth a Department of Peace, with all its implications and potentialities. May the light which is in Mysore irradiate the darkness of this war-ridden world!

* *

An Eye on the Future

The National President of the American Section has a vision of the future of his Headquarters which might well be shared by his brother General Secretaries, in fact by all Theosophists who have an eye on the future. Mr. Cook conceives that if our American brethren desire and will strongly enough, Olcott may not only serve the needs of the Theosophists of America but it will presently be recognized everywhere as serving America itself. In his Convention address Mr. Cook visualized the future Olcott thus:

"Olcott is destined, I am sure, some time to be a great educational centre, for the time will come

when the basic principles of Theosophy will be accepted, when Theosophical ideals are recognized for the value of their influence on individuals as demonstrated in their lives, and through them upon their communities and their environment, and indeed upon the nations. These principles and ideals the world needs, and when it recognizes its own need, as I feel it will eventually—and perhaps sooner than we generally believe—it will turn to the only answer. That answer we must be prepared to give.”

Mr. Cook urged that not only through the existing “means and methods” of Theosophy, but through the channel of education and the channel of beauty and culture Theosophists should also be equipped to meet the world’s need. “Therefore, we must be thinking of equipping Olcott as an educational centre, with its school or its college, as we have been thinking of equipping it as a centre of the arts. Keep clear the vision without discouragement that such plans do not immediately materialize. The important thing is to desire these things, to will these things for our Headquarters and thereby insistently anticipate the time and the certainty of their

coming into being. . . . Olcott must be passed on to our successors as a legacy of power of increasing value to America.”

A splendid vision indeed. A step towards fulfilling it is the National President’s aim to make Olcott so commodious that American conventions may be held there instead of in a noisy city. Every National Society should be working to a similar ideal—the ideal of an educational establishment from which the Theosophical “tone” will radiate and permeate all endeavours to spread culture and beauty. The President has a similar vision for Adyar, first the Besant Memorial School, as it exists today, then a College, and later a University, somewhere about Adyar, and named also after her who gave us the archetype. The Adyar vision should inspire every Section to attempt to realize the future in the present, to actualize the Theosophical World University idea, to gain acceptance for Theosophical ideals as the highest and deepest principles in education. The University idea is but a glimmering at present, but the dream will come true everywhere in so far as we desire and will it, as Mr. Cook is desiring and willing it for America.

A MASTER SAYS

It is always wiser to work and force the current of events than to wait for time.—THE MASTER K.H.

The Inner Government at Work

The Adepts Guide India

BY J. L. DAVIDGE

India is so saturated with the idea of divine guidance through its Rishis and Mahatmas—as it has been for long ages—that it is easier in India than in any country in the world to follow the tradition of the Occult Hierarchy working out the divine purposes.

INDIAN history teems with episodes in which the central figures are divine messengers—members of the Brotherhood—warriors, rulers, prophets—rulers of the type of Shivaji, and Ashoka, consolidating kingdoms; such great lords as Gautama Buddha, Shankaracharya, Aryasanga, Nagarjuna, Krishna, founding or extending or purifying faiths. The Rishis have ever kept a watchful eye over India, their beloved Motherland, the Adepts “across the range”—a great galaxy of superhuman genius—cooperating with the Rishi Agastya in the South to keep India stable and tranquil, to make her independent within the Indo-British Commonwealth, and to advance her political, cultural and spiritual welfare.

Guidance of Higher Powers

One of the greatest movements for the development of India was the threefold effort in politics, education and religion which spread fanwise from the founding of The Theosophical Society. Standing behind this movement as sponsors were the Chohans Morya and Koot-hoomi, and though to some of

Their august Colleagues its success seemed doubtful, it has made good and is forging ahead on its mission of universal brotherhood. The Theosophical Society is one of the most significant movements in history—it has the great potentiality of circumventing such a catastrophe as befell Atlantis, in which its work is “linked with similar work that is secretly going on in all parts of the world,” as the Chohan Morya informed Mr. Sinnett.

One has only to read *The Mahatma Letters*, from which the Master M. was just quoted to realize how wide a range the Adepts’ activities cover, how profound their wisdom-teaching, and how deep their interest in the progress—especially the spiritual progress—of the world. And furthermore, to what great extent they work through those who fully trust them and cooperate.

Dr. Besant has said outright that for forty years she followed the directions of her Occult Chiefs. Contrast this claim with that of Gandhi as to divine guidance. Gandhi has said again and again that he works under inspiration, that he seeks the guidance of Higher Powers in all his activities—he went

to the Round Table Conference in London with no clearly defined ideas, and trusted to the inspiration that would come to him "as he communed with God." At certain public meetings he has ordered the lights to be dimmed so that he might offer his devotions; his day of silence every week is a time of spiritual refreshment and communion.

Here are two different methods. Gandhi may be "under orders," as Dr. Besant was. Nobody doubts that he is helped, but in what manner we do not know. Dr. Besant is clear-cut and definite—the Adepts directed her. In 1877 the Chohan Morya sent her into Indian politics to work for the freedom of India. Indeed with the help of the Chohan Koot-hoomi "he had tried to begin such a movement through The Theosophical Society in its early days, by urging the starting of a paper in Bengal," with Mr. Sinnett as its editor.

"I am eternally in hot water for that blessed paper," H. P. Blavatsky wrote: "K. H. used me like a post-horse. I stirred up our 69 societies in India."

The "Phoenix" Tragedy

That "blessed paper" was the *Phoenix*—a wonderful title for a paper intended to revive India's ancient nationality. Mr. Sinnett was at this time editor of the Allahabad *Pioneer*, a powerful English and anti-Indian newspaper, and had been given notice to resign "for supporting the natives and being a Theosophist." So influential may one person be as the agent of the Elder Brethren that the Master despaired of India unless an Indian capitalist came out and started a

rival paper—a paper that would overwhelm the *Pioneer*.

"You must be complete and sole master of a paper devoted to the interests of my benighted countrymen. The 'Indo-British nation' is the pulse I go by." So wrote the Master K. H. to Mr. Sinnett.

"Sinnett's paper is the saviour of India," the Master wrote to Col. Olcott.

But the necessary capital was not subscribed. The Master K. H. tried hard to get the *Phoenix* started, announcing that "on the success of the venture depends the fate of India for the next cycle of 27 years." Working through a small group of pupils, he called passionately for patriots—"Are there no true patriots in Bengal?"—but with virtually no response. As a last resort he attempted to arrange the establishment of a limited company through a Calcutta firm, intimating that "on the speedy formation of shareholders and subsequent development the intercourse of a few Calcutta Theosophists with myself and others depends."

The limited company was as little successful as the earlier attempts, not only because of the poverty and indifference of the members, but because also of the intensely bitter feeling between the two races. The Master realized that "anything undertaken by natives now is sure to be opposed to the bitter end by Europeans in India. Let it drop for a while," he finally wrote to Sinnett. Foiled by various influences, the Master withdrew from the political scene, after making the following admission:

"I scarcely knew before I had begun to watch the developments of this effort to erect a bulwark for India's interests, how deeply my poor people had sunk. As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope; so we Aryan exiles in our snowy retreat have been attentive to this issue. Debarred from using any abnormal powers that might interfere with the nation's karma, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved."

And so the threatened result followed:

"I had to pledge myself in case of the *Phoenix* failure to interfere no more in such worldly matters, and to bid farewell to the European element. M. and Djuwal Khool have to take my place."

Such was the solicitude of the Elder Brethren for India fifty years ago that the Master K. H. wrote concerning an article "Indo-British India" in the *Pioneer*:

"Thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER."

Significantly, the Master refers to this editorial as the "first polit-

ical fruit" of The Theosophical Society.

The tragedy of the *Phoenix* in 1885 was worked out during the cycle of twenty-seven years from that date. It ended in 1912.

Wake Up, India!

The movement was recommenced in 1913 under the guidance of the Rishi Agastya,¹ the "signal," as Dr. Besant calls it, being the course of lectures on social reform which she delivered at His wish, and published as *Wake Up, India!* In January 1914 *The Commonwealth* started. In the same year also the Home Rule League began its work. The campaign led to her election as president of the National Congress in 1917, the reforms of 1919, the shaping of the Commonwealth of India Bill by a National Convention in 1924-5, until with the shift

¹ The Rishi Agastya, known to Theosophists as the Regent of India and in his recurring lives as the Master Jupiter, is living in the Nilgiris in Southern India. Some of the most eminent Theosophists have visited Him in His ashram, notably the Founders, also Bishop Leadbeater. According to Col. Olcott the Rishi is "said to have written his immortal 'Kural' something like a thousand years ago." Among His historical achievements figures prominently the Aryanizing of the South of India, to which He led groups of Brahmanas from the North and settled them in colonies among the Dravidians, under the protection of the Dravidian Kings. The Master is credited with having shaped the Tamil culture—inventing the language, compiling its grammar, and founding a Tamil Academy at Madura, over which He presided. There is a mass of legendary lore about the Rishi Agastya in the Hindu books coming down the ages.

to London and the Round Table Conferences, the fight passed to other hands.

Should evidence be needed that the Highest Authority was behind *The Commonweal* venture and emphasizing patriotism as a factor in national development, Dr. Besant has written:

"To guide us in its conduct, I was summoned to Shamballa, where still abide the KING and His three pupils, the 'four Kumaras' of the Indian Scriptures, HE the eldest. There I was given what I always call 'my marching orders': 'You will have a time of trouble and danger. I need not say, Have no fear; but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place among the Nations. The end will be a great triumph. Take care it is not stained by excess. Remember that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you'."

Liberty for India, but within the British Federation, was the goal for which she was to work. All through her Indian campaign, Dr. Besant emphasized the inseparable bond between Britain and India, and the unique nationality and worth of the Indian peoples to the British Empire. It is this that made her preach Home Rule against the wish of 99 per cent of her own race in India. Even when her denunciations of British policy in India were most vehement, she clearly stated as part of her policy that the future for both countries, India and England, was within one Indo-

British Commonwealth of free nations. Further, she wrote: "The link between the two nations is needed for the friendship between Asia and Europe, for the prevention of a War of colour."

"Dominion Status, the basis in the Nehru Report, gives exactly what is wished—Independence within India, with an equal and friendly link with the British through the Crown."

New India, as a daily, was started at the wish of the Regent of India, but it followed its predecessor, and Dr. Besant's power of reaching both Indian and English was limited to the weekly edition, just when the daily was needed through the last stage of the struggle. "Now, in 1928, The Theosophical Society sits with folded hands, indifferent, while *New India* struggles for its life, though it was restored at the wish of the Guru of one of the Inner Founders of The Theosophical Society." Thus she wrote as *New India* was passing out. It shared a better fate than the *Phoenix* project, however, for it helped to bring independence within measurable distance, so that when, in January 1931, at the close of the first Round Table Conference in London the announcement was made that "responsibility at the centre" was accepted, Dr. Besant remarked: "That is Home Rule for all practical purposes. All the rest are minor details." From that moment the fight she had waged for forty years was over—for her; but India's place in the Empire had been won.

Is not all this ample and convincing evidence that not only was "India's place among the Nations"

decreed by the Supreme Director of Evolution on this planet, but that august members of His Hierarchy were carrying out His will in achieving it?

If only we had another Besant in India today!

The Adepts Help Theosophy

There are other phases of the Adepts' work in India with which Theosophists are more familiar, specially Their vigilant and incessant care of The Theosophical Society.

Her own Guru gave the plan of *The Secret Doctrine* to H. P. Blavatsky, and various Adepts communicated the whole of that magnificent work through her. They helped in the writing of *Isis Unveiled*.

When the Founders visited Adyar for the first time in 1882, H. P. Blavatsky was instructed by her Master to "buy the property." The Master K. H. visited Madras at the end of 1883, on his way to Ceylon and Burma.

At the first Adyar Convention in December 1883 the Master K. H. donated Rs. 500 towards Convention expenses. The money—in notes—was enclosed with a "very kind and affectionate letter" to Justice P. Srinivasa Row who had spent the same amount out of his own pocket.

In 1883 while visiting the Morgan family at Ootacamund, H. P. Blavatsky wrote from dictation of the Master Jupiter a deeply learned article—"Replies to an English F.T.S." on questions suggested by

a reading of *Esoteric Buddhism*. The "Replies" appeared in THE THEOSOPHIST for September, October and November 1883.

When H. P. Blavatsky lay dangerously ill at Adyar, her Master (Morya) appeared on the Roof, strode into her room and restored her to normal health, so that she might write *The Secret Doctrine*.

With the exception of the first, all these incidents just recorded have appeared in recent issues of THE THEOSOPHIST. They indicate some of the ways in which the Elder Brethren have worked for the world, particularly for India. Still they are working, though less publicity is given to Their movements today than fifty years ago. Yet Dr. Arundale has assured us: "Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs no less than it has been Theirs before."

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See *Five Years of Theosophy* for the Rishi Agastya's "Replies to an English F.T.S."

Our Elder Brethren, edited by Annie Besant.

Gautama Buddha, His Life and Teaching

Presidential address by Rajadharma Pravina Diwan Bahadur K. S. CHANDRASEKHARA AIYAR, Retired Chief Judge of Mysore, at the Buddha Jayanti Celebrations, Bangalore City, May 1938.

A Wonderful Mission

THE full-moon day of Vaisakh is the anniversary of certain momentous occurrences in the last earthly life of the Lord Gautama Buddha,—his birth, his attainment of the supreme illumination, and his relinquishment of the physical body. These several events are conjointly celebrated during the Vaisakh festival, which falls usually in the month of May.

Of that remarkable life we have various legendary accounts which express the popular conception of the great Teacher. Many of these legends are no doubt intended to be understood as allegories. For English-knowing readers the career and personality of the Lord have been vividly portrayed in Edwin Arnold's *The Light of Asia*, one of the most inspiring poems in the English language. The historical facts have been sifted and more or less accurately presented in many works of scholars. It will not be amiss on an occasion like the present to remind ourselves of some salient features of that wonderful mission by which the spiritual and moral atmosphere of eastern lands was so greatly transformed.

Noble Birth

Gautama Siddharta—the first name being that of the family, and

the second the personal name of our subject—was born at Kapilavastu, a hundred miles north-east of Benares in the Nepal Terai. The date of his birth is fixed by modern chronologists as 563 B.C., though placed by eastern tradition sixty years earlier. His father was Sudhodana, a chieftain of the Sakhya tribe, and his mother Mayadevi, who died within seven days after the child's birth. Siddharta was trained in youth in all the manly arts and princely accomplishments of the time. When he was eighteen, he married his cousin, the lovely Yasodhara, who bore him a son Rahula.

Renunciation

It had been foretold at Siddharta's birth that he would one day resign his high estate and tread the path of renunciation. To prevent this coming true, the king his father had made elaborate arrangements to surround him with every pleasure and luxury that could be devised to withhold him from any such impulse. All these precautions were in vain, and could not shut out that which was fated to be. Driving through the city in his chariot on his way to the pleasure grounds, the young prince met one day a decrepit old man, on another occasion a sick person weak and

wasted by fever, on yet another a corpse borne on a bier followed by weeping mourners, and after that a mendicant hermit with his begging bowl. These successive visions and their implications removed the veil from his eyes and impressed him deeply with the sorrowful fate of all living things. Full of anguish and pity, Siddharta decided to give up everything, including home and family, and to retire to the jungle, resolved on finding the cause of human suffering and the means of redemption. This was in his twenty-ninth year.

Enlightenment

Six years he spent in philosophic study and in *tapas* (austerity). The thought then came to him that the supreme knowledge which he sought could never be reached by mere fasting and bodily penance, but must be gained by the opening of the mind through *dhyana* (higher meditation). Having arrived at this conclusion, he betook himself to the shade of a *pipal* or *asvattha* tree—at the place afterwards sacred as Buddha Gaya—determined not to leave the spot till he had gained his objective of supreme enlightenment. He remained there for forty-nine days. At last, after many temptations and trials and much inner struggle and striving, the light of true knowledge broke upon his mind. He discovered the secret of human misery in ignorance, and the remedy in the dispelling of ignorance through wisdom. He now became "Buddha," the Awakened or Enlightened. "Tathagata," (He who had thus attained) is the name by which he usually referred to himself.

The Wheel Turns

True lover of mankind as he was, he wished to spread among the people that knowledge of the truth which had brought to himself illumination and freedom. He preached his first sermon in the Deer Park of Saranath near Benares, and thereby set in motion "the Wheel of the Law."

A number of disciples came to him for instruction. He sent them out in different directions, bidding them announce to the multitudes his message of liberation from sorrow and suffering.

A Typical Day

Every year, during the eight dry months, the Buddha journeyed from city to city, and from province to province, teaching and preaching to the people. During the four rainy months he would remain in one place in one or other of the retreats presented to the fraternity by pious donors. A graphic picture of a typical day in the life of the Buddha is given in a Buddhist scripture.

The Blessed One would rise early, and after bathing would retire to a solitary place to meditate. Then he would take the begging bowl, and sometimes alone and sometimes with his disciples he would enter the nearest town or village to receive the offerings of food brought by the people. Returning home, all would eat their meal in common. Afterwards the Blessed One would summon the people to him and speak to them of the deeper things in a way that all could understand. He would then meet his disciples and help them in their difficulties and their

Victory breeds hatred, for the conquered is unhappy.

All men tremble at punishment, all men love life. Remember that you too are like unto them, and do not cause slaughter.

One may conquer a thousand men in battle, but the greatest victor is he that conquers himself.

Not by birth, but by conduct, does a man become an outcast or a Brahman.

Who would willingly use harsh language to those who have sinned, strewing salt, as it were, upon the wound of their own fault?

This is true progress in the discipline of the Blessed One, if a man sees his sin in its sinfulness and refrains from it in future.

The Doctrine

The whole of the *Dharma* or doctrine of the Buddha is simply and briefly set forth in the sermon known as the *Dharma-chakra-pravartana Sutta*. Its points are arranged categorically, so that when it has once been heard, each point reminds one of the next. Each suggests a whole body of related ideas, and so the sermon, short and simple as it is, contains a lucid explanation and a clear rule of life. There is, to begin with, the enunciation as axioms of the Four Aryan or Noble Truths. The first is that the life of the world is full of sorrow and suffering. The second is to the effect that the cause of such sorrow and suffering is the craving for material experience—lust, pleasure, power, and so on—and the clinging to things which pass away; in other words, the will to live, which draws the person from birth to birth. The third shows that

sorrow is to be extinguished by the overcoming of attachment and the expulsion of desires and passions. The fourth proclaims that there exists a way which leads to deliverance from sorrow, namely, the Eightfold Path of Right Belief, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Remembrance, and Right Concentration of Mind.

Each of these topics is a nucleus round which a great many ideas may be developed. There is time only for one or two observations. By right belief is not meant blind faith, but a certain amount of knowledge as to the scheme of life and the operation of the great laws of nature, and particularly of the law of Eternal Justice, or Cause and Effect. Our thoughts should be true, beautiful and ennobling; and our speech accurate, purposeful and helpful. Action should be upright, unselfish, well considered and effective. No means of making a living is right which causes harm to any living thing or which is obtained by unfair or dishonest dealing. Right exertion implies perseverance in goodness, and depends both on the choice of useful work and on the use of our strength and influence to the best advantage. We should be self-recollected, making a right use of the intellect, keeping in mind our work and our duty, profiting by mistakes but not brooding over them, and remembering the good and pleasant things but forgetting the evil and unpleasant ones. The mind should be centred on high and noble objects only, so as to fill the background of our minds with elevating

thoughts that will mould our character and guide our daily actions.

The Path

The Eightfold Path outlined by the Buddha, lying as it does midway between the extravagances of asceticism and the carelessness of self-indulgence, is known as the great Middle Way, the life of perfect righteousness in the world. It is not really a new path, but the ancient Aryan Way, the path of eternal Dharma, freed from accretions and restored in its essential simplicity. Buddha did not profess to be an innovator. His aim was not to introduce a new ethical code or to promulgate a new scheme of the universe, but to transform the moral life by the inculcation of a new sense of duty. This he sought to do through a philosophy appealing to reason and intelligence and adapted to the practical needs of ordinary men and women. His gospel of liberation was not simply for the elect, for the highly intellectual or high-placed few, but for the multitude, for every man.

The Precepts

Keeping the discussion of subtleties to his inner circle of disciples, he preached to the people at large the simple *dharma* of love, justice and righteousness. A good illustration of the nature of these popular talks is afforded by "The Five Rules" or precepts for observance which he gave to his hearers wherever he went. These have been thus beautifully rendered in *The Light of Asia*:

Kill not—for Pity's sake—and lest ye slay

The meanest thing, upon its upward way.

Give freely and receive, but take from none

By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;

Truth is the speech of inward purity. Shun drugs and drinks which work the wit abuse;

Clear minds, clean bodies, need no *soma* juice.

Touch not thy neighbour's wife, neither commit

Sins of the flesh unlawful and unfit.

It is no wonder that words such as these made their winged way to the minds of all, learned and unlearned, the great and the humble, the weak and the strong.

The Service of Man

The Buddha confined his teaching to matters of positive knowledge and practical concern, and above all to the means of deliverance from pain and evil. He expressly disclaimed supernatural powers for himself, and he did not perform miracles. He consistently refused to answer metaphysical problems and questions relative to the life after death. He in fact disapproved of speculations on matters not amenable to logical demonstration and painstaking investigation, as unedifying and pandering to idle curiosity. Because he did not lend support to the hypothesis of a personal God, who could be approached by prayer and appeased by sacrifice, his teaching has been characterized as atheistic; but this is a superficial criticism. He did not deny that there must be an unchangeable underlying Reality

meditations. The heat of the day was spent in rest and solitary contemplation in a quiet chamber or in the cool shade of dense foliage. When his body was rested, he would arise and consider the circumstances of the people that he might do them good. When evening fell, they would again gather together, bringing offerings, and listen to his discourse. After this he would speak some time to the brethren of his Order until the first watch of the night, when they retired to sleep. He himself would spend part of the time in meditation and part in rest. As the day began to dawn, he would call to mind the folk in the world and think of their hopes and aspirations, and the means by which he could help them.

The Sangha

Princes and Brahmans, merchants and husbandmen, hermits and outcastes, noble ladies and repentant prostitutes, joined the growing community. Many were attracted by the institution of the *sangha*, or Brotherhood of Monks, which afforded an opportunity to the spiritually-minded to devote their lives to the acquisition of the highest wisdom and to fit themselves by study and discipline for teaching and guiding others into the path of true happiness and liberation. The rulers of Magadha and Kosala became lay disciples and patrons.

One of Gautama's first visits after his enlightenment was to his ancestral home. He brought consolation to his aged and till then disappointed father, gladdened the sorrowing heart of his bereaved

wife, who became one of the first of the newly-founded order of nuns, and accepted his young son into the faith. A cousin named Ananda became his favourite disciple and special attendant, and was dearly loved by the Master. Many conversations between the two are recorded.

The Ministry

For five and forty years the Master travelled far and wide, up and down the Ganges Valley, preaching his *Dharma*, and drawing many round him as pupils. He spoke to people in their own provincial dialect; and he enforced his sayings by parables, and fables and dialogues. The doctrine of a universal brotherhood open to all was the corner-stone of his popularity; and his practical method of exposition brought down his teaching to every person's understanding.

Sometimes, indeed, he met with violent opposition to his teaching. The greatest of teachers are not spared the shafts of jealousy and misrepresentation. He was particularly troubled by the envy and factious spirit of his cousin and life-long enemy, the heretic Devadatta. The latter, it is said, even made an attempt to murder him through hired assassins. The Buddha made no distinctions between persons; during a visit to Vaisali, he gave great annoyance to the nobles by accepting the hospitality of a courtesan in preference to their own sumptuous banquet.

Paranirvana

Many years passed since the Lord Gautama entered upon his ministry. Few men led a more active and

busy life. He was now eighty years old, and worn out with toil and travel. The manner of his death is thus related. At a village near Kusinagura he halted in the mango grove of Chunda, a worker in metals, who invited the Master and his disciples for the midday meal. The feast consisted of sweet cakes and rice and mushrooms; and shortly after partaking of the same, the Exalted One was taken ill, but bore the suffering without complaint. When he was a little better, he continued his journey with his disciple Ananda, bathed and quenched his thirst, and passed on to the other side of the river, to a *sala* grove. He there lay down on his right side with his head to the north. Knowing his end to be near, he told the brethren not to grieve, since decay was incidental to all component things. He had previously given his final instructions to them and exhorted them to hold fast to the Truth as a lamp, to look to themselves and none else as refuge, and to work out their salvation with diligence. He had also with characteristic consideration enjoined that none should impute the least blame to the poor smith Chunda for what had happened. He then passed into *paranirvana*, the state from which there is no return. The body was ceremoniously burnt, and the remains divided into eight portions which were variously distributed. Over these were subsequently built eight sacred monuments in different parts of the country.

Personality

From all accounts, the personality of Gautama the Buddha was

one of singular dignity, beauty and attractiveness. It combined intense individuality, deep earnestness and severe simplicity of character with the utmost gentleness and courtesy, a profound understanding of human weakness, and the most tender compassion for the sorrowful and suffering. The appeal of his message was enhanced by a deep, rich and thrilling voice, and an almost superhuman persuasiveness of expression.

Sayings

It must not be supposed that the eloquence of the Lord implied any diffuseness of speech. On the contrary, he was, like many of the greatest teachers of the wisdom, a habitual lover of silence. He taught men even more by his inspiring presence and the example of his ideal life than by the words he spoke. He often sat in the midst of his disciples in utter silence.

Many of his sayings, as they have come down to us, are short and pithy, forceful and full of point. The essence of the ethical life has been condensed in this single verse:

To cease from all evil actions,
To generate that which is good,
To keep one's mind clean and pure,
This is the injunction of the Buddhas.

It remains as true today as when he uttered the aphorism twenty-five hundred years ago, that "Never doth hatred cease by hatred,—hatred ceaseth only by love." The same sublime wisdom is enshrined in these other sayings, chosen at random:

Let a man overcome anger by kindness,
let him overcome evil by good; let
him overcome the greedy by liberality,
the liar by the truth.

behind the constant flux and impermanence of existence; but he did not at the same time find it necessary to postulate a creative First Cause to explain the world of experience as we see it. He in fact shifted the focus of duty from the worship of God to the service of Man, turned it aside from external forms and ceremonies to a real change of inner attitude and regulated self-discipline.

Karma

The law of Cause and Effect (styled in relation to human life as the Law of Karma) represents the design, so to speak, according to which all things whatsoever work themselves out. This principle, with its corollary of continuous change and progression, is one of the main contributions of Buddhism to Indian thought. Everything is regulated by fixed and unchanging laws. Nothing can interfere with the law, nothing can release a man from the penalty of wrongdoing. Every thought, every action, brings with it its own inevitable result. From good must come good, from evil springs evil. Thus the fruit of the actions of our present life will become the seed of the character of our future lives.

Karma must not be confused, as it often is, with the idea of mechanical predestination. It does not eliminate responsibility nor invalidate effort; it simply affirms that the order of Nature is not interrupted by miracles. It tells men to rely on their own efforts for liberation, instead of trying to throw the burden on extraneous powers. Karma explains in an intelligible and scientific manner the

difficult and puzzling facts of existence, the miseries, evils, imperfections and inequalities which are everywhere in evidence.

There is on the surface an element of pessimism in the view which regards life as full of suffering. But that is because life is not commonly lived as it should be. Physical existence is not in itself an end, but a means to the attainment of the highest good. A knowledge of Karma enables man so to order his life as to make attainment possible by bringing it into harmony with the eternal Law. In this lies firm hope as well as real incentive for effort.

Nirvana

Since there is nothing in the world which is changeless, and since that which is subject to change cannot be permanent, Buddhist philosophy denies that the soul in man is eternal. We cannot ever be exactly the same for two minutes together. The seeming identity of a personal self is merely due to the continuity of moments of consciousness. The craving for self-identity produces the desire for personal experience, which is in itself a creative power so strong that it brings the entity back into mundane existence. We can only escape rebirth through right knowledge and the conquest of the upwelling desire for the things of the physical life. For him who has exhausted all karma through self-forgetfulness and self-sacrifice, there is no more rebirth, but the passing on to the eternal peace of Nirvana.

Nirvana, literally "blowing out, or extinction," means the quenching of the fires of lust, ill-will and

delusion, the cessation of all desires and passions, and the final extinction of the seeds of individual existence. Far from implying a lapse into mere nothingness, Nirvana denotes simply a release from individuality and the becoming one with the eternal Reality, in other words, *jivanmukti*. It is a state of utter peace and perfection inconceivable by the understanding of ordinary men, of which descriptions are but approximations, but which is most assuredly accessible here and now, as the mystics of all ages have emphatically testified. Since that full-moon day of Ashada when the Lord Buddha first gave his message, myriads of men and women have trodden the path which leads to Nirvana, and found in the treading the way to everlasting Peace.

Says a fair-minded western writer: "To look upon the whole world—upon every living being in it—with feelings of sympathy, to overcome even hatred with love, to follow virtue for its own sake, looking for no reward beyond the inward peace and tranquillity of the heart—*this* is what the Buddha expected of his followers. It seems very much to expect of human nature; yet this religion which demands so much, and appears to promise so little, has attracted many followers." It is true that, in the

vicissitudes of history, the Buddhist religion is no longer professed by the people of India; but the influence of its great Founder still survives in principles of love and kindness towards all creatures. His teaching stands unique in the world, because he alone of the great Teachers laid supreme stress on the capability of each man to work out his own salvation. No one, even at the present day, whether or not a professed follower, can ponder the life and work of one of the greatest figures in the spiritual history of mankind without being moved to reverence, without a definite sense of moral invigoration and upliftment.

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VERSES BY H. S. OLCOTT

NOR day, nor night, nor flitting years,
Can sever us if love endure.
Life's chalice holds no bitter tears
For those whose trust is sure.

In thy dear clasp there is no night,
Love's star has risen in my heart ;
And memory sheds her heavenly light
To cheer us while apart.

Then fear not, Love, to say "good night,"
It means but that we'll meet again.
With the new dawn which greets thy sight
Shall vanish all thy pain.

In these verses, found in the Archives at Adyar, the President-Founder shows his deep and real affection for H.P.B. They are scribbled in pencil, and almost indecipherable, on the back of an envelope addressed to him at the headquarters of the Lodge, San Francisco. When she passed over, 8th May 1891, in London, he was lecturing in Sydney ; from there he went by steamer via Colombo to London, and then to New York. He was in San Francisco in September-October, and returned via Japan to Adyar for the Convention in December. So intimate are the lines that in all likeli-

hood he never intended to publish them—they are just a spontaneous outpouring from his heart. Readers will remember that when, sixteen years later, he lay very ill at Adyar, H.P.B. came to him in her astral form, wearing a long cloak and cowl, like a monk, and conversed with him,¹ and a few days afterwards she came with the Masters "to fetch him to rest with Them in Their home, far north."²—J.L.D.

¹ Marie R. Hotchener, *The Theosophist*, September 1937, p. 513.

² Annie Besant, *ibid.*

H. P. Blavatsky—"Pontifex Maximus"

ADDRESS BY C. JINARAJADASA

Delivered on White Lotus Day, 8th May 1938, to the São Paulo Lodge, Brazil.

I SHALL always remember H. P. Blavatsky, if for no other reason than this—that I met her twice as a boy, and was in London on this day in 1891 when she died, and was present at Woking when her body was cremated. But the true reason why I shall always be grateful to her is that she was the first Theosophist, and brought to us the light of the Divine Wisdom.

It is difficult in these days, when there is a large literature on Theosophy, to understand the full significance of her work. Let us go back in imagination to 1875, when The Theosophical Society was founded in New York City.

The world then was divided into two camps, that of a rigid materialism and that of a narrow and bigoted form of religion. In the Western world, in the religious field, Christian priests were hostile to science ; they despised all who were not Christian as heathens, and they preached the doctrine of a very material hell-fire to which all were condemned who opposed their bigotry. In India and the East, priests of the religions there equally held the masses, though not the higher classes, in the bonds of superstition. Both in the West and

the East, the priests insisted that there was no truth outside their traditions.

If a man could not tolerate the bigotry and the narrowness of the religion offered to him, he had perforce to turn to science. What did science offer him ? Doctrines which seemed to prove completely that the universe was a mere mechanism, that the soul was a chimera, and that all that is connoted by the term spirituality was mere superstition. There was no middle ground between the fierce materialism of science and the equally fierce bigotry of the priests. The universities gave only one practical teaching, which was : "Eat, drink, and be merry, for tomorrow you die" ; and the priests gave the teaching : "If you will not believe in what we tell you, you will be roasted in hell-fire for ever and ever." There was no choice to a man of thought, feeling and aspiration between these two extremes.

H. P. Blavatsky entered on the scene with a teaching that science is true in her facts, but wrong in her conclusions ; and that real religion is not represented by the dogmas of ecclesiastical hierarchies, but is a truth which is reasonable

to the highest mind, and inspiring as well to our deepest emotions and our aspirations. In her first great work, *Isis Unveiled*, she drew upon all the teachings of the past in the religions and mysticisms of the world, and upon the teachings of science as well, to prove that there is a sure knowledge for those who are prepared to seek it.

For the first time, since the days of Plato, H. P. Blavatsky proclaimed all knowledge, both of science and of religion, as one whole. As a cube has six sides, each of which is a square by itself, and yet all the six squares make one cube, though they face six different directions, so similarly there is a unity in science, religion, philosophy, art, economics, and all of them are different aspects of Idealism, the only doctrine that a wise man can profess. H. P. Blavatsky gave us back our religion, but without its bigoted priests; she gave us the inspiring doctrines of Evolution, but without the teaching that men are only their physical bodies, and that their happiness consists in living selfishly for themselves, trampling upon those who oppose their cruelty and selfishness.

It is impossible to most of us today, who live in a world where science is less dogmatic, and where we can easily obtain the teachings of other religions, specially of Hinduism and Buddhism, to imagine how men and women of noble aspiration, who had intellects as well, were condemned to live in a world without inspiration. Today, on all sides of us, are movements telling us of the teachings of India about *ātman*, yoga and karma; the idea of reincar-

nation, the powers latent in man, the existence of Masters of the Wisdom, and many other teachings which rouse profound enthusiasm in all who seek the light—all these teachings are easily accessible, because of the work of H. P. Blavatsky.

But the first Light-Bringer was H. P. B. True, she said that it was not her light, but the light given to her by her Indian teachers. After H. P. Blavatsky has come a host of teachers; but she was the pioneer who braved the hostility of the priests and the mockery of the professors. She was supremely a *Pontifex Maximus*—"the chief among the bridge-builders"—for she built bridges between religion and science, and between both religion and science on the one hand and philosophy and mysticism on the other. And she showed, by her life and by all her teachings, that he who is wise is he who loves the down-trodden and the weak, and that the tenderest actions of Brotherhood are the only possible actions for men and women who are on the road to realize their Divinity.

Though the wisdom of Theosophy is as old as the hills, yet it was H. P. Blavatsky who brought it to the modern world. She never asked for thanks, but she asked one thing of those who loved her, that on this day her friends should read extracts from two books which she loved, the *Bhagavad Gita* and *The Light of Asia*—we feel an immense gratitude to her, for she brought us the Light.

This day, we dedicate ourselves to continue the work which she began—to give the Light of the Wisdom to all men.

Negroes and Brotherhood

The Abolition of Slavery in Brazil

ADDRESS BY C. JINARAJADASA

On this day, May 13th, fifty years ago, slavery was abolished in Brazil. Many years before that date, slavery was abolished in the colonies of Britain in the West Indies, and wherever Britons had held Negroes as slaves. In the United States, slavery was abolished by Abraham Lincoln, after a terrible war between the States of the North and of the South. But Brazil will always remain unique, not because she abolished slavery, but because real freedom, freedom of social intercourse, was granted by Brazilians to the slaves who were freed, and to all of the Negro race.

There is no question that the Negroes who were brought to Brazil as slaves were less developed in mentality than your Portuguese ancestors. Many of the Negroes are still that. But, once they were in Brazil, your national leaders realized that there could not exist in Brazil, without danger to her, two distinct races, the Portuguese and their descendants, and the Negroes and their descendants. Only one race and one people should exist in Brazil.

You therefore freed the slaves, but you have gone further than any other nation in the world, and

for that you will always remain famous. You have abolished completely and for ever the barrier of racial discrimination. You laid down the standard of what a true Brazilian citizen should be; and so long as any man or woman tries to live up to that standard, you treat him or her—Negro or Indian, mulatto or caboclo¹—as your equal, not only before the law, but in social life as well.

Brazil has gained immensely in her strength by this frank recognition of Universal Brotherhood, in Brazil, without distinction of race and colour. How many of your great men, in every field of life and action—politics, poetry, literature, drama—have been Negroes, or have Negro blood in them, who shall say? Your Brazilian culture would have been infinitely poorer, if you had not given social equality to those of the Negro race and to descendants of Negroes. In their turn, these men and women of dark colour have enriched your culture. If any of you have Negro blood in your veins, you are not ashamed of it. What has happened in Brazil in the last fifty years proves that if

¹ Descendant of Red Indian and Portuguese.

the opportunities of social equality are given to all, irrespective of the colour of their face or the nature of their hair, they respond to the ideal set before them.

You freed the slaves. That was an act of justice. Other nations also have performed that act of justice. But you have done more. You have lifted to your own level of ideal citizenship all those who were freed, by giving them your gift of understanding, friendship and brotherhood. You have marked the road of Universal Brotherhood, irrespective of colour and race, for all other nations to tread.

Your national hymn of Brazil, which all children sing with such

pleasure, says that you have "more love" in your hearts than other peoples. You have already proved it, in one department of life. It is now for you to prove it in other departments also, specially in politics. You will then become the first nation in the world.

Thank God that there is one nation in the world where the two words *Colour* and *Caste* are meaningless. If only you will be true to your ideals, you can make Brazil famous in both the Americas, not because of your wealth or material progress, but because God will be nearer to the human heart in Brazil than in any other people of the New World.

HYMN TO IMMORTALITY

Around a speck of Deity a body built of flesh is born,
But bottled up within that speck a universe has form.
Ten thousand births, ten thousand deaths, ten thousand lives have left
their mark—

Yet, upon new birth, new death, new life, it will embark:
A part of every act directed, bound up with every deed that's done—
A part of every obstacle that's met and overcome.

Sometimes when brought in close communion with the things around me
The spark expands and quivers till its magnitudes astound me.

What holds the forces there in check? What binds them to the soil?
Is it oneness which holds them there until released by toil?
The winds that sweep—the rains that beat—the glory of the sun—
These, now, my soul does but reflect; someday we shall be one.

MARCELLA KUECHLE

A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

This chapter deals with the Creative Powers in the Cosmos, and the Hierarchies of Spirits concerned with human evolution. Here is also the key to man's origin and ancestry, and the immortal root of his being.

Stanza VII, 1. In this Stanza large-scale processes are dealt with. The externals of Life are now to be organized. Twelve great Orders of Beings are concerned in this, of which seven are within our range and connected with the Seven Planets of our System. All these are subdivided into numberless groups of divine, spiritual, semi-spiritual, and ethereal Beings. They assist in the preparation of man to be a complete human being, and to bring the physical body to a state of perfection. The Seven Orders prepare the cosmic principles which man will later repeat in miniature.

The *First Order* are the Divine Flames, the *nucleole* of the superior Divine World; the Formless, Fiery Breaths (Future Monads?). At this Divine Flame are lit the next three descending groups, who become distinct and separate entities and are symbolized by a six-pointed star, which refers to the six Forces or Powers of Nature, the six planes, principles, etc., all synthesized by

the seventh, the central point in the star. All these Hierarchies emanate from the Heavenly or Celestial Virgin, the great Mother in all religions. *Fiat Lux* ("Let there be Light") is the command, and the Primordial Light of the Unmanifested Logos becomes Fohat, or the "Seven Sons." The former is symbolized by the central point in the Double Triangle; the latter by the Hexagon itself. The One is not concerned with man-bearing globes, but with the inner invisible Spheres. "Divine Fire" characterizes this First Order.

The *Second Order* add Ether to Fire, or are Atma-Buddhi (cosmic). They are still formless, but are more definitely substantial. They are the Prototypes of the incarnating Monads and are composed of the "Fiery Spirit of Life." Through them passes the Ray which is furnished by them with its future Vehicle, the Divine Soul, Buddhi. They are directly concerned with the Hosts of the Higher World of our System. (I, 236-7).

The *Third Order* corresponds to Atma-Buddhi-Manas—Spirit, Soul, and Intellect—and are called Triads. Water is added to the Elements.

The *Fourth Order* is the highest group among the Atomic Forms. It is the nursery of the human, conscious spiritual Souls. Air is the Element now added. They are called "Imperishable Jīvas," and constitute through the next Order the first group of the first Septenary Host, meaning the set of seven human principles. This Host is the field wherein lies the Germ that will *fall into generation*. That Germ will become the spiritual potency of the physical cell that guides the development of the embryo.

The Fire, Water and Air of Occultism, or the noumenal homogeneous Elements of this Primary Creation, are not the compound elements they are on earth, but are their "Spirits."

The *Fifth Order* is connected with the microcosmic pentagon, the five-pointed star, representing Man. This Group of Celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe. As both are dual, the Five is doubled to Ten.

The *Sixth and Seventh Orders* partake of the lower qualities of the Quaternary, or Four. They are conscious ethereal entities of etheric invisibility, shot out from the first central group of the Four, and from which in turn shoot out all the Nature-Spirits or Elementals, of countless kinds and varieties from the formless and unsubstantial—the ideal Thoughts of their creators—down to atomic invisible organ-

isms, the "spirits of atoms," sentient, if not intelligent. All are subject to Karma, for "a Dhyān Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown Angel." (I, 235-242).

The celestial Hierarchy of this Manvantara will be transferred to higher Worlds and make way in the next Circle of Life for another composed of the elect of our mankind. Gods are not created—they become. The Sixth Group provides man with all his principles except Spirit and body. They are the sixfold Dhyānis, having the six spiritual Elements in the composition of their bodies—men, minus the physical body.

Stanza VII, 2, goes into the question of the Sutrātmā, the "Life-Thread" running through "many beads." By way of correspondence, the theory of the "germ-plasm" is dwelt upon. It is an "immortal portion" of our bodies, and, according to Weismann, this "ancestral germinal cell" passes unaltered from father to son through long generations. Complete this "germinal cell" of man, with its material potentialities, with the "spiritual plasm," or the fluid that contains the five lower principles of the Six-principled Dhyānis, and you have the secret. (I, 244).

The "human" seed cannot germinate unless it has been fructified by the five virtues (fluids or emanations) from the principles of the Six-fold Heavenly Man. In the mineral atom this seed is connected with the lowest principles of the Spirits of Earth (the six-fold Dhyānis or Terrestrial Spirits); in the vegetable with their Prāna (Life); in

animal all these plus the third and fourth; in man the fruitage of all five. The Jīva (living being) is complete. His seventh principle is a Beam of the Universal Sun, on loan, and his physical body is shaped by the lowest terrestrial Lives through physical, chemical and physiological evolution.

It is all summarized thus: Mankind in its first prototypal form is the offspring of the Lords of Life; in its qualitative and physical aspect it is the direct progeny of the lowest Spirits (Dhyānis) of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of divine Beings—of whom more in Vol. II. "Collectively, men are the handiwork of Hosts of various Spirits; distributively, the tabernacle of those Hosts; and occasionally and individually, the vehicles of some of them." (I, 245). The tabernacles "have improved in texture and symmetry of form, growing and developing with the Globe that bears them; but the physical improvement has taken place at the expense of the spiritual Inner Man and of Nature. The three middle principles in earth and man became with every Race more material; the Soul stepping back to make room for the "Physical Intellect"; the essence of the Elements becoming the material and composite elements now known. Man is the child of the "Lords," the first Dhyānis commissioned to create man in *their* image who "could only throw off their Shadows as a delicate model for the Nature Spirits of matter to work upon. Man is, beyond any doubt, formed physically out of the dust

of the Earth, but his creators and fashioners were many." (I, 246).

Stanza VII, 3. This Shloka puts in cryptic language the three processes of the higher cosmic planes when the One becomes dual and then threefold, and this Eternal Triad is the real "Thread" on which is strung our seven-principled nature.

The student is recommended thoroughly to understand Rounds. Each one on the descending scale repeats in more concrete form the Round which precedes it; and each Globe is a grosser and more material copy of the one before. Then, on the upward way, evolution spiritualizes and etherealizes the general nature of all; therefore, when the seventh Globe is reached in whatever Round, everything returns to the condition of its starting point, plus a new and superior degree in the states of consciousness. Everything is under the supervision of special Builders and Watchers, the various Dhyān Chohans. One Group evolved shadowy man in this cycle, while a higher and still more spiritual Group evolved him in the Third Round. The Seventh Order or Group builds and condenses his physical body, the Sixth evolves the future man's shadowy form, a filmy, hardly visible, transparent copy of themselves. The Fifth Hierarchy informs this empty and ethereal (astro-mental?) form and makes of it the Rational Man. "Many are those among the Spiritual Entities who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of

Space." (I, 253-4) "Every human being has his prototype in the Spiritual Spheres, which prototype is the highest essence of his Seventh Principle." (I, 256).

Stanza VII, 4, repeats what has already been said about the nature of the Triad, the "Three-tongued Flame that never dies"—Ātmā-Buddhi-Manas.

THE STANZAS OF DZYAN

STANZA VII

1. Behold the beginning of sentient formless Life. First, the Divine, the One, from the Mother-Spirit; then, the Spiritual; the Three from the One, the Four from the One, and the Five, from which the Three, the Five and the Seven. These are the Three-fold and the Four-fold downward; the Mind-born Sons of the First Lord, the Shining Seven. It is they who are thou, I, he, O Lanoo; they who watch over thee and thy mother, Bhumi.

2. The One Ray multiplies the smaller Rays. Life precedes Form, and Life survives the last atom. Through the countless Rays, the Life-Ray, the One, like a Thread through many Beads.

3. When the One becomes Two, the Threefold appears, and the Three are One; and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna.

4. It is the Root that never dies; the Three-tongued Flame of the Four Wicks. The Wicks are the Sparks, that draw from the Three-tongued Flame shot out by the Seven—their Flame—the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

(Next Chapter: Stanza VII and Commentary concluded)

VIGILANT EYES

I wish that everybody in The Society could realize how certain it is that those Great Brothers who are behind our work keep a vigilant eye upon all of us who with a pure heart and unselfish mind throw our energies into it. What more comforting than to know that our labours are not in vain nor our aspirations unheeded?—H. S. OLCOTT.

The Nature of Matter

Atomic Evolution

BY DAVID M. WILSON

Mr. Wilson propounds a theory of substance which offers a possible solution of outstanding difficulties and a link between the occult and the orthodox scientific viewpoints.

Atomic Structure

EVOLUTION as usually understood applies only to living beings, hence atoms, in their uncombined state, are not generally considered as evolving. Evolution denotes the growth from simple to complex of a bodily organism, as a result of which life, if considered as distinct from body and only functioning through it, expresses itself more fully. If life be not accorded this dignity, then since the bodily organism exhibits, as it grows, a greater variety of phenomena, these phenomena are regarded as being due to its increased complexity, and, therefore, the organism is said to manifest a higher degree of life.

In either event, the case for atomic evolution would require to show increased complexity in atoms, comparing an earlier with a later state. That some such change does take place is indicated by a study of astronomical nebulae and the atmosphere of the sun. In the former, because nebulae can be observed in many progressive stages of complexity; and in the latter, as an instance, because there is found in it a larger percentage of Hydrogen, Helium and Oxygen than the corresponding figures for the earth's

atmosphere provide. These, then, might represent the earlier material from which later, heavier and more complex elements have evolved, it being assumed that our system began as simple, light elements and *evolved* the present heavier and more complex ones.

This idea seems to be confirmed by Sir James H. Jeans when he writes: "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 'powdered atoms'."¹ In this sense, matter may still be in process of "manufacture" in the sun.

In the radio-active chemical elements, we find a process of self-change which is apparently a breaking down from a more to a less complex condition. This process has been done artificially by the modern physicist. Can the opposite

¹ The footnotes are at the end of the article.

process be carried out? Says Professor Irvine Masson, "... the building *up* of heavier atoms from lighter atoms is now being achieved in the laboratory: on a minute scale indeed, but the mechanisms used are such as go on without human intervention—as witness the 'cosmic' rays—and natural super-chemistry has had longer to accomplish its syntheses than the few years in which we have begun to learn a little about them."² This brings atomic evolution, in the sense of increased complexity, very near to the realm of accepted fact.

The discovery of the breaking down of atoms led to a progressive change in ideas of atomic structure. The original "hard, massy particle" was, and perhaps still is, good enough for the ordinary mechanics of engines, boilers and steel frames, but the finer realms into which the atomic physicist now penetrates demand a unit more complex, more subtle. Thus the simple homogeneous "bricks," which were held to form the ultimate state of each of the known elements, have gradually been analysed into a number of units, to which the term particle is somewhat tentatively applied. Of these, probably the electron comes most glibly to the lay lip, but it should not be overlooked that this is but one of a family of several members.

Evolution of the Atom

Modern theory avers that it is by varying, jointly or severally, the number, kind, or position of these units that Nature, in the broader field, or the scientist, in the narrow one of the laboratory, breaks down or builds up atoms. The physi-

cist's endeavour is to formulate some idea of the actual nature of these units and the way in which they are built together into chemical atoms. Some measure of unanimity has been achieved in this, but it cannot be said that complete agreement has been reached. In any event, and wisely, scientists would not adopt too rigid an attitude, in view of the fresh evidence being produced by current research.

That there exists a more subtle possibility of the evolution of atoms than the mere addition and subtraction of units, is suggested by observations of an entirely different character. These are made by the method of clairvoyant investigation, the results of which have been set out in the book *Occult Chemistry* and in articles in this journal. A function of the human organism, it is claimed, can be developed to a point at which direct observation of exceedingly minute objects can be carried out. In this way an ultimate unit of physical matter has been found, from the two varieties of which, positive and negative, according to the direction of the flow of forces through them, the whole of the elements of chemistry are built. In the related literature, this unit is commonly referred to as the anu, or ultimate physical atom. The arrangements of these anu in the various elements are illustrated extensively in the sources mentioned.

The anu itself is shown to consist of ten endless strands twisted into a complicated, closed helical spiral and running approximately parallel to each other, the whole forming a heart-shaped body, with the return

helices inside. The strands themselves consist of further helices of different orders. The ultimate unit, millions of which form these helices, is a "bubble," not consisting of physical matter at all, but belonging to a different "plane of existence."

Through these minute helices, called "spirillae," flow "currents of different electricities."³ It is stated that, at the present stage, only four of these spirillae are, in general, active. Evolution for the anu, then, may consist of the gradual bringing into use of the remaining spirillae, this increase in the activity of the anu giving it a greater power of response as an instrument of life, or consciousness. The spirillae, it is important to notice, emerge on the *surface* of the anu and return through the centre. They thus enclose a somewhat annular space in three dimensions.

Aspects of the Atom

A yet further avenue of progress appears to lie in front of the anu. It is found that three of the ten strands are thicker than their fellows, and patient counting reveals that these thicker strands are made up of a greater number of "bubbles." It is thought that the remaining strands will ultimately share this process and, in this way, the anu will grow.

It is reasonable to suppose that these alterations in the anu themselves are bound to have some effect on the atoms into which they are built. We thus have, from the point of view of Occult Chemistry, five ways in which atomic evolution may be taking place:

- (1) by an increase in the number of anu composing an atom;
- (2) by an alteration in the relative positions of the anu composing an atom;
- (3) by an increase in the number of "bubbles" comprised in an anu;
- (4) by bringing into activity a greater number of spirillae in the anu;
- (5) by changes in the forces flowing through the spirillae; singly, or in combination.

Efforts have, naturally, been made by those interested in both the occult and the orthodox approach to these problems, to correlate the two points of view. In the transaction of the Theosophical Research Centre called *The Field of Occult Chemistry*, an admirable attempt in this direction is made. As the collaborators in that transaction show, there is a lack of similarity between the results obtained by the two methods. Nevertheless, the authors of the publication feel that there is truth in the conclusions reached by each method.

In *The Field of Occult Chemistry*, a possible way out of the difficulty is suggested; namely, that there are two aspects of the atom; one, a dense physical, with the effects of which the orthodox scientist concerns himself and to which his descriptions apply; the other, an etheric content, which is the domain of the occult chemist. It might be thought that, since dense physical must proceed from modification of etheric matter, this is equivalent to saying that the atom consists of an etheric content surrounded by aggregations of etheric contents!

The Wall of the Atom

The authors are, however, careful to counter this with the statement that dense physical atoms do not proceed from mere agglomeration of etheric bodies, though that agglomeration probably takes place, but from the flow of forces in conjunction with the etheric content, together with an effect due to the rapid motion of the etheric matter. The question then arises: What constitutes the "wall" shutting off an atom from surrounding matter? As a consideration of this "wall" leads us to a further theory, let us inquire into it in some detail.

The various suggestions made appear to be agreed in considering the wall of the atom as belonging, not to the atom, but to the surrounding space. The wall is thus, in a way, illusory, due to the rapid spinning motion of the atom. It is said to consist of the pressed-back units of etheric matter and matter belonging to higher planes. But units of the size of the anu, or etheric aggregations of anu, could scarcely be thought to take part in such a wall without being themselves largely affected in their motion by the adjacent matter of the atom.

In effect, the wall would become an outlying part of the atom itself, and we should thus have a kind of "aura" of activity round the atom, gradually tapering off as the effect of the spinning became absorbed.

Taking such an atom as Sodium, which belongs to the "dumb-bell" group, it is suggested that the walls of the radiating "funnels" are of astral matter. If, then, astral matter penetrates the outer wall of the atom to form the wall of the

funnel, it can hardly be "pressed back" too, to form the wall of the atom. The atomic wall, therefore, can only be of etheric matter. Then, if astral matter forms the wall of the funnel, what forms the walls of the inner groups inside the funnels? And what the walls of the constituent anu?

Again, since the ultimate astral atom contains $(49)^6$ "bubbles," an astral "element" in one of the denser astral sub-planes might contain, say, $(49)^6 \times 2000$ "bubbles." This would actually be greater than the anu's own $(49)^6 \times 49$ (plus a few). Such an astral "atom" could quite likely be larger in size than an anu, though we must bear in mind the possibility of its being built on a different pattern, and that could largely affect its size.

Hence, loose anu such as might be available for forming atomic walls would have to be pretty widely spaced to allow room for atoms of astral elements, not to speak of other, more aggregated, astral matter, and the matter of yet higher planes. Could such comparatively widely spaced anu provide walls answering to the *sense* of the descriptions given?

On the whole, I lean to the opinion that attempts to provide atoms with walls from their own, or nearly similar planes, leads deeper and deeper into difficulty. The solution, I feel, must lie in another direction altogether. Before taking up that matter, however, let us turn aside to consider another theory which has come later into the field.

Theories of Substance

In his book, *The Web of the Universe*, Mr. E. L. Gardner propounds

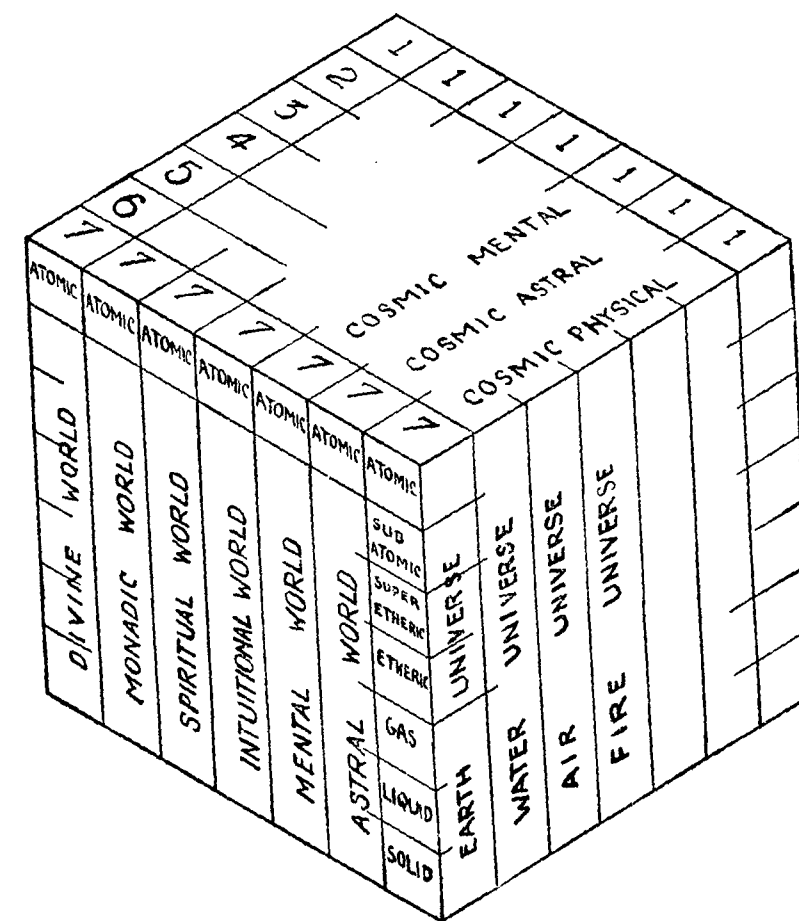


Fig. 1
THE COSMIC
PLANES
Mr.
Jinarajadasa's
diagram,
with
additions.

a theory of substance, to some extent revolutionary. He suggests that our physical, astral, and lower mental planes (what H. P. Blavatsky sometimes lumped together as "our material plane") are but the play of forces through a cubical mesh bearing a relation to the highest two planes of our system; though also being "one of the mysteries belonging to the lower manas." Physical matter, in this theory, is the play of atomic forces in the web; astral, the play of budhic forces in the same web; and lower mental, the effect of higher mental forces.

Whether these higher planes of being are to be considered as having matter as such, does not emerge from the theory, though the expression "force" used in connection with them can perhaps hardly be conceived apart from matter, however subtle.

With this theory in hand, a way might be discerned through some of our perplexities. The atomic wall need not trouble us if the atom, and the anu composing it, are merely a moving field of force in a relatively fixed cubical lattice. The interpenetration of astral and mental "matter" with physical

offers no difficulty, since these are simply different orders of motion in the same web. The methods by which will and thought control matter can also be envisaged. Above all, the tentative particles of orthodox science, with their attendant train of equations, seem more closely akin to Mr. Gardner's elusive fields of force than to the occult chemist's aggregations of bubbles.

The pathway, however, is not free from pitfalls. No one familiar with the related writings of C. W. Leadbeater could doubt that, to him, the bubbles and their aggregations were actual units which not only could be, but, with infinite patience, actually were counted. Again, his descriptions of the building up of the various planes are quite unequivocal. Could this scrupulously careful observer have omitted to notice so fundamental a thing as this web? Then, what of the fourth and higher dimensions in relation to the astral and higher planes of which he speaks, also unequivocally? Like H. P. Blavatsky, Mr. Gardner finds three and no more.⁴

Must we, then, jettison *Occult Chemistry* and pin our hopes to *The Web of the Universe*? Has Mr. Gardner's theory closed a door upon us, or has it given us an additional key with which to open one? Let us return to the wall of the atom.

What Is Koilon?

If we consider the ultimate "bubble" of Occult Chemistry, we find it to be a bubble in what is called Koilon. It is stated to be of the same nature as a bubble of gas in a liquid. The boundary wall of these bubbles is then, clearly, Koilon. What can

constitute the wall of the ultimate unit of the plane next lower? The authors of *The Field of Occult Chemistry* suggest that it can only be matter of the highest (the Adi) plane; that is, aggregated bubbles in Koilon, since Koilon itself is needed for the walls of the bubbles. In this article, however, an attempt has been made to show that this approach leads only to a progression of difficulties, and it is felt that a better way out could be found by considering the nature of Koilon itself.

If we take up the descriptions of this mysterious Aether of space in *The Secret Doctrine* and other works, we find a continual reverting to such terms as "the Great Deep," "the Waters of Space," and so on. Students of symbology will recollect that water is used as a symbol not only for the liquid sub-plane of the physical plane, but for all corresponding planes, of which the astral is typical. Theosophical students will also be familiar with the idea that, besides the seven planes of our system, there are seven cosmic planes, to which our planes are related.

These are mysterious worlds for us to attempt to comprehend, and diagrams are notoriously inadequate and misleading, but, with this warning, the reader is referred to Fig. 1.⁵ It will be observed that our whole universe "buds forth" from a group of seven atomic sub-planes, each numbered 7 on the figure. Each of these atomic sub-planes forms the lowest of a corresponding cosmic plane, but is the highest of its own plane in our system. Now, keeping in mind the old classification which labelled the sub-planes, and corresponding planes, "earth,"

"water," "air," "fire," etc., let us call our system thus "budded forth," the Earth Universe, as shown on the diagram.

The extrapolation which would now postulate another universe evolving out of the group of cosmic sub-planes marked 6, might at least have the merit of being a reasonable conjecture. Let us call that, at present, hypothetical universe the Water Universe. In the same way, from the group of cosmic sub-planes marked 5 would evolve an Air Universe, and so on. Each of these universes would be complete with its own seven planes and appropriate subplanes, just as the Earth Universe is.

The thesis now put forward is that the postulated Water Universe is the real background of the whole Earth Universe; the true Koilon or Aether of Space; that it stands behind the Earth Universe, its true *sub-stance*, plane for plane and subplane for subplane, "each to each," in Euclid's familiar phrase.

"The inner and outer worlds correspond perfectly to one another, point to point, in God's system," says C. W. Leadbeater.

On this count, our bubbles in Koilon are bubbles in the matter of the highest subplane of the Water Universe, which forms the wall surrounding them. Ultimate units of our Monadic Plane will have for their wall the matter of the corresponding subplane of the corresponding plane of the Water Universe.

When we reach our physical plane, the wall of the atom will be the matter of the atomic physical level of the Water Universe. The wall of our gaseous atom will be the mat-

ter of the gaseous sub-plane of the physical plane of the Water Universe. To give a possible instance of the application of this thesis to a scientific problem, the energy required to raise an atom of "solid" matter to the "liquid" state (latent heat) would be the energy required to pull the atom out of the wall of "solid" physical matter of the Water Universe and set it free in a wall of Water Universe "liquid" physical matter.

Linking Science and Occultism

Again, what fills the bubbles in Koilon? C. W. Leadbeater says: "When we get to the highest that we can, the bubbles of Koilon . . . to our present sight appear to be empty. Of course, they are not so . . . very decidedly there is something in that empty space."⁶ In the light of this theory, it is suggested that the Air Universe fills these bubbles in the matter of the Water Universe, or Koilon. The Air Universe is thus the world of the Divine Mind, and the Divine Thought not only "thinks" our universe, but *is* it. The Mystery of the Lower Manas becomes that of the Divine Lower Manas.

This theory of substance, put forward, of course, quite tentatively, as a piece of speculative philosophy, offers some possible solutions of outstanding difficulties. The walls of the various units of the planes are provided for as above. The question of dimensions can also be met, though the elaboration of that point is out of the province of this article.

Then the "Father-Mother" who spin "the Web of the Universe" can be, not our Adi-Anupadaka, though bearing a relation to them,

but the Air and Water universes respectively, the resultant web being, in very truth, the substance of our Earth Universe. The lines of the web are thus lines of force; that is, lines along which the resultant matter of the Earth Universe would readily flow. They are patterns, indeed, in the Divine Mind.

That these patterns should flow and move under the influence of the Divine Thought is a natural supposition, making of the Web of the Universe something more akin to the Gaussian co-ordinates which Einstein found it necessary to use in setting out his General Theory of Relativity, than the Cartesian co-ordinates of which Mr. Gardner's illustrations remind us. Indeed, that some such distortion from the truly cubical lattice must occur is implicit in Mr. Gardner's theory, for the flow of atmic force there said to produce the matter of our physical plane, is described as flowing from one to the diagonally opposite corner of the cubes forming the lattice web, the points of junction of the cubes glowing and giving the impression of lines forming spirals. Geometrical considerations, however, demand that these lines should be straight, not curved, if the lattice is truly cubical. Hence, a distortion from the cubical shape is necessary in order that the helical whorls of physical matter may be formed.

This theory of substance, besides offering a way of approach between *The Web of the Universe* and *Occult Chemistry*, may possibly

offer a link between the occult and the orthodox physical-science points of view. Analysis of the tentative particles of science reveals them as possessing two qualities, mass and electrical charge.

In the anu, the unit of our physical plane, the strands of spirillae are on the surface, returning through the centre. There is thus a somewhat annular space left inside the anu, which will be filled with the matter of the corresponding plane of the Water Universe. Can we not attribute to the "Water Universe content" of the anu the quality of mass, and to its "Air Universe content"—the content of the bubbles in Koilon—the electric charge? A treatment of the subject along these lines, though too involved to be attempted here, might yield fruitful results in linking science and occultism.

Returning to our original question of the evolution of atoms, we can now see how this might work out. Instead of surveying some heaps of stone, lime and sand, and some stacks of timber, and wondering how these could evolve themselves into an impressive cathedral, we see where the Mind of the Architect comes into the scheme. The Plan is unfolding steadily in the Air Universe, the World of the Architect's Thought, and the units which form our Earth Universe are flowing and moving under its influence and impulse, and according to its evolving pattern; gradually growing, aggregating, unfolding to the perfection which is their final achievement.

An Approach to Brotherhood

The New Treatment of Crime

BY KEWAL MOTWANI

"Reconditioning" the prisoner is the new technique of reformation. He must be regained for society, and society must help him to make good. Cooperation is the law of social life.

A Changing Technique

EVERY group of people must control the anti-social conduct of its members. Social solidarity cannot be attained unless centrifugal tendencies in man are properly controlled.

Crime varies with time, place and group. What is crime with a group at one time becomes a meritorious act at another. A man may be punished with death for committing a murder in his community; he is hailed as a hero if he deals death on large scale in the enemy's camp. One group insists on monogamy; another considers possession of a harem as a mark of royalty. One group punishes ordinary theft severely; another group encourages it and considers it a virtue. Folkways and mores vary with each group; crime is what the community considers it to be.

Detection of crime varies with the nature of crime. A night-hawk watching for the enemy is the acme of achievement in a primitive type of society. In the modern world governments need fast gun boats, aeroplanes and armed militia to beat the criminal at his own game. A large footprint was a good clue not long ago; today, the finest crim-

inological laboratories will catch a culprit with a mere fingerprint. As men have refined the technique of their criminal operations and expanded their spheres of activity, the controlling agencies have tried to keep pace by developing equally effective methods of detection and control.

Modes of Punishment

Crime has been punished also in a variety of ways. "Eye for eye and tooth for tooth" has enjoyed a religious sanctity and imperative-ness with us. (1) *Retaliation* has so far formed the basis of social treatment of crime. All wrongdoing has been visited with reprisal. Consequently, we find not a little of human ingenuity spent in inventing mechanisms of exquisite torture. Slow death on the breaking wheel, boiling alive in water or oil, burning at the stake, building into a wall, exposing to fire for slow baking, flaying alive, sewing up in animal skin, nailing on the cross, a cup of hemlock—these and many other forms of punishment have been freely used to get rid of the criminal and the crime. The greater the agonizing cry of the sufferer, the greater has been the

FOOTNOTES TO "ATOMIC EVOLUTION"

Refer to page 519

sadistic joy of society that saw its redemption in the annihilation of the offender.

In recent times emphasis is placed on scientific study of crime and appropriate methods of "punishment" or treatment, though we still hear of decapitations and guillotines in public squares in some of the western countries. It is undoubtedly a far cry from the stake and the breaking wheel to the modern electrocution, firing by squad or the lethal chamber. The former were slow, public performances, carried out for the delectation of the public and the deterrence of the probable offender; the latter are extraordinarily expeditious, carried out in the quiet and privacy of a chamber, thus eliminating pain and publicity as much as possible. But society still retaliates for every wrong action and demands a price, sometimes life itself. Vengeance has been the foundation of penal law; reprisal, not reformation, has been its guiding principle.

(2). *Repression* has been the inevitable and logical concomitant of retaliation. Offence must not only be punished, but it must also be prevented. Methods of prevention have shared the barbarity of retaliation. Torture and intimidation have held humanity in their grasp for thousands of years. We read only recently that one government had started catching people for "thinking dangerous thoughts."

Reformation

(3). The third method of dealing with crime is *Reformation*. This is a comparatively recent technique, as far as the western world is con-

cerned. But we have still a rough road to travel. The evolution of a penal system not based on *a priori* legalistic assumptions has been very slow. Beccaria, an Italian, was the first to propound reformation as the reasonable motive of "punishment." He propounded his theory in a pamphlet, *Crime and Punishment*, published in Milan in 1764. He challenged repression, and put up a vigorous plea for reformation.

We come across the same plea for reformation in England about the same time. John Howard was made Sheriff of Bedford in 1773, and was placed in charge of the jail in which John Bunyan had written his *Pilgrim's Progress* one hundred years earlier. During the sixteen years of his service, Howard visited every country in Europe that made its jails accessible to visitors. He studied every penal system that he could, and advocated reform of the system prevailing in his country. The year 1776 saw the birth of the Philadelphia Society for Relieving Distressed prisoners, organized by William Penn, who himself had been jailed in England. This Society became the parent of penal reform institutions in the United States of America. The whole history of penology is illumined by these three persons—Beccaria, Howard, Penn—whose labours have lightened human misery in all parts of the world.

Hell on Earth!

The average citizen has a fairly correct picture of prisons, most of them, as they are today: Enclosed spaces, with high stone walls; cells

with steel bars and locks, with vermin for company; hard and rough beds with insufficient covering; filthy and inadequate toilet facilities, used by large queues of prisoners; insufficient, non-nutritious food; inadequate provision for bathing; solitary confinement; bell-bars; locked hands behind the back; unsupported squatting on knees, hanging by arms; rigorous labour for long hours; heavy penalties for small infringements of rules; herding of all types of criminals together; harsh supervision under hard-boiled, brutalized wardens—these are but a few distinguishing marks of ordinary prisons today in many parts of the world. Books, magazines and newspapers are denied to many prisoners; there is little religious training or intelligent entertainment. A hell on earth, so that those who enter abandon hope.

But the situation is changing. Scientific study of criminology has revealed the various fronts on which the battle has to be fought. There is an insistence on a thorough understanding of the factors that culminate in a particular crime. Prisons are being built with a view to maintain the health of the inmates at a high level. The conditions of living aim at fostering right attitudes; punishment is made to fit the crime. Above all, a definite effort is made to recondition the personality of the criminal so as to reabsorb him into society on his release.

Reconditioning the Prisoner

The first penitentiary, incorporating principles advocated by Penn, was built in Philadelphia in 1877. This, Frederick Wines remarks, has served "as a model

which has been copied in all parts of the world." It has radiating wings, with cells next the outer wall and corridors in the centre, an arrangement which gives light in all the cells and sunshine in most of them. The confining of prisoners in individual cells, isolated from each other, was a reaction against the method of allowing prisoners of all degrees of criminality to associate together.

Some of the jails in U.S.A. are now jails only in name. They are known as penitentiaries, and the prisoners are inmates. The cells do not give the impression of cages for human beings. They are kept clean; there is provision for physical comfort. There is a good supply of hot and cold water; beds are clean.

Every new entrant is given a thorough physical examination on admission. All hindrances to normal functioning of health are quickly removed. Medical service is regular and efficient. The prisoner finds a general atmosphere of understanding and helpfulness. It is strongly borne in upon him that his action is responsible for his presence in a "pen," that he has wronged society and broken its laws, and that he may soon go out into a friendly world if he will only set his thinking, feeling and acting right.

The sole aim of "punishment" is to recondition the prisoner's personality. He is trained in regular habits with a view to establishing harmony in his life. Bathing, exercise, regular times for food, hard but interesting work, and sufficient rest, these form the daily routine. A major part of the day

is devoted to the acquiring of skill in some industry or handicraft in which the labourer has already some skill or finds a new interest. An expert in vocational guidance may often be requisitioned to help in this work.

The income from his work may often be remitted to the wife and children of the prisoner, so that they are not exposed to want and suffering. This intensifies his interest in his work, and he puts his best into it. This increasing sense of usefulness along right lines and self-sufficiency gives him an added assurance that he will find his proper place when he goes out into the world. There is a great variety of occupations to select from. He can take up automobile repairing, cooking, printing, masonry, radio-operating, journalism, theatrical work, etc. Each prison has a farm attached to it, sometimes as large as 500 acres. This gives a living contact with nature, discipline of hard work, the advantage of outdoor employment, the joy of seeing the slow process of growth in the plant world. Poultry and dairy-farming are added attractions.

The basic value of work is that it reconditions the prisoner not only physically, but also in his social and mental outlook on life; it equips him for a new and reformed mode of living on his emergence into the world.

Such prisons are not "comfortable hotels," as has been sometimes remarked in ridicule. Every comfort has to be deserved by hard labour and is retained on condition of creditable conduct. At the end of the day, the prisoner has worked hard and earned a night's rest.

Indeed, under this system, the prisoner works as hard, if not harder, than under the regime of revengeful punishment, but the basic interest is different. Under the old system, the prisoner is a bond-slave; he works under the lash of a whip. Under the new system, he has his own interests at heart. He is anxious to recover the lost ground, and intensifies his efforts at self-improvement.

The Problem of Discipline

The problem of discipline is being solved by the system which T. M. Osborne inaugurated when he was warden of Sing Sing. He undertook to encourage prisoners to assume responsibility for their own behaviour. Under his guidance, they formed a welfare league among and for themselves. Within limits they were allowed to make their own rules of conduct and punish violators. This procedure has stimulated the prisoners to develop the social and self-governing spirit that is needed in ordinary group life. When visiting a certain penitentiary, the writer was told that about two per cent of prisoners abused the privilege of free movement and escaped. But the sense of having wronged friends who reposed trust in them, and would suffer as a result of their escape, was so strong that many prisoners returned of their own accord after being abroad for some time.

The system of the indeterminate sentence is now being widely used, and it has been found very helpful in introducing a certain amount of self-imposed discipline. The policy of prescribing in advance a definite period of detention

is discarded, and in its place the law indicates the minimum and maximum periods, enforceable in accordance with the criminal's conduct. As soon as he shows that he is prepared to cooperate and lead a socially-responsible life, the period of his sentence is correspondingly decreased. This system of indeterminate sentence individualizes treatment of each offender, gives him an opportunity to show results by his behaviour, develops an abiding sense of self-respect, and helps him to acquire a good occupational efficiency before leaving the prison.

Adult probation is another device of individualized treatment. It is generally given to the first offender, who is not entirely anti-social, and who has infringed a very minor social regulation. The person on probation is saved the life-long disgrace of having been a criminal, and the unwholesome contact with the "toughs." He reports every month to the police, pays the fine in instalments prescribed by the Court, and makes appropriate restitution to the persons he has injured.

But an offender who is admitted on indeterminate sentence, and has proved by his behaviour his worthiness to go out into the world, is released on parole. He is given an opportunity to try out his adjustment with the group, under official supervision and guidance. The parole officer helps him to

find the type of work in which he received his training. The government or some philanthropic organization sometimes helps with a little loan to give him a start. The State stands by him and is ready to help in his honest efforts to stand on his legs. The process of adjustment is always slow, and there are many chances of slipping back. But the man who is trying to help himself deserves to be helped.

The Law of Social Life

This, then, is the new treatment of crime. It is divested of all retaliation and repression and is based on the firm foundation of reformation. The offender has to be regained for society. In his sinning against society, or vice versa, both are losers. Both must make amends to each other. Cooperation, not conflict, is the law of social life.

Society is increasingly realizing that it is better to prevent crime than to cure it. Crime must be caught at its source; the criminal must be reconditioned when he has a supple body and mind. A juvenile delinquent of today is the confirmed criminal of tomorrow. It is on this young offender that society must concentrate its attention. From my comparative study of the systems of reclaiming juvenile delinquents, I have become convinced that the United States of America is the most advanced country in the world.

(Next article: Juvenile Delinquency)

This series by a sociologist began in our August issue with "Causal Factors in Crime."

Vitamins

BY E. LESTER SMITH

Dr. Lester Smith, a pioneer in the synthetic manufacture of vitamins, discusses their sources and effects, not only in the physical body but sometimes "at higher levels also." He warns Theosophists against seizing upon new scientific terms and misapplying them to describe phenomena of the invisible worlds.

Nature's Method

I HAVE long intended to write a note on vitamins for THE THEOSOPHIST because it seemed to me that a host of misconceptions were abroad as to their nature, distribution and value. I was confirmed in this view by some statements (incidental to the main subject) in an article entitled "The Hidden Power of Light and Colour" in THE THEOSOPHIST for August 1937. Speaking of the production of vitamin D by irradiation of ergosterol, milk, etc., with ultraviolet rays, the author, Dr. van Uchelen, complains of the process being "already exploited and commercialized beyond rightful boundaries." In a footnote he quotes the following from an advertisement: "By using ultraviolet rays in our plants and allowing them to shine on the milk, we put an extra supply of vitamin D in milk following Nature's own method of creating vitamin D," and he comments: "The latter of course is a misleading statement."

While readily admitting that many advertisements contain misstatements or gross overstatements, I submit that the above is no more

than an honest statement of fact. The fascinating story of vitamin D can well be elucidated by analysis of the advertisement quoted. Let us start at the end: What is Nature's own method of creating vitamin D? First, we should mention that there are at least four slightly different chemical substances that possess the physiological properties of vitamin D.¹ The only rich source of any of them is the liver oils of certain fish which contain vitamin D₃ and probably another variety of the vitamin. The fish probably make most of their vitamin D in their own bodies, though how or why is still a mystery, for this the animals cannot do. Some is certainly made for them by solar irradiation of their food. But fish liver oil is not a normal dietary source of the vitamin for animals or humans.

Vitamin D has never been found in significant amounts in the vegetable kingdom save exceptionally in sun-dried products such as fermented cocoa beans.² Thus herbivorous animals cannot ingest their vitamin D. They do, however, build

¹ The references are at the end of the article.

up in their bodies a pro-vitamin (probably 7-dehydro-cholesterol), which is converted into vitamin D by solar ultraviolet radiation falling on their skins. Ultraviolet radiation electrically produced has precisely the same effect. This, then, is Nature's principal method of creating the vitamin.

Exploiting Vitamin D

There is some vitamin D in milk (as the advertisement implies), but very little; not enough generally to protect a child from rickets. Of course the lucky child gets exposed to the sun and so makes plenty for himself. But what about the children of our big cities, where the smoke-pall screens off almost all the solar ultraviolet? Milk contains the pro-vitamin, and ultraviolet radiation, properly applied, will increase severalfold the natural vitamin D content,³ which is exactly what the advertisement claims. The opening invitation, "Eat a sunbeam—we make them for you," is merely a poetic way of presenting a truth to the ill-educated. Dr. van Uchelen reminds us of the dangers of overdosage with vitamin D. There have been a few cases, but I expect there have been many more deaths due to an overdose of roast beef and suet pudding. In both cases the remedy is moderation, not starvation; the ratio between fatal dose and correct dose is probably smaller with the suet pudding than with the vitamin D.

These discoveries must be commercialized for their benefits to become generally available in our present civilization. We all know that an ideal civilization would be motivated by service instead of

profit, and in such a civilization we should all get enough sunshine—but today we have our slums and smoky chimneys. I count it my greatest service to humanity that I have personally assisted in the commercial exploitation of vitamin D.

Owing partly to my own research work, the pure crystalline vitamin has been made available cheaply, and this has helped greatly towards the eradication of rickets, so recently regarded as incurable. It is true that all vitamin D made by irradiation pays a small royalty to the holders of the Steenbock master patent, but all the proceeds have been made over to finance further biochemical research.

Erroneous Notions

In the early days of vitamins much nonsense was talked and written about them by some Nature-cure practitioners, health food specialists, Theosophists and many others. Each seized on the new discoveries and read into them confirmation of his own theories. So we were told that vitamins were a new sort of radio-activity; that they were radiations or magnetism; that they were subtle essences pertaining to the etheric or astral counterparts of the foods in which they occurred; that they could not be separated from the foods without becoming ineffective, and so on. Further countless erroneous claims were made, based on sheer guesswork (often wrongly diagnosed as intuition), that such-and-such was rich in this or that vitamin. "Tomatoes contain all the vitamins" is the kind of statement one often heard; it may be true, but of what value is it when to get

enough of the B group of vitamins we would need to eat many pounds of tomatoes daily, while hundred-weights would probably be needed to supply enough vitamins A and D; tomatoes are a *rich* source only of vitamin C.

Deficiency and Disease

How often, too, have we heard the view expressed that much of this new knowledge is superfluous because an ordinary mixed diet provides plenty of all the vitamins? Now we know that it is all too easy for a varied dietary to be deficient in some of the vitamins, particularly when the money available for food is limited, or when the diet is strictly vegetarian. Some Swedish doctors⁴ recently found it easy to induce the early symptoms of scurvy with a generously mixed diet that was readily accepted by their patients and would have been considered excellent twenty-five years ago. We know also that the typical deficiency diseases only appear with nearly complete deprivation of the particular vitamin, but that many less acute conditions of poor health are associated with sub-optimal vitamin intakes.

I wish to be quite emphatic concerning the nature of vitamins. They are chemical substances, just as much as are the water, mineral salts, carbohydrates, proteins, and other essential constituents of our food. They are remarkable only in that some of them are required in exceedingly minute amounts, yet life ceases in their absence. The same is true, however, of the elements copper and iodine, needed in traces respectively for blood

regeneration and functioning of the thyroid gland.

Synthetic Products

Most of the vitamins have now been isolated from natural sources in a pure state, several as beautiful crystalline substances. The chemical formulae of most of them are known, and usually the exact constitution. Such is the wonder of organic chemistry today that at least four different vitamins have actually been built up synthetically from simple chemicals. Some information about them is collected in the table below. The nomenclature is confusing; vitamin B for example has now been differentiated into at least four factors, B₁, B₂, B₆, etc., having quite different constitutions and physiological effects.⁵ The factors happen to occur together in many sources, and so were at first regarded as a single entity. On the other hand vitamins D₂, D₃, D₄ have very similar^{1 6 7 8} constitutions and almost identical physiological action. The physiological action of any vitamin can probably be imitated by a number of closely related chemical compounds. In addition to the vitamins D, this has already occurred with synthetic analogues of vitamins B₂⁹ and C¹⁰ probably not occurring in nature. The five analogues of vitamin B₁ so far prepared have been found inactive.¹¹ The term "provitamin" is used in two different senses. Carotene (and a few related carotenoids) are regarded as provitamin A because the animal organism can convert them into the vitamin A it needs; it is as good to eat the one as the other. The various provitamins

THE VITAMINS

Name	Chief Source	Prevents	Formula	Synthesized	Appearance	Daily Adult Requirements
Provitamin A (Carotene) Vitamin A	Carrots Green Vegetables Liver Oils Butterfat	Night-blindness. Infective and wasting diseases.	$\begin{cases} C_{40}H_{56} \\ C_{30}H_{30}O \end{cases}$	— 1937 ¹⁵	Dark red crystals Yellow crystals ¹⁶	3-5 mgm carotene or 2-3 mgm vitamin A *
Vitamin B ₁ (F) (Aneurin)	Yeast. Germ and bran of cereals.	Beri-Beri. Nervous disorders (?)	$C_{12}H_{17}ON_4SCl$	1937 ¹⁷	Colourless crystals	0.5-1.5 mgm *
Vitamin B ₂ (G) (Riboflavin)	Liver. Milk. Eggs. Yeast.	?	$C_{17}H_{18}O_6N_4$	1935 ¹⁸	Deep yellow crystals	1-3 mgm
Nicotinic acid.	Yeast. Liver.	Pellagra.	$C_6H_6O_2N$	Well-known but not recognized as a vitamin till 1937 ^{21 22}	Colourless crystals	?
Vitamin B ₆ "Eluate factor" "Filtrate factor"	Yeast. Liver. Yeast. Liver.	?	$C_8H_{11}NO_3$ ^{23 24} Not isolated	—	Colourless crystals	?
Vitamin C (Ascorbic acid)	Citrous and other fruits. Potato.	Scurvy. Gingivitis.	$C_6H_8O_6$	1933 ¹⁹	Colourless crystals.	25-50 mgm
Vitamin D ₂ (Calciferol) Vitamin D ₃	Irradiated ergosterol. Irr. 7-dehydro- cholesterol	Rickets. Imperfect utilization of calcium and phosphorus	$\begin{cases} C_{28}H_{44}O \\ C_{27}H_{44}O \\ C_{28}H_{46}O \end{cases}$	1932 ⁶ 1936 ⁷ 1937 ⁸	Colourless crystals " " "	0.002— 0.005 mgm *
Vitamin D ₄	" 22-dihydro- ergosterol					
Vitamin E (Tocopherol)	Lettuce. Wheat and rice germ.	Sterility	$C_{29}H_{50}O_2$	1938 ¹²	Viscous oil (Esters crystalline)	?

* Children and expectant and nursing mothers need more.

D, however, can only be converted into the vitamin by ultra-violet light (and cathode rays) and it is no use eating them—unless you sun-bathe afterwards.

Despite statements to the contrary, no vitamin other than D has been made artificially by irradiation of another substance. The claim quoted by Dr. van Uchelen regarding vitamin B₁¹² was of a preliminary nature, has not been confirmed, and was probably based on faulty experiments. That is not to deny that light is a factor in the building up of vitamins in the plant kingdom. Indeed, I have suggested elsewhere¹³ that, for example, light is probably involved in the syntheses of vitamin C in the orange, because the concentration increases from the centre outwards in the order—pips, juice, white skin, yellow skin.

It must also be emphasized that the purified vitamins work every bit as well as the same quantity present in a natural foodstuff, and the synthetic products are precisely as effective as the natural. Such exact statements can only apply to the animals (usually rats and guinea pigs) used in the assay of the vitamins, for it is not often practicable to carry out these quantitative tests on human beings.*

Nevertheless, it is established that synthetic vitamins B₁, C, and D₂ have cured human beings of beriberi,²⁰ scurvy,¹⁴ and rickets respectively, while synthetic nicotinic acid has cured human pellagra.^{21 22}

* If challenged, I am prepared to justify the use of animals for these purposes—but that is another story.

Occult Factors

The close relation between vitamins (essential "catalysts" not made by the animal body) and hormones (essential "catalysts" made by the healthy body in the glands) is seen in the facts that vitamin C can be regarded as a hormone for rats (which can make it for themselves) but as a vitamin for most other mammals, and vitamin D similarly as a hormone for certain fish and a vitamin for mammals. To stress the chemical and hence "dense physical" nature of vitamins (and hormones) is not to deny that their action may be associated with the etheric body, with prana, with emotional and mental states and what not. Some hormones may indeed arise in response to such states, but it certainly is established that these chemical substances do of themselves give rise to certain definite effects in the physical body and sometimes at higher levels also.

I cannot help it if some of these data conflict with preconceived ideas. Facts have no respect for theories, and indeed I think we may take a lesson from the rapid march of science in this field. We Theosophists have the privilege of access to a certain amount of revealed knowledge, and a certain amount of information obtained by unusual means (psychic powers). But we understand these very ill, because the knowledge is, so to speak, doubly second-hand; not only is it obtained by others, but by means we cannot ourselves employ and do not really comprehend. Thus we are apt to draw erroneous conclusions, and we tend

unduly to underrate scientific discoveries because they are made without reference to our occult knowledge. Moreover, we seize upon new scientific terms and misapply them to describe phenomena of the invisible worlds. Then we wonder why scientists are repelled by this sort of Theosophy, although finally we are often forced to admit that the orthodox scientists were right in the main and we were wrong.

The trouncings which H. P. Blavatsky applied to the science of her day were largely justified. Few of those criticisms apply, however, to the science of today, and it behoves us to walk warily.

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Corrigenda:

- p. 492, col. 2, line 18, for "animals" read "mammals."
- p. 494, col. 2, line 12, for "four" read "five."

THE WORLD'S WELLBEING

The Inner Government of the world is a scientific body, a gathering of Those who are in charge of the government of the world, and of all those great forces upon which the wellbeing of the world depends.—G.S.A.

to the practitioner of ceremonial magic on its evil side it becomes synonymous with the Goat of Mendes, who presided over the orgies of the nocturnal Sabbath, those alleged ghastly rituals of the Middle Ages held at the time of the equinox when wizards and witches met to do homage to the Old Gentleman whose name King James said he was "too polite to mention." Scorpio has always been known as "the accursed Sign," and we have shown how it may fitly represent the Devil in the Zodiac.

But evil exists for some inscrutable purpose in the universe. Without the foulness lurking in the shadows, how could we appreciate the clean beauty of the sunlight? Of Lucifer a poet has said:

He too labours for some good
By us not understood.

The word "tempt" originally meant to "try" or "test." In the Egyptian *Book of the Dead* we

learn how the souls of the departed are weighed in the balances against the feather of Truth in the presence of Osiris. Perhaps the scales held in the claws of the Scorpion are symbolical of this testing process during critical periods of life and not necessarily only after death.

Scorpio is said to endow its subjects with strong characters, and character is often the outcome of a successful struggle with adversity. "It is victory organized," as Napoleon once remarked when pressed for a definition of character. Often temptations are but trials of our strength and the means whereby the soul learns some of life's most valuable lessons. Hence Scorpio, though the "accursed Sign" in the higher aspects of astrology, is not wholly evil, and to it we can apply the words put in the mouth of Mephistopheles by Goethe: "I am a part of that power which continually wills the evil and continually creates the Good."

PLANNING AHEAD

When one gets a glimpse behind the veil into the plans of the Hierarchy one finds that They habitually talk in large figures. They lay their plans with a wonderful, almost deadly, certainty, and it would seem that nothing whatever could interfere with them. They lay out Their future in blocks of ten thousand years or so, and They say: "In this ten thousand years we will get such-and-such work done. And They do it.—C.W.L.

Son of England

BY HELEN VEALE

The Curtain is rung down on a great life-drama.

XXII. Written this Eleventh Day of June, in the Year 1621 A.D.

FORTUNE'S wheel hath turned, as I so oft had warning that it would, and my dear lord hath lost all, even his honourable reputation in the eyes of the world, but not to those who know him. It is exceeding bitter to me to see him so maligned and impudently misrepresented, made a scapegoat for others' acts, and by contrivance made to appear himself a conniver at the very offences he did so much to suppress. But I will review in order the happenings of these six months, and try to rule my thoughts to submission.

Parliament met early in the new year, and at once refused to grant the King his needed supplies till grievances were redressed. But they stopped not there, but proceeded to impeach the Chief Minister of the Crown, my dear Lord Francis. It is perhaps natural, as he saith, that in his position he should bear the odium for the King's neglect of the Constitution, in so long leaving Parliament uncalled, but it was diabolical malice in his enemies to plant on him the count of taking bribes, of all offences most foreign to his nature and practice. At first he laughed, even in his anger, and said: "They will be hard put to it to make good that accusation, at least!"

But they were ingenious enough in their sophistry to do it, establishing one or two instances where a "present" had not been returned, owing to my dear lord's over-laxity with his servants; one rascal saw not why he should not keep for himself what he knew his master would reject. So he trafficked in his master's honour, but not meaning to injure him, for all love Sir Francis. My lord could show that in those very cases he had given judgment against the bribers, so justice had not been sold; but technically he was responsible for his servants' acts, and his enemies, who had smarted under his suppression of corruption, rejoiced to find a vulnerable spot in his own armour.

"What matter, Alice," he said, "what stick they take to beat me with? They are determined to find some pretext to ruin me, and I ought to be glad that in doing it they put the coping stone on my work, for this will go far to break an evil system."

To the same effect he spoke one night at dinner, in the hearing of many: "I was the justest judge that was in England these fifty years; but this was the justest censure in Parliament that was these two hundred years." Such is his noble way of putting principles ever before personalities. Finding himself then technically at fault, he

The Devil in The Zodiac

BY KEITH PERCY

Mr. Percy is interested in the symbolism of astrology, because "its elaboration of the law of correspondences furnishes a very useful key to the understanding of the relationship of the human Ego to the rest of the Cosmos, as taught by most of the world's great occultists."

EVERYBODY knows that the word Zodiac is derived from the Greek *zodion*, "a little animal," and that this name has been given to the belt of constellations through which the Sun makes his annual journey, because all these groups of stars have been named after some living thing. Hence some may wonder how Libra, the Balance, came to be included in the celestial gallery of living creatures.

According to an old tradition there were originally only ten Zodiacal divisions, that of Libra being omitted altogether, and Virgo and Scorpio taken together as one. This may account for the similarity between their signs.

H. P. Blavatsky attributed the invention of Libra to the Greeks, and she saw in the symbolism of the Balance an indication of that "turning-point" in evolution when the conflicting powers of Light and Darkness, Good and Evil, Spirit and Matter, were in equilibrium; when gross matter was sufficiently vivified to become a field for the spiritual or upward evolution of the Monads.

As Scorpio "rules" the generative organs, the Kabbalists saw in the separation of Virgo and Scorpio by Libra the mystery of the separa-

tion of the sexes, and of spiritual regeneration through control of sex-force. It is certainly remarkable that, when we examine one of the older celestial spheres on which the constellations are pictorially represented, we find that the figure of Ophiuchus, the Serpent Bearer, is depicted as standing with one foot on Scorpio, as though crushing it, while the latter is shewn stinging his oppressor in the heel of the right foot. In some ancient zodiacs Scorpio is pictured as a snake, which reminds us of the curse pronounced upon the Serpent who beguiled Eve, said by the Kabbalists to be represented in the heavens by Virgo: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In some of the ancient Hindu astrological works the Sun, when it enters Scorpio, is termed Vishnu, and this deity is often represented as dancing on the head of a huge serpent coiled round his body and trying to crush the god. Probably Ophiuchus should be more correctly delineated as a Laocoon, struggling with a serpent, and not merely holding the reptile extended in his hands.

The passage in Genesis we have quoted is known as the Protoevangelium, and is usually regarded as one of the earliest Messianic prophecies of the conflict between the Messiah and the Evil One, and of the ultimate triumph of the Messiah over the powers of darkness. But the Kabbalists, to whom the Pentateuch was a book "written within and without," i.e. one containing secret, esoteric knowledge, saw in these mysterious words an allegory not only of the conflict between the principles of Good and Evil, but also, by a correspondence between the Microcosm (man) and the Macrocosm (the universe), the symbol of the struggle within the soul of man between the higher and lower natures, the latter being symbolized by the serpent of fleshly lusts.

This combat was keenest, they taught, within the soul of the Initiate, because, with the object of hastening his spiritual evolution, he dared to arouse within himself the "Serpent Fire," the "Dragon who tempts to sin," when undirected and uncontrolled.

About 2700 B.C., when it is probable that the star-groups of the Zodiac were given the names by which we recognize them, the autumnal equinox was in Scorpio. It was then that the Sun crossed the equator and began to enter the underworld of the southern constellations. In the old solar myths this was described as the death of the Sun-God, who was overcome by his enemy, the dragon of darkness and death, and remained in his power till he rose again from the infernal regions with the advent of spring.

Among the Babylonians, who seem to have been the earliest to name the signs of the Zodiac, Scorpio was known as the "scorpion of darkness." In the epic of Gilgamesh, the Babylonian Hercules, we read how the hero had to face the dreaded Scorpion-Man on the threshold of the underworld.

The scorpion, like the snake, is a reptile of nocturnal habits, and in the East is one of the terrors of the night to the unwary traveller. Its villainous aspect and its venomous sting have made it, like the serpent, a fit emblem of the powers of evil and of death, and it is not surprising in astrology to find Scorpio "ruling" the house of death and of entry into the astral world. It is the "night house" of the malignant Mars, and by some modern astrologers is thought to have special affinity with the planet Pluto, the lord of Hades and of the underworld. It is said that Scorpio is often found rising, or occupying some such prominent position, in the horoscopes of occultists and of those who dabble in the dangerous forms of ceremonial magic. In the Middle Ages it was supposed that such persons signed pacts with the Evil One, and sold their immortal souls into his power in return for worldly prosperity.

Thus Scorpio, by its association with the sensual side of human nature, becomes the Tempter of Everyman. On the cosmic plane it is "that old Serpent," the embodiment of the principle of evil, the Archfiend who is the enemy of the Sun-God and of the Messiah. To the Initiate it is the awful "dweller on the threshold," and

made no defence, but in his Apologia submitted himself freely to the judgment of his peers and the King, who knew well enough the flimsy nature of the charges.

Oh, the shame and indignity of that sentence! That he who could have sat on England's throne should be expected to humble himself before the huckster who doth occupy it, to relinquish the Great Seal and accept fine and imprisonment! 'Tis true that James remitted the imprisonment, and did not press the fine, knowing probably how impossible it would have been for my lord to pay it, and fearing a revulsion of feeling in his favour if it came to be realized how small his entire fortune was, despite his opportunities for enlarging it. His friends in the House told me that when the sentence was pronounced, there was a general feeling that malice had gone too far and overreached itself, and never had my dear lord shown more noble than when they thus sought to fasten ignominy on him. 'Twas a sham court, and his sorry judges could nowise meet the ironical look he bent on them. I waited to receive him on his return home that last day; he looked tired and sick, but smiled as he took and pressed my arm. "The pitiful comedy is played out, my dear. I am thought too light an actor for pure tragedy. Now, in God's name, let me take off the motley."

We walked together upstairs, to the library, but I stopped at the door, for methought I caught sight in the shadows of a reverend form, and my lord started forward in glad greeting. I questioned the servants, and none had seen any

visitor, but members of the Fraternity have strange powers. After two hours he came forth, saying naught of the interview and calling no attendant to the door; he had quite regained his accustomed serenity, and insensibly the gloom lightened for all his household.

Here at St. Alban's, where he liveth in retirement, a room is kept for the Venetian Sage, who spendeth much time with us. He is known to most as the Signor, and passeth for a learned Physician, whom Lord Francis hath engaged for attendance on his health. But in sooth my dear lord is strong again and vigorous, tiring out his secretaries, who can scarce keep pace with him. He saith there is so much to do, and short time wherein to do it, and indeed they mind not how he driveth them, such is the power of his charm.

This is our forest of Arden, "more free of peril than the envious court," and could I but forgive his enemies, as he doth truly, I should be completely happy.

XXIII. Written this Eleventh Day of June, in the Year 1622 A.D.

This year hath gone even faster than most, and I have quite ceased to regret London. My dear lord is sought here by those who really value his friendship, and we never lack for company. I was sorry at first to give up my work of teaching, but the school is well cared for by Mistress Newton and her assistants, and I have found some little pupils here in the country to take what time I can spare from housekeeping.

Last year's Parliament did not last many months before dissolution, but it is like another will be

called at the end of the year, as the King at last inclineth towards war with Spain, being incensed at the rejection of Prince Charles for the Infanta. The Prince is ready to turn for consolation to a French princess, but His Majesty fumeth at the slight, and now at length thinketh of championing the cause of his daughter and her husband.

Master Ben Jonson is engaged at present in preparing for publication a full collection of the plays of Will Shakespeare. It is said to be meant for a memorial to him, and a preface purports to be written by some fellow actors, but Master Jonson taketh some pains, methinks, to ensure that the disguise is thin, easily to be pierced by those who seek the true authorship. Thus plays are included which have never yet been printed, and which were not acted till after Shakespeare died six years ago! Of the plays which have already been printed, he telleth me some appeared anonymously, yet now he confidently includeth them in the collection, as knowing the mind of him who chooseth yet to use that name. Master Jonson will not acknowledge that I am right in my guess, for like others he is pledged to silence. But he doth not discourage my hints, rather putting me in the way of their corroboration.

Last year, on the occasion of my lord's birthday, Master Jonson dedicated to him a poem, in which the significant line appears:

Thou standst as if a mystery thou didst,

and the concluding lines are:

Give me a deep-bowl'd crown, that I may sing

In raising him, the wisdom of my King!

My dear lord himself giveth most of his time now to the Advancement of Learning, which he turneth into Latin, and to further Essays, as well as to practical experiments in science, in which he hath the aid of the Venetian. Each day too he walketh with me in the garden, and directeth me in many curious observations. I feel that I shall not much longer have the felicity of his dear presence, for he hasteth to finish his work. Almost it seemeth sometimes that he already lives in a world apart from us, though readily accessible to call.

XXIV. Written this Eleventh Day of June, in the Year 1623 A.D.

A folio edition of the Plays of Mr. William Shakespeare hath appeared now in print, with an introductory poem by Master Ben Jonson, in which he praises his author as having excelled "haughty Rome and insolent Greece," these being the very terms he recently used in his volume of essays called "Discoveries," but applied there to Lord Bacon! Surely there the clue is patent, and methinks others must see it as well as I, but refrain from comment awhile. These eulogies of Shakespeare are so greatly in contrast to such criticisms as appeared of him in his lifetime, that none could believe them intended for the same object; but perchance he already becometh a myth, having died seven years ago, unhonoured in his passing.

Another completed work is the Latin translation of the Advancement of Learning, under the title

De Augmentis Scientiarum. In this is included a chapter on ciphers, in which my lord explaineth certain devices whereby a tale within a tale may be concealed, "Omnia per omnia." Methinks it is in this way that he hath somewhere set forth certain truths that it would be well to have known and understood some day, though not in the lifetime of some who would be injured by their revelation. He careth nothing now for the bubble of fame, and it is for those who value truth to seek it.

My dear father beginneth to feel his age, and seldom cometh now to see me. He is full of trouble over late political happenings, both in England and abroad, and seeth worse times to come. Of my dear lord he said, the last time he came, "He is too great, Alice, for this land's comprehension. Our honest Englishman hath more love for a Falstaff than a Hamlet, and distrusteth a fine intellect as of the devil. Even my friends in the City have forgot the days when he was wont to frolic among them with his actor friends, and he is now a star beyond their ken."

Even so, I need not repine or wish it otherwise, for hath not the world's indifference or scorn ever been the measure of greatness, and who could wish him less great that he be the more able to be compassed by their foot-rules? He spreadeth light, even among those who turn their eyes from its source. He groweth ever more serene and full of equanimity, naught now seeming to strain his patience. Birds and beasts, even the shyest, have no fear of him, some squirrels coming daily to search his pockets

for nuts. God's simpler children perchance have clearer vision in some matters than we who are more sophisticated, sick of self-love, like Malvolio!

XXV. Written this Eleventh Day of June, in the Year 1624 A.D.

'Tis a glorious summer day, and my birthday hath been celebrated by the performance of a masque, written in mine honour by Master Ben Jonson and my dear lord himself. I was crowned queen of the revels, and all paid me homage, chanting verses in my praise which made me blush, and wish they were more true. Meg and her children are staying here with me, to win relief from London heat, and it was pretty to see my tall god-daughter, Allie, attired as a wood-nymph, and the three younger children as elves. My nephew Dick is not here. He is now a man, and somewhat of a care to his parents as his father was before him. He chafeth against City life and business, and wanteth to go out and see the world. I tell my brother that he should sympathize, remembering his own youth, and my lord offereth to send him to his friend Sir Toby Mathew, now in Florence, who will gladly charge himself with him. Another proposal is that he go to India, entering the service of the Honourable East India Company, but Meg feareth to send her boy so far from her motherly care.

Preparations are hot afoot for joining in the war in Germany, which goeth more and more ill for our friends. But my lord seemeth not to expect aught will come of English intervention, if indeed any

be made. The time for it is past, he saith, and other than English hands will save the freedom of religion and political institutions in Europe. "If true, 'tis pity! Pity 'tis, 'tis true!"

XXVI. Written this Eleventh Day of June, in the Year 1625 A.D.

Summer cometh late this year, the roses being yet scarce out in any number, but again my birthday hath been celebrated with a revel in the garden, in which servants, tenants and neighbours joined. I am grateful to all my friends, but my heart is not tuned today to merriment of this fashion, and I am glad the company hath left us again at peace. I would fain cherish every moment that remaineth to me of my dear lord's company, for something telleth me that he purposeth to leave me soon. It is not that he is ill or infirm, but that he hasteth to complete whatever works are begun, starting nothing new, and oft seeketh to prepare me for a coming separation. Methinks the brethren of his Fraternity can shift off at will their "mortal coil," as he calleth it, or at least have foreknowledge of their appointed seasons.

My nephew Dick is in Italy with Sir Toby Mathew, who writeth favourable accounts of him. He will help him to a diplomatic career if his heart remain set against business.

XXVII. Written this Eleventh Day of June, in the Year 1626 A.D.

This is the last time that I will write in this dear book, for the blow hath fallen. My lord hath left me, and this day in particular have

I felt very desolate, though he hath so enriched my life for twelve happy years that I have in truth nought but cause for thankfulness, and indeed I oft still feel his near presence, though not in bodily form.

'Twas in February that it happened. My lord was on his way to see a great friend of his, and in a driving snow-storm descended from his carriage, himself to gather snow that he needed for some experiment, so taking a chill, which led to fever. My Lord Arundale detained him at his house, near Highgate, and sent for me and for the Venetian Physician, whom alone my dear lord would suffer to treat him. It was judged unwise to remove him, so a suite of rooms was assigned to us—the Signor, Edmund Thring, Master Rawley and myself—who remained in attendance till the end came in little more than a week. At the end of last year, my dear lord had made his will, so he had not to be troubled with business. That will did end significantly: "For my name and fame, I leave it to foreign countries, and to mine own, after some time have elapsed."

One afternoon, he asked all to leave the room save me, and gently told me that he would fain take farewell of me, while yet his mind was clear. "Dear heart," he said, "I would like to think that later thou wouldst reward poor Edmund Thring's long and faithful service, and become his sweet wife and companion. Couldst think of it?"

I answered him, "I cannot now think of aught but that I must lose thee, but thy words will not be forgotten."

"Thou will not lose me," he answered; "I shall be ever close to thee, knit by spiritual bonds far closer than those of flesh."

I feared to tire him, and would not question him, though I would fain have known if now at last I might not also enter the Order, that through its mysteries I might learn how to win consciousness of this spiritual nearness. But it seemed he read my unspoken thought, for he smiled with sudden sweetness, "Wait only, dear heart. All will be well with thee!"

I spake no more to him, for soon after he fell into a deep sleep, and the Venetian Physician would allow none of us more to remain in the chamber. After some hours, they came to tell me that he had gone, and I went in to gaze on the lifeless body, lying there so still. It looked so like a deep sleep, without the rigidity of death, that I doubted for a moment; but his face was deadly cold, and the Venetian Sage said, "He is no longer in that body, my child. But look round!" He put his hand on my arm as he spoke, and sudden I felt myself swept up in a rush of power and light, and there was my dear Lord smiling at me to one side, away from the bed! For some moments only I held the sight, and then it faded and I fell to the ground, overpowered by the force that I had felt. They bore me out, and I did not again look on the dead form, which was prepared for burial by the Signor and the secretaries alone, no other touching him.

I have since been oft conscious of his nearness, and I dream of him with great clearness. I have preferred to remain at St. Albans, help-

ing Master Rawley and Edmund Thring to carry out his directions for the disposal of his manuscripts. Some are strangely disposed, I may not write where, for it is his wish that none should find them who hath not deciphered the riddle for himself, and this book of mine might fall into curious hands despite my care.

Edmund Thring telleth me that to him also the master spoke of our possible union, leaving to him, he saith, the dear task of cherishing me in my loneliness. I am fain to consent, for he hath ever been my dear friend and comrade, and I trust the wisdom of the Master in planning for us both.

This book is now at an end, its pages all used, as is fitting, for he gave it me and hath been the subject throughout of its writing. I shall lock it for the last time, and consign it to a safe place, where it will be in no danger of discovery in my lifetime. If, after that, it should be found and read, methinks no harm would ensue, for before that the truth should have been disclosed.

FINIS

Epilogue

There is a tradition, in certain circles, that Lord Bacon did not pass from his body in 1626, but merely used a not uncommon device among occultists, to win unobtrusively the seclusion that he needed for his further work. He may well have arranged, with those friends who surrounded him in illness, that its nature should be pronounced more fatal than in effect it was,

and that a trance, which could easily have been induced by the Venetian Sage, should be given out as death, deceiving even Lady Bacon, whose future happiness would be better served by the fiction. Then a coffin would have been suitably loaded and closed, for conveyance to St. Albans for a funeral ceremony that would arouse no suspicion, while he himself remained behind at Highgate, concealed by his host, to slip away quietly in due time to the continent, to some gathering of the Illuminati who awaited him; for the Rosicrucian Brotherhood was active at the time, sending forth anonymous literature in Latin from centres in Germany and the Low Countries.

However that may be, England is more concerned with the fact that in 1626, just after his reputed death, appeared thirty-two Latin elegies to his memory, written by the foremost poets and playwrights of the day, all mourning him as "The greatest poet of the English Choir of Muses," and moreover as "Chief favourite of the Tragic Muse, Melpomene," who thus bewails him in Latin:

Melpomene objurgans hoc nollet
ferre; deditque
Insuper ad tetricas talia dicta
deas:
Crudelis numquam vere prius At-
ropos; orbem
Totum habeas, Phoebum tu modo
redde meum.

Ben Jonson too, in his *Discoveries*, published about the same time, speaks openly of Lord Bacon as England's greatest poet, "He who hath filled up all numbers" and as "the mark and acme of our

language," using herein almost the identical words used in praise of Will Shakespeare in the Preface to the First Folio, published seven years after the death of the actor-manager, whose possession of any genius or erudition had frequently been derided by these very men in his lifetime, and who himself never laid claim to the plays, or even mentioned them in his will.

Is it conceivable that the most prominent poets and dramatists of that day, who had known Shakespeare and Spenser as well as Marlowe, would go out of their way to acclaim Lord Bacon, who was sufficiently distinguished in his prose, as greatest of England's poets, on the strength only of a few "curiously-rhymed Psalms," which were the only metrical works that had appeared under his name? In fact, would any Englishman hesitate, if asked who was England's greatest poet, to name the author of those immortal plays which are our chief literary heritage?

England was to go through troublous times within the next half century, so that men lost interest in literary problems, and a secret that was intended to be but lightly buried was stamped deep down by the march of circumstances, till it was almost forgotten that any mystery had ever existed. But always there remained some few who distrusted the Shakespearian Myth, and read unerringly the same master-mind behind plays and essays. At length, by the labours of Dr. Owen, Mrs. Gallup and their successors in England and America, the cipher was decoded, and those who cared might know the truth. But strangely few have cared!

Welsh Words and Druidic Tradition

BY D. JEFFREY WILLIAMS

SOME words of the ancient language of Wales embody the tradition and lore of the great Bards and Druids, and in their philosophic context these words have deep significance. It is much to be regretted that the meanings of possibly hundreds of Welsh words have been lost, and as to recovering them—even experts cannot help us.

When the beatitudes of the New Testament came to be translated into Welsh, the words "Blessed are they" were rendered: *Gwyn eu byd*. Literally these words mean "white is their world" or "theirs is the World of Light." We might paraphrase one of the beatitudes and say: "Theirs is the World of Light who are pure in heart."

The words *gwyn eu byd* derive from *gwynfyd*—the White World, or World of Light. In Druidic teaching that World was the second of the three great Realms of Being. The first Realm was *Ceugant*, the All-enclosing Infinitude; the second was *Gwynfyd*, the World of Light and Cosmic Ideation; and the third was *Abred* (said to mean the running of a course), which is the cycle of evolution in matter—from mineral to man.

With these three simple words we have plunged into a profound philosophy. The student of Theosophy is on familiar ground.

A Welsh word that seems to be the opposite of *Gwynfyd* is *adfyd*. This latter word is in common use today. Whereas *gwynfyd* refers to the realm of bliss, *adfyd* is the realm of sorrow, though ordinary usage narrows the meaning of *adfyd* to personal sorrow or affliction. *Adfyd* is made up of the prefix "ad" the equivalent of the prefix "re" in the English word "repeat", and *fyd* (mutated form of *byd*), that is, world or realm. The word *adfyd* suggests a deeper and more philosophic meaning than that existence ordinarily given to it, namely that the repeating of our existence in this world is sorrow. In that sense it is related to Hindu and Buddhist teaching as to the meaning of sorrow.

There is an epigram, seemingly Druidic in origin, which says: *Nid Gwynfyd ond yr hwn nis gellir adfyd ynddo*. Literally, it means that the realm of bliss completely transcends the realm of the condition of sorrow. It also means that attainment of "Gwynfyd" is the end of the process of rebirths.

The term "Abred" (above mentioned) refers to the whole journey of evolution in matter. The late Bodfan Anwyl's Welsh-English dictionary refers to its traditional meaning of the "coming and going of the soul through the state of evil"

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WELSH WORDS AND DRUIDIC TRADITION

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(matter) in its "progress towards perfection and bliss." It must not be taken to mean that Bodfan Anwyl approved of the teaching of rebirth and the attainment of perfection as it is understood in Theosophy, but the meaning which he gives is all the more interesting in that he regards it as almost legendary. A phrase that may be heard even today is *treigl yr Abred*—to go round in a circle in the world of matter or material evolution, with its lowest point in *Anwn* (the mineral world) and its highest in *Dyndeb* (humanity).

The word *dim* (nothing) seems to have significance in such a terse philosophical statement as: *Nid Duw ond dim; nid dim ond Duw*. Translated, the phrase runs: "God is no-thing; that which is no-thing is God." In Hinduism, I believe, God is regarded as beyond and yet within each particular thing, and that meaning might perhaps be given to this phrase. On the other hand, *dim*, according to Bodfan Anwyl, means all or everything, as well as nothing, and the original

meaning was that of the "all." The phrase now takes on the meaning that God is the Totality or All.

Many Welsh words have the important root *gwydd*. Examples are: *gwyddoniaeth*, science; *egwyddor*, principle; *egwyddori*, to instruct or initiate; *gwyddfod*, presence, in the sense of the divine presence; *tra-gwyddol*, eternal; *digwyddol*, occurrence (or happening) in time. There is an obvious contrast between the last two words: *tra-gwyddol*, transcending all knowledge, and *digwyddol*, falling within our knowledge. The word *gwydd* means wood, trees or knowledge. Observe that the Druids are called *Derwydd* in Welsh, and this at once suggests some connection with the oak and with knowledge and wisdom.

In view of some statements in Theosophical books that wheat and bees were brought to the Earth from Venus, it is remarkable to find that the root in the Welsh words for wheat, bees, and Venus is the same:

Venus	— Gwener (<i>Gwen-er</i>)
Wheat	— Gwenith (<i>Gwen-ith</i>)
Bees	— Gwenyn (<i>Gwen-yn</i>)

"PREHISTORIC" IMMIGRANTS

Wheat, bees and ants were brought from Venus by the Lords of the Flame.—A.B. and C.W.L.

Dangers of Psychoanalysis

QUESTION: *Is Psychoanalysis helpful or dangerous?*

ANSWER: Psychoanalysis has two effects, good and evil. Its basis is the releasing of forces dammed up in the "unconscious." This is a vague term, but it covers the activities of (1) the etheric brain, (2) the physical elemental, (3) the astral elemental, (4) the mental elemental, (5) the vibrational potentialities of the "permanent atom" of the individual.

Many people suffer from ailments, mostly nervous and mental, but sometimes producing physical pain, which are due to a damming up of the forces of the various elementals. Analysis often releases the dam, with a beneficial result on health and ease of mind. It is not unlike lancing a boil, and so releasing the infectious material which has caused the inflammation. This analysis consists of analysing the dreams—night dreams or day dreams—of the subject, in order to find out what oppression or "boil" is being masked by the dream. So far psychoanalysis is beneficial.

But there are cases when it has been distinctly detrimental, because it seems to produce reversion to unhealthy states of mind already held in control by the subject. Cases have been known where psychoanalysis has produced a breakdown in the moral nature of the

subject, and in some cases this has led to suicide.

I think the reason for this is probably that the analysis has gone too far. It has gone too deep, even to the extent of awakening memories in the permanent atom. When we are born, we have a mixed record of good and evil; and of the evil, we have done many things the memory of which, it is better for us, should be veiled and not obtruded on our waking consciousness.

Let us take the case of one who committed suicide in the last life. Fortunately, when he is born, there is a veil over this disastrous episode, with all the depression and misery that preceded the suicide. If in the psychoanalysis, these past memories, imprinted on the permanent atom, are released and brought to the normal waking consciousness, as can be done in the analysis, the result is a tide of force too great for the individual, and he is swept off his feet, to do the old act once again. So similarly with other memories of disasters in our attempt to triumph over evil. The Lords of Karma draw a veil over these memories in the new incarnation. But the memories are there, in the permanent atom. It is best to let those fierce sleeping dogs lie asleep. Awaken them, then disaster follows.

The danger in psychoanalysis is that not only are the memories of

the various elementals tapped, but the memories which ought *not* to be tapped are also brought into operation.

Psychoanalysis should, I think, be limited to those who have, first, the medical knowledge as to physiology of the medical schools, and then the specialized knowledge of the psychiatrists. With this foundation, he who desires to practise as a psychoanalyst has a foundation of knowledge which puts him on his guard as he launches out on to the unknown. For it is a very uncharted sea which is vaguely termed "psychoanalysis."—C.J.

THEOSOPHY CHANGES

QUESTION: *Is Theosophy eternal or does it change?*

ANSWER: Theosophy must change as to its forms, though, of course, it can never change as to its eternal life. We must not imagine that any of our well known classics represent more than an aspect of life and truth, and sometimes it is a personalized aspect. We must be fluidic, dynamic, and not stagnant in any way in our convictions. Above all, we must have, each one of us, our own Theosophy, which does not depend upon books, though it may have been immensely helped by books—a Theosophy which does not depend upon persons, though it may have been immensely helped by persons. We must have our own conceptions of life, our own understanding of Theosophy, however different it may be perhaps from the classic understanding as given in earlier days.—G.S.A.

MEMORY AND INTUITION

QUESTION: *What is the difference between memory and intuition?*

ANSWER: Memory is the reproduction or re-enforcement by attention, of images and vibrations already present in the mental body.

Intuition is the illumination of such images, or of the whole or part of the personal consciousness, by the light of the spirit. Intuition leads to the creation of a new synthesis or to the attainment of a deeper understanding.

Intuition or "inner teaching" may be of two kinds. Consider a beam of light entering a room. It falls on this or that object and reveals sometimes one thing and sometimes another. So the light of the spirit illumines our consciousness and reveals one thing to one person and another thing to someone else. That which is revealed in this case has always a relation to life.

There is also a form of intuition or illumination which occurs when our consciousness makes contact with the archetypal world. Sometimes when we have been studying a subject, we find ourselves confronted with a problem which we cannot solve. Then in meditation or in sleep the answer is obtained. In this case we have a "mental intuition" and the accumulation of facts in the memory probably forms a necessary preliminary before we can enter that part of the Divine Mind where lies the truth concerning our problem.

The experience of either of these types of intuition is accompanied by a sensation of delight, and by a wider comprehension of truth and life.—E.W.P.

THE EGO KNOWS GOD

QUESTION: *I have for a long time been interested in Theosophy, but am still repelled by Madame Blavatsky's repudiation of all belief in God. This makes it, to my thinking, quite impossible for a professing Christian to be a Theosophist.*

ANSWER: Are you quite sure that Madame Blavatsky denied God? I append two quotations from *Isis Unveiled* which make it quite clear that all she denied was the God which man has created in his own image. She writes: "Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says, 'There is no God.' But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of All lives in us as we live in Him." (*Isis Unveiled*, I, 36).

And again: "Our modern science acknowledges a Supreme Power, an invisible Principle, but denies a Supreme Being, or Personal God. Logically, the difference between the two might be questioned; for in this case *the Power and the Being are identical*." (*Isis Unveiled*, I, 16)—From *The Christian Theosophist*.

KARMA IN THE ANIMAL KINGDOM

QUESTION: *When animals—both domestic and wild—are born ailing or deformed, is this the result of the karma of the group soul?*

ANSWER: Animals cannot be said to deliberately make or invite karmic consequences in the way that reincarnating, self-conscious human beings can; they cannot "conquer Nature by obedience to her laws" in the manner of a wise man. Animals are, generally speaking and as far as the power of consciousness goes, in a position equivalent to that of the human embryo. Without the power implied in the possession of self-consciousness, the self-initiated upsetting of Nature's balances seems impossible.

Animals are under the dominion of law, like every other entity in the universe. Health and disease are cause and effect in operation. If a healthy animal licks another that is tuberculous, it may contract the disease. Animals also suffer from "accidents." From the evolutionary point of view, compensation accrues to the group souls through the stimulation received from a variety of calamitous experiences, and these result in the acquisition of many fine qualities such as endurance, courage, etc.

Congenital defects may be said to be due to hereditary factors. The animal group soul, which is on the mental plane, does not make karma of the kind referred to in the above question. Our knowledge of the subhuman kingdoms is very fragmentary, as Dr. Besant has emphasized in *A Study in Consciousness*.—M.A.A.

Angus Oge

There is still in Ireland a cult of Angus Oge, God of Youth, Love, Beauty, Music. He is the special deity and friend of beautiful youths and maidens. The Dagda, God of Wisdom and Head of the Irish Pantheon, is his father, and his palace is supposed to be at New Grange on the river Boyne, named after Boanna, his mother.

"JOHNEEN," I said severely, "you were staring about you at Mass. If ever I have to speak to you about it again I shall put you off the Altar for good and all. What were you looking at? Your mother wasn't there. Are three old women so interesting you must forget you are a server at Holy Mass? I'm ashamed of you."

Johneen MacGarvey was red of face and uneasy at my rebuke; he shifted from one foot to the other. He looked at me with big grey appealing eyes. "Ah! don't put me off, Father," he pleaded.

"Well, and you deserve it," I replied, "but you haven't told me what you kept glancing round to see."

"Well, Father," Johnneen muttered. "It's the big boy and his dog that does be comin' in when I ring for the 'Sir Come' (Sursum Corda) and does be distractin' me."

"Rubbish," I said, "there was no boy nor dog, only three old women."

Johneen looked at me rather banteringly, I thought.

"Sure there was a boy *an'* a dog, *an'* he's there every day. I see him Sunda' when I'm not serving. Ask ould Miss Sullivan, she'll tell ye too!"

I was taken back, for I could see Johnneen was telling the truth. I supposed I was not so quick to notice details as formerly, but I must find out who the boy was. For I would not allow dogs into chapel. Johnneen said he didn't know the lad. "He's about seventeen or eighteen, *an'* the dog's a hound," was all I could get out of him. So I was pleased to see Miss Sullivan, a most pious spinster of what people called uncertain age—meaning certainly aged.

"I want ye to say Mass for a soul in Purgatory, Father Donovan," Miss Sullivan said.

"Certainly, Margaret Mary," I replied. "What's the name?"

"Well then, Father, indeed I don't know that," she responded, "but he comes to Mass every day, himself and a dog."

"Sure the dog can't be in Purgatory, it's some human being. Johnneen MacGarvey says he sees him come in at the Canon."

"Ah! but he comes out o' nothing, just shines out like. He's a lovely lad, but always stays down at the door."

I refused Miss Sullivan's Mass offering till I inquired more into the matter. Then I myself saw the boy. It was a most awful day of snow. Only Johnneen, who lives

beside the chapel (of which his mother was keeper) and I myself, who had but twenty yards to come, were there.

At the sound of the bell I knew instinctively Johnen was only half attending to his business, and I looked quickly down the gloomy little church. Sure enough a lad I could but dimly see, and a dog, a magnificent wolf-hound—not the greyhound I had imagined—were at the door. I resolutely put them out of my mind, though relieved to find them mortal after all, and completed the august Act in which I was engaged.

As I left the chapel I found the snowing was over. The clear white glory of a glittering world under the winter sun was all about me.

I started to go back to my chair by a roaring fire, when suddenly the lad seemed to come out of the sunlight and the snow, so unexpectedly did he stand before me.

"So won't you say a Mass for me, Father?" he asked.

"Young man," I said, "speak not lightly of holy things. Poor old Miss Sullivan thought you were a spirit."

"Why yes, Father," the lad said.

"I could read her pity for me and

I love her for it. She was quite right. I come to your church where my temple once stood, and I am indeed a spirit, though I have never died or been what you call alive."

I looked at him in utter wonder. He was standing on the snow, but it did not sink beneath the light touch of his feet. His beauty was more than that of any youth of flesh and blood, and I felt a reverence that made me say: "Doubtless, Sir, you are one of God's holy angels. Pray for a poor sinful priest."

"I am Angus Oge. I am what people call a God," the youth answered me. "Have no fear. I worship Christ the King. I should be glad if you would say that Mass, because I always accept love if it is offered to me. The poor woman felt love for someone she thought needed help, and your service is Love embodied in time and space, and of the things the King of the Elements has given for the joy and nourishment of men. I bless you, Sir." He lifted his hands. "Now I and Scullaun, my hound, bid you good-bye."

"I will say your Mass, Margaret Mary, though I think we need it more ourselves," I told Miss Sullivan that evening.

F. H. ALDHOUSE

TRANSMUTATION

All is well where the Occult Hierarchy, grown from amongst our own flesh and blood made glorious, is behind the warring wills of men, and is shaping even evil to purposes of good.—A.B.

Notes and Comments

LORD BUDDHA'S BIRTHDAY

UNDERNEATH a fine profile sculpture of the Lord Buddha, *World Youth* says:

The Buddha's birthday was observed in many lands. In New York it was observed by a gathering at which a Chinese and a Japanese, an Arab and a Jew spoke. Basanta Koomar Roy, biographer of Tagore and organizer of the meeting, distributed copies of the poem from which the following is quoted:

TO BUDDHA ON HIS BIRTHDAY

BY RABINDRANATH TAGORE

Man's heart is in anguish with the fever
of unrest,
With the poison of self-seeking,
With a thirst that knows no end.
Countries, far and wide, flaunt on their
foreheads
The blood-red mark of hatred.
Touch them with thy right hand,
Make them one in spirit,
Bring harmony into their life,
Bring rhythm of beauty.

O serene, O free, thou soul of infinite
sanctity,
Cleanse this earth of her stains, O
merciful.

MAGNETIC CONDITIONS AT ADYAR

Replying to a correspondent, who complained as to the "inconclusiveness of appearances" at headquarters, Colonel Olcott wrote:

"I do not understand our sceptic to mean that, at our headquarters, we have mechanical appliances or magic lanterns, by aid of which we perform phenomena. This would be too absurd, because these have occurred, not only in all parts of our present two bungalows, and in the open air all round, but at the Khandalla station of the Ghats, where we were only stopping for a day; at Simla, Benares, Ceylon, etc., where we were living in other people's houses—to say nothing of Europe and America; and we certainly could not drag our machinery and apparatus about with us. I suppose him rather, being a spiritualist, to mean that, residing long at the headquarters, we have impregnated the place with the subtle fluid that favours phenomena, and that he should look upon any phenomenal appearances there as merely mediumistic displays. Now, though no medium, so far as I know, has ever, by any length of residence at any place, succeeded in producing phenomena of the same kind, still his idea is not so very far from the truth.

"Phenomena do occur far more readily at our headquarters than anywhere else, and it is because the place has been impregnated, though not by us, with a subtle fluid.

"A man who saw one of the Brothers at the headquarters, but failed to see one elsewhere, might as well deny their existence, as deny the telephone after getting a message in the office, because he

failed to obtain one at a place to which no wires were laid down.

"The Brothers mainly appear where we are, simply because *there* they have the necessary conditions. Our houses, wherever we make a headquarters, are certainly prepared, not with machinery, but with a special magnetism. The first thing the Brothers do when we take up a new residence is to prepare it thus, and we never take a new house without their approval; they examine all we think of taking, and pick out the one most favourable. Sometimes they send every one of us out of the house, if they desire to specially magnetize the place." —*Hints on Esoteric Theosophy*, pp. 134-5.

FINANCE AND FREEDOM

From "Liberator": The appeal of the Watch-Tower Notes in the May THEOSOPHIST for the guarding of individuality is excellent reading; Douglas is the one economist who preaches that admirable gospel, and has preached it steadily for well nigh twenty years now. Too many think that "Social Credit" is merely a monetary revolution; it is a philosophy of life which places the individual where Christ placed him, makes him the supremely important matter, and all institutions made (like the Sabbath) for his service, by no means for his enslavement. We talk and talk and talk again of democracy; where does it exist? Has it ever existed yet? You know it has not, nor will till the people wake to their spoliation and scourge the money-changers (or merely laugh them)

out of the Temple. All this *world* talk that is so common now is merely dust in the eyes; it takes free citizens to make a free nation, and free *nations* to make a free *world*. Not one nation in all the world contains free citizens, and till the power of international finance is utterly broken and our monetary system—that is our distributory system—made to fit physical facts, all the federations and alliances and "getting together" of nations will not set men free.

SPIRITUALISM

Mr. Geoffrey Hodson writes: The chief purpose for which the modern spiritualist movement was brought into existence by the Masters was to challenge the scientific materialism of the nineteenth century. The phenomena of spiritualism constitute primarily a subject to be investigated scientifically, and secondarily a gateway from materialism to philosophy. For very few people, however, does the movement serve in this dual capacity. Millions of spiritualists refuse to use it either as a subject for research or as a way to comprehension of the profound truths of esoteric philosophy and religion. Apparently they prefer to remain in the gateway, interested only in the recurrent phenomena which may be thought of as the gateposts and the gate.

It would also appear that a great evil has crept in. I refer to commercialization, because of which the whole science has so deteriorated as to become in the main intellectually negligible. Two particular

dangers beset every professional medium. One is the appeal to vanity—the desire to be looked up to; and the other is desire for financial gain. Either of these is sufficient to reduce greatly the quality, the accuracy and the range of spiritual perception. To the great quest of spiritual vision, wisdom and power, the Spiritualist Movement and all spiritualists by their very name originally were called. Many splendid workers have loyally abided by the original ideals. The great majority, one fears, have not entirely succeeded in doing so.

What of those who approach mediums and attend spiritualistic seances and services? For the most part their motives are perfectly natural and good—the desire for knowledge of the hereafter and for contact with their beloved dead. A great service is being rendered to tens of thousands of people in the gratification of these two desires, and for this the world owes a debt of gratitude to the Spiritualist Movement. Its wonderful message of the immortality of the soul of man has the power to render the greatest possible service to the whole of Western humanity. But certain basic changes in spiritualist practice would seem to be necessary before this can be achieved.

Man needs to be taught how to control the powers of his own mind, emotion and body, not how to submit them to the control of another. He needs to be shown the way to his own interior light, to discover the Divine Truth which lies within the inner heart of every human being; he should not be encouraged constantly to depend upon

others, even though invisible, for the guidance he needs. The Spiritualist Movement needs greatly to be spiritualized; and its leaders and workers throughout the world need to catch a glimpse both of the supreme spiritual value of the truth they have discovered and the responsibility laid upon them for its delivery to the world unsoiled by commercialization and untainted by unhealthy and not to say dangerous psychic practices.

A REINCARNATION PLAY

For their second production, at the Cambridge Theatre, London, the Sunday Theatre chose a play "Suomi" by Elizabeth Goudge, author of "The Middle Window," a novel with a reincarnation theme. The play deals with Finland's struggle for independence, and her fight against first the Russian autocracy, and later the menace of Bolshevism. Suomi, the central character, represents Finland, and her two sons, Olof and Kyosti, have their prototypes in the Kalevala (Finnish national epic) as Lemminkainen and Kullervo. The story illustrates the reincarnation of two of the characters within a generation; it also makes a vivid appeal for the abolition of war and all use of force.

At the conclusion of the performance, Miss Haysac, founder of the Sunday Theatre, in an urgent plea for fine plays, deplored the fact that dramatists had for so long been forced to consider the commercial aspect and concentrate on themes and characters with a large box-office appeal. She hoped they

would now be encouraged to write and submit to the Sunday Theatre plays to inspire and illuminate, plays throwing new light on the great human problems of the day.

The Sunday Theatre numbers among its patrons and acting members many of the foremost artists on the English stage, including Dame Marie Tempest, Dame Sybil Thorndike, Sir Cedric Hardwicke, etc. A first class professional production is assured for all suitable plays. Inquiries should be sent to Miss May Haysac, 39 Fursecroft, Bryanston Square, London, W.1. —F.K.P.

FRANCIS BACON

From a correspondent: O, of course there will be scoffers at the Bacon "theory" till the day that documents are found *proving* (to the lower mind) the marriage of the Queen, and the birth of the child; since these documents were destroyed that day will not come, so it will be several generations yet before the kind of proof that *can* be offered will be accepted by the general. I suppose the Shakespeare supporters expect just such "proof" to turn up—some manager's agreement, or the like, "proving beyond a doubt" that Shakespeare was the writer, etc., and disposing for ever of the "absurd Bacon theory." Have you read Ince's *England's High Chancellor*? It is an extraordinary performance for one not a student of Theosophy; Ince must be very intuitional, or very impressible. He makes great use of the Sonnets, and the early love for "the faithless Marguerite"

. . . I like the Helen Veale tale greatly; it does not pall on one as it goes on, but maintains its values.

PHILOSOPHY IN PLAYING-CARDS

Lord Desborough, in a letter to the *London Times* (3-3-1938) derives playing-cards from Egypt, where they appear to have had cosmic values. He says:

In the *History and Origin of Playing-Cards*, by Zovello, it is stated that Dr. Jacques Gringoneur revised playing-cards and brought them to the Court to beguile the more lucid moments of Charles VI.

These cards were introduced from Egypt, where they had been in use for many centuries. The 52 cards stood for the 52 weeks of the year, with one card over, the present "Joker," to represent the 365th day. The four suits represented the four elements, Earth, Air, Fire, Water. The Club was originally the Egyptian five-pointed star or pentacle, which represented Earth; Air was represented by a spear-head, now a Diamond; the Spade stood for Fire, being the implement with which the sacred fires of the temples were fed; the Heart was the Egyptian chalice, which represented Water.

The Knave, Queen, and King were Horus, Isis, and Osiris. Horus, the son, represented the four months associated with the rising of the Nile, and the Knave of Clubs and the Knave of Diamonds can be seen holding a measuring-rod. The Knave of Spades holds an hour-glass, as Horus was connected with the measurement of

time. Isis, the Queen, was the goddess of the spring months, and is represented with a flower. Osiris, the King, presided over the harvest months, the third division of the year. The Court cards have two heads, one for Day and one for Night.

After the secrets of the Calendar, so carefully guarded by the priests, had become more commonly known, the Egyptians, or Gypsies, who were scattered over the world as far as India, used the cards for fortune-telling, as indeed they do

now, and the Egyptian playing-cards were adopted and altered by most of the nations of the world.

Lord Desborough quotes from the *History and Origin of Playing-Cards* the following passage:

"The oldest pack now known to be in existence is a pack of circular cards of the Kingdom of Visnupar, India, and this pack dates back to the time of the Malla Kings, in the heyday of their glory, about A.D. 900. This pack is divided into ten suits, named after the ten incarnations of the god Vishnu."

FOOTNOTES TO "ATOMIC EVOLUTION"

From page 486

¹ *The March of Science*, p. 2.

² *Ibid.*, p. 117.

³ *Occult Chemistry*. The scientific mind would have welcomed some description of these.

⁴ Incidentally, touching his charming way out of this dimensional difficulty, Mr. Gardner's physical spirals, when robbed of one dimension, project very nicely into

transverse astral vibrations; and these, when likewise robbed of one dimension, project into lower-mental unidirectional impulses.

⁵ See "The Cosmic Planes," by C. Jinajadasa in *THE THEOSOPHIST* Oct. 1926, p. 39 *et seq.*, from which this diagram, though with additions, is taken.

⁶ *Talks on the Path of Occultism*, p. 850.

Adyar Publications

A NEW book! The T.P.H. Adyar is shortly publishing *The New Humanity of Intuition*, which represents Mr. Jinarajadasa's conception of the type of men and women of the future who will lead the world to a nobler destiny. The author develops the idea of the Logos at work directing through his agents the development of civilization. In "Science and the Divine Mind" he pictures science marching towards spiritual conceptions. There are interesting chapters on the new education of children and on Freemasonry.

Order your **SECRET DOCTRINE** now! Vol. 5 is off the press—the old Volume III. Vol. 6 is in the hands of the printer—it contains complete Index and new Glossary. Owing to the magnitude of the undertaking the publisher found it impossible to deliver *The Secret Doctrine* in August, as originally announced. The whole set of six volumes will, however, be ready for despatch at the end of September.

Bishop Leadbeater's highly illustrated book, *The Chakras*, is being republished in a new and cheaper edition at ten shillings. In the whole world of literature there is no book like this, picturing in words and colour the different force centres in the human body as they appear to the opened psychic vision. The author describes their functions and the powers which result from their awakening. This book was the first attempt to reproduce the colours of the Chakras as they are actually seen by the clairvoyant. The new issue is much more handy than the original.

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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

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The following writers appear in this issue who have not recently been represented.

Lester SMITH: English Theosophist and student. Dr. E. Lester Smith, scientist and joint author of *The Field of Occult Chemistry* is his son.

S. L. BENSUSAN: Well known English journalist. Author of many works of prose, verse, drama, including *Annals of Manchester* (1936). Formerly Editor of *The Theosophical Review* and other journals.

E. L. GARDNER: Author of numerous Theosophical works, including *The Web of the Universe* (1936). Head of Stamford House, Theosophical Community Centre, Wimbledon Common, London.

K. L. MOTWANI: Sociologist, formerly Professor of Political Science in two Indian Universities; has written a fine monograph on *Manu: A Study in Hindu Social Theory*.

COMING FEATURES IN THE THEOSOPHIST

GAUTAMA BUDDHA: HIS LIFE AND TEACHING. K. S. Chandrasekhara Aiyer.
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WELSH WORDS AND DRUIDIC TRADITION. D. Jeffrey Williams.

THE NEW TREATMENT OF CRIME. Kewal Motwani.

THE INNER GOVERNMENT AT WORK: INDIA. J. L. Davidge.

THE DEVIL IN THE ZODIAC. Keith Percy.

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HIGHLAND SECOND SIGHT. G. Nelson Stewart.
BROTHERHOOD AS TAUGHT BY ROBERT BURNS. W. D. Fisher.
THE CLARSACH. Christian Murray Fisher.

ZAGREB CONGRESS

The principal engagements at the Zagreb Congress of the European Federation of National Societies are as follows:

AUGUST:

25 (Thursday): Opening Address by the President.
26 (Friday): "Symbolic Yoga"—Address by the President.
27 (Saturday): "Symbolic Yoga"—Address by the President.
28 (Sunday): Miss Phoebe Payne on "Psychic Faculties."
Mr. I. Polak on "Dogma and Truth."
29 (Monday): Excursion to Plitvice.
30 (Tuesday): Theosophical Order of Service meeting.
Excursion to Castel d'Ozallj.

THE THEOSOPHICAL SOCIETY

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Who's Who In This Issue

The following appear in this issue who are not officially connected with the staff of THE THEOSOPHIST.

Dewan Bahadur Raja Dharma Pravina K. S. CHANDRASEKHARA IYER: Member of the General Council and President of the Karnataka Federation, centred at Bangalore, two hundred miles west of Madras. Joined The Theosophical Society in 1891, has been friend and colleague of successive Presidents. Retired Chief Judge, Mysore High Court.

C. JINARAJADASA, M.A., expresses with singular felicity the Art aspect of Theosophy. Has been for many years in the front rank of Theosophical lectures, and prolific author. Spends much time in the Southern Hemisphere—Australia and South America. Has been Vice-President of The Theosophical Society.

Marcella KUECHLE is eighteen years of age, lives at Columbus, Ohio, U.S.A. She took her "Hymn to Immortality," her first effort in verse, to her English teacher at the Lutheran Capital University in Columbus, and the teacher marked it "excellent." Then she quietly laid it on her father's desk. Not that that affects its value for THE THEOSOPHIST, but it really does show both wisdom and promise.

Josephine RANSOM is editing the Adyar Edition of *The Secret Doctrine* 1938. Is an authority on Theosophy and the history of The Society. Has been General Secretary of three National Societies and has lectured in all five continents.

D. M. WILSON, B.Sc., graduated in engineering science at Glasgow University; writes and

lectures in Theosophy in the Scottish Section and is a member of the Theosophical Research Centre, London. Lives in Ayrshire.

Kewal MOTWANI, Ph.D., sociologist and exponent of the Manu's social system, has lectured to large audiences in American Universities on the culture of India.

E. Lester SMITH, D.Sc. (Lond.), F.I.C.: Engaged in research on extraction and synthesis of vitamins, and working to perfect methods not dependent on the use of animals. Still in the early thirties, has already published a mass of research papers in physics and biochemistry.

Keith PERCY: Retired schoolmaster, Rawalpindi, who is devoting much of his time to the study of occultism. He is not a member of The Theosophical Society, but has read practically everything written and published by H. P. Blavatsky, Annie Besant, Franz Hartmann, and C. W. Leadbeater "and other Theosophical worthies of the past."

Helen F. R. VEALE, educationist and student of occultism, is head of the National Girls' School, Madras.

D. Jeffrey WILLIAMS is International Director of the Theosophical Order of Service and works to apply Theosophy to the betterment of social conditions everywhere. See his article in *The Theosophical World* for August.

Rev. F. H. ALDHOUSE, M.A., is rector of Oldtown, Co. Dublin, writer of Theosophical tales and verse, and member of several learned societies.

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EDITOR: George S. Arundale; Associate Editors: J. L. Davidge and (in America) Marie R. Hotchener.

Editorial Committee for Great Britain and Ireland: The Science Group, The Theosophical Research Centre, London. Communications to Miss E. W. Preston, M.Sc., Stamford House, Wimbledon Common, S.W.19.

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NETHERLANDS: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam, Holland.

DUTCH EAST INDIES: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.

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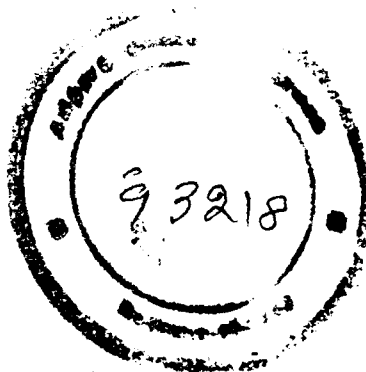
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